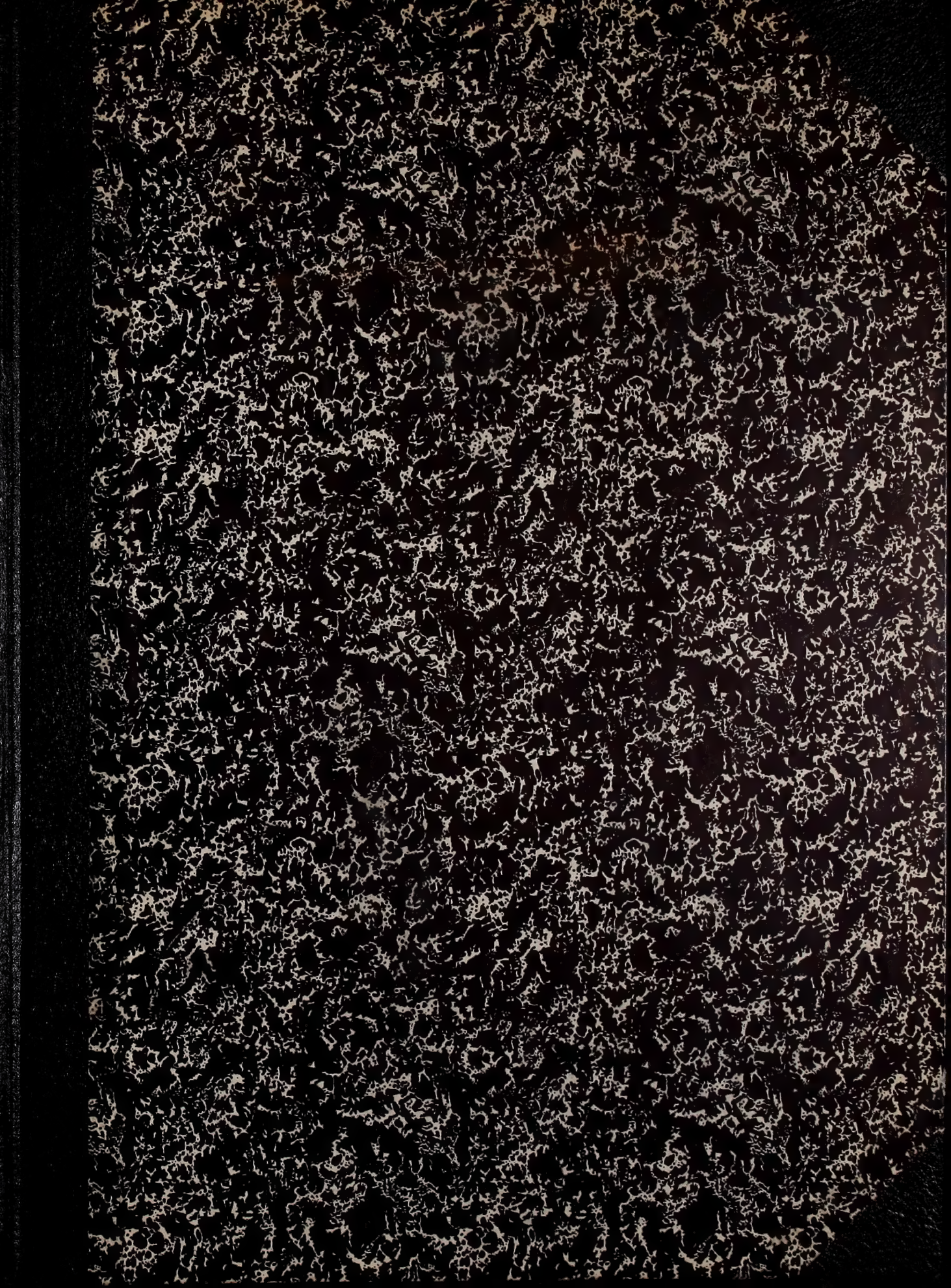


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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Jan. 6, 1891. No. 1.

The Gospel Messenger.

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And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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WE had a short but very pleasant call from our office editor, Bro. D. L. Miller, and wife, of Mt. Morris. During their stay with us the weather was quite unpleasant, and Bro. D. L. not at all well, so that the visit for them was not as pleasant as it would otherwise have been. Yet we were glad for the opportunity of thus meeting and having together a very pleasant conference about our work.

DEC. 16 the School Committee, appointed by last Annual Meeting, gave us a visit, met with us in public worship and also had a meeting with the trustees and faculty of the school. The interview was pleasant, satisfactory, and, we hope, will be profitable for the school and all concerned. There is a faith that enables us to believe without seeing, but the average experience in regard to the practical things of life is, "seeing is believing." What we see with our eyes and hear with our ears is satisfactory evidence. This is the kind we want everybody to have that is interested in our work. We were glad to have the Committee with us, and as often as they can make it suit to return, they will be welcomed. We were sorry that the full committee could not be with us, and we hope that in future meetings all may be together.

OUR MINISTERIAL MEETING.

ONE among the pleasant meetings of the year was the late Ministerial Meeting, held at Maitland, in the Lewistown congregation, Dec. 18, 19 and 20. On account of the snow-storm, which occurred on the day before, the attendance was not as large as it would otherwise have been, but those who had the pleasure of being present, expressed themselves as being much pleased and benefited. Such meetings are attended with a number of advantages, both to the ministers and the churches.

In this way we become better acquainted with each other, which aids greatly in maintaining that Christian unity among us which is so desirable. Reports sometimes affect people very unfavorably and often give wrong views of persons and things, and the oftener such reports change hands or are repeated, the worse they get. By getting together, these things are corrected and very much better feelings are established. This is especially desirable on the part of ministers of the same denomination, and there is no way that this desirable end can so well be brought about as by freely associating together. For this the Ministerial Meetings afford excellent opportunities.

Another advantage that naturally grows out of these meetings is the unifying of ideas in regard to church work. We, as a church, have no special course in theology, and, as a result, we have nothing to give practical unification, so that these incidental opportunities are of great advantage to us as a people and ministry, and should be utilized when it is possible to do so, as we certainly need all in this line we can get.

Still another advantage that may come out of these meetings is the help we can give each other by throwing together our varied experiences. From them we can all get something that can be of service to us and that can be made practical in the high and holy calling whereunto we have been called.

The meeting, in all its deliberations, was most harmonious, and many subjects of vital interest to ministers and Christian work were discussed to the profit of all present. So well pleased were those present with the meeting that there were five or six calls for it when to be held again.

OUT AND IN.

As the midnight bells tolled the Old Year out, the New Year came in. Eighteen hundred and ninety has been spoken and written millions of times,—but now no more forever. With the *Old* it goes, and with the *New* comes eighteen hundred and ninety-one. While to the Old we reverently say, Farewell, to the New we reach out the welcoming hand and give the happy greeting, and try to persuade ourselves that during its stay we will do better than ever before. How much better, of course, we do not know. The thought of doing better is a good one, and gives the needed inspiration in a right direction.

Our ideal is generally better than our practice, but still our practice is the better because of our ideals being above or beyond it. If we can not be the thing itself, it is good to reach it through our desires. The Lord will assist us in our infirmities if our desires are right and a reasonable effort is made on our part. God cares not half so much for the act as he does for the motive that lies behind it.

Then, as we enter the New Year, let us, as a starting point, be sure that our motives are pure, that our intentions are right.

Sometimes, as we take the forward look, there seems to be nought before us but clouds and darkness. The sun of peace and prosperity is so completely hidden that we fail to recognize its presence and we say, It is all darkness. This is a mistake. These clouds and darkness are before us only to teach us the beauty and sweetness of light, when it comes bursting through the rifts in the clouds.

O, what a good, a glorious thing is faith! Of Paul's most beautiful definition we never tire,—so full, so complete,—"The evidence of things not seen, the substance of things hoped for." It requires a master soul to grasp such truth, but when possessed it is a rock that moveth not. How we wish we could all enter this New Year anchored on this rock!

The dead theorist stands up before us in his cold, soulless calculation and asks: "Why all this ado about the New Year? Whence the change? No very great change indeed, yet somehow we feel somewhat rested and newly energized, as we do after a night of rest. In the morning we go forth to our labors with renewed strength to meet, bear and endure the burdens of the day. So we feel as we enter the New Year. As we go out we unburden ourselves. Our year of labor is done. We take our inventory, cast up our accounts, pay our debts,—we should do so. Some wait for the Jubilee, and enter the New Year on a new lease.

These Outs and Ins are periods of importance to us, and teach that there is a time for settling up accounts, not only with each other, as men of business in our dealings with each other, but also with our Heavenly Father. He has entrusted us with his goods and the time will soon come when a reckoning must be made. Every day brings us nearer to that time, and everything will depend upon the preparations we are making as to how the account will stand.

The year 1890 was given us for this preparation, and it is now past. Each day has made its show for or against. As we retrospect, is there any doubt as to which side we have laid our contributions? Is it not a serious thought? Sad, indeed, is our condition, if, in our going out, we have left nothing behind us that will stand to our credit. We ought to have, because God has been good beyond his promise. The axman's stroke has been stayed, and, perhaps, the Good Man is now saying: "Let it stand another year, try another year, and then, O, then, may there be a fruitage to the Master's acceptance!

Dear reader, may God bless you as you go in, as you go forward and as you go out, so that, in the end, it may be said of you: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE NEW YEAR.

Hope smiles upon a New Year's Day,
And wreathes the coming hours
With thoughts of future, bright and gay—
Imagination's flowers.

But blighted oft these flowers may be,
And only thorns appear;
Yet seeking rightly, we might see
This new—a happy year.

Let it be new in holy things—
New faith, new love, new zeal;
New in more constant prayer, which brings
God's blessing for its seal.

New in more full supplies of grace,
Which God, if asked, will give;
New strength to run the Christian race,
And to God's glory live.

Then should this year be thus begun,
And ended in God's fear,
We shall confess when it is done,
It was a happy year.

And thus may life's year pass away,
And fade in heaven's new year,
When an eternal New Year's Day
Shall shut up all things here.

—*James Edmestone*

NEW YEAR THOUGHTS.

BY WILLIAM G. SCHROCK.

It may be well, as we approach another New Year's Day, to come to a halt and review the history of our lives. The past is gone and the recording angel of time has, during the past year, placed upon record all our deeds, whether they be good or evil.

As we journeyed down the stream of time, it has left behind us another year. What has it been to us? Sunshine and darkness, prosperity and adversity met us on every hand. However, as a whole, the people of our land, with few exceptions, enjoyed undisturbed and unbounded prosperity on every hand. The bounties of nature, in almost every section of the land, have yielded plentifully, and our barns and granaries are filled to overflowing with the necessaries of life, both for man and beast. While along the frontier, in the West and North-west, the labor of the husbandman has not been as fully rewarded as in former years, and considerable suffering is occasioned by the same, the Nation's open heart will reach forth and supply the wants of all.

God has tenderly cared for us, and no great misfortune has befallen us in the way, as has been the case in former years. While we fondly remember the care, goodness and mercy of God in his providential dealings with us as a people, let us remember our many failings, repent of our wrongs and begin anew.

May our misdeeds in 1890 be forgotten and buried with the old year, as we go out and enter upon the new. By the experience of the past we are taught many lessons for the future. What will it be? As we close the old record, may our aspirations and hopes brighten with grand prospects for improving the year 1891. Let us square the old record before God and man, and start anew, as we enter upon the new year.

Another year has been lost in the measure of time and numbered with the past. A new and fresh era is now at our disposal, and it has come to tarry with us until the new year, now before us, has numbered its days. This should again remind us very forcibly how swiftly the gold dust moments of time are passing by, and that we have no abiding place here in this life, but seek a home beyond this vale of tears.

However fast the swift messenger of time is spurring us in our race in this life, time is given us to do the work required at our hands. God gives us a moment at a time, and this we can easily improve. And inasmuch as the present is ours, let us appropriate the same to some good purpose in life, and thus answer the design of God in our creation while it is called to-day.

Since time is so very precious and fleeting in its nature, we should so improve it as to secure the greatest possible benefit from it. Once lost, it is irretrievably lost and can not be recovered, unless in redoubled diligence in the discharge of every Christian duty incumbent upon us.

In our surroundings, circumstances, and the ever-changing scenes in the world about us, time, as well as distance, are almost lost sight of. What took months and years, a century ago, is now accomplished very often in so many days. The inventive genius of man, in these modern days of improvement, is indeed the wonder and admiration of the world. The march of civilization and time has almost revolutionized space. Comparatively speaking there is no distance. The latest and freshest news, in every quarter of the globe, however remote from us, finds its way into our daily newspapers simultaneously with ours.

We are truly living in a fast age, and while we are making such rapid progress in the arts, sciences, and the learning of the day, for the comfort, enjoyment, and conveniences of mankind, are we progressing in the divine life? If we have been recreant in Christian duties incumbent upon us, let us redeem the time, if possible, for the days in which we live are evil. Let us remember Satan, too, is busy, and wickedness, as the times unmistakably indicate, is on the increase. If we are not on our guard we may be enticed into the ways of wickedness and unconsciously glide into the current of sin, and in consequence be lost to all that is good.

What momentous times are these! With all the educational, social, moral, religious and other advantages before us, let us form new resolutions to live more devoted in the service of our Blessed Master, the coming year. Let us not grow weary in well-doing for in due season we shall reap, if we faint not by the way.

Many of our fellow-mortals, who started out with us, and that with the brightest hopes for continued life and usefulness in the world, have fallen to our right and left. Aged fathers and mothers, the middle-aged and the young, have been the victims of death and laid away among the pale nations of the dead.

Surely, death is no respecter of persons and enters the rich man's palace as well as the poor man's hut. In the language of the poet,

"There is a reaper whose name is death
And with his sickle keen
He reaps the bearded grain at a breath
And the flowers that grow between."

How many of us will see the end of another year, God only knows! Let us remember it is appointed unto man once to die, and may we take heed to the admonition of the prophet, "Prepare to meet thy God."

Berlin, Pa.

GETTING READY TO BE HAPPY.

BY ESTHER CRIPE.

Too many of us are looking forward to happiness in the future, instead of getting all the happiness possible out of the present. It is well to remember that the time never will come in this world when we shall have everything we want, just where and when we want it. The only way to be happy, is to enjoy all we have to the utmost as we go along, whether it be little or much.

It is right to prepare for a rainy day when it can be done without sacrificing Christian principle, but it is not right to bend all of our energies to this end, and put off, until the future, the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land and build larger and finer houses, or to save for their children, thinking that when they have accomplished this, they will be happy and begin to take comfort.

The hoped-for point may never be attained, or if it is, sickness or death may have come first, and the dear ones, with whom we expected to be happy, may be gone forever! How much better it is to use some of the good things of life, as we go along, for the benefit of the poor and needy. Try it and see if you will not be happy now, instead of waiting for a new house.

Don't starve to-day, either body, mind or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof. It is better to call to that home every agency that will make their lives happier and better, than to deny them these that you may leave them a large farm or bank account when you are gone. Don't keep the parlor shut up and live in the kitchen, unless you want the boys and girls to be anxious to leave home. Take time to read, rest, go to church and enjoy the society of friends. It will only be a few years, at best, that you have, to make your children happy, and these ought to be years of happiness both to you and them. If we are ever happy in this life, we must enjoy what every day brings us! We must be grateful and glad for all the good that comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter!

Knobnoster, Mo.

AN OPEN LETTER TO THE LAMBS OF THE LUNENBURGH FOLD.

BY D. C. MOOMAW.

Dear Brethren and Sisters.—

The grace of God has signalized itself in a wonderful manner in your conversion, as it does in all kindred cases and your joy and peace in believing his Word is very sweet. When the burden of sin rolled off the heart into the sepulchre of the dear, loving Savior and you came into a state of perfect obedience and faith, a divine influence, unlike any that ever comes to our souls in this far off world, rested serenely upon you. You felt just like our impulsive brother Simon Peter did when he saw his Master so gloriously radiant with the light of Heaven on the Mount of Transfiguration, and, like him, you would say, "Let us ever remain in this happy state and place."

How intoxicating is the precious wine of pardon and peace, when it first touches the lips of the convert! A radiant glow is diffused throughout the whole being and you feel and enjoy a foretaste of the maturer state, when "old things will have passed away, and behold all things have become new." Could the faint-hearted, halting, hesitating sinner, who lingers just outside of the kingdom of our Lord, see and feel, for a few moments, the ecstasy of a new-born soul, all the demons in all the dark, desolate prisons of Satan could not frighten them away.

How precious to me is the memory of that halcyon period of my religious experience, and how strange it seemed to me then that my unconverted

friends could not rejoice with me in that same blissful state. There follows this state a temporary re-action which will surprise and pain you. The arch-enemy, baffled for a period, will return to you with intensified malice and you will find your former sinful propensities re-asserting their sway, and you will need to guard that especial point of attack. Your first impulse will be to doubt the reality of your conversion. Then you will despair of overcoming your old-time sins. You will need now to keep very near to the Lord in "all prayer and supplication in the spirit."

At every impulse to sin oppose it with a prayer for grace to help you. Our compassionate Lord is always within calling distance of those who love and obey him, and he will come at the instance of a prayer so silent that an angel could not hear it. Every wrong thought shows you that Satan is near and unless you ask our Master to bid him leave you, he will just enter your heart and stay there and your spiritual death will soon ensue.

Let prayer be your constant weapon for aggressive as well as defensive warfare. Whether in the privacy of your lovely woodlands, or wherever and whenever you can, have a private interview with the Unseen, raise the heart and thought to him for help. Bend the suppliant knee to Him who shed his blood for your redemption. You will soon rejoice in the new strength and confidence that such service brings. As your strength and courage increase, Satan's will diminish, and, ere long, you can stand erect and run onward in the Christian race.

Another matter of much weight should commend itself to your attention, that of watching the trend of your thoughts and acts. When we feel the approach of the rigor of sin as it manifests itself in our lives, and note that the chilliness continues and increases, we need to be prayerfully concerned. The symptoms are, an indifference to the duty of assembling with Christians in public worship, a lack of interest in the prayer-meeting, a preference for back seats in religious meetings, the choice of worldly associates, neglect of private prayer and religious reading, a desire for wealth for purposes of personal use and self-aggrandizement, etc. Any one of these symptoms is a cause for alarm and should excite in us vigilant watching and praying. That is the only known remedy. Watching and praying leads the heart into right channels, and the life is just what the heart prompts. Satan is always at hand with his suggestions when our sinful nature asserts itself. For instance we sometimes have generous impulses, and desire to lend a hand to help "some shipwrecked brother sailing over the shoals of time," but Satan suggests, "I wouldn't do it. Keep your money and goods for your own family. They might be destitute some day."

Once upon a time, to illustrate Satan's dogged persistence in plying the arts of his hellish trade, a certain man of benevolent intentions proposed to send a piece of bacon to a destitute neighbor and, on taking down a fine, large ham, he, of the evil heart, suggested that he should select a smaller one. Thereupon our generous friend, knowing where the suggestion came from, reached up and took down another fine one and laid it beside the first. Satan suggested that ruin would follow such indiscretion. Our friend retorted with warmth, "If you don't leave me, you stingy devil, I'll take every piece of bacon in the house."

Now learn the lesson this not unusual episode teaches. When you feel the impulse, to neglect prayer, stealing over you, go at once and get upon your knees and ask the Father to drive the prayerless spirit away.

If it is suggested that it is too cold or too hot, too wet or too dry, too muddy or too dusty, or you are too sick or too tired, or too worried, or it is too dark or too drear to attend religious service, that is just the time and occasion for you to smite the devil of indifference with a prayer for God's grace to help you to do the very thing that his majesty, of the sulphurous lake, don't want you to do.

Especially do we need to watch the tongue. I believe Satan is leading more people to hell by the tongue than any other member of the body. The greatest men and women in this world are those who successfully control the tongue, though the histories of the world have not chronicled their names or acts.

Young Christians are often seduced from the religious life by the glamor and tinsel and pomp and show and gayety of this wicked world. She or he who, before conversion loved the dance and cards and the bowl that intoxicates and so on, feels the old impulses return after conversion and just at the point of greatest weakness will Satan make his strongest attack.

As the only remedy, don't go to places of revelry. Don't go where people dance or play at games of hazard or drink intoxicants. You lose all your influence for good by such associations. The world knows you are outside of your circle at such places and if the devil or his pals despise one person more than another it is he or she who wishes to please the world, the flesh and himself and God and all good men and women at the same time. We can not go to places of revelry without having our sense of spiritual danger blunted and benumbed.

As an illustration of this thought we recall the history of a tragedy that occurred during the occupancy of the City of Moscow, in Russia, by the French army under Napoleon I. A grand company of French grandees and women who followed the fortunes of Napoleon, assembled for a grand ball in one of the deserted palaces of Moscow's wealthy nobles and swiftly flew the feet of the revelers to the strains of ravishing music, and quickly sped the hours of night that proved to be the last to that merry brilliant throng of thoughtless dancers. The flames of the terrific conflagration that was laying the proud old capital in ruins, rolled in thundering waves toward the enchanted hall and the dance would occasionally cease that the intoxicated throng might view the awfully sublime and terrible spectacle. At last the approach of the flaming ocean warned them that they must move to securer quarters and it was proposed to close the enchanting sport. A dashing, reckless, young French officer waived aloft his jeweled hand and shouted, "One more dance and defiance to the flames," and the echo of his shout rang from every mouth and again was the giddy crowd whirling in the mazes of the fascinating dance, when a messenger dashed into the hall and shouted "Fly for your lives! The fire has reached the magazine." Instantly terror froze the hearts of the thoughtless revelers and another moment the palace with its sinning tenants was hurled into unrecognizable destruction. A magazine of powder was slumbering in the basement of the palace and a touch of the tongue of flame let loose millions of the demons of destruction.

Thus God's magazines of pent-up wrath are underneath all sinning men and women and you need, young brethren and sisters, to keep aloof from such places. They are the pitfalls and snares spread for your entanglement by our old-time enemy.

After the Christmas sports are in the past, let it not be said that one German Baptist of Lunenburgh, was found engaged in them. Pray for special grace for that special period and an answer of peace will come from the far-off Fatherland. You will only have a few such trials and a successful resistance will be followed by the ministrations of comforting angels. There are many other suggestions that could be appropriately made on these lines of Christian duty, but for the present these will suffice. May the Grace of God richly encompass and preserve you unto the coming of the blessed Kingdom of our Lord Jesus Christ!

CHOICE SELECTIONS.

BY GEO. W. KAETZEL.

LET every man endeavor to make the world happy, by a strict performance of his duty to God and man, and the mighty work of reformation will soon be accomplished.

* * *

When I hear a person who has broken the laws of the land railed at, and hear people cry out, "Oh, he is a vile wretch; he deserves his sentence, for my part I can not throw a stone at him, but see that if God were to leave me to myself, I should commit as foul crimes, and a thousand times worse.

* * *

Banish all malignant and revengeful thought; a spirit of revenge is the very spirit of the devil, than which nothing makes a man more like him, and nothing can be more opposite to the temper which Christianity was designed to promote. If your revenge be not satisfied, it will give you torment now; if it be, it will give you greater hereafter. None is a greater self-tormentor than a malicious and revengeful man, who turns the poison of his own temper in upon himself.

* * *

The perfect and everlasting happiness of heaven is an object of a righteous man's hope in death. He hopes to drop all his sins and their attendant train of sorrow behind him, and to be perfectly holy, and consequently happy forever. He hopes to see his God and Savior, and to spend a happy eternity with him, and in his service. He hopes to join the company of angels, and of his fellow-saints of the human race. He hopes to improve in knowledge, in holiness, and in capacities for action and enjoyment; in an endless gradation he hopes to see "the face of God in righteousness and to be satisfied when he awakes in his likeness." In short, he hopes to be unspeakably happy through an endless duration.

* * *

A dying but immortal being, on the verge of eternity, is as solemn a spectacle as the world can furnish. A hundred tender ties are then about to be severed. The delusions of the world are over; it can promise nothing more. It has done its utmost, and the total sum is vanity of vanities. Its shadowy joys and sorrows, hopes and fears, cares and possessions, are now light as feather, weighed against the universe, and however once esteemed, can no longer pain or please, agitate or engage the immortal who is bidding them an eternal farewell. The past is nothing; but the future opens a tremendous, and, if true support is wanting, a heart-apalling prospect. New scenes, a new and untried world,— an eternity, vast, boundless and endless, joy without mixture, or pain without relief, the mansions of light and glory, or the dark dungeons of despair, the welcome of angels, or the yell of demons,—and the smile or frown of the Infinite Judge.

"What others think of us depends on what we *are*, rather than on what we try to *seem*. Most of us hope to be counted as a whole better than we deserve, even though some of us think that we are likely to be undervalued at one point or another. Yet the truth is that what we are is sure to show itself in our conduct, in spite of all our efforts at seeming better than we are. In order to secure the good opinion of others, we must first deserve it."

THE GOSPEL MESSENGER.

BY M. R. BASHORE.

THE above title should be carefully considered by every brother and sister. The inquiry should arise in the mind, What have we gained by the reading of its columns during the past year? No doubt, some pleasant, as well as sad recollections revolve through the mind in thus looking back. Some have lost, by the resistless hand of death, a father, a mother, a brother or a sister.

While, in some instances, the future prospects of the departed ones, are bright and clear, there are others, perhaps, in regard to whose future there is a doubt. An unbidden sigh will occasionally force itself upon us, and cause us to exclaim, in silent groans, "Where are they?" We have this consolation, however, that they are in the hands of a just God, who will give to every one a just reward.

Getting back to our subject,—the GOSPEL MESSENGER,—to us, who have read its columns during the past year,—what has it been to us? Have we made a step in the right direction? Have we been made better, wiser, and happier? Have we tried to judge all that has been written, and do we hold fast the good? Has it been a friend to us,—a welcome visitor? We hold the Brethren church as the dearest,—the church of our choice. Why not let the GOSPEL MESSENGER, also, be the paper of our choice?

We are aware that not all our brethren avail themselves of our church paper. I suppose they think they have lawful reasons. To be frank, I confess, that there have been times in the history of our church, when I have said, "I would not stop much and quit my church paper." Why? Well, because I thought things were not going right. There was too much controversy, too much backbiting, the general church government did not suit my views, etc. Whether any or all of the above reasons would have justified me to do so, I will let the reader judge. However, the final conclusion I came to was, "Through what medium shall I gather satisfactory information concerning the general workings of our beloved Zion?" In reading the church paper, we bring before our vision old and beloved acquaintances, and form new ones.

Why do not all of our Brethren get our church paper, or, rather, why do not more avail themselves of the benefit of reading it? We admit that sometimes matter appears in its columns that is not relished, or not so palatable as might be desired, but, my Brethren, where can we (outside of the Bible), get more solid and substantial matter than the price of the MESSENGER will give us? Of course, when we consider that the contributions to its columns are, for the most part, free, that the advertisements help to pay expenses, and that the agents' pay for their trouble is, comparatively, small, then we might begin to think that $1.50 is high enough; but, stop, let us look at both sides. Sometimes we pay $1.50 for a paper, not any larger, treating on secular matters and seem to be satisfied, not considering the value of matter published. We do not wonder, that so many of our poor Brethren do not take the church paper. Perhaps it is easier, after all, to speak of the sacrifices to be made, in order to avail ourselves of our church paper, than to go down into the real conditions of a brother who has a large family to maintain, single-handed, and who has, perhaps, a good deal of sickness to contend with. Perhaps a bright prospect in this life with him, is very dim.

I tell you, brethren, sitting in our easy rocking-chairs, reading the columns of our church paper is one thing, but to enter into the feelings of the poor, the *really poor*, and take their life into consideration, and make the necessary and Gospel-required sacrifices in helping them so they may enjoy similar privileges as ourselves is quite another thing. The old year which has just closed should be a good reminder of the past and present. The GOSPEL MESSENGER, in some way, should reach those who can not afford, of their own accord, to get it. Even then we should remember, that though they get the paper, that *alone* will not keep the poor widows and others from starving.

As said in the beginning of this article, we have stepped out of the old year into the new, and as we take a review of the past year, we will see where a good many missteps have been made, a good many things have been done that might have been avoided, had we been watchful. We can never retrace our steps; we can never regain lost time. Were the good works and deeds we have done in the past year put into a balance and brought before our view, some of us would, no doubt, be surprised how little we have done.

So, as we enter upon a new year, let the motto of our life be, to live more holy and more devoted to our high calling, in order to be the better prepared to meet the diversified conditions and requirements of the coming year. It will require careful study of the Bible. Let that thought be first and foremost in the mind, and every other thought a secondary matter. Let us avail ourselves of the best religious literature, of which the GOSPEL MESSENGER should be the first. From it we can become acquainted with the general church government,—from local church work up to general church work. We certainly sustain a great loss if we do not avail ourselves of these essential helps.

So I say again, Let all our brethren and sisters avail themselves of the benefits of the church paper, and thus keep posted on the general church work. Thereby they will be enabled to assist in all of its departments when called upon to do so.

I will venture to say if we carefully read the columns of the GOSPEL MESSENGER and practice the good instruction contained therein, to the end of the year, $1.50, compared to the great benefit gained, will be considered a small item.

Van Dyke, Pa., Dec. 15.

REMARKS.

Provision has been made by many churches to supply the MESSENGER to the poor in their own congregations, and the publishers have met this generous spirit by furnishing the paper for this purpose, and where it is donated at $1.00 per year; and where no provision has been made, we have furnished the paper free, in some cases, for many years. As a matter of fact we have several thousand names on our list at $1.00 per year, and a large number for which we receive no pay. We have adopted the rule, however, that those who desire to receive the benefit of the paper at reduced price, or to be placed on the free list, must apply to our agents who can vouch for them. This is made necessary because sometimes advantage has been taken of our offer. We want the paper placed in every family in the Brotherhood and if all who are able will subscribe and pay for it, we will see that those who are unable to pay for it get it free.—ED.

"DUTY ought never to wait on feeling; but feeling ought always to wait on duty. A man ought never to pivot his duty on his feelings: but every man ought to conform his feelings to the demands of duty. Kind speech is a duty, whether a man feels kindly or not. But kindly feelings are always a duty, and he who lacks them ought to set himself at acquiring them. Not feeling, but duty, must lead a man's course."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to the Churches of Kansas.

The solicitors for the Aged, Infirm and Orphans' Home, for Kansas, will, in the near future, visit all the churches in the State and will solicit the members for donations and endowments for said home. We kindly request elders and others to assist our solicitors in their work, by way of suggestions as to the best plans to see the greatest number of members with the least possible expense and time.

ISAAC H. CRIST,
Gardner, Kans. Secretary.

THE above notice is timely and we hope it will stir us all up to prompt action in this good work, as we should know by next April what we can do, or depend upon.

Furthermore, having consulted the Brethren in Indiana, in reference to the advantages of a Home to care for our poor, compared with the old way of providing for them in families and local districts, their experience in the work prompted them to answer very strongly in the affirmative, both as to donor and beneficiary; hence we are encouraged to push forward the good project set on foot, feeling assured it is within the scope of Bible duty. I rejoice that I can say, that it has always been a practice of the church of Christ to care for her poor members, and while there are brethren soliciting for other purposes,—such as our schools, the Tract Work, etc., we feel that the Old Folks and Orphans' Home stands between all the rest and the Bible. Speaking more plainly, it should be first, and I hope that our dear brethren will look at it in that way and cheerfully and willingly donate as the Lord has prospered them.

Notice further our appeal to our dear brethren and sisters, for sympathy and help in this good work, is not confined to Kansas. The members in Kansas, in the main, are in limited circumstances, and have their poor to see after, which they do cheerfully, according to their ability. In view of this fact any donation, from any part of the Brotherhood, will be most thankfully received.

I thought of the response a number made to the ten-dollar call for the Chicago meeting-house. O how our hearts would beat with joy to find a number of our dear brethren and sisters, all over the Brotherhood (especially from local churches who have no poor to keep), respond in a similar way to help us to start our home. We do not wish to stipulate any amount, but as the donor purposeth in his heart, so let him give,—not grudgingly—for God loveth a cheerful giver.

Where there is no solicitor, send your donations to Bro. George Ready, Booth, Reno County, Kans., who will receipt to you by return mail, as our treasurer. (Bro. J. H. Hollinger, formerly named, has gone west.) The money will be cared for, and reported and applied according to the best judgment of the committee.

Any further information will be gladly given by the secretary or the undersigned. We hope soon to hear from some sympathetic heart that beats in unison with ours. ENOCH EBY.

Booth, Kans.

My Plan.

IN MESSENGER of Nov. 18, I gave my plan of raising money for the MESSENGER Poor Fund. I suppose some are wondering how my plan worked this year.

I left my home at Rockford, Ill., on the evening before Thanksgiving Day, for Franklin Grove, Ill., in the Rock River church, Lee County. We

had preaching at our Franklin Grove meeting-house on Thanksgiving Day. Our elder, Daniel Dierdorff, preached a good sermon, and Bro. Levi Trostle admonished us to give as the Lord had blessed *us* during the year. After the regular preaching services were over, we organized our Sunday-school, by electing Bro. D. B. Senger, Superintendent and Bro. D. F. Lahman, Assistant Superintendent. Our elder then stated that there were several solicitors on hand to take a Thanksgiving offering. Bro. J. L. Miller has the Tract Work in charge; he raised about $45.00 at the meeting for this grand and noble work. Just think how many thousand of tracts this will send out in 1891, and God only knows the *good* it will do! Let the good work go on!

We did fairly well this year for the MESSENGER Poor Fund. I enclose, with this letter, a draft for $50.00 for this fund. Just think of the many hearts that will be made to rejoice, during 1891, by having a good church paper to read! I do not see why thousands of dollars could not be raised, if this matter were only looked after. If some one, in each church, would only take it in hand, it could be done.

I will give a few lines from a letter I recently received from our beloved brother, Levi Trostle, whose heart always burns for the good cause. He says, "I am pleased with the success you have made with your MESSENGER Poor Fund. While it has cost you a good deal of trouble, you certainly are more than repaid by knowing that fifty families have the MESSENGER visiting and preaching to them every week in the coming year. Counting the reading matter in each MESSENGER as ten sermons, and supposing that five persons read each family paper, you will have a congregation of 250, and you will be preaching, during the year, 500 sermons to those 250 readers. Who of us, that preach, does that much? Be encouraged to go on and still enlarge your field of labor and usefulness."

At our Thanksgiving meeting we took steps to aid the poor and needy in Kansas, Nebraska, and Dakota, and hope that much good may come from it, for they surely need help !WILLIS A. MOORE.

Dec. 21, 1890.

From Cartersville, Va.

BRO. KAUFFMAN returned Dec. 5, from Ohio and preached for us at Bro. Wm. Mallory's the night of the 6th and 7th. He did not preach at Mt. Horeb on account of the rain, which prevented the audience from assembling. The prospect here is now encouraging. We are in hopes that another minister will locate here. Bro. Kauffman is now our elder. Our former elder, Bro. B. F. Moomaw, being now seventy-two years of age, has given the work to younger hands. Brethren E. L. Brower and D. C. Moomaw have promised to labor among us this winter. We trust that they, as well as many others, will be with us!

FLORIDA ETTER.

From Reading, Pa.

I HAVE just returned from that rapidly-growing City of Reading. It now contains 60,000 inhabitants. As I walked about the city or looked over it from the home of my sister, I felt sad, that we, as a people, have no church there. We have a few members. I know of five. One brother and wife have three children. The oldest is about grown to manhood and has been converted at the M. E. church, but desires to unite with us. The children of a sister have all gone to the Baptists.

Now, if it is necessary to salvation to practice the ordinances as we do, why has the Mission Board of Eastern Pennsylvania not established a mission in the city? Is it for lack of funds? I suppose they can be raised easier than a suitable man of God to take charge of the work. A man full of the Holy Ghost, with ability to stand with the men called to the pulpits of the city churches could do a good work. The citizens of Reading being largely descendants of the Pennsylvania Dutch element, are more sociable than is generally the case. No doubt many more of our members will be drawn there by its many business enterprises. Is it not our duty to help establish a church there? If there are other members, I wish they would report. I know there are others. Let us awake and work while the day lasts, for the night cometh wherein no man can work. Have we all read the articles called, "The Lord's Work-Shop?" Perhaps we had better read them again!

W. W. KULP.

Pottstown, Pa.

Treasurer's Report.

THE following is a report of the Home Mission of the Middle District of Pennsylvania from Aug. 4 to Dec. 17, 1890:

Lewistown,	$ 3 62
James A. Sell, house rent,	10 69
James A. Sell, house rent,	5 00
Lewistown,	3 58
Lost Creek,	3 65
James A. Sell, house rent,	12 00
Antietam,	30 00
Total,	$68 54

ANDREW BASHORE, Treas.

From the Far West.

WIFE and I left our home at Galesburg, Kans., Dec. 16, for the Far West. After six days' travel over broad prairies, lofty mountains and deep canyons, we arrived safely at our destination,—Moscow, Idaho. Two brethren met us at the depot. After our long journey, we realized how good it is to be met by dear brethren, who kindly cared for us.

Since we are here, we have been visiting among the Brethren, getting acquainted and viewing the country. We had some fears that the country would be much colder, with deeper snow than Kansas, but, so far, the weather is about the same as in Kansas.

We are favorably impressed with the country as a farming country. The numerous straw stacks, to be seen on every hand, prove it to be a wheat country. We are informed by the brethren that fifty bushels of wheat are often obtained.

Thus far we have had three meetings, with fair congregations, and, seemingly, very good interest. We will continue our meetings in Moscow for a short time, before we go to other points. Our friends and Brethren will please note our change of location and address us accordingly. More anon.

SIDNEY HODGDEN.

Moscow, Idaho, Dec. 20, 1890.

From Ashland, Ohio.

WE commenced a series of meetings at the Maple Grove church, Ashland Co., Ohio, Dec. 13. Eld. F. B. Weimer, of Sterling, Wayne Co., Ohio, preached thirteen soul-stirring sermons for us. Congregations were fair from the start, with increased interest, but our meeting was suddenly interrupted on Sunday, Dec. 21, by the arrival of a messenger, who took Eld. Weimer back to his home congregation to conduct the funeral services of an old brother, who had suddenly passed to the spirit land. Consequently our meeting arrangements were disturbed and we thought best to close for the present. We were favored with pleasant weather, moonlight nights, and good roads.

On Sunday, Dec. 21, at the close of the services, Bro. J. E. Young's correspondence from Maywood, Nebr., in GOSPEL MESSENGER No. 48, was read to the congregation by our elder, Bro. George Worst. After the reading of the article, a public collection was taken, which yielded, to the poor and needy of Kansas and Nebraska, $34.61. The donation was immediately sent on its mission. Neighboring congregations are invited to do "likewise."

DAVID SNYDER, Cor. Clerk.

From Garrison, Iowa.

BRO. B. F. MILLER, of Alpena, Dakota, came to us Dec. 16, and stayed until the 22nd. He labored faithfully while with us, pointing us to the duties we owe to him who has done so much for us. The meetings closed with increasing interest. May the Lord bless our dear brother in his Christian work, and protect him on his journey home!

Our Thanksgiving meeting was not very largely attended, so we continued our soliciting, and finished up by Dec. 20, the date of our quarterly council. Our contributions were as follows: For the poor fund, $10.70; for the Quinlan mission, $9.55; for a poor widow, $8.00; amounting to $28.25 in all.

Dear brethren and sisters, while we have made an effort to help along the cause of Christ, let us also ask him to bless all to his glory!

LIZZIE JOHNSON.

From Wayman Valley, Iowa.

OUR love-feast, which was held Oct. 18, passed off pleasantly. Bro. Samuel Miller, of Waterloo, our elder, was with us; also Bro. M. Smith, of Black Hawk Co., Iowa, and Bro. Joshua Shultz, of Lost Nation, Iowa. We had a love-feast in the true sense of the word. We were few in number, but I think we had an out-pouring of the Holy Spirit and a refreshment from the presence of the Lord. After the feast, brethren H. Miller and M. Smith came over to Wayman Valley and preached five sermons. As a result, one dear young sister came out on the Lord's side. I think there were others near the kingdom.

Bro. Joshua Shultz remained to preach for the Brethren at the Rosecrans school-house. There were no additions, but some good impressions were made. There is only a little band of Brethren at that point. May we ever keep close to the old landmarks, and stand firm to the profession we made before God and many witnesses, so that finally we may come out more than conquerors.

ELMIRA A. HANSEL.

East Elkport, Iowa.

From the Shoal Creek Church, Newton Co., Mo.

THE church here is progressing very slowly, on account of the members being scattered over so much territory, and an insufficiency in the ministry to fill all the calls made for preaching. Some of the Brethren on the outskirts have preaching only once, or, perhaps, two or three times a year.

Oh, that we could have more faithful workers for the Lord's vineyard, that the many starving souls might eat and live! Why do so many of our Brethren pass over our part of the country, where we have good soil, plenty of water and cheap land, and where we need their assistance in the church! Why do they go to Western Kansas, Oklahoma and other places, where crops, at best, are but uncertain!

We would gladly welcome, especially the ministering brethren, to stop as they pass through this part of the country, and give us some encouragement.

May God help our little band to work faithfully, and may we show to the world that we are contending for the faith once delivered to the saints.

MATILDA HOLDERREAD.

Ergo, Mo., Dec. 20.

A Letter from Louisiana.

On Monday, Sept. 22, I left my dear parents, home and friends in Central Pennsylvania. I stopped at Huntingdon between trains, to say farewell to my sister Lizzie and to the Brethren at that place.

Here I was joined by Bro. Himes who was, like myself, on his way to the Sunny South to teach school. We traveled together to New Orleans. Here we parted, Bro. Himes going north-west to fill a position in the State Normal at Natchitoches, and I due west, one hundred and twenty-five miles, by the Southern Pacific railroad to New Iberia, where I am now engaged in public school work. I have taught one week in the third month of a nine-month term.

This town is situated on the beautiful Bayou Teche, and in a country, recognized by Louisianians as the garden spot of their State. It is familiar to admirers of Longfellow as the "Land of Evangeline."

Many of the Creole population of this section are descendants of those ill-treated Acadians, who, in the early history of our country, were forced by the British from the happiness and contentment of their Northern homes. I imagine that the present generation are exceedingly well satisfied that fate or fortune has placed them here, for nature has undoubtedly done more for this country than she did for the land of their forefathers.

Rice and cotton are raised here, but the land is peculiarly adapted to cane, of which there is an unusually large crop just being harvested. Land is worth from $40 to $50 per acre.

The climate here is healthful and the weather, since my arrival, has been delightful. I have a little fire in my room to-day,—the first I have had for a month. Some of the teachers have had no fire in their school-rooms this fall.

I am pleased with everything I find, excepting one thing,—the religious influences and privileges, by which I have always been surrounded.

When I came South, I knew of no members in the State. I had not been here long, however, until I received an invitation from Bro. Simon Sutter to come and visit them. Bro. Sutter had learned of our coming to Louisiana through the columns of the Messenger, and of our location from Bro. H. B. Brumbaugh.

Bro. Sutter lives about two miles from Evangeline, which is on the Southern Pacific railroad, about sixty-five miles west of here. His post-office address is Esterly.

I at once determined to go to see the Brethren at that place, for Bro. Sutter told me that there were ten members within a radius of five miles. On Saturday, Nov. 29, I boarded the train and, after a pleasant ride of less than three hours, through as fine a country as I ever saw, the train stopped at my objective point, where a conveyance was waiting to take me to the home of our brother. Here I met sister Sutter and the rest of this happy and interesting Christian family.

They are situated on the only prairie in the State. The land is rich and well watered, but never subject to overflow. There is an abundance of timber a short distance away. The land is adapted to rice, cotton and corn, as well as pears, figs, grapes and many other fruits. All kinds of vegetables grow very well.

This is a new country. Land is very cheap and there is an abundance of it. It sells for from five to fifteen dollars per acre. In a few years it will, without doubt, be as valuable as Northern lands. The progressive Southern people are pleased to see the Northern people come in among them. But those who go to this section of the South, will find others to welcome them besides the Southern people, for it is a settlement, composed almost entirely of Northern people. I judged this before I left the cars, for I noticed that the houses were generally built with two stories.

I can not think otherwise than that any members, who think of seeking a new location for their future home, would do well to visit that section, see the country and meet the Brethren there. I can not see how any one could help but be pleased. Bro. Sutter takes great pleasure in entertaining the Brethren and showing them around.

The Brethren are desirous of seeing others come and settle with them and build up a church. A minister should be induced to settle there, for much good could be done.

I returned to my work on Monday morning, well pleased with my trip. W. M. Howe.

New Iberia, La., Dec. 6.

A Season of Refreshing.

Brethren Frank Myers and William Eisenbise, of Mount Carroll, Ill., came to the Spring Creek church, Iowa, and held meetings from Nov. 26 until Dec. 9. The brethren proclaimed the Word of God with the power of the Spirit, giving encouragement to the saints, and causing sinners to tremble and flee from the wrath to come.

Dec. 4, the ice was removed from the stream, and five precious souls were buried in the liquid grave, we trust, to walk in newness of life. Dec. 9, four more were baptized. One that had strayed away, returned to the fold again.

This church was organized Feb. 21, 1880, with eighteen members. We have not received any additions by immigration since that time, but some have moved away, some have gone to their reward, and others have fallen away. At present, we number forty-nine in all. We have held our meetings in school-houses up to the present. The church is now making an effort to build a meeting-house. We had a council Dec. 13, and it was decided to put forth every effort to raise money enough to build a plain, substantial building. We are much in need of a house, but will not go in debt. Our church is alive and active, and doing all in her power to raise means enough to build. May the Lord bless our undertaking, not only in building a house of worship, but in our efforts to build up his kingdom in this part of his moral heritage!

About one year ago it was said through the Messenger that dark clouds (or words to that effect) were resting upon us. Whatever may have been true of that time, it certainly is different at present. The Sun of Righteousness is shedding his glorious light upon us, and we rejoice.

Right here I wish to drop a word of caution to my dear brethren and co-laborers in the vineyard of the Lord. As we go among the churches, we may see some things that are not as they should be. Every church has her little home troubles that do not need to be made public. It is theirs to settle, if possible, and thus save exposure. Matt. 18 holds good in reference to churches as well as to individuals. If individual members have trouble, they are commanded to settle their trouble between themselves, if possible. The church need not know anything about it. So it is with different branches of the church. Their little home troubles are to be settled at home, and not to be spread abroad. In view of these facts, let us not be too ready to expose churches to the entire Brotherhood. It is not the right thing to do, as it surely does not promote the cause of our Master, and ofttimes proves injurious to the church thus exposed. The Scripture tells us that charity covers a multitude of sins. True charity does not expose to the public gaze, all that we see and hear. Let us be careful in all things, and may our Heavenly Father, in his infinite goodness and love, direct our minds aright, that all we say and do may be to the honor and glory of God!

M. H. Fowler.

Fredericksburgh, Iowa, Dec. 18.

Our Lunenburgh Meeting.

On the morning of Dec. 7 I left the busy, bustling avenues of Roanoke City, to assist the Brethren of Lunenburgh County, Va., in a series of meetings. Without serious detention, I arrived at the hospitable home of Bro. Jos. Oliver, one of the deacons of the congregation. Bro. "Joe," as everybody calls him, keeps "open house" and every one is "at home" the moment his door-step is crossed.

On Saturday evening we met a full house at their usual place of meeting, and a delightful service of song and prayer and reading and preaching occupied the passing hours. The Brethren have an evergreen prayer-meeting there, which assembles every Saturday evening and continues several hours. As a natural result, an excellent spirit prevails throughout the year and I found, in actual experience, that the usual ice-melting period, incident to the beginning of most revival meetings, was thus rendered delightfully short.

Sunday morning and evening and each evening following till the 23rd, the meetings continued with increasing interest. Hundreds attended, and only at two meetings was the house capable of holding the people, and I have never seen such unabated and intense interest. They seemed to be especially interested in hearing our peculiar doctrines preached and generally were willing to concede that they were supported by the Scriptures.

Twenty-nine were baptized as the immediate result of the meetings, and others are contemplating the step.

On the evening of the 14th, the feast of charity and accompanying ordinances were observed by forty-eight members, and all seemed greatly to enjoy the solemn services. There are now about eighty members enrolled. Since the organization, Aug. 8, 1888, one has died and six have been lost by desertion. We are hopeful of reclaiming some of them.

The members are faithfully walking in all the ordinances and commandments of the Gospel, and a more loving band of Christians is seldom seen. "By this shall all men know that ye are my disciples, if ye have love one for another," is the grand and supreme test, and they strive to meet it literally. Work and pray is their watch-word, and their fervent spiritual life is the natural outcome.

They are a great power in that County, where the average spiritual life is not as bright as it should be, and with God's blessing on them, the day is not distant when strong congregations of Christians, professing and practicing the primitive doctrines and habits, will be established throughout that large region, heretofore unknown to our Brethren. The churches that have heretofore been dependent on a salaried ministry, are waning in spiritual and numerical strength, and once flourishing congregations of Baptists and Methodists are now pastorless and dispirited, and the more spiritual of their members seem willing to consider our claims to their confidence and affection.

Many of our acquisitions are from the immersionist denominations, whose belief in the doctrine of implicit obedience inclines them to listen willingly to our explanation of the constituents of obedience.

The brethren and sisters there have a great and

grand mission to perform. If our principles flourish or decay, it will be as their life's influence tends. The vigilant eyes of the country are upon them, and their every word and act is duly noted and measured by the Word which they profess to believe and practice. If they are faithful to their solemn baptismal vows, and strive to grow into the likeness and image of Christ, many thousands of the amiable, loving people of their country will join them as the years roll by. God grant them the graces of love for his Word and for each other, and meekness and peace and all kindred qualities!

D. C. Moomaw.

From Maywood, Nebr.

We are glad to know that a number of churches have responded to the calls made for the needy of our country, and hope that many others will be induced to do the same.

A few days ago we received $24.50 from the Weeping Water church, Nebr., for the needy of our church at this place. May the Lord bless the donors!

There are many people here, that are suffering for the comforts of life. There will be a great many more, if they are not supplied till something can be raised again. Articles of clothing, provisions, grain, garden seeds, etc., would be gratefully received.

Bro. J. E. Young is giving the particulars of the condition of the country as near as any one can. He has been laboring faithfully for the spiritual welfare of the people, as well as their temporal. He only held a few meetings near us since he has been here. We could not have the school-house, as it was used for other meetings. What preaching he did do, aroused the people very much. Many are inquiring after the Truth. We are anxious to have our brother do more preaching and he expects to do so, if the Lord will.

There are more workers needed in this country, to feed the people with the Bread of Life. Souls are starving for it. While reading reports of meetings where there are so many able ministers present, many times my heart has been made to ache. I believe there are enough ministers in our Brotherhood, and also enough extra means, to supply all the wants. May God help us to see and act as he would have us do! Jennie Phillips.

Home-Going of Elder S. H. Sprogle, M. D.

With a saddened yet jubilant heart, I chronicle the exodus of our beloved and widely-known brother, Samuel H. Sprogle. No doubt to many readers of this notice it will bring a pang, as of personal bereavement.

His father, Eld. John Sprogle, will be remembered by the older readers of this journal, as one of the pillars and Boanerges of half a century ago. He was "mighty in the Scriptures," with a heart as large as the world and larger,—in labors and self-sacrifice a modern Paul. His son, the subject of this sketch, inherited largely his father's mental and moral characteristics, with greatly inferior physical capabilities. He had a strongly marked scrofulous diathesis, which developed itself early in his professional career, and became a festering "thorn in the flesh" during the remainder of his earthly pilgrimage.

He and I were office chums as medical students in 1852–3, pursued our curriculum partly at the same college, he going out from our *Alma Mater* to practice the Eclectic Healing Art, and I to a life of invalidism, wider studies, and a course of providential training to humble my pride, sanctify my ambition, and fit me for a higher, but less ostentatious mission than what I had marked out for myself.

In his convictions and their maintenance, the Doctor was granitic. He was exceedingly versatile, looked well at central points and took in a large range of correlations before halting in conclusions; but when once reached, they were fixed mental furniture. He was a man of native refinement and of the most delicate sensibilities, qualities which rendered him very welcome in the sick-room, and no less in his diagnosis and treatment of soul-maladies. As a counsellor in ecclesiastical perplexities he was prompt, comprehensive, firm yet genial. As a minister, he was evangelic, energetic, full of thought, and seldom passed from the expository to the hortatory form of delivery. As a Sabbath-school worker, he was especially magnetic and efficient. His whole soul was on fire for the Christian nurture of children and youth. He would hold the little ones spell-bound. A Barnabas has left us, a "man greatly beloved," and "he being dead, yet speaketh." On whom shall his mantle fall? It is worth wearing.

While living and practicing in Shannon, Ill., the Doctor passed through the supreme crisis that "turned him from darkness to light, from the power of Satan unto God," and "translated him into the Kingdom of His Dear Son." He shortly after became a member of the Waddam's Grove church. A few years later, he was elected to the deaconship, and a few years later still, to the ministry.

His health failing, he moved to the Southern border of Kansas where he labored in gathering and organizing a church. There, two years ago, he was advanced to the Bishopric. In the spring of 1889 he returned east, and settled in Harrisburg, Pa., where he practiced medicine and preached the Gospel until a month within his departure to "the inheritance of the saints in light."

For nearly twenty years, he was afflicted with scrofulous ulcers on various parts of his body, which often caused him intense suffering, and largely hindered both his professional and ministerial functions. About a month before his end, the ichor of his sores was absorbed into his circulation, blood-poisoning ensued, and he sank rapidly. His agonies were often extreme, but his patience was greater, and his hope of glory undimmed. I stood at his bedside as he passed through the mystic Beulah Land, and his face seemed verily radiant.

He expired at 7 P. M., Dec. 12, and was interred on the 16th. His age was fifty-five years, eleven months, and sixteen days.

His remains were brought from Harrisburg, twelve miles, and interred within a few rods of where I am penning these lines, in the cemetery of the West Hanover church, in the Big Swatara congregation.

Bro. John H. Witmer delivered the principal funeral discourse. Text: 2 Tim. 4: 6, 7, 8. The main emphasis was laid on the word "ready," and its *radical antecedents*; and the word "henceforth," and its *glorious certainties*. Two mighty pivot-words, essential to all holy living and triumphant dying. Eld. David Etter and Bro. Samuel Reed followed with confirmatory exhortations. "Precious in the sight of the Lord is the death of his saints." C. H. Balsbaugh.

Union Deposit, Pa.

From Spencerville, Ind.

The Little St. Joe church, of DeKalb County, is still pressing toward the great prize. Feeling the need of a house of worship, we decided to build one. It is now completed. Oct. 18 it was dedicated. Brethren J. V. Felthouse and Peter Long, of Lagrange County, were with us and conducted the services.

Bro. Felthouse came again Nov. 22, and commenced meetings the same evening in the church. He continued until the evening of Dec. 7. There seemed to be a good interest. Three were made willing to accept the invitation to come to Christ, and were baptized, we trust, to walk in newness of life. Two more made application to be received.

While the general health is good in the neighborhood, yet death is in our midst. On Saturday evening, when Bro. Felthouse commenced preaching, word came that a man,—Neal Baldwin,—living just close to the church, had passed away. Bro. Felthouse remained to preach the funeral on Monday, and then took his leave, to return home for a few days. May the blessing of God rest upon the church and upon the labors of his servants every-where! John Stafford.

From the Osage Church, Kans.

We had a very interesting meeting on Thanksgiving Day. A collection was taken for the Southern Kansas mission work. The brethren continued the meetings over Sunday. Our home brethren,—elders Martin and J. H. Neher,— did the preaching. Although there were no accessions to the church, I think the members were all built up in their most holy faith.

On Saturday, Dec. 6, we held our quarterly council. Much important business was transacted, but a general good feeling and brotherly love seemed to prevail. We decided to hold an election for a minister, Dec. 8. Bro. Eli M. Wolfe was chosen to fill that important office.

J. B. Wolfe.

Monmouth, Kans., Dec. 8.

To the Churches of Southern Illinois.

I am informed by the Missionary Committee that there are now nine mission points filled, and that there are calls for several more. It is also known that we have money loaned out, the interest of which helped along last year, but as $300 of that amount has now been donated to the church at Litchfield for the meeting-house, this cuts down the principal, and hence the interest.

If there is not sufficient money paid in, the committee will be obliged to use still more of the principal. At the present rate it will not be long till we will have no principal to fall back on. Then what? Our mission work is growing and the expense in like proportion, and if we do not keep up now, we will then have to stop work or get the District in debt. I believe the dear brethren and sisters of Southern Illinois have too much of the spirit of the Master to permit either; hence let us push the work by supporting the committee. I believe they are economizing as much as possible and their desire is to keep, if possible, the present interest-bearing principal. Remember, it is better to "save at the brim than at the bottom." Send both General Mission and District Mission money to the undersigned, as requested by General and District Council. C. Bucher,

Collector.

Astoria, Ill.

"Too many think that God is cutting down the tree, when he is but lopping off its luxuriant branches. They imagine that he is demolishing the superstructure, when he is only laying a right foundation. Poor souls, he is nipping the flowers, but plucking up the weeds; he is not laying your land fallow, but ploughing the field; he is not putting out the light, but snuffing the candle. Providence hath a beautiful face under a black mask. God has the fairest ends in the foulest ways. The sheep may be dipped in water to wash it, when there is no design in the Good Shepherd to drown it."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - Office Editor.
J. B. BRUMBAUGH, } - - - - Assistant Editors
J. G. ROYER. }
JOSEPH AMICK. - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Jan. 6, 1891.

How do you like the MESSENGER in its new dress?

BRO. DANIEL VANIMAN will spend some time traveling among the churches this winter.

BRO. J. C. LAHMAN and wife are enjoying the mild and healthful climate of Florida this winter.

Two of the students at this place were received into church fellowship by baptism on the last day of the old year.

BRO. J. W. JARBOE has moved to Nebraska, and should now be addressed, Box 144, Republican City, Harlan County that State.

BRO. DANIEL SNELL has been holding a series of meetings in the Tippecanoe church, Ind. We expect a good report from that field.

BRO. C. D. HYLTON, of Hylton, Va., reports twenty-four inches of snowfall at that place Dec. 16, 1890. It was the heaviest snowfall known in that latitude for many years.

NINE additions by baptism at North Manchester, Ind.

MARY R. MOLER, of Clyde, Cloud Co., Mo., wants the address of James Burd, formerly of Tama County, Iowa. Who will send it to her?

BRO. NOAH FISHER is the treasurer of the Old Folks' Home in Middle Indiana, and his address is Perrysburg, Miami Co., Ind. For some cause it does not appear in the Almanac.

SISTER SARAH E. RENNER, of Milton, Umatilla Co., Oregon, has been distributing tracts, and would like to have the Brethren come and preach the Word. Will our Oregon brethren look after this call?

UNDER date of Dec. 22, 1890, Bro. Sharp says: "There were eleven baptized at the College yesterday, and two more applicants came forward in the evening. All are students but one, who is also a member of our Sunday-school."

WE acknowledge a kind invitation from Bro. C. H. Balsbaugh to visit his home on our Eastern trip. Sorry we did not have time to accept his, as well as many other invitations received. The nine weeks were much too short. How rapidly they passed away!

BRO. J. E. YOUNG, of Beatrice, Nebraska is receiving a number of donations from various parts of the Brotherhood for the Western sufferers, and will report all money received through the MESSENGER. He will also give a full statement of the use made of the money.

BRETHREN LEMUEL HILLERY and W. H. Leaman, of Reece, Kansas, held a series of meetings in the Spring Creek church. Three had been baptized and four more made application for membership. Bro. Leaman says: "We have seen no better opening for work than this in the West."

ELD. S. B. SHIRKEY reports good meetings in the Wakendah congregation, Rockingham Co., Mo. Bro. D. B. Gibson did the preaching. Bro. Shirkey says: "The result of the meeting was eleven baptized and two reclaimed. This makes forty-four baptized since the Miller and Sommer debate."

BRO. EMMANUEL LECKRONE, of Silver Lake, Ind., reports good meetings in the church at that place. Bro. John W. Metzger was with them and preached seventeen sermons. Nine were added to the fold of Christ. Bro. John Metzler commenced meetings at the West house and Bro. Leander Pottinger at the East house Dec. 23. A full report will be given when the meetings close.

Der Brüderbote, published by Bro. J. S. Snyder, at McPherson, Kansas, is our German church paper, and should receive the support of all our German Brethren. The paper can not be made self-supporting unless our German Brethren will subscribe for it and help to support it. There are churches in some parts of Pennsylvania where the paper ought to be largely circulated, and we hope our brethren, who read this notice, will make a special effort to secure subscribers for the German paper. Go to see the members who read the German, and ask them to subscribe for the *Brüderbote*. The price has been reduced from $1.00 to seventy-five cents per year. Bro. Snyder also publishes the *Educator and Companion*, a paper devoted to education and to the interest of McPherson College. It is one among the best educational journals that comes to our desk. He will send the *Educator* and *Brüderbote* to one address, one year for $1.50. Write to him for full particulars.

WE learn that Bro. S. S. Mohler is making some improvement in health. He has been a great sufferer, and has passed through a severe furnace of affliction. His recovery is slow, but it is sufficient to encourage us to hope he may again be fully restored to health. May God comfort and restore him!

THE Special Bible Work, including the series of Doctrinal Sermons, recommended by our last Annual Meeting, commenced on the fifth inst., at Huntingdon, Mt. Morris, and McPherson schools. We believe that much good will result from these special Bible Courses, and we hope our brethren will avail themselves of the opportunity thus offered to become better acquainted with the Bible, and the doctrines of the church.

BRO. B. F. MOOMAW reports an excellent Thanksgiving meeting with a liberal donation for local church work. We are glad to know that our Thanksgiving meetings are becoming more and more practical, and that our people are showing by their actions that they are thankful to God for the abundance of his blessings. It is a good thing to give thanks unto the Lord, and to give something to the cause of Christ only shows how our hearts are filled with gratitude.

SINCE our last report the following pledges have been received for the Chicago meeting-house: Geo. B. Knepper, Iowa, $10; Elizabeth Knepper, Iowa, $5; Lida Knepper, Iowa, $3; Susan Newsome, Iowa, $2; J. F. Eikenberry, Iowa, $5; Emma Kulp, $10; M. Snyder, Iowa, $10; Jacob and Amanda Witmore, Missouri, $10: J. E. Gnagy, Maryland, $10; Stephen Johnson, Iowa, $10. Cash received: Coal Creek church, Illinois, $10.50; Lizzie A. Hyde, Dakota, $4; Sisters' Mission, Huntingdon, Pa., $10; D. G. Hendricks, Chester, Pennsylvania, $10; H. Farnsworth, Washington, Iowa, $10. Notice in this list that Iowa occurs a number of times. Are there not some brethren and sisters in Indiana and Ohio, that want an interest in the Chicago meeting-house? If so, send in your pledges.

IN another column brethren Eby and Crist set forth the aims and purposes of the Old Folks' Home, which has been located at Booth, Kansas. This is one of those benevolent institutions for helping the poor and unfortunate, that appeals to all whom the Lord has blessed with this world's goods. Some there are who say: "We do not feel like giving for missionary work, we want to use our means for helping the poor." Now here is a golden opportunity to help the poor, and we just wish that the treasurer of the Kansas Home may be flooded with pledges until the cry shall be, "Hold, enough." There shall be, in the future, no excuse for those in our church who are hoarding up God's bounty. The avenues are open all around and about them, and if they fail, the responsibility will rest upon them. The church is doing her part, as a body, in establishing charitable institutions, in mission and tract work, and in looking after her educational institutions. She opens up the avenues for giving. God's blessings are promised to those who give, and now, why do we hesitate? Let us give to help the poor, and then will we be in the line of duty; remembering the words of the prophet, "Undo the heavy burdens; let the oppressed go free; break every yoke; deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked, cover him and hide not thyself from thine own flesh. Draw out thy soul to the hungry—then they that be of thee shall build the old waste places, and thou shalt raise up the foundations of many generations." Who will help to raise up the foundations of the Brethren's Old Folks' and Orphans' Home at Booth, Kansas?

GREETING.

Out of the old into the new, and so the years come and go. The last number of the Messenger bore upon its pages the last imprint of the dying year 1890; this bears the first of the new year 1891. How soon the days and the weeks of the old year sped away, and already one-fiftieth of our work for the new is done. But why refer to the speed of time? We all know so well that it waits for none of us. Then let it pass away as a fleeting shadow on a summer day, but let our chief concern be that the work we have to do be well done: that we labor in the Master's vineyard with cheerful hearts and willing hands, and then the speeding years will bring us nearer and nearer to our home beyond the flood.

And what of the old year that has gone forever? What of its record? What has the recording angel written over against our names and our lives in the great book that is to be opened when the old year dies not and the new never comes? Behold what is written is written. We may profit by past experience, but squandered substance, wasted time, neglected opportunities never return again. The record is made, the books are closed, and the balance sheet for 1890 is finished, and we turn away from the past with its errors, sad in heart that our work was not better done.

But what of the future? We hope. Ah, what would the soul do without hope? Surely, it is an anchor, both sure and steadfast. We hope to improve upon the past, to do better, to advance in the spiritual life, to have more love for God and for humanity, to have more human sympathy, to care "less for people and more for persons" to have more zeal for the cause of Christ, and to be more like our Divine Master. God help us to grow up to the full stature of manhood in Christ Jesus.

And what of the Messenger? Our aim is, and has been to make it above all things, a true, Christian journal, an exponent of apostolic and primitive Christianity, a church paper without bitterness toward any who may differ with us, a paper that breathes only the spirit of the Master. We believe in the Gospel doctrines and principles, as held and practiced by the Brethren church, and we are with her, heart and soul, in her struggle to uphold primitive Christianity. We believe she has a mission to fill in this world, and our desire is, as God gives us ability, to help her fill that mission. She stands against the fashionable follies, the empty forms and hollow pretensions of the age, and in this struggle she needs the help of all her sons and daughters. Some there are who seem to be weary of the fight,—and who does not grow weary at times and sigh for the land of rest? But let us continue faithful unto death, and we shall receive a crown of life. Let the weary ones take fresh courage. Let us gird up our loins anew, and labor faithfully until our work is done, and we are called up higher.

To our readers we send the Messenger this week in an entire new dress. The old type was much worn, and new was purchased. We incurred this expense so that we might give you a clear, well-printed paper. Our efforts in this direction, in the past, will give assurance that we will leave nothing undone in the future to make the Messenger a credit to our church. We hope to continue our visits to all of you for the year 1891. We can not afford to lose a single subscriber, and we do not believe you can afford to do without the Messenger.

To our readers, agents, correspondents, one and all, we send our New Year's Greeting. May God's blessing rest upon us, one and all, and may we be faithful in all our work!

EDITORIAL CORRESPONDENCE.

We closed our last letter at New Enterprise, Pennsylvania, and at that time we expected to close this correspondence in the last issue of the Messenger for 1890, but our labor was interfered with by severe illness, which kept us pretty closely confined to the house for about a week. During our stay at New Enterprise we stopped at the pleasant and comfortable home of Bro. Geo. S. and sister Rosa Myers. When sickness comes to us, we appreciate a good home, and surely we had all that heart could desire in this direction. We were most kindly cared for. The brethren and sisters at New Enterprise showed us many acts of kindness, and Bro. George and sister Rosa did all in their power to make our stay with them pleasant and comfortable. We shall not soon forget their kindness. May the Lord bless and reward them! As soon as we were able to travel, we went to Huntingdon, Pennsylvania, where we spent two days, and then started for home, reaching Mount Morris Dec. 22, after an absence of nearly ten weeks. We were glad to get home again, and we felt that the Lord had wonderfully blessed and sustained us in our journey and in our labors. We had arranged to visit several churches in Morrison's Cove, but were unable to do so.

The Cove, as it is commonly called, is one of the strongholds of our church. Four Annual Meetings have been held in Morrison's Cove, the first in 1825, the second in 1840, the third in 1863, and the fourth, and last, in 1877 at New Enterprise. This meeting was held nine miles from the nearest railroad station, and was among the last of our Annual Conferences that convened in a barn. We only need to refer to the fact, that in these days we are not even satisfied to have our conferences located on the line of a single railway, owing to the difficulty experienced in handling the crowds who attend the meetings, to show that there has been a wonderful increase in the attendance at our Annual Meetings. Think of locating the meeting nine miles from a railroad station to-day, and yet, only thirteen years have passed since the Conference was held at that distance from the railroad.

The Yellow Creek church, with its principal house of worship at New Enterprise, Pa., is strong in numbers and in the ministry. Brethren Joseph Z. Replogle and Chas. L. Buck are the elders. Brethren Geo. S. Myers, Levi Stuckey, L. F. Holsinger and David T. Detwiler are their co-laborers in the ministry. Besides the large meeting-house at New Enterprise, which has a seating capacity of 1,000, they have a house at Salemville, one at Waterside, another at Snyder's, and still another at Imlertown. The membership numbers about three hundred, whilst in Bedford County, Pennsylvania, there are one thousand or more members of the Brethren's church.

Our meetings at this place were largely attended, but were discontinued on account of sickness. The large meeting-house, 55x80, was well filled, and the people seemed to be interested in the message we had for them. We regretted very much that we were unable to continue the work, but we willingly submitted it all to the will of the Lord.

Our stay at Huntingdon was much too short for us. Bro. J. H. Brumbaugh, the principal of the school at this place, met us at the train, and kindly arranged to have us taken to the Normal, which is some distance from the depot. There we met a kind and warm reception from the brethren and sisters, who are engaged in the work of building up the cause of education in Pennsylvania. With the new building, recently completed, the Huntingdon Normal College has every facility needed for the success of the work. The faculty is composed of live, energetic educators, and their work is noted for its thoroughness. We heard this feature of the work commented on in Eastern Pennsylvania, and we are glad to know that the school enjoys an enviable reputation for thorough educational work.

We met with some of the brethren engaged in the work, and discussed at some length our church and educational work, and our relation to it. To us the meeting was a pleasant one. An interchange of views is helpful, and when we meet and talk over our work, in a kind and Christian spirit, it is always helpful. Differences do arise; we can not all see alike, but of this one thing we are glad, that the Brethren at Huntingdon express themselves strongly as being fully in sympathy with the general Brotherhood, including the Gospel principle of plainness, and that they are laboring to carry out this principle in their school work, and we hope they will succeed in their efforts. In their work they need not so much adverse criticism, as they do loving sympathy and kind words of encouragement. They are making sacrifices, as are all our brethren, who are engaged in school work, and they need help and encouragement. We met a number of the students in the Chapel and in the dining hall, and we were well pleased with what we saw. The school is in a prosperous condition, and the winter and spring terms promise to be the largest in the history of the institution.

We visited the home of sister Quinter, and had a pleasant interview with herself and family. As we sat in the library, which remains just as it was left by dear Bro. Quinter, when he left his home for the last time, we could not realize that he was gone. We felt that we must see him at his desk, where he spent so much of his time, and where we saw him for the last time in his home, when we visited him a few years before his death. Sister Quinter is anxious to have a selection made of Bro. Quinter's sermons, and have them published in book form. The work is now well under way, and will probably be ready for distribution early in the summer. It will contain a fitting biographical sketch of Bro. Quinter. It will be published in the interest of Bro. Quinter's family.

And now we close this editorial correspondence. We are at home again, seated in the old editorial chair. The rumbling of the press, the click of the type, the call for more copy, the pile of unanswered letters, the overflowing query box, are all realities again. We settle down to work in this new year with a thankful heart. God has been very good to us. Of our Eastern trip we retain many pleasant memories, many seasons of spiritual enjoyment, and these shall help us as we meet the trials of life yet before us. To the dear brethren, sisters and friends, in the twenty-four churches which we visited, who received us so kindly, we extend our grateful thanks, and pray God's blessing upon us all.

Missionary and Tract Work Department.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE FULFILLING OF PROPHECY, AS APPLIED TO THE CHURCH.

BY A. HUTCHISON.

Number One.

WE have, for some time, felt that there was a necessity for noticing this question. The Savior says, "Take heed what ye hear." Mark 4: 24. This is at once sufficient to prompt us to inquire, Why take heed as to what you hear? One answer only, can reasonably be given, and that is, that there was danger ahead. Danger, because not every one would teach that which was safe, and our own observation has certainly been sufficient to establish the truthfulness of the above, beyond the question of a doubt. Not only that, but if the errors taught were of such a gross character as to be detected at a glance, or slight inspection, then there would have been little need of the caution given. We all know that the well-executed bill is the one that is most likely to delude the eye of the inspector, and, although the work is well done, it is nevertheless a counterfeit. It will not stand the test, when tried by the Great Detector.

The Master meant to forewarn his disciples, and as proof of the necessity for such warning, we cite the reader to what is said by the apostle Peter, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of." 2 Peter 2: 1, 2. This goes strongly to prove, that the Savior's caution was not without good reasons, for Peter declares that false prophets were on hand in his day, and also foretells that false teachers would be among the disciples later. It does not require the skill of a great philosopher to see that it is true even now, hence the predictions of those who have preceded us, are being fully demonstrated in our midst, and we would have to be very dull of comprehension, or slow to learn, if we can not see the literal fulfillment of those prophecies right in our midst.

The above refers to quality or character. Next we shall notice a different form of expression: "Take heed therefore how ye hear." Luke 8: 18. Now we have *manner* under consideration, more than quality. The Savior well understood the depravity of man's nature, and hence he gives us the benefit of his friendly caution, "Take heed how ye hear." As an additional caution, given by the apostle, we quote the following, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." 2 Peter 2: 18, 19.

Here you should notice carefully the class thus spoken to,—not the sinner, who needs the help of all good people that he may be saved,—but the class here spoken to, are such as have renounced sin and Satan, and have made a "clean escape" from them who live in error. Notice, too, the medium through which such teachers operate. They do not address themselves to their higher moral faculties, but to their lower nature, and allure them through the lusts of the flesh.

When they have succeeded in thus capturing their victims, what do they promise them? Peter says, They promise them liberty. Well, we inquire, What kind of liberty? More Gospel liberty? Certainly not, for these were persons who had already made a clean escape from them who live in error, which they could only do by obeying the whole Gospel. The Savior says to his disciples, "Now ye are clean through the word which I have spoken unto you." John 15: 3. And, again, Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Then it is clear that they could not promise any liberty to such as had obeyed the Gospel, except it would be liberty to the flesh. And since they appealed to the lusts of the flesh, as the medium of their success in alluring them, it is easy to see, that the liberty which they promise them would be of the same kind. The apostle says, "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government," etc. 2 Peter 2: 10.

Some of them will not go so far as to encourage them to indulge in anything that is unclean or low in character, but will just give them liberty to dress more as they may feel to do. They admit the doctrine to be all right, but they say the church is too strict in holding to a style of dress, as recommended by the church. Now, the Savior and the apostles are foretelling what shall be in the last days, and it is certainly time that we would open our eyes to the fact that we are right in the midst of the fulfillment of what they told us should come to pass. Will we sacrifice any of the principles, as held sacred by our beloved Brotherhood? I hope not. The time is here to take heed what and how we hear.

(*To be continued.*)

THE OVERSEER.

BY DANIEL HAYS.

PAUL, to Timothy, corrects an impression naturally growing out of the term employed to denote the office of overseer. The office is a work, rather than a position of honor. The truth, then, is that he that desires the office of a bishop, desires a *good work*, for work he will find and plenty of it, so absorbing and of such a character, that the office will be swallowed up in the service. The bishop, then, must be:

"BLAMELESS," free from blame.

"VIGILANT," attentive to discover and avoid danger.

"SOBER," serious, sedate, grave.

"OF GOOD BEHAVIOR," orderly.

"HOSPITABLE," kind reception of friends and strangers.

"APT TO TEACH," having the gift and readiness to impart Scriptural knowledge.

"NOT GIVEN TO WINE," an abstainer, from principle.

"NO STRIKER," not a quarrelsome man.

"NOT GREEDY OF FILTHY LUCRE," not making gain the leading object of life.

"PATIENT," enduring trials without murmuring.

"NOT A BRAWLER," not a high, noisy talker, making an uproar.

"NOT COVETOUS," to desire ardently what can not be obtained lawfully.

"JUST," giving to every one what is due.

"OF GOOD REPORT," to be well spoken of.

"HOLY," free from sin and sinful affections,—consecrated.

Looking at the varied tests of an overseer's qualifications, we readily see that the office is not only a good work, but that it requires a good man to fill it. His work in the church is willing, consecrated service. He works in the church for love, peace, harmony, good-will. He is not self-willed and narrow enough to work simply for the narrow limits of his own neighborhood and home church. He will take as much interest in the peace and prosperity of the entire Brotherhood as for his own church.

To be "just" in the true sense of the word, requires that the overseer rise above all petty differences and disputes among his brethren, in order to conduct them to the place of peace and safety. When differences arise, as sometimes they do, the overseer must not take sides, or he will become the leader of a party. He must stand above all strife and know no man in it. A party leader is no longer a ruler, or overseer. Upon this rock many have made shipwreck.

An overseer is, in a true sense, a shepherd. He will leave the ninety and nine in safety, and seek to gain the one that has wandered away. He will not seek to array one part against the other for the sake of victory in a contest for a point of a conceived violation of principle. Love and self-sacrifice surmount all differences, and dispense justice without partiality to all.

Paul produces another feature of good ruling in that Titus should shew himself "a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity." Titus 2: 7. A pattern is a model for imitation. It says, "Work as I work. Do as I do." It is a standard measure, after which all may shape their actions with safety. It is a centre toward which and by which to work harmoniously. The same idea is advanced with still deeper meaning by the word "gravity." Gravity is a power or force which attracts all bodies to a common centre. To be *grave* is to be weighty,—to have force.

An overseer, then, should not be gay, light, nor trifling. He should have weight of character, force to hold in check all tendency to fly from the proper sphere of action. Gayety,—levity,—is the opposite of gravity, and is irregular, frivolous, light, carried away as the wind carries the chaff. True love runs deep, —is grave. A party spirit is simply an exhibition of a morbid love. True, brotherly love did not exist, and a closer intimacy was sought in a divided state. This brings a closer intimacy, yet it is deceptive,—it is a morbid love,—a love that seeks the good of a few to the ruin of many.

True Christian love is high as heaven,—wide as the universe. It is an attractive force from God that holds all his children to him. It is this quality of force and weight of character that an overseer should possess, in order to rule well as the steward of God. It means that he will co-operate with all his co-laborers to secure the same order, peace and faith among all and through all.

Let this spirit be fully imbibed and put into

practical operation, and the far east will be the same as the far west, and the north and the south will drink at the same fountain; for "thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8.

Moore's Store, Va.

A CHRISTIAN LIFE.

BY MARY M. COX.

To be a Christian is to be like Christ. We must go about doing good. We must sacrifice all selfish interests for the good of others. We must, like our Savior, be ever ready to say, "Not my will, oh, Father, but thine be done!" If this be our desire, as shown in our life, we may be assured we are living a Christian life!

God has done so much for us, even when we were yet sinners in his sight, that we surely can make the few sacrifices he demands of us. Among the duties we sometimes fail to perform is that of having a proper love for each other. Jesus says, "By this shall all men know that ye are my disciples if ye have love one to another.

A Christian life is a progressive life. We must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To live in the church for years, and still be babes in understanding, is not making much progress. God wants workers in his vineyard,—not idlers. He has given us a field of labor, and offered us a reward for our labor, but we need not expect the reward if we sit with folded hands.

Each one of us has a work to do. All have not the same talents, but we must learn to use the talent or talents we have, to the best advantage. Time is passing by swiftly, and it will not be long until we will be called away from our labor to our reward.

Our time and our money belongs to the Lord. He has entrusted them to our care and we should use them in his service. If we can sit at ease while brothers, sisters and friends are perishing for the Bread of Life, we are not growing in the knowledge of our Savior.

Jesus wept over Jerusalem, and shall our eyes be dry when we see loved ones living in sin! Oh, that we all could realize what a Friend we have in Jesus, what a loving, tender Father we have in heaven! His ears are ever open to the cry of his children.

Our earthly parents may cast us out and forsake us, but our Heavenly Father is always ready to hear us! Oh, the blessed privilege of prayer! To think that we poor mortals are allowed to bow before the throne of the Creator of the heavens and the earth with the assurance that he will be well pleased to listen, and that, if we come to him in faith and meekness, our prayers will be answered.

Oh, let each of us try to be more worthy of this great love by living a more consecrated life! Let us try to realize the many blessings we are daily receiving, and to be more grateful! Let us show our gratitude by doing all we can for our fellowbeings!

Many, in the Far West, are suffering for the necessities of life. Can we live a Christian life and let them suffer, if we have anything we can give them? Jesus says, "The poor ye have with you always." We are told that "he that giveth to the poor lendeth to the Lord." Who would not be willing to lend to the Lord, the owner of all! Let not our ears be deaf to those urgent appeals, and while supplying their bodily needs, let us not neglect to administer to their spiritual needs also!

Sweet Springs, Mo.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Writing under date of Dec. 20, Bro. J. E. Young, of Beatrice, Nebr., informs us that they are having an interesting series of meetings at that place. They expected to have their love-feast Dec. 27.

A commendable plan is pursued by the Brethren of Nora Springs, Iowa, who, as Bro. G. M. Noah writes, continue their Sunday-school throughout the winter. This is right; for if the Sunday-school is worth anything at all, it is worthy of our attention every Sunday in the year.

—Under date of Dec. 16, sister Emma Purkey, of Inwood, Ind., writes: "Bro. Daniel Wysong held a series of meetings at Mt. Pleasant church, Ind., beginning Nov. 29, and closing Dec. 14. There were no accessions, but we trust that the many good admonitions may be heeded, so that Zion may prosper."

—"The members of the Lick Creek church, Ohio,"—writes Bro. G. W. Sellars,—"are now in the midst of a series of meetings. Bro. Isaiah Rairigh, of Michigan, is doing the preaching, and we are looking, with fond anticipations, to the time when there will be an ingathering of many souls to the church of Christ. We have good audiences and excellent interest."

—Under date of Dec. 13, sister Lizzie A. Miller, of the Union Centre church, Elkhart County, Ind., writes: "To-day was our quarterly council. Much business came before the meeting but all passed off pleasantly, with the exception in the case of two members who were disowned. Two that had wandered away, came back. May they be bright and shining lights, and show that they are truly children of God."

—From the Eden Valley church, Kans., Bro. S. P. Weaver writes: "Bro. John Wise came to us Nov. 23 and held a very pleasant council-meeting. He commenced preaching that evening, and continued meetings until Dec. 7. During the meetings we had the best of order and attention. As an immediate result seven made the good confession and were buried with Christ in baptism. Brethren, pray for them, that they may ever be kept faithful to their vows!"

—From the Mound church, in the Middle District of Missouri, Bro. Jacob Blocher writes: "Our Thanksgiving meeting was well attended. While we returned thanks to God for the blessings we enjoyed during the past year, we also felt to take up a collection for the Church Erection and Mission cause. Having enjoyed the use of our house for a year, we realize that, by the help of others, we were enabled to secure a house of worship, and now are desirous to help others to secure the same blessing."

—Under date of Dec. 20, Bro. J. D. Haughtelin, of Panora, Iowa, writes: "Since brethren Goughenour and McCune closed the meetings at Maple Grove, twelve miles north-east of Panora, brethren Sisler, Hawbecker and Julius, of Dallas Centre, have been holding a series of meetings at the church near Panora, with full attendance and growing interest. We are having splendid roads and fine whether, and while we are having such pleasant meetings at home, we do not propose to neglect other points. Bro. Brower is preaching in Adair County, Bro. Deardorff in Woodbury County and the writer is now on his way to Madison County and writing these lines in Des Moines, while waiting for a train. Next week Bro. Diehl will go to Dallas County, leaving Bro. Myers busily employed taking care of the work at home. We propose to 'work till Jesus comes.'"

—Under date of Dec. 19, Bro. Theo. H. Davis, of Abilene, Kans., writes: "Last Sunday Bro. C. Hope came to us to hold a few meetings. He preached five sermons at our meeting-house in Navarre. While there were no immediate results, yet we hope that his labors will eventually result in great good. We expect to commence another series of meetings in January, and hope that the blessing of the Lord may rest upon our efforts."

—Bro. S. M. Miller, of the Washington Creek church, Douglas Co., Kans., writes: "Bro. Andrew Hutchison came to the above-named church, Nov. 17, and commenced a series of meetings which he continued for two weeks, preaching, in all, sixteen sermons. He held one children's meeting. Bro. Hutchison is an able defender of the Truth. As an immediate result of the meeting one was baptized, and others are almost persuaded. The church is much strengthened and built up. At this time Bro. Hutchison is preaching in the Pleasant Grove church. From there he goes to Franklin County."

—Under date of Nov. 15, Bro. Jefferson Matthias, of Elkhart, Polk County, Iowa, writes: "On Sunday, Dec. 6, Bro. J. S. Snowberger, from Colorado, commenced a series of meeting for us at our school-house, and continued one week, with increasing interest. One dear soul expressed a desire to unite with the church and we believe that others are near the kingdom. Bro. Snowberger and companion are on their way to the East, and will visit several churches while here. We appreciated their labors very much, and hope that the Lord will be with them and all other faithful soldiers of the cross!"

—From the Mohican church, Wayne Co., Ohio, sister Nancy A. Fackler, under date of Dec. 18, writes: "The members of the Mohican church have just closed a series of meetings, which was held by our much esteemed brother, W. F. Dessenberg. He, although young in years, feared neither saints nor sinners, but proclaimed the Truth. Two,—a husband and wife,—were added to our number by baptism. A father and husband, who had wandered away, came back to the Father's house. May they hold out faithful until death! Our meetings commenced Nov. 30 and closed Dec. 14."

—Bro. John Calvin Bright, of New Lebanon, Ohio, writes: "The Wolf Creek church had a large and interesting meeting on Thanksgiving Day. Bro. Samuel Horning delivered the principal discourse. He spoke of the good and perfect gifts that our Heavenly Father bestows upon us, and how we should appreciate as well as dispose of them. Since our last Thanksgiving our three oldest sisters,—Erbaugh, Myers, Hay,—have gone to the eternal thanksgiving above. Our council-meeting, Dec. 4, was harmonious and pleasant. Bro. Q. Calvert commences a series of meetings at the Eversole meeting-house Dec. 15."

—Under date of Dec. 8, sister Mamie Hall writes: "Nov. 29 Bro. A. Molsbee came to us and began a series of meetings next day. He continued until Dec. 7, and though our congregations were not as large as we hoped they would be, all were much strengthened, and felt that it was good to thus assemble together. Surely, God has a people, even here in Texas, and if we will all labor faithfully, in doing our part, there will be a glorious ingathering in the future. May we use every means in our power to advance our Blessed Master's kingdom. There is no time for Christians to be idle. Every brother and sister should keep plenty of tracts on hand. They are silent but powerful missionaries. I owe my conversion to the reading of tracts before I ever heard a brother preach, and I feel safe in saying that people may be reached in this way who would be hard to reach by any other means."

—Bro. J. K. Shively, of the Wallace church, Nebr., writes: "Our church work is increasing. Bro. G. W. Stambaugh when he was here Nov. 1, aroused a great interest in the minds of all. We think that another series of meetings should be held here to complete the work, and we hope that some brother will come to our aid."

—At this writing, Dec. 17, Bro. S. E. Yundt has just returned from four weeks' labor in the field, and brings the following Thanksgiving offering: Nancis J. Bitterly, 50 cents; Simon Bitterly, 50 cents; Annetta Yarger, $1.00; Rachel Wells, 75 cents; Wm. H. Gift, $1.00. Bro. Yundt started Dec. 20 for Loran to hold a series of meetings.

—From Locust Grove, Henry Co., Ind., Bro. Izorah Rohrer, under date of Dec. 24, writes: "We have just enjoyed a most interesting series of meetings. Dec. 10, Bro. J. C. Murray, from Nappanee, Ind., commenced a series of meetings at this place, which he continued until Dec. 23. By his earnest labors, saints were encouraged and sinners warned. We had a large attendance and the very best of attention."

From the Middle District church, Miami Co., Ohio, Bro. D. P. Sollenberger writes: "Bro. J. Bennett Trout, of Springfield, Ohio, commenced a series of meetings Nov. 29, at which the attendance was excellent. While there were no additions to the church, we know that many are counting the cost. Our meeting closed Dec. 9 with a service for the children. It was a complete success and interesting to both young and old."

—Sister Laura E. Ulrich, of Lanier, Ohio, writes, under date of Dec. 18, the following: "Bro. Quinter Calvert, of Highland County, came to the Brethren at the Lower Twin church, to conduct a series of meetings, Nov. 30, which lasted until Dec. 15. Altogether he preached twenty-nine sermons. I felt that the meetings were highly appreciated by all. During the meetings, four precious souls were added to the church by baptism. May the Lord help them to hold out faithful! Others were near the fold, and we hope that the good seed sown in the hearts of many may be gathered in due time."

From the Roann church, Wabash Co., Ind., Bro. Joseph John writes: "Our protracted meetings, referred to in my last notice, conducted by Eld. Samuel Sprankle, from Stark County, Ohio, resulted in much good. He commenced meetings at the New Enterprise church, Dec. 7, and closed on the evening of the 16th ult. After preaching twelve sermons at this place, he came to the old church near Roann, and preached three sermons to eager listeners. The result of his earnest labors among us, drove the arrow of conviction to the hearts of seven dear souls, who were led down into the liquid stream. May they be shining lights in the church!"

Under date of Dec. 11, sister Sue C. Fontz, of Port Allegany, Pa., writes, "I received the package of tracts and MESSENGERS, and have distributed these silent missionaries among the people. All seem pleased, and especially with the MESSENGER. The number, with the article on our faith and practice, has been going from house to house, and still the calls for it continue. No one here seems to know anything of the Brethren except an aged man, who recently made the remark, 'The Dunkards are nice people; where they live you need not lock your barns.' May we never give occasion that people must lose the good opinion they have of us at present! The church of Christ must be a light-bearer; if she once ceases to be such, her glory has passed away. Brethren traveling on the Western New York and Pennsylvania R. R., will please stop with us. We can secure a place of meeting and guarantee a good congregation."

Bro. I. Fortner, of Aurora, Lawrence Co., Mo., writes under date of Dec. 14, the following: "Reading about the many good meetings, described in the columns of the MESSENGER, called to mind the more vividly our isolated condition. There are only about eight members located at this place. I am quite anxious that an effort be made here for the upbuilding of Zion, and hope that our dear brethren will remember us!"

From the Howard church, Ind., Bro. George Brubaker, under date of Dec. 24, writes: "Bro. Branson, of Muncie, Ind., commenced a series of meetings Dec. 12. The next day we held our council-meeting, which passed off pleasantly and, seemingly, to the satisfaction of all. One was baptized after the meeting. Bro. Branson preached thirteen sermons while with us. He did his part well. During the meetings we had excellent interest."

Sister Mary Haines, of New Lebanon, Ohio, writes: "Bro. B. F. Honeyman, of Gettysburg, Darke Co., Ohio, came to us Nov. 30, and remained with us until Dec. 14, preaching, in all, seventeen sermons. While with us, the Brethren held a little meeting at the house of our aged sister Martin, who can not attend meetings on account of the infirmities of old age. We also had a meeting at Bro. Musselman's, who has been afflicted for some time. One dear sister came out on the Lord's side while Bro. Honeyman was with us. Many others are awaiting a more convenient time."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞"Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue Supplements.

Meeting Notes.

AFTER the District Meeting closed at Pleasant View, I had the pleasure of meeting with the members, and a large number of my old friends, on Lord's Day morning. The following Saturday the church met in council, and an enjoyable meeting it was, since it was manifest that some dark clouds, which had hovered over the church for a while, had passed over, and that brotherly love was again restored. May the prayers of the church be continued!

This church has regular, monthly business meetings, and when no business is presented, the time is occupied in singing and exhortation. The plan meets my hearty approval. The longer business of importance is deferred, the more complicated it becomes, for idle tongues will soon get it made out into two or three sides and then the instigator may stand off, if he chooses, for others will fight his battles for him.

Five resident elders are set over this little flock, about three too many, in my judgment, for any congregation, and I found my objections on the following premises: (1) it naturally breeds emulation and jealousy; (2) the holy character of the presbytery is made an order of succession and promotion without due regard to Scriptural qualifications; (3) the churches best supplied with elders cast the heaviest vote in District Conferences. My objections are general. Many of the Tennessee churches have an overstock of elders and ministers, while hundreds of members and thousands of sinners are *perishing* for the "bread of life." But if, by presenting a solid phalanx of invincible workers to the seceding parties, the flock has been unharmed, the Brethren in the South may still have something to be thankful for, for as yet there is no division worthy of note, nor the shadow of a chance for any *serious* trouble.

The Saturday following, through the kindness of brother Wm. A. Sherfy we were enabled to attend a pleasant council-meeting at Pleasant Valley, and continued the meetings with marked interest till Sunday night. They follow the plan of the above-named church in having stated monthly business meetings.

Through the efforts of the home ministers, this church enrolled about fifty new members last year. (It was here we had our membership before coming to Ohio.) We were strongly inclined to visit the other two churches in the County, namely, Limestone and Knob Creek, but were hindered. I am credibly informed that the Pleasant Valley church is the "banner church" in the whole "Sunny South," so far as membership goes, at least. The Brethren down there are the victors of many a hard-fought battle, and deserve much praise and sympathy. The additional force of brethren J. H. Moore and Newcomer, late of Illinois, has already had telling effect upon the work. The locating of Bro. James Neff at Knoxville, I likewise commend, and it is a noble work for the Book and Tract Work to do, but, brethren, Knoxville is a modern Nineveh, and the gateway to the boundless Southern missionary field, and let us not forget him, "a stranger in a strange land," and the magnitude of his work.

At Johnson City the Christian church was kindly opened to us, and a large congregation awaited the preaching of the Word. We were kindly received and encouraged on our way. We also enjoyed, while there, a good, social meeting at the home of my sister, and a Thanksgiving service at the Presbyterian church. The same afternoon, at 3 o'clock, we bade our relatives and friends a sad farewell and, at 8 P. M., the following day, we were at Camden, Ohio. We feel thankful, first, to God for his kind care over us in permitting us to see the home of our childhood days, and a safe return, and secondly to many who brought us on our way and cared for us so kindly. A. G. CROSSWHITE.

Gratis, Ohio, Dec. 18.

From the Maple Grove Church, Norton Co., Kans.

THIS congregation met in quarterly conference Dec. 6. Eld. John Ikenberry, of Quinter, Kans., was present at our council. Everything passed off pleasantly. Bro. John Ikenberry remained with us after the council and preached ten very interesting sermons. Though his stay with us was short, we believe much good seed was sown. The members were strengthened and sinners warned of their condition. We are sorry that Bro. J. W. Jarboe, one of our ministers here, is going to leave us. He is moving to Philips County, Kans., where quite an interest is being manifested. They expect to organize themselves into a church soon.

Dear brethren and sisters, as partings and separations do occur, it is vividly brought to our minds that we are in a world of changes, that in this life we have no abiding place. May we meet in yonder bright and sunny clime where parting will be no more! G. M. THRONE.

Dec. 15, 1890.

From Centre View, Mo.

THERE has been quite an awakening in the Centre View church and the surrounding community during the past two weeks. From Dec. 6 to 21, Bro. G. W. Lentz, of Adrian, Mo., conducted a series of meetings. He is young in the ministry as well as young in years, but zealous and earnest in the work of the Lord, and he did not shun to declare all the counsel of God. He, with husband and I, visited nearly all the members, and others, going from house to house, to encourage the mem-

bers, and to try to implant the doctrine in other hearts. There was nothing to mar the pleasure of the meeting except the sad death of Bro. Samuel Byerly, which cast a gloom over the neighborhood. The funeral took place Dec. 10. (See obituary.)

We had many blessings showered upon us during these meetings. We had good roads, mild and lovely weather, large attendance and excellent attention to the Word spoken. Our aged brother and sister Repp,—now past three score and ten, did not fail to keep their seats filled. They came out each evening to help the work and encourage the cause. As a result of the meetings, the church was much built up and the members strengthened. Sinners were made to tremble and weep on account of sin. Five precious ones, in their youth, heeded the Savior's call and were buried with Christ in baptism, to walk in newness of life. We trust they may ever be bright and shining lights, that others may be constrained to follow Christ! We all feel to thank God and take courage with the work here.

On the 11th was our quarterly church meeting. We had a good meeting: the business was transacted in love and in harmony with the Gospel rule. The dear members were made to rejoice when one came back to the fold, who had wandered away. We trust we may now go together, hand in hand, in the upbuilding of this little band. One was added by letter. Three letters were given to members who went to other fields.

Two dear ones united with the church by baptism a short time ago. Thus the good and glorious work goes on in this arm of the church. We are trying to labor as one of old.—"She hath done what she could." AMANDA WITMORE.

From the North Manchester Church, Ind.

BRO. SILAS GILBERT, of Ohio, came to us Dec. 6 to hold a series of meetings. He labored earnestly and faithfully while among us, preaching in all twenty-seven sermons, to the strengthening of the church, and the conversion of souls. Nine dear souls were brought into the fold of Christ. Two of them, a brother and sister, young in years were baptized on Wednesday, Dec. 17. On this beautiful morning, after hearing Bro. Gilbert's last sermon, we accompanied seven more, three young brethren and four young sisters,—to the baptismal stream, where they enlisted in the army of the Lord.

O, how we rejoiced to realize at last, God's answer to our prayers, as we saw our dear associates stepping down into the water, one by one, following Christ's example! Our dear brother goes to his home this evening. Both old and young join in wishing him success in gathering souls unto life eternal, wherever he goes. May God's blessing rest upon him! SARAH E. CRIPE.

Dec. 22, 1890.

An Inducement.

THERE are now brighter prospects for the building up of Zion in this part of the Lord's moral vineyard. For the benefit of others, who may be looking for a location where the climate is warmer, I can offer an inducement. There is a gentleman here, who has a farm of 250 acres. Most of the land is good. A good house is on the place, built in the northern style. There is a fine orchard and a well of good water. The farm is situated in the forks of two public roads, one of them is the Richmond road. The distance to the latter place is forty-five miles. Hucksters passing by, purchase all produce and pay its full value in cash. The post-office is one-fourth mile from the house, and the railroad station, two and one-half miles. The owner of the property, being in declining health, and having no help, wishes to sell and buy a smaller place. Any one, having plenty of help, should purchase it. He asks $3,000. $1,000 down as first payment.

This farm is twelve miles from Mt. Horeb. A place for preaching is near by. Address me or B. M. Luce, Fife's P. O., Goochland Co., Va. His companion united with us at our late love-feast. We trust some of our Brethren will come,—not only for their temporal benefit, but for the spiritual good of all concerned. We are few in number, and need more workers, to help us battle for Christ. To work for Christ should be our object in this life! FLORIDA J. ETTER.

Cartersville, Va.

From Elizabethtown, Pa.

ON Wednesday, Dec. 3, the Brethren commenced a series of meetings at Elizabethtown, Lancaster County, Pa. Bro. J. M. Mohler labored for us.

After the meetings were in progress for several evenings, the attendance became quite large and continued so until the close on Tuesday evening, Dec. 17. During his two weeks' stay among us, Bro. Mohler preached eighteen sermons,—seventeen at Elizabethtown and one at Chiques meeting-house, six miles north-east of town. His radical position and straight-forward manner of presenting the Truth, provoked many criticisms on the part of professing Christians, but no one undertook to argue the controverted points with him, although the invitation was given.

There were no immediate results in the way of additions to the church, but the good seed sown can not help but be productive of much good.

The members were greatly revived and strengthened in the faith. May God bless the efforts of Bro. Mohler and amply reward him for the many sacrifices he makes! SAMUEL H. HERTZLER.

Elizabethtown, Pa.

Random Thoughts.

IF Bro. J. H. Moore thinks it "in order" now "to search for a prophecy concerning people traveling through the air" he may read Rev. 14: 6. How will that do, Bro. John?

* * *

We spent Thanksgiving Day with a few isolated members at Stuart's school-house. The leading speaker selected John 3: 16, as a demonstration of God's love to the human family, for which we have great cause to be thankful. He was followed by three other speakers. It was said by many, "It is good for us to be here," and from the tears shed, no doubt others felt the same.

* * *

Gold is a very precious metal. It is found in some places in such small deposits that it does not pay men to work and toil in mining it. Just so with some of our sermons. We say some very precious things, but so many excuses, so much self, so much telling our own condition and feelings and experience, and so much boasting, before we get to the precious truths of the Gospel, and it seems to be in such small deposits and mixed with so much dross, that it hardly pays us to toil after it. We prefer sermons with large deposits of Gospel in them.

* * *

We read in the Bible of a poor blind man, who, on hearing that Jesus was passing by, began to call on him. He had, no doubt, heard of the miracles performed by Jesus. Those who pretended to be his friends, rebuked him, but he cried the more, "Thou Son of David, have mercy on me." Then Jesus stood still and commanded him to be called. He rose and came to Jesus and received the desired blessing.

We have many blind men and women now-a-days, who need the "scales" removed from their eyes, but if they begin to call on the Lord, some one rebukes them and they become discouraged and cease to call on the Lord and thus lose the desired blessing. Sinners, "Seek the Lord while he may be found. Call on him while he is near,"—and if he does not answer your first call, like Bartimeus, call again.

* * *

During the late rebellion a soldier came home sick, sick of war, sick of sin, and physically sick. He gradually grew worse; he could not bear the thought of being hurled into the presence of God without first making peace with him. Eld. C. Bowman was sent for and the sick man demanded baptism. Various ideas were expressed in reference to the possibility of performing the ordinance. Time was precious; he was gradually sinking. Death would soon claim the victory over a man standing at the door of the church, pleading for admittance. He was carried into the water and when all was ready to perform the ordinance, he said, "When you dip me in the name of the Father, if I die, complete the baptism before you stop." The work was performed and the man revived and lived for several days, and then died a happy man. This was faith verified by works.

* * *

Dec. 16, twenty-four inches of snow fell in Floyd County, Va. We had expected to leave home on the 18th to hold some meetings thirty miles from home. How glad we are that the snow found us at home! C. D. HYLTON.

Hylton, Va.

Special District Meeting of Northern Illinois.

IN accordance with the call for a special District Meeting, in order to provide for the sufferers of Kansas, Nebraska and Dakota, a number of the brethren and sisters convened in the College Chapel, Mt. Morris, Ill., Dec. 18, at 10 A. M. The following organization was then effected: D. E. Price, Moderator; J. G. Royer, Reading Clerk; Joseph Amick and L. A. Plate, Writing Clerks. The congregations were fairly represented, and the deliberations of the meeting were characterized by a spirit of sympathy with the unfortunate ones, and a desire to devise the best means for the alleviation of their deplorable condition. A District Committee of three brethren was appointed, and all funds are to be sent to the Treasurer, Bro. D. R. Price, Oregon, Ill. In order that the funds may be properly distributed, Bro. D. E. Price was chosen to go to the different places where help is needed, and, by proper investigations, make the most judicious use of the means collected.

May a general response, all along the line, result in a liberal donation to the suffering ones, and may He who has said that it is "more blessed to give than to receive," abundantly bless the cheerful giver! * * *

From the Summit Church, Madison Co., Ind.

WE have just enjoyed a most interesting series of meetings. Dec. 1 Bro. D. H. Replogle, of Henry Co., Ind., accompanied by his wife, came to our place of meeting, at the Oasis meeting-house. Bro. Replogle labored earnestly for three weeks, preaching in all twenty-four sermons. By his earnest labors saints were encouraged and sinners warned. Six made the good confession and were baptized. This caused much rejoicing. May the Lord keep them humble, faithful and trustful. Many were almost persuaded. May they not put off their duty until it is too late! Our meeting closed with good interest. SAMANTHA MCMAHAN.

"THE heart that is fullest of good works has in it the least room for the temptations of the enemy."

From the Aughwick Church, Pa.

TUESDAY evening, Dec. 16, closed an exceedingly interesting series of meetings, conducted by Bro. Michael Claar, of Claysburgh, Pa. Since he came to this congregation, he delivered, in all, thirty-five sermons. While laboring for us, he "shunned not to declare the whole counsel of God." He preached at three different appointments in this congregation. As the result of his labors seven souls came out on the Lord's side, and united with the church by baptism. May they ever prove true and faithful to the cause which they have espoused, and be as shining lights in the church!

Those of us, who are trying, in our weak way, to follow in the footsteps of the Master, have been re-awakened to a sense of our duty, and new life has been imparted unto the church.

WALTER S. LONG.

Shirleysburgh, Pa.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SMITH—SHEETS.—At the residence of the officiating minister, Nov. 27, Mr. Martin Smith, of Tippecanoe City, Ohio, to Miss Nora Sheets of Union, Ohio.

W. C. TEETER.

WEDDLE—BURGERS.—At the residence of the bride's, Dec. 7, by the undersigned Mr. Joshua Weddle and sister Jathina F. Burgers, all of Floyd County, Virginia.

C. D. HILTON.

CLINE—BRUBAKER. — By G. W. Fesler, Bro. Luther Cline to sister Ruth M. Brubaker, both of Longmont, Colo.

G. W. FESLER.

BRANAN—WOLF. — At the residence of the undersigned, in the Deep River congregation, Iowa, Dec. 3, Mr. Wilbur Branan and Miss Viola Almedia Wolf, both of Deep River.

H. R. TAYLOR.

FORNEY—LYON.—At the home of the bride's parents in Belle Flower, Ill., Dec. 10, Bro. Clayborn Forney, of Hudson, Ill., to sister Effie M. Lyon, of Belle Flower, Ill.

THOS D. LYON.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER – In the South Waterloo church, Black Hawk Co. Iowa, Dec. 12, 1890, sister Elizabeth, wife of D. A. Miller, aged 74 years, 5 months and 17 days. Funeral services by Eld J. A. Murray, assisted by the writer. W. IKENBERRY.

FAGER. In the Lincoln church, Nebr, Dec. 8, Nannie Little, daughter of J and Salome Fager, aged 9 years, 10 months and 20 days.

After ten days of severe suffering from typhoid fever, her spirit took its flight. Services improved by the Brethren from 1 Cor. 15: 30 45. L. H. EBY.

TROXEL.—In the Maple Grove church, Ashland Co., Ohio, Dec. 5, 1890 of pneumonia and heart disease sister Elizabeth Troxel, aged 74 years, 10 months and 9 days.

The funeral occasion was improved by Eld I. D Parker, from the Ashland church, assisted by Eld. G. Wortz, of the Maple Grove church, from 2 Cor 5: 1.

Mother was born in Stark County, Ohio, Jan. 26 1816. She was the mother of eleven children, of whom three preceded her to the spirit world. Eight children, an aged father, and thirteen grandchildren are left to mourn, but not without hope. Let us all try to meet her in a world where parting is unknown!

MARTHA BEEGHLY.

FOWLER—Near Ligonier, Ind., Dec. 8, 1890, sister Naomi Fowler (formerly Garrett) aged 43 years and 26 days.

Thus another consistent member of our beloved Brotherhood has passed away. She leaves a loving husband. Both united with the church last winter, during a protracted meeting, held near Ligonier, Ind. She was loved by all, and an earnest and zealous Christian. Our sympathies are with the dear, bereaved brother. May he also, at last, gain the crown! Funeral services by Bro. J. H. Elson and the writer.

H. H. BRALLIER.

FRYE. In the North Morrill church, Brown Co., Kansas, Dec 12, 1890, Bro. Daniel Frye, aged 57 years, 4 months and 20 days.

Bro. Daniel was cut in the foot while cutting stalks in the spring. The wound, after making him considerable trouble, healed sufficiently to allow him to be about again, seemingly well, until a few weeks previous to his death, when it again troubled him, and finally resulted in his death.

The church here sustains a great loss by the departure of our dear brother. He, though holding the office of minister, did but little preaching from the pulpit, but was a loud preacher in his every day life. He leaves a wife and seven children. Funeral services by Bro. J. S. Mohler.

T. A. EISENBISE.

GARBER. — In the Bear Creek church, Montgomery Co., Ohio, Dec. 6, 1890, Jonathan Garber, aged 76 years, 2 months and 26 days.

Deceased was born in Rockingham County, Va., Sept. 10, 1814. He emigrated to Montgomery County, Ohio, in 1835. He married Catharine Rife, who preceded him to the spirit world about seventeen months. Seventeen children were born to them, fifteen are living, with scores of grandchildren, and a number of great-grandchildren. Funeral services by John Kimmel, W. Bucklow, F. Kline and George Miller to a large concourse of people.

JNO. CALVIN BRIGHT.

MOORE.—In the Hopewell church, Saxton, Bedford County, Pa., Dec. 14, sister Lizzie M. Moore, wife of Frank Moore, aged 26 years, 3 months and 2 days. Funeral services by Bro Henry Clapper from Rev. 13: 14.

SHIMER. — In the same church, Mr. Jacob Shimer, aged 97 years, 7 months and 17 days.

Mr. Shimer never made any profession, but his children belong to the Brethren, at least part, as far as known by the writer. Services by Henry Clapper from John 14: 15-16. J. H. CLAPPER.

BOWSER.—In the Brush Valley church, Armstrong County, Pa., Dec. 13, 1890, Bro. V Bowser, aged 84 years.

Many years ago he united with the Brethren, since which time he lived consistently until his departure. He leaves an aged companion, several children and a large circle of other relatives and friends. Funeral services by Eld. N. Lasher from Job 14.

J. A. HOOKS.

SHOEMAKER.—In the Eel River church, Kosciusko Co., Ind., Nov. 25, 1890, of cancer of the stomach, Bro. Wm Shoemaker, aged 44 years, 6 months and 25 days.

The subject of the above notice put off the one thing needful till near the close of his life. On the evening of Oct. 26 he called the brethren and was baptized about midnight. In one week from that evening there was a Communion held for his benefit. Funeral services improved by Eld. Samuel Leckrone and the writer. WM. F. NEAL.

BENN. - In the bounds of the Upper Deer Creek congregation, Cass Co., Ind., Oct. 30, 1890, after a short illness, Eva Jane Benn, only daughter of friend Bennet and sister Mary Lenon.

The departed one was the last child of those loving parents. While they may often weep over the graves of their departed children, yet may they ever put their undivided trust in Jesus, who doeth all things well. Funeral occasion improved by brethren L. W. Teeter and Jacob Cripe. W. S. TONEY.

BYERLY.—In the Centre View church, Johnson Co., Mo, Dec. 8, 1890, Bro. Samuel Byerly, aged 34 years, 8 months and 16 days.

He died without a moment's warning. For a number of years he had been afflicted with heart trouble, and, for the past few weeks, was complaining more than usual. While he was engaged in helping his brother to load flax straw, fourteen miles from his home, he fell and only uttered a groan before passing away. His body was brought home and to-day was interred in the silent tomb. He was the support of a widowed mother and a sister. Services conducted by Bro. Jacob Witmore, assisted by Bro. G. W. Lentz to a large and sympathizing congregation from Matt. 24: 44. AMANDA WITMORE.

OVERHOLSER. — In the Union Center church, Elkhart Co., Ind., Nov. 8, 1890, Bro. Joseph Overholser, son of Bro. George and sister Elizabeth Overholser, aged 8 years, 1 month and 12 days.

Funeral services by brethren Alex. Miller and J. R. Miller.

MORNINGSTAR. — In the same church, Aug. 17, 1890, Harvey Melvin Morningstar, son of friend Isaiah and Emma Morningstar, aged 1 year, 11 months and 7 days.

Funeral services conducted by Alex. Miller and George Lambert of the Mennonite church from the words, "Jesus called a little child." LIZZIE A. MILLER.

KINSEY. — At her home, near Avilla, Jasper Co., Mo, Dec. 1, 1890, of inflammation, Anna Kinsey, wife of J. W. Kinsey, aged 32 years, 2 months and 8 days.

Deceased was a consistent member of the Brethren church for nearly eighteen years, having united with the church of her choice when but a child. As time rolled on, she clung the more ardently to the cross of Christ. Love to God reigned supreme in her heart, and she was an ever-loving wife and an indulgent mother, always trying to aid, in every time of need, those within reach of her helping hand.

Deceased, whose maiden name was Anna Holderread, was born near Locktown, Elkhart County, Ind, Sept. 23, 1858. She leaves a husband and five dear sons, besides parents and scores of sorrowing and loving friends to mourn their loss. Her ever-abiding faith and self-sacrificing zeal and integrity won the writer and brought him, after twelve years of earnest endeavor, into the fold of Christ.

Deceased moved with her parents to Marshall County, Indiana, about 1867, and, in March, 1878, was joined to the writer in the holy bonds of matrimony. The funeral services were conducted by Eld. Geo. Barnhart, assisted by Eld. C. Holdeman.

J. W. KINSEY.

NICEWANGER.—In the North Beatrice church, Nebr., Dec. 14, 1890, sister Lettie Nicewanger, wife of Dan. Nicewanger, aged 23 years and 1 day.

She had been a member of the church but a little more than a year. The funeral was attended by a large concourse of friends and sympathizing people. Services by the writer from the words, "Her sun is gone down while it was day." J. E. YOUNG.

MASEMORE — At Cherry Grove in the Aughwick church, Huntingdon Co., Pa., Oct. 5, 1890, sister Julian Masemore, wife of Valentine Masemore, aged 71 years, 3 months and 4 days.

She was a faithful member of the Brethren church for over forty years. All of last winter she suffered with rheumatism and *La Grippe*, but by spring she had somewhat recovered. During the latter part of summer she visited her children at Shirley and Grafton. She stood the trip well and enjoyed herself very much, but, on the Monday after her arrival, took sick and died the next Sunday. She was brought home Oct. 7, and laid to rest in the Cherry Grove cemetery, beside three of her children. Services by Eld. James R. Lane.

KOUGH.—Also, at the same place, Nov. 23, 1890, Caroline Kough, daughter of brother Lewis and sister Pollie Masemore, aged 47 years and 7 months. Services by Rev. Sparks, of the U. B. church.

J. M. MASEMORE.

STUTSMAN. — At Harbor Springs, Mich., Aug. 18, 1890, sister Catharine B. Stutsman, wife of Bro. Joseph S. Stutsman, aged 20 years, 3 months and 18 days.

The maiden name of the deceased was Weirich. She joined the Brethren church while in her youth, and was a faithful member. Though young in years, she was seemingly rich in the faith. The cause of her death was a severe attack of bronchitis. She leaves a sorrowing husband and two children to mourn their loss. Funeral services by brethren Joseph Kulp and D. H. Jones.

J. R. STUTSMAN.

AUSTIN. — In the Wallace congregation, Nebr, Dec. 15, 1890, infant daughter of Bro. Edwin C. and Mary F. Austin. Funeral services by the writer from James 1: 11. P. K. SHIVELY.

LONG. — In the Panther Creek church, Dallas Co., Iowa, Dec. 1, 1890, of hemorrhage of the brain, sister Susannah, wife of Bro. Christian Long, aged 75 years, 4 months and 16 days.

The subject of this notice was born in Alleghany County, Pa. After marriage she moved to Huntingdon Co., Pa., and in 1852 to Carroll County, Illinois. In 1869 she moved to Dallas County, Iowa. Our sister and her husband lived together for nearly fifty-seven years, and they were members of the Brethren church nearly fifty-three years. They were the parents of nine children,—six sons and three daughters. Five children preceded their mother to the spirit world. The aged father still remains to mourn the loss of his companion. T. J. BEAVER.

HOKE. In Elkhart County, Ind., of paralysis, and other diseases, Isaac Hoke, aged 68 years, 6 months and 23 days.

Bro. Hoke was a deacon, and left a wife and eight children,—all in the church. One son is a minister and one a deacon. In Bro. Hoke's death the family lost a kind father, the wife a faithful and kind husband, the church a good official, the neighborhood a good neighbor. Bro Hoke was a man who, by daily walk, did his loudest preaching. While in good health, his seat was hardly ever found vacant at church. His influence in the family was such as to bring up all his children in Sunday-school work. J. H. MILLER.

GARBER.—In the bounds of the old Beaver Dam church, Frederick Co., Md., Dec. 1, 1890, of heart-failure, sister Mary, wife of Bro. William Garber, aged 68 years, 7 months and 1 day.

Sister Garber was a daughter of Eld. Jacob Sayler, deceased and a strong pillar in the Beaver Dam church. She never swerved from the right. She was anointed Dec. 6th, and on the 7th calmly and peacefully breathed her last, without a struggle. The writer and Solomon Stoner attended to both services. She leaves a husband, four children and twenty-one grandchildren. One son, one daughter and one granddaughter are members of the church. E. W. STONER.

DOUB.—In the Clear Creek congregation, Huntington, Ind., Nov. 30, 1890, sister Mary Doub, wife of Hiram Doub, aged 53 years, 4 months and 4 days.

Deceased was born in Montgomery County, Ohio, July 26, 1837, and leaves a husband, three brothers, one daughter and three grandchildren to mourn their loss. She was faithful, and passed away in the triumphs of a living faith. She was anointed some time before her departure. Funeral services by the writer and Bro. John H. Wright.

DORSEY HODGDEN.

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"God bless the cheerful person,—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons, in their silent mission, brightening up society around them with the happiness beaming from their faces."

* * *

"Not what a man has, but the way in which he looks at it, is the measure of a man's wealth of possessions. If a man deems his present property as fully enough for his needs, he is richer by far than the man who, with ten times as much property, is reaching out with longing, for a great deal more. Contentment is of one's self, not of one's position and belongings. He who is discontented with his present lot, would not be likely to find contentment in any other lot in the universe."

* * *

"You thank God for your daily bread, but his holy Word supplies spiritual food, '*the bread from heaven* from which if a man eats he shall live forever.' You thank God for bodily health and for the means of preserving it, and when lost of restoring it. But you owe him warmer gratitude for the gift of his Word, which is the means of healing the diseases of the mind, and imparting spiritual health and vigor. Better forget to thank God for food, and health, and the light of the day, and even existence, than for the sacred volume."

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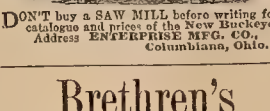
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H. B. BRUMBAUGH, Editor,
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ONE of the growing dangers that is threatening the church is the loose manner in which people hold their religious convictions. Anything that has the name of religion is accepted as safe, without trying to make a fair discrimination between the real and the professed. This vacillating around, through the multitudinous sects, indicates a very superficial view of the true Christ religion. The religion of Christ is not an institution that can be bent and shaped to suit the crookedness of sin. The plan of salvation is very simple, but in it God will be honored. Such has been the character of his laws through all the ages and changes. To obey was to live and be blessed. To disobey was to be cursed and die. In making a choice of a church home, let it be the one that holds and lives the truth.

ON Wednesday evening, Dec. 31, 1890, was held the last prayer-meeting of the year, in the Normal Chapel, and it seemed to us to be one of unusual interest, as all, apparently, felt the importance that should be attached to the time and the occasion. The subject was "The endurance of the Word of the Lord." Though ages, centuries and years had passed, yet we had the same life-giving Bible unchanged. After the close of the regular meeting, we had an hour's service specially devoted to the closing of the year. The time was profitably and interestingly spent in appropriate readings and remarks, reflections and retrospects, all of which are good for the soul when actuated by the proper spirit. Our passing years should be upward steps towards our home on the other side, thus making our retrospects downward look over achievements made and victories won, bringing to our souls joy and peace.

OUR Holiday season has been after the old style,—plenty of snow, ranging in deepness from twelve to forty inches, sleighing excellent, and the sleigh bells jingle from early morning to the late hours of night. The time has not yet come when there shall be stamped on these bells, "Holiness unto the Lord," but we are assured that when this holiness gets into all of our hearts, it will be seen every-where else.

As we go forward in the New Year we should all double our energies in promoting the peace, unity and effectiveness of our church. The great question for the time should be, How can we make our work in the church more effective in saving souls? This is the church's mission, and we are filling it only so far as we are doing this work. We need more aggressiveness, more of the Pauline energy and determination. We are too easily satisfied with small achievements. If we expect to help to conquer the world for Christ, we must get out of the puddles and rivulets, and, like Peter and Luke, Paul and Barnabas, beard the great lions, and plunge into seas and oceans of sin and human depravity. We must not be afraid of sin and sinners, because Christ came to save sinners.

A BROTHER minister asks: "Should we be personal in our preaching?" As a rule, we say, No. And we also say, Yes. No minister, in a broad sense, can preach the Gospel and not be personal to some one. The leading object of preaching is to make it personal in a general sense. By virtue of its legitimate application it must necessarily be personal to the sinner, and the Christian who sins. But if one of our members or neighbors have wronged us or committed a fault of any kind, the pulpit is not the place to deal out reproof. Such a course is not in harmony with either the teaching or spirit of the Gospel. But no matter how little we may intend to do such a thing, there may be those present who will make a personal application of it and then grumble about it. Of course, we can not avoid such applications.

AN AGED FATHER GOES TO REST.

AMONG the early settlers of this, now Huntingdon, County, were Samuel, Daniel, George and David Brumbaugh. While the yells of the Red Man were yet heard ringing from hill to mountain, and the smoke of their wigwams curled up through the unbroken forests, these hardy pioneers made their way through the trackless wilderness and drove stakes for future homes along the Raystone Branch and in Woodcock Valley.

Over a hundred years ago, our grandfather,—Eld. George Brumbaugh,—located in the valley near where the James Creek church now stands. Here he lived, here he labored, and here he died. He was the father of three children, Isaac, Jacob and John. Isaac was the elder of James Creek church for many years, but years ago went to his reward.

Jacob, the subject of this notice, passed over on Dec. 15, 1890, full of years, the latter end of which were years of afflictions, borne with patience and commendable resignation. Eighty-five years, five months and fifteen days was the time of his pilgrimage on earth. All his days were spent on the old homestead, and in the house in which he was born. What a peculiar experience was his, within the same walls and surrounded by the same familiar scenes! Here was the place of his childhood, here he grew up to manhood, here he wooed and won the companion of his life and the mother of his children, who long ago was laid away in the cemetery up on the hill. And now Jacob and Rachel lie side by side in the Silent City, awaiting the voice of the trumpet angel to call them forth to enjoy the immortal life. Early in life he gave his heart to God, and of him it may be truly said, "He walked with God." Bro. Brumbaugh was an humble, unobtrusive Christian. His sphere in life was not large, yet, within the circle in which he lived and moved, his life was a power for good. As long back as we can remember he occupied a front seat in the house of worship, which was seldom vacant until within the last year, when the infirmities of age kept him away.

As a rule, he was a man of few words, yet in the church he was such a one as we are pleased to call "preacher helpers." He hung with peculiar interest on the living message, and when it fell in harmony with his own aspirations, he never failed to give the assenting nod,—not of the drowsy sleeper,—but that of the hungering soul that drinks deeply from the out-gushing fountain. This manner of assenting to the preacher, as he delivers his message, may seem of small importance to the indifferent, but not so with the earnest minister. To him it is inspiration, and often greatly encourages his heart while laboring to deal out the saving truth.

He was the father of nine children, three of whom preceded him. All are members of the church. George B. is one of the ministers of the James Creek church, and three of them residents of this place,—Dr. A. B., our very efficient physician and lecturer, and J. H., Principal of the Normal Faculty, and their sister, Mrs. John Rodgers. The funeral services were conducted by Bro. W. J. Swigart. Thus we record the end of a good man who lived beyond the allotted time, and went down to the grave, honored and beloved by all who knew him.

Of the three brothers there is one yet living, and he is our own beloved father, full of years, greatly blessed with physical health and strength, rich in Christian experience and submissively resigned to the Master's will.

One after another are passing over to the other home, and after a while we will all be there. Let this great truth make us happy while we live and give us joy and peace in the time of our departure.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THOUGHTS FOR THE NEW YEAR.

Record my days and months ran on,
How soon another year is gone,
How swift the golden moments roll,
How much neglected by my soul

Let me begin with holy fear,
This new, this fleeting, flying year,
Too many unimproved have passed
This year, perhaps, may be my last

Give me, O Lord, a heart to pray,
Let all old things be done away;
Give me new strength, to conquer sin,
And plant new holiness within

Ask new wisdom, for this year,
New fitness for my trials here;
Of every grace, a richer store,
My God to love, and honor more.

O may this be the prayer of all
Who now upon their Lord do call,
May Christians let their light so shine,
That sinners may thy way incline

Visit thy church, oh! may she bear
Much blessed fruit, another year;
And may her work be all for thee
Forever and eternity.

—*Rachel L. Pfoutz.*

Dec. 20th, 1890.

"OUT OF THE DEPTHS."—Ps. 130.

BY C. H. BALSBAUGH.

To a despairing soul: -

I HAVE read your letter with mournful interest. You "see not the bright light in the clouds;" you heed not the zephyrs of Grace that dissipate the thick darkness that overhangs the sin-burdened soul. Job 37: 21. You seem to give God but little credit for what he has done in Christ and attach an unwarrantable ambignity to his words, if not downright unveracity. "Let God be true, but every man a liar." Rom. 3: 4. When God says yea, it is presumption to say nay. And *vice versa*. When Jesus says, "Neither do I condemn thee," it shows neither trust nor humility to continue the wail, "O wretched man that I am! who shall deliver me from the body of this death?" When God puts into our mouth the challenge of Rom. 8: 33, 34, it is our joy and His pleasure that we sing with heart and lip and life, the sublime pæan of verses 35 to 39. When Grace and Faith dovetail, "there is no more condemnation," but we are "justified by faith and have peace with God through our Lord Jesus Christ." Rom 8: 1, and 5: 1.

It was not necessary to give me a circumstantial account of the sin which you deem beyond forgiveness, nor to enter so minutely into the upbraidings and perturbations of your inner life as evidence of your reprobation. Your sins, no matter how many or how heinous, are as effectually expiated by the blood of Jesus, as the life of God is more than an equivalent for the works of the devil. Your case is indeed a pitiful one, but by no means hopeless. No sinner is beyond salvation so far as the resources of redemption in Emmanuel are concerned. "Take the pound from him" is not an arbitrary Divine act, but the result of deliberate, obstinate persistent, stereotyped, consummate selfishness.

There is such a thing as absolute spiritual petrifaction, and for such "the door is shut" not from God manward, but from man Godward. To be "seared as with a hot iron," to be "past feeling," to be metamorphosed through and through into the very essence of evil, into the very image of the devil, is indeed to make void the Grace of God, count the blood of Christ an unholy thing, and wantonly to court the wrath of God.

The impossibility of renewal to repentance implies a moral callosity and blindness which can neither see nor feel either the nature or issues of sin. Take sin in its most revolting form and most appalling consequences, pile it up to heaven with the turpitude of Cain and Manassah and Ahab and Judas Iscariot, and we see it all provisionally covered by the blood of Atonement.

To betray the Son of Man was no worse sin than to murder Him; and yet for the envious, malicious, diabolical Deicides Jesus interceded on the cross, and the Holy Ghost offered pardon in the Day of Pentecost. There is not a soul in Hell for whom the Great Sacrifice would not have availed, and who would not have been gladly welcomed by God and His Angels, had they but accepted the proffered mercy.

Jesus took not on Him the nature of Angels because Angels did not sin in the flesh. But as God was manifest in the flesh, suffered and died in the flesh for sin, therefore all human transgression, from murder and adultery and blasphemy down to white lying and stealing a tooth-pick, is remitted in consideration of the value of that blood which cleanseth from all sin. 1 John 1: 7. And wherever there is repentance and self-renunciation with sincere desire and honest purpose to do the will of God connected with faith in Him on whom was "laid the iniquity of us all," there is the certainty of forgiveness. Isaiah 53: 6. AND THAT MEANS YOU.

Your letter is full from beginning to end of Godly sorrow, and hunger and thirst after righteousness. Whence this sorrow and longing? Is it of the devil? Never. If it be, then is his Kingdom divided against itself, and will be brought to desolation. Luke 11: 17. He is full of rage against you because of your very thirst for holiness. "We are not ignorant of his devices." By his subtlety he beguiled our primeval ancestors and he is as ready to pronounce sin unpardonable as to represent it a trifle. Your agonies are indeed dreadful, but they are the psychological inflictions of self-reproach and remorse, and not the indications of the unpardonable sin, or the tokens of God's unpeasable wrath. Because your soul and body are quivering under the scourgings of a guilty conscience, and you have lost sight of the all-sufficiency of Divine Grace you are locked up in the horror and helplessness of "Doubting Castle." Herein you greatly err, commit spiritual suicide, and do great dishonor to the Eternal Love that bled for you on the Cross, and intercedes for you on the Throne.

The God of the Psalms is the God of the Gospel, the compassionate Savior of to-day. Psalms 103: 8 to 14. You defrauded a fellow-mortal, and then covered your sin with a false oath. Theft and perjury are palpable violations of the Decalogue. Are they too deep and virulent for the death of God Himself to expiate? Let the death-throes and burial and resurrection of the God-man forever negative this blasphemous, Christ-belittling, Devil-prompted suggestion. Where is David, the adulterer and murderer, Noah, the drunkard, Solomon, the idolater and sybarite, Peter, the apostle of false cursing and swearing, and Paul, the mad persecutor and daring blasphemer, and the low, filthy rabble depicted in 1 Cor. 6: 9, 10? In Hell, every one of them? Dare you say so? Dare you for a moment cherish the thought? No, they are with Jesus Christ in glory, because "they are washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

If your sin of claiming with reiterated oaths a little toy which you knew belonged to another, will debar you from the "rest which remaineth for the people of God, then woe is me! Woe to "the sweet Singer of Israel," the "man after God's own heart," and thousands of others who have been "plucked as brands from the burning!"

Your sin is like a snowflake compared with many in my own history, and with those of a multitude of redeemed transgressors who are now chanting the Hallelujah-chorus of Redemption in the Celestial Paradise. Oh, Beloved, do not longer pain the great Heart of Infinite Love by believing the devil and your morbid feelings more than Him who died for your sins and rose again for your justification. Rom. 4: 25.

Sin ABOUNDS, but GRACE ABOUNDS MUCH MORE. Rom. 5: 20, 21. Jehovah Jesus died for sinners, for *you*, yea, for YOU. "This is a faithful saying, and worthy of all acceptation," and you have no right to count yourself an exception. 1 Tim. 1: 15. "He that *believeth* on *Him* is *not condemned*." John 3: 18. "Through *this man* is preached unto us the *forgiveness of sins*; BY HIM ALL THAT BELIEVE are JUSTIFIED from ALL THINGS." Acts 13: 38, 39. *Believest* thou *this?*" This is the pivot of salvation. "Come: for all things are now ready." God has promised, and "swore by Himself" and "it is *impossible* for HIM to *lie*." "He *cannot* deny *Himself*." 2 Tim. 2: 13. To cast away a *believer* is Jesus against Jesus. Omnipotence is our confidence and security. When God becomes weak and unfaithful, then can the believer perish. Not till then—NEVER.

God is Love. Jesus died. The chasm is bridged. Heb. 8: 12, is gloriously true.

With what music, with what measure,
Saints below and saints above
Will ye sing the sacred treasure
In this Paradox of Love?
Paradox of Love Eternal,
Paradox of Love Divine,
Oh! what power of thought supernal
Shall explore so rich a mine?

Union Deposit, Dauphin Co., Pa.

NEW YEAR RESOLUTIONS.

BY J. HANNA.

NEXT to the gifts and the "Happy New Years" that make the season resound with peace on earth, and good will toward men, resolutions are, with thoughtful minds, the order of the day; and for minds to be unthoughtful, is to have come short of the *purpose* of their creation. Upon looking about us, however, at the many things that have run their race with the departed year, yea, that even have outstripped it in fleetness, we find many resolutions, that met it upon its arrival. It would be wise, therefore, for us to inquire into the *cause* of their failure, that we may be able to overcome it in these of to-day, else *their* newness *also*, may be the only cause of their lustre, for

It is fulfillment, and not invention,
Of vows, ascending from good intentions,
That is the more admired,
A fence is useless, with nought to turn,
And where *is* something, 'twere well to learn
A good one is required.

In resolution, as in means to any end, it is not the *means*, but the ANSWERING of the PURPOSE for which they were formed, that is desired; hence sufficiency is their controlling attribute. However, it is necessary that the means *precede* their accomplishment, and, hence, that they receive due consideration. Resolution is like the oar with which we row up or across stream, and it is well for those who *form* a resolution, to *realize* that just at the very moment that it is going to be *needed*, will *necessarily* be the time when it will have become the most *distasteful*,—the time of temptation; for if the natural course were to be taken, no resolution would be required; but when

the whole current of nature is sweeping against it, just then, if ever, must it perform its office.

With what care, then, should we guard it? In the duty of that moment must be drowned all sense of desire, of ease, of pleasure, of anything that might divert it from its purpose, or all is lost. But defeat *need* not be, for God's *grace* is sufficient for us; hence we only need to "let patience have *her* perfect work," that we may be "perfect and entire, wanting nothing;" for by *his* grace, patience,—the sufficiency of virtue,—is supplied.

We speak of patience, sometimes, as though it were a distinct virtue, but is it not rather the good measure of other virtues? If, when necessity comes, our appearance, our profession is proved inadequate, let us not imagine that, just for a moment, some trivial circumstance clouded or hindered it, let us *realize* that we have been measured, and *found wanting*; that the jar was caused by striking the limits of our *attainment*.

> The evening star, the midnight queen,
> That loses not her ray serene,
> Reigns Patience, till the break of day,
> When hides she, in its brighter ray.

Then let this evening star shine brightly, remembering that did no trials come, our resolutions would remain unproven. Were there no night, the stars could not be seen. As the sun withdraws from view, supplying the *stars* with brilliancy to shine, it may be that *God* allows darkness, that those, reflecting his light, may be discerned. If, then, we reflect no light, surely we, though unaware, have been devoid in the day.

Burlington, Ind.

"TEKEL."

BY B. C. MOOMAW.

My first and most sensible impression of this text came from Bro. Umstad, of blessed memory, who preached from it many years ago in Virginia, when the writer was a boy. We do not remember ever having seen a man who was more distinctively a Christian in the true sense of that word, when we apply it to *character*, rather than creed. The cheerfulness and simplicity of his faith, the spirituality of his nature, were the most marked characteristics of the man. He seemed to dwell in perpetual sunshine, attracting and warning all who came within the circle of his influence. We say this of a dear old saint, long since gone to his reward, first because we can never read this text without recalling the man, and second because he was a true type of the old-time spiritual Christianity which used to flourish in the church. May it never give place to the barren forms and punctilious rules of an unspiritual ecclesiasticism!

We trust that this introduction is not irrelevant to our subject, for may not the thought of the text be more clearly illustrated by the practical contrasts of life than by the laborious deductions of reason? We should always bear in mind the moral quality of responsible life. There is no responsible life below the level of human life, for below this level exists no trace of this moral faculty, and, consequently, no standard of right or wrong. But no human life has fallen so low as to be utterly destitute of moral sense, or entirely ignorant of right and wrong. In respect to this condition there are vast differences among men. Wide chasms yawn between the sunny heights of knowledge, where stands the enlightened and cultivated Christian, and the great gulf where the cannibal savage sits in darkness and in the shadow of death. More or less difference prevails in every society, and even under the shadow of the same roof may be seen striking contrasts both in respect to moral endowment and moral cultivation.

But while superior knowledge and superior acuteness of the moral sense may be regarded as relatively great blessings, the fact that they carry along with them an increased measure of responsibility, is sufficient to check every feeling of pride and self-gratulation.

Nor will any one be able to excuse himself on the ground of a measure of knowledge too limited to involve responsibility, for even where knowledge is absent, Nature holds the balances and judges by that involuntary law which is integral to the constitution of man. Nevertheless we are taught explicitly that no little difference exists between voluntary and involuntary transgression of law. "He that knew not . . . shall be beaten with few stripes. He that knew . . . shall be beaten with many stripes." Belshazzar the corrupt Babylonian king had few external opportunities of knowing God, yet what he knew in his consciousness and rejected in his life was sufficient to bring upon him sudden and summary destruction. How much greater will be the condemnation of those whose superior knowledge of law, of duty, of Providence, and of destiny render their wickedness far more culpable, and far less entitled to extenuation!

Knowledge and duty go hand in hand, and duty and responsibility are eternally co-responsive, but natural inclination stands by, like a siren of old, wooing the soul away from the path of duty and honor, away from its heaven-born destiny, away from its strength and its happiness to that bleak shore which is strewn with the wrecks of hope.

Upon the wide plain which often stretches between duty and inclination, have been fought the heroic battles of the world. History does not record many of them. God was the witness and often the arbiter. Supernal pens have doubtless inscribed upon deathless pages, the long, fierce struggle, the patient endurance, the sublime heroism, the fearful odds, the varying fortunes of the day, the final victory or final defeat. Here have been decided fortunes far beyond human computation, empires more extensive than all the continents, and destinies which will yet be in infancy when the sun shall die of old age.

Over this fearful strife hover angels and demons, like Homeric gods above the battle fields of Troy. "Thou art weighed in the balances and art found wanting." Tremble, thou Belshazzar, at the mysterious hand and dreadful message, until the knees smite together with terror. Eternal defeat and eternal shame has fallen to the lot (and for the matter of that to the lot of every man) whose life of unrepentant sin, and unused opportunity for good, has been a calamity to the world, and an insult to God.

But how can any man not be found wanting? "Can mortal man be just before God?" "For in thy sight shall no flesh be justified." This thought troubled me until light came in a vision. I saw mighty balances swung from heaven. An Archangel made proclamation that all things must be weighed. The sun, moon, stars, worlds, nations, all classes of the wicked, were solemnly weighed in the mighty balances, and found wanting. Last of all sounded forth the proclamation, Let all the saints of God come into the balances. Then came they from the four quarters of heaven, and from the ends of the earth, a multitude which no man could number, and stood in the balances, yet they were not sufficient. Shall the saints be found wanting? Come, ye angels of God, and stand with them in the balances. Yet they were not sufficient. Not all the saints of earth or angels of God can weigh against the law of absolute and eternal righteousness. But now is seen a wonder in heaven. When the scales were trembling to rise, and it appeared that all these would be found wanting, the Son of God descended from his throne, and stood with his saints in the balances, and they were not found wanting.

MUSINGS BY THE WAY.

BY FANNY MORROW.

COMFORTING words of Jesus, "I am the good Shepherd, and know my sheep, and am known of mine—my sheep hear my voice, and I know them, and *they follow me*." "In my Father's house are many mansions, I go to prepare a *place for you*, that where I am there you may be also." Do we know his voice? Do we *follow* him?

* * *

Here to-day, and there to-morrow. Sometimes, in the course of earthly events, we contemplate a journey, longer or shorter as the case may be. We make the necessary preparation. Here, in our homes to-day, we pack our satchels; to-morrow, in the home of a dear friend, we unpack them. Here, we anticipate the pleasure of meeting loved ones, we almost see their smiles and hear their voices; there we are enveloped in the warm atmosphere of the love we know existed for us; our hopes are realized and we are happy. The revolution of some kind of wheels is almost always a necessary factor in the accomplishment of any journey by land or by sea. This is perhaps, emblematical of the great wheel of time, which bears us onward in the journey of life. Here we are to-day, in our earthly homes, making some preparation for the home on the other shore. We measure off the days, months and years. Oh, how rapidly the wheel of time revolves, and we are borne along. To-day we write 1891, we have passed another milestone, passed—yea, swifter than a weaver's shuttle. We anticipate something of the joyful meeting of friends over there, and something of the glory and bliss of heaven. But our finite minds fail to comprehend much of the eternal weight of glory, or of the fathomless ocean of love which shall envelop us there. Infinite Father, we thank thee, that, by the swiftness of an arrow, the regularity of a heart beat, we are taught the truth that we are *here* to-day and THERE to-morrow, THERE where hope will end in GLAD FRUITION.

Osborne, Kans.

"PROLONGING his life is not a man's first duty. It is less important that a life be a long one, than that it be well used. Life, like every other possession, is a sacred trust, to be cared for religiously, to be made use of wisely, and to be surrendered ungrudgingly at the call of its Giver. A soldier has no right to throw away his life, or to expose it recklessly; neither has he a right to refuse its risking in the line of plain duty. His life is at the service of his government, to be used to the uttermost for that government's welfare. It may, indeed, be better for a soldier to put his final life-service into one campaign, or even into a single battle, than to be borne on the army rolls for a series of years, simply drawing pay and rations without rendering any equivalent return to his government. Every Christian is a Christian soldier. His life is to be used as his Commander shall direct. His special duty for the hour may be the protecting of his life, in order to its more efficient using by and by; or it may be the exposing of his life in a struggle which shall be his last one. Whichever duty it be, he is to discharge it faithfully, regardless of the consequences to himself. To refuse an important service, however simple, on the ground of its tendency to shorten one's life, is the prompting of cowardice rather than of prudence. A short life well used is better than a life prolonged by the shirking of duty."

QUERY ANSWERED.

BY GEORGE BUCHER.

BRO. S. J. HARRISON, in No. 36 of GOSPEL MESSENGER, asks for the chapter and verse for the expression: "Let him that is without sin cast the first stone." I answer, In John 8: 7, "*Wer unter euch ohne Sünde ist, der werfe den ersten Stein auf sie.*" This translated into English reads, "He that is without sin among you, let him cast the first stone at her." I suppose the point that Bro. Harrison has reference to, is the distinction between "let him first cast a stone" and "let him cast the first stone." In English we have the former expression, and in German the latter.

And now, Bro. Harrison, the rule is that, when one puts a question and no one answers it, the querist is obliged to answer himself. So I remind you of your duty, and ask you to give chapter and verse for the other expressions you presented.

Kleinfeldersville, Pa.

THOUGHTS BY THE WAY.

BY JAS. B. SELL.

SOME suggestions have been made to change the name of our church from German Baptist to something else, more appropriate. Why not call it, "The Church of the Primitive Christians," which we really are? Having the advantage of all other denominations on that line, in regard to the doctrine of Christ and his teachings, there is perfect propriety in doing so.

The champion, Mr. Ray, editor of the *Baptist Battle Flag*, in his discussion with Eld. Stein on church succession, tried hard to establish their claim, as to being the primitive church, but made a total failure, as any thinking mind will conclude. One of his own members told me that he joined our church because Mr. Ray failed to meet the arguments produced by Eld. Stein. By turning to page 199 of that debate, you can see that Eld. Stein adduced six of the Greek Fathers in favor of trine immersion, and agreed to give the six for one against it, if Mr. Ray could just bring that one. Is that not fair? Yes, and more than fair. This debate should be in the hands of all thinking people.

Then, again, we have the Miller and Sommer Debate. The disputants had decided to discuss the differences for eight days, but Eld. Miller's opponent had so much rehashing to do, that he got tired and wanted the time shortened. He evidently saw that the foundation of his church was not as solid as it should be. This Debate, also, should be in the hands of every honest seeker after the Way of Truth.

The article on the church of the Brethren in the Brethren's Almanac gives good information in regard to our people. Any persons having more than they can sell should give them to honest, thinking people. In that way we may be instrumental in bringing souls to the Truth.

Cameron, Mo.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Good Meeting.

BRO. J. P. ZEIGLER commenced a series of meetings at the Pleasant Valley church, Rockingham Co., Va., Dec. 13. On account of the large snowfall, the 17th, the meeting was postponed a few nights. He then continued until Christmas night, preaching in all fourteen sermons. The weather being inclement, hindered many from attending, but we had a good meeting.

We rejoice that three precious souls decided to work for Christ and were baptized in the chilly waters on Christmas Day. Others are counting the cost of a Christian life. May they come soon!

Bro. Zeigler is a plain expounder of the Truth. May his noble efforts in building up Christ's kingdom not be in vain! MARTHA GLICK.

The Western Sufferers.

BELOW is a list of money received from various places for the Western homesteaders. All who sent money to me, requested that the amounts be published in the GOSPEL MESSENGER. I will report monthly:

Beatrice church, Nebr.,	$16 70
Eight Mile church, Mo.,	7 80
Job and Lizzie Trout, Indiana,	1 00
North Beatrice church, Nebr.,	4 55
Uriah Fink, Michigan,	1 00
Huntingdon church, Pa.,	30 00
P. D. Rosenberger, Pennsylvania,	5 00
Rome church, Ohio,	7 17
A brother and sister in Missouri,	2 00
Centre View, Johnson Co., Mo.,	34 00
Harrisonville, Cass Co., Mo.,	1 50
Collection at family reunion of Wise and Youngs, Ohio,	5 16

The above is a list of the amount received up to Jan. 1, 1891. A number of boxes of second-hand clothing have also been sent in from other States. These were forwarded at once to the needy. But little of the money has been used yet. We expect to go west among the needy again, in a few weeks, and see that the money is rightly applied, after which I will report. A good many have enquired to whom to send the collections. Whatever is sent to me, I will apply in the very best way I can for the poor. J. E. YOUNG.

Beatrice, Nebr., Jan. 1.

From the Pacific Coast.

THE rainy season has now set in when, in a great measure, out-door work is suspended in Oregon, and when it is also an unpleasant time to hold meetings. I therefore resolved to go to other fields of labor, where the climate and weather would be better adapted to evangelistic as well as other work. Sunday, Dec. 9, I delivered my farewell address to the members and friends of the Coquille church, Coos Co., Oregon. I must confess that I never was associated with a body of members who possessed more of that spirit of love and kindness that should characterize the people of God. I thank them all for the kindness conferred upon me.

A few days later I made my way to Coos Bay. The steamer on which I was to take passage being bar-bound, I was compelled to wait several days at Empire City. Like Paul, my spirit was stirred within me, when I saw the city wholly given to idolatry. Nearly forty years ago this city was laid out. It is the County-seat, and supports a great number of saloons, but no church. Marshfield, another thriving city on the Bay, supports eighteen saloons and many business houses, and every lodge and society is well represented except the religion of Jesus Christ.

Sunday, Dec. 14, we steamed out of Coos Bay. The bar and sea were still very rough. Breakers and waves, like mountains, would strike us, and the vessel would rise and fall, and roll from one side to the other, until all on board, not accustomed to the sea, were prostrated with seasickness excepting myself. After two days and nights we were in the San Francisco Harbor. From here, by railroad, we came to Los Angeles, where we are now assisting Eld. John Metzger in conducting a series of meetings at the Brethren's new meeting-house, six miles north of Los Angeles. In a few days I expect to go to Lordsburgh, where my correspondents will please address me.

J. F. NEHER.

Dec. 23.

Wayside Notes.

I JUST closed a two weeks' meeting at Greene, Iowa. I had to contend with strong opposition by the Kickapoo Indian Medicine Co., who gave entertainments each night for a week; then, also, there was the usual amount of Christmas festivities, and also a protracted meeting in the Methodist church, all of which had a tendency to decrease our congregations. We thank God, however, that we had very profitable meetings. We all felt that God was with us and bestowed upon us his blessing.

I was with this church about one year ago, when quite a number were received into the church. Upon this occasion four precious souls came out on the Lord's side.

This church is presided over by Bro. J. F. Eikenberry, assisted by brethren S. C. Hipes and Harvey Eikenberry. A more warm and affectionate membership is not easily found. We should have remained here longer, but our time had expired, and as Bro. Jacob Murray, of Waterloo, was with us during the latter part of our meetings, we left him to continue the work, and hope that the Lord will bless his labors to the conversion of many.

I am now in the Dry Creek congregation, Linn Co., Iowa, presided over by Eld. Thos. G. Snyder. May the Lord bless the work every-where!

GEO. W. CRIPE.

A Sad Accident.

ON Saturday evening, Dec. 27, 1890, James F. McCane and Libbie A. Snoeberger (daughter of Bro. Aaron Snoeberger), both of Carroll County, Indiana, were killed by the train, while attempting to cross, in a two-seated rig, the railroad track at Camden depot. Mr. McCane was instantly killed. Libbie lived about seven hours, but was unconscious all the while. At the time of the accident, another couple, sitting on the seat in front of them, were not seriously hurt.

Funeral services of Libbie A. were conducted by Bro. J. G. Royer, of Mt. Morris, Ill., at the Nebo church, to an immense concourse of sympathizing friends, from the words, "We shall all stand before the judgment seat of Christ." Rom. 14: 10.

Libbie A. Snoeberger was born Nov. 17, 1872, died Dec. 28, 1890, aged eighteen years, one month and 11 days. She leaves a father, stepmother, a sister, four brothers, a half-brother, two step-sisters, and a number of friends to mourn their loss.

The funeral services of James F. McCane were conducted at the same place immediately after the above by Rev. J. C. Reeve, of the M. E. church, from Rom. 6: 23. James F. McCane was born Aug. 29, 1871, and died at the date above given, aged nineteen years, three months and twenty-eight days. Those funerals were said to be the largest ever known in this section of country. It is estimated that from 1,500 to 2,000 people attended the last sad rites in behalf of the departed ones. S. H. BECHTELHEIMER.

Camden, Ind.

Our Visit to Mt. Morris.

MANY of the MESSENGER readers are aware of the Special District Meeting of Northern Illinois, which was held at Mt. Morris, Dec. 18, to devise

the best means to send relief to the suffering people in the West. The Meeting was largely represented by all the churches in the District, and it was determined to send relief at once.

If the needy ones, in those Districts where the crops failed, feel like accepting *second-hand clothing*, they will please address the writer, at Box 352, Lanark, Ill., giving full particulars as to their needs, and we will see what can be done for them in this.

Our visit was very short, but we were glad to notice the prosperity of the school at Mount Morris. Bro. Royer has his heart in the work, and Mt. Morris should feel proud of the excellent literary institution in the very center of their city. About 250 students are enrolled for the term.

We were informed by the Superintendent of the Sunday-school, Bro. Hoover,—that, in their Sunday-school in the College Chapel, they had, on Dec. 12, 321 in attendance. Just think of the powerful Christian influence this Sunday-school has in teaching the Written Word of God! Their collection, each Sunday, during the school year, averages $3, which is all donated to the mission work of the church. The expenses of the Sunday-school are kept up by private subscription, and about $50 a year is raised for that purpose. Here is a little item for Sunday-school workers.

JAS. H. LARKINS.

Cherry Grove, Ill., Dec. 28, '90.

Notes of Travel.

I HAVE been a wanderer from the good old town of Mt. Morris for many years, delicate health rendering a change of climate necessary. The past summer has been spent in the Rocky Mountains, crossing the "Great Divide," penetrating canyons, climbing passes, prospecting gorges, traversing picturesque valleys, pausing at rich mining camps of gold and silver, visiting Indian Reservations,—in short, familiarizing myself with peaks, plains, lakes, rivers, canyons, and mesas, the difficulty being not where to go but what to omit.

My most enjoyable experience was a ride to the top of Pike's Peak over the new, so-called "Cog Wheel Railroad," recently opened to tourists. It is the most novel railroad in existence. Compared with it those of Mt. Washington, N. H., and the Rhigi, Switzerland, are insignificant. The winding and curving necessary to attain the three miles of altitude makes the road ten miles in length. Its cost was a half million of dollars. The road bed is twenty feet wide, the culverts are of solid masonry, and the bridges and rails are of the heaviest steel, with a double cog rail in the center. The track is substantially anchored, at short intervals, to the solid rock. The cars, without being tilted, are hung within fifteen inches of the rails, and two pinion brakes are so arranged that the train can be stopped within a space of ten inches, either in ascending or descending. The seats are level. The engine was placed at the rear and pushed the train, a desirable innovation, relieving one's eyes from the annoyance of cinders. Stops were frequent at all points of interest. The round trip, costing five dollars, occupied three hours. I considered it the best time and money investment ever made during ten years of foreign and home travel.

A brief chat with Sergeant O'Keeffe, in charge of the U. S. Signal Station, elicited the following interesting facts. This gentleman having made the rude cabin on the peak, his residence for five years, and being the only person ever detailed twice to the station, his information may be considered reliable. The lowest temperature he ever experienced was 57 degrees below zero, the highest 62 degrees above. The mean highest winter temperature was 14 degrees below. The winter zephyrs are frequently rapid. In one instance one hundred and thirty-five miles per hour was indicated, at which point the wind blew the balls out of the socket, and the roof from the cabin. This was followed by a marked increase in velocity, continuing several hours, during which time he estimates that the speed attained was fully equal to 150 miles per hour.

Bowlders, weighing tons, are not unusual near the summit. More effective than chains, they are frequently utilized for holding in position the cabin roof.

Sergeant O'Keeffe pronounces the story of the death of an associate, while on duty at the station, recently published in the *New York Sun*, and extensively copied throughout the country, a pure piece of fiction. No person of the name given was ever employed there, and no death has ever occurred. He attributes the thrilling narrative to the effervescing but fertile brain of some New York newspaper scribbler, too far removed from the "seat of war" to devise a reasonable yarn.

It is not generally known that, a year ago, at the solicitation of the astronomical department of Harvard College, the station was turned over to that institution by the United States. Some Harvard "tender-feet" were sent out to assume charge. All went well till winter approached, when the new custodians incontinently fled. The Government resumed possession, but only to abandon it after a few brief months. The U. S. Signal Station, on the top of Pike's Peak, is now a matter of history.

The prospective Silver Bill, of which the main feature is free coinage, is already giving Colorado a prominence never before attained.

Mining is to-day prosecuted with renewed vigor. Vast fortunes are being rapidly accumulated. This stimulates real estate, the prices for which have rapidly advanced, not only in Denver, "The Golden City of the Plains," where seventy-five millions of dollars were expended last year for buildings, but also in smaller cities, where all sorts of fraudulent and *bona fide* land schemes are being worked to induce people to come.

J. B. BOSTWICK.

From the Antietam Church, Pa.

OUR love-feast was held Oct. 23, and though the weather was disagreeable, we had a good attendance, and about two hundred members communed. Elder D. R. Saylor officiated. His helpers were brethren Culp, D. M. Foglesanger, Stouffer and Franklin. We had excellent preaching. The Antietam church is in a good, healthy condition. The increase of our number for the year 1890 has been twenty-six persons, their ages ranging from fifteen to fifty. Several of them are heads of families.

While we have been made to rejoice because souls have come to Christ, it has pleased our Heavenly Father, in his wisdom, to call quite a number to himself. This has caused many vacancies and sad and sorrowful hearts. Among the number were eleven dear mothers, some young in years, six fathers, and thirty-one children. Such is life! We are born to die, and this earth is not our abiding place. It is only a state of probation, a time of preparation for a better place, which the Lord has purchased for his obedient children.

We have every advantage and opportunity for higher attainments in the Christian life. We have Sunday-school for the training of our children, to impress upon their youthful minds the teachings of the Gospel. We have two Sunday-schools in this congregation, the one in the country closed Dec. 24. I was present on that day and gave the school a short address. Quite a number of gifts were presented to the Superintendent, his Assistant, and the teachers. The children also received little gifts, suitable for the occasion. The average attendance during the year was fifty scholars and twelve teachers. The school will open again early in the spring, if the Lord permits.

A new meeting-house was built this year on the site of the old Antietam house, so well known as "Price's meeting-house,"—the second-oldest meeting-house in the Brotherhood. It was built ninety-seven years ago. We now have, on the same site, a plain, two-story meeting-house, 50 by 70 feet in size, with a seating-capacity of about eight hundred persons. The house was dedicated June 7, 1890. The dedicatory sermon was preached by Bro. W. J. Swigart to a very large and attentive congregation. Elders Solomon Stoner, D. F. Stouffer, W. F. Franklin, Jesse Roop, and many other ministering brethren, were with us. Four made the good confession at this meeting and were baptized. A love-feast followed the evening meeting. It was an occasion never to be forgotten!

J. F. OLLER.

From the Kingsley Church, Iowa.

AGAIN we have had a season of refreshment,—one of the most enjoyable seasons we have ever experienced since the organization of this little band of members. Bro. Moses Dierdorff, of Guthrie Co., Iowa, labored with us from Dec. 15 to 31, conducting nineteen meetings in all. His labors with us were not in vain. As an immediate result, eleven young soldiers were made willing to forsake sin and turn in with the overtures of mercy. For this we, with the angels, are made to rejoice. Among those received was my only sister, and eldest and youngest brothers. It had a great influence over the friends of this vicinity to see those young and tender lambs starting on their journey to the Celestial City. We feel to press onward with more zeal Zionward. May those, who have lately entered the fold, find it a pleasure to live for Christ, and may our Good Shepherd care for them and so strengthen them, that they may be found faithful unto the end. May we all realize the fact that the crown is not given at the beginning, nor in the middle, but at the end of the race! Much good advice was given by Bro. Dierdorff to us all, especially to the young lambs in the fold of Christ. Many are near the fold. May they not delay to take the all-important step!

My prayer is that we may live more faithful and consistent to our professions than we have in the past. May our light so shine as to constrain others to follow Jesus, our Lord!

VIOLA M. TROSTLE.

From the Pipe Creek Church, Miami County, Ind.

OUR church held an election for church officers Dec. 11. Bro. Isaac Shepler was called to the ministry, and brethren Allen Metzger and William Wissinger to the Deacon's office. May they prove faithful in their calling, and help in advancing the cause of our Master!

Our solicitors for the Home Mission reported $20.18 for the Mission Fund. I am glad that our members are becoming more and more interested in the mission work of the church.

We are in the midst of an interesting series of meetings. Bro. Daniel Wysong, of Nappanee, Ind., commenced meetings here Dec. 20. We have had large congregations and good interest. Up to date, six have been baptized. We are looking for a number more to come to the fold of Christ. I expect to go to Bear Creek, Montgomery County, Ohio, Jan. 9, to commence a series of meetings. My prayer to God is, that the cause of Christ may prosper!

DANIEL P. SHIVELY.

In Memoriam.

THE subject of this notice, Bro. Daniel E. Fry, was born in Lancaster County, Pa., July 22, 1833. About the year 1853, his parents moved to Stephenson County, Ill., and located in the Yellow Creek church. He there united with the Brethren church at about the age of twenty-four years. A few years later he was elected to the ministry in said church. In the year 1859 he married sister Mary Hahn. Together they emigrated to Richardson County, Nebr., in the year 1869, and located in the Pony Creek church (now North Morrill). Our brother labored in the ministry until his death, about twenty-six years.

His most powerful ministry was his private, every-day life. So far as he was known, he will be preaching powerfully, for years to come. The Christian influence he exerted daily, in his department, was clearly seen by the very large attendance at his funeral, and the willing kindness manifested by every one around him, during his affliction and death. One hundred and sixty vehicles were in the procession. His death, at the age of fifty-seven years, was occasioned by "blood poisoning from an ulcerated sore in one of his feet. Service by the writer, assisted by brethren C. Hooper and T. Eisenbise. We give this rather extended notice for the satisfaction of his many friends and relatives in Illinois, Pennsylvania and California. J. S. MOHLER.

From the Walnut Creek Church, Mo.

WE began a series of meetings in our church Nov. 22. Eld. A. W. Reese, of Warrensburgh, did the preaching. The meetings were well attended. Good interest and attention prevailed. The meetings closed Nov. 30. While there were no accessions to the church, the members seemed to be built up in the faith once delivered to the saints. The sermon, delivered by Bro. Reese on Thanksgiving Day, seemed to be especially appreciated by all present. Our duty to God for what we have and are, was laid before us. Upwards of $4.00 was collected. Immediately after the services, the motherless, little children of sister Landis (deceased) were remembered with some refreshments, brought together by the Sunday-school class of little boys and girls. In a quiet and orderly manner the little ones partook of the meal thus furnished. Oh, that we might always have the good of the poor in view!

After dinner the children, about twenty-one in number, were called together to be more fully instructed in good works. Bro. Reese, in his loving and touching, as well as instructive manner, told them of the purpose of their coming together, that it was to gladden and make happy the hearts of the little children who had no mother, also admonished them earnestly to be good children. He told them that, sooner or later, they would be without the counsel of a good mother. The children were made to weep and all present felt the solemnity of the occasion. Long will this day be remembered! ISRAEL CRIPE.

Wayside Notes.

SEPT. 19, I boarded the train at Conway Springs, *en route* for the above place, to hold several meetings. Upon my arrival at Seward, a station on the Q. M. and A. R. R., I was met by Bro. S. P. Weaver, and taken to his pleasant home. Here we had meeting in the evening.

Sept. 20 we had a council, preparatory to love-feast. The visit was reported by the deacons. The council passed off very pleasantly. Arrangements were completed for Communion service Sept. 27, at Bro. S. P. Weaver's. We continued meetings each day and evening until the evening of the 28th.

Sept. 25 a young man made application for membership. He was baptized next day. We had to drive about fourteen miles to find a suitable place for baptizing.

Our love-feast Sept. 27, was an enjoyable one. Ministers present, Eld. John Hollinger, G. W. Chrisman, M. Keller and the writer. About forty members communed. The attendance and order were good. The meetings, Sunday morning and evening, were well attended. I returned home on Monday, and found all well. Thanks to the Good Lord for his mercy!

Nov. 21 I went again to the Eden Valley church to attend quarterly council. Council met on the 22nd, and passed off very pleasantly. We had preaching at night, and continued until the night of Dec. 7, holding twenty-two meetings, and visiting twenty families. We had a good meeting.

As an immediate visible result, seven souls were baptized and two reclaimed. The members were much revived, and a good feeling pervaded the entire audience. There were four members of one family baptized at the same time, something I never saw before. There are now seven members in that family, surely "a church in this household."

Dec. 8 I returned home and found that my wife had about recovered from a severe attack of sickness, contracted during my absence.

JOHN WISE.

Conway Springs, Kans.

A Call from Mendon, Chariton Co., Mo.

I RECEIVED a letter Dec. 4, from friend J. M. W. Smith, and will give here a part of his letter:

"I have often thought of our last conversation we have had. The more I think about your people, the more I am convinced that you are nearer right than any denomination with which I have ever been acquainted. The Methodist Episcopal church to which I belong has left the old paths. We have not a city here of your denomination, but the people here say they will furnish all necessary means, if you, or some other brother, could come."

I have written to this friend in Missouri and promised to see that the call is filled. God's time is man's opportunity to work, and I hope, dear brethren and sisters, that, while we have the opportunity, we may work with courage, energy and zeal for the promotion of the cause of the Blessed Christ, that many of the fallen creatures of Adam's race might be redeemed. Friend Smith is living in the town of Mendon. SAMUEL TENNIS.

Fairview, Ill.

A Young Soldier Has Fallen.

DEATH makes tremendous strides. About four years ago, Floyd M. Coulson, a young man from Carroll County, Va., presented himself before the Brethren as a candidate for baptism. Two years later he was installed into the ministry. At once he went about his Father's business, and was soon advanced to the second degree of the ministry. He was the only minister the Brethren had in the County, and was very zealous in the good work. He exposed himself to the inclement weather and late hours of night, in order to meet his appointments. Feeling the necessity of a better education, he left the work and entered school. But his health soon gave way, and he was advised by his physician to leave school. He went home and tried to work in the Lord's vineyard, but his time was up. That dreadful foe of humanity,—consumption, laid hold upon him.

We visited him a short time before his departure. He told us he had made some serious mistakes in life, but he had confessed all and invoked the mercy of the Lord. He said he felt sure he would enjoy one of those mansions Jesus had gone to prepare for his people, and would wear a crown, but it would be starless, on account of his mistakes.

Before we left him we sang and prayed, and he praised God with all the strength he had. We learn from his mother that, a short time before he died, he said his time was short and he must talk fast, and he began to preach. He then began to shout praises to God and closed his eyes in death, Sept. 1, 1890, aged twenty-two years, nine months and sixteen days.

Death has made frequent visits to this house. In 1871 a little daughter and sister was laid in the tomb. In 1878 a little boy was called home. In 1884 another little girl was carried into the eternal world. In 1886 death came again and father answered the call. In 1890 death made three visits and took three loving brothers and left a poor, widowed mother, a heart-broken sister and a lonely brother to weep and mourn their loss. God be merciful to them! C. D. HYLTON.

From Wayside, Kansas.

BRO. SAMUEL EDGECOMB came to our place on Monday, Dec. 15, and commenced a series of meetings the same night at the Wayside Union church. He preached fourteen instructive sermons. Bro. Fogle was also with us. We had good congregations and excellent attention, with a growing interest to the last. The doctrine of the Brethren is new to nearly everybody at this place, as the Brethren never preached in this neighborhood before. What few members live here, feel very much encouraged, and we hope, that, sooner or later, some will come out on the Lord's side. The Brethren closed their meetings on Saturday night, the 27th. Many requested our brethren to come again. As here is our earthly home, we hope to see a church built up, at this place, soon. May the Lord bless the earnest labors of our Brethren every-where!

Bro. Fogle left an appointment at this place for once a month, and also at Havanna. If any of our ministering brethren pass through here, we would be glad to have them stop off at Wayside or Havanna and preach for us. MARY E. NEEDELS.

A Sad Accident.

ON Saturday, Dec. 13, Charles Karn, son of Bro. Gabriel and sister Susan Karn, met with a sad and fatal accident.

He drove out to the farm, to bring up some corn for the hogs, when suddenly the horses became frightened, and ran away, throwing Charles out of the wagon, injuring him internally. No one was present at the time, but as soon as he regained consciousness, he walked to the house,—a distance of about eighty rods. A doctor was at once summoned and all was done that loving hands could perform.

It was soon discovered that Charles was fatally wounded. When asked who, in case he did not get well, should preach his funeral, he requested the writer to do so. He said he wanted to join the church and be baptized. Water was at once prepared, Charles praying all the time that he might be permitted to live a few minutes longer. When all was ready, he threw his feet out of the bed and told them to hurry, as he was dying. He was baptized by his father, and soon after passed away, aged nineteen years, three months, and twenty-four days. Oh, what a warning! How precious, very precious, were a few minutes to this young man! "Oh, Jesus, let me live a few minutes longer!"—was his prayer then.

Charles was a well-behaved and obliging young man. The funeral services were conducted at the Union Grove church house by the writer, assisted by Bro. Isaiah Howard, to a large congregation of

sympathizing friends. May the good Lord sustain our brother and sister in this their sad hour of bereavement! GEO. L. STUDEBAKER.

Shideler, Ind.

From the La Porte Church, Ind.

THE brethren and sisters of the above-named church, have recently been enjoying a feast of good things. Our dear brother, Daniel Snell, of Sidney, Kosciusko Co., Ind., began a series of sermons on the evening of Dec. 5, in the Rossburg meeting-house, closing on Sunday morning, Dec. 15, with his twelfth discourse. He began again the same evening in the Waterford school-house,—a point about eight miles west from the former place, where he preached six more sermons, closing on Friday night, Dec. 19.

These eighteen sermons were delivered with "power and in demonstration of the Spirit," in a manner peculiar to himself, and, although we had no additions to report, these meetings were undoubtedly a success. The instructions, admonitions, reproofs and chastisements administered, were highly beneficial to us, as the professed disciples of Christ, and the deep impressions thus made will not soon be forgotten. There were marked impressions made upon others who "do not walk in all the commandments of the Lord," and who seemed "almost persuaded" by the powerful arguments, presented in defense of the Truth. It appeared, however, that each had his or her "Benjamin," that could not yet be given up. May God help them to see the propriety and great spiritual advantage in a full surrender of self to the will of the Lord, and be saved!

Although the little church here has been much built up, and all have no doubt felt to take fresh courage, and resolved to be more zealous in our united work for the Master, the lasting benefits will depend upon putting into practice the many good lessons taught us by Bro. Snell. Let us not forget that some of us, too, may have some self-esteemed treasure, that we must part with, ere a full measure of spiritual happiness shall be enjoyed. Then, in very truth, will our brother's visit to us have been a grand success. May the Good Father so order it!

Sister Snell joined her husband here two days before he closed his meetings, and indulged in some sight-seeing at Michigan City where is located Indiana's Northern State Prison, to which they made a visit. We were all sorry that the sister did not come so as to be with us longer, but our good wishes go with her, as well as our prayers to Heaven in her behalf, in her many lonesome hours! THURSTON MILLER.

Notes by the Way.

DEC. 14 I started by private conveyance for Berkeley County, W. Va., by way of Sharpsburg. I stopped at Bro. Henry Neikirk's, where Bro. Jacob Bricker met me. We started at once on our trip, crossing the great Potomac at Shepherdstown. After our arrival at Van Clevesville we stopped at Bro. George Bricker's. There we learned that Bro. Absalom Malotte, of the Pleasant Ridge congregation, was holding a series of meetings at the church in this village. We had the privilege of attending two meetings at this place. While we were with them, a man, eighty years of age, united with the church.

Last October I attended the love-feast at this place. This aged brother was there at that time. He is a cripple, and it took him four days to get to the meeting. No doubt he was counting the cost at that time.

On the morning of the sixteenth we started for home. We went as far as Keedysville and stayed for meeting at Marker's Chapel, in the Manor congregation. The majority of the audience being children, they concluded to hold a children's meeting. We were permitted to hear Bro. Daniel Wolf, who talked to the children in an interesting manner. This was the first meeting of this kind I ever attended and I think there should be more of them. Then, perhaps, more of our children would be brought up in the nurture and admonition of the Lord! J. O. BUTTERBAUGH.

From the Weeping Water Church, Nebr.

THE members of the above-named church met in regular quarterly council on Saturday, Dec. 27. We had a fair attendance. Our elder, Owen Peters, was with us and ably assisted in adjusting the large amount of business that came before the meeting.

At this meeting, one who formerly was a member, and a minister of this church, was received again. His name is Samuel Schloutman. He has done all in his power to make reconciliation, and, upon his fair promises and humble acknowledgments, he has been again received into our fellowship here, as a private member, according to the usual order. Our prayer is that he, with all the faithful every-where, may resist the devil and prove himself to be steadfast in the faith. "May grace and peace be multiplied unto all, through the knowledge of God, and of Jesus our Lord!"

J. L. SNAVELY.

Greenwood, Nebr., Dec. 30.

My Visit to the North Manchester Church, Ind.

I LEFT home Dec. 6, and arrived at North Manchester the same day, and commenced meetings in their church, two miles west of town, where the Annual Meeting was held in 1878. The meetings grew in interest and attendance, and, during the twenty-seven times that we met for worship, the Lord blessed the church with nine additions by baptism. Quite an interest seemed to be awakened.

This church has a large membership. It is presided over by Eld. R. H. Miller and is in good order. The Brotherhood will rejoice with the church there, that our brother's health is being restored. He only missed one meeting during my visit there.

To those dear young brethren and sisters that gave their hearts to God, I would say, "Be faithful and improve the talents God has given you for the promotion of his cause." To all the members I return my sincere thanks for their kindness to me. I arrived home Dec. 23 and found all well.

SILAS GILBERT.

Lightsville, Ohio.

From the Naperville Church, Ill.

BRO. D. E. BRUBAKER, of Mt. Morris, commenced a series of meetings on the evening of Dec. 19. We had our quarterly council on Saturday, Dec. 20. All the business that came before the meeting was adjusted in a Christian feeling. We were glad to have Bro. Brubaker's presence and aid in the work. On Sunday Bro. Brubaker preached to an attentive congregation. We do hope and pray that lasting impressions were made. Though we had fine moon-light nights during our meetings, yet the congregations were not as large as they should have been. Bro. Brubaker labored for us until the evening of Dec. 26. He then, in company with Bro. J. Sollenberger, left to fill appointments south of Joliet.

Bro. Brubaker labored earnestly and faithfully in the cause of our Master. Oh! how we were made to rejoice when we saw one precious soul promise to unite with the church in the near future. We hope he will not put it off too long, for delay is dangerous.

Many good impressions were made which we hope will be lasting. How our hearts burned within us as our brother was opening the Scriptures to us. May the Lord bless our brother, whom we have all learned to love! May he do much good for the Master and have many bright stars in his crown! HARVEY M. BARKDOLL.

Dec. 19.

From Rocky Ford, Colo.

I LEFT my home Dec. 18 to visit and hold some meetings with a few isolated members, living in Kiowa County, this State. I was driven fifteen miles north to Meredith, on the Missouri Pacific R. R., where I took the train for Eads. I was met by Bro. John Shoemaker and conveyed to his home, a distance of six miles. Here I met with sister Elizabeth Shoemaker. Brother and sister Shoemaker formerly lived at Ashland, Ohio.

We spent the greater part of the day in holy conversation. In the evening sister Franco joined our company, having driven about twenty miles to meet with us. At night we went to the school-house, where we met in public worship with their neighbors and children. Thus we met five times. All felt that "it was good to be there." I visited all the families in the immediate vicinity of our meetings, and enjoyed their friendship and hospitality very much. I have not met with a more kind and sociable people, in all my experience in the ministry, and will always hold them in fond remembrance when imploring the divine blessings.

I trust that ministering brethren will remember this place, and give them some meetings occasionally. I returned home Dec. 24th and found all well, —thank the Lord! JOHN J. HOOVER.

Dec. 27.

From the Franklin Church, Decatur Co., Iowa.

BRO. ABRAHAM WOLF, of the Libertyville church, Jefferson Co., Iowa, came Dec. 13th to hold a protracted meeting with us. He began the same evening and continued until the night of the 21st, preaching in all eleven sermons. He also was with us and helped us in a council-meeting on the 20th.

Our brother faithfully discharged his duty in holding forth the Word of Life. Would that every hearer might discharge his duty as well! The members were strengthened in the "one faith," sinners warned to forsake their ways, and one soul, who had wandered away, returned to the fold. May she, and all of us, who have started Zionward, ever live faithful, and strive to labor together in peace and union in the good cause, for "how good and how pleasant it is for brethren to dwell together in union." "In union there is strength." Pray for us! JEMIMA KOB.

Dec. 27.

From the Blackwater Congregation, Va.

THE Blackwater congregation met at the Antioch meeting-house, Franklin Co., Va., on Saturday, Dec. 20, to elect two brethren to the ministry and advance two brethren to the second degree of that office. The adjoining elders, brethren Daniel Peters and Henry Eikenberry, also Riley Flora, their home elder, were present.

As the result of the election three brethren were called to the first degree of the ministry. One of the brethren, who was to be advanced, was absent; the others were installed into their respective offices. Those newly chosen are: Brethren Lewis Brubaker, Charles Montgomery and Samuel M. Eikenberry. May they adorn their holy calling!

GEORGE BOWMAN.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER, - - - - - Assistant Editors.
JOSEPH AMICK, - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized Organ of the German Baptist or Brethren's church, and is devoted to the faithful setting forth in the New Testament and pleading for a return to the simple and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration or the New Birth, and Baptism by Trine Immersion for the remission of sins unto the reception of the H. Ghost by the laying on of hands are the terms of adoption into the household of God, the Church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, the sending out the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a zealous defender of all that Christ and the apostles have enjoined upon us, and labors, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Jan. 13, 1891.

BRO. HOPE is laboring among the Scandinavians in Kansas.

BRO. J. H. MOORE says: "One was baptized here on Christmas; weather is cool; meetings were interesting."

BRO. D. E. PRICE, who had intended to start on his Western trip, last week, was, by the illness of his wife, detained at home.

WILL some of the Brethren, living near Washington C. H., Ohio, inform us if there is an organized church near that place?

BRO. M. L. HAHN, of the Upper Stillwater church, Ohio, has been holding meetings at Bloomerton, Ohio. Five were added to the church by baptism.

A SISTER of Allen County, Kansas, writes us a kind letter, requesting a private explanation of the 11th chapter of 1 Corinthians, in regard to the prayer-covering, but fails to sign her name. If she will send her name, we will reply to the letter.

BRO. GEO. BUCHER, of Kleinfeldersville, Lebanon Co., Pa., reports eight baptized in the Tulpehocken church during the month of December.

WE still have on hand a good lot of the Brethren's Almanac for 1891, and all orders are being promptly filled. Every family should have a copy of the Almanac.

BRO. GALEN B. ROYER spent the Holiday vacation with the Brethren of the Waddam's Grove church, Illinois. The meetings were full of interest, with one applicant for baptism.

BRO. JAMES R. GISH reached this place on the 3rd inst. He will spend some time here, attending the Bible Term. Bro. Gish, we hope, will also do some preaching for us.

THE Brethren at Pine Creek, Ogle Co., Ill., have been holding a series of interesting meetings. The home ministers, with help from surrounding churches, have been doing the preaching.

ON Sunday, Dec. 28, brethren Royer and Amick attended dedication services in a new church at Burnettsville, White Co., Ind. Bro. Royer continued the meetings two evenings, and three were baptized.

BRO. JOHN N. KIMMEL, of Wadesville, Clark Co., Va., wants the address of Frederick Eichholtz, who moved from Indiana to Kansas about fifteen years ago. He will be thankful for the required information.

HOW is it with the good resolutions made on the first day of the new year? Are you living up to them? If not, do you know that you are weaker now to meet life's temptation than you were before you made and broke your last vow?

BRO. SIMON E. YUNDT, of this place, spent a week and a half at Loren in the Yellow Creek church, Stephenson Co., Ill., returning on the 2nd inst. Six united with the church during the meetings. Bro. Yundt's health is not good at present.

BRO. JAMES M. NEFF is now located at 145 Broad St., Knoxville, Tenn., where he should be addressed. He says: "So far as I know, there are seven members in the city besides myself." May not these eight members form a nucleus around which a strong and prosperous church may be formed? If there are any readers of the MESSENGER in or about the city, they will please drop a card to Bro. Neff, giving their address.

THE last edition of "Europe and Bible Lands," is now exhausted, so far as the cloth binding is concerned. A few copies of the leather binding are still to be had. As soon as possible a new edition, the tenth, will be published, and all orders will be promptly filled. The book has had a remarkable sale, and there is still a constant demand for it. Address all orders to Brethren's Publishing Company, Mt. Morris, Ill.

The Mt. Morris Index, our local paper, and, by the way, it is one of the best local papers in Ogle County, has this to say about the District Meeting held at this place Dec. 18, 1890: "A representative meeting of the Brethren church was held in this place a short time ago for the purpose of adopting measures whereby means may be procured to relieve the distressed and suffering humanity in Kansas, Nebraska and Dakota. Solicitors of funds were appointed for the several congregations, and Eld. David Price, of this place, was selected to attend personally, to the division and distribution. It is a well-known fact that the Brethren church is among the first in the land as regards charity, and one thing greatly in their favor is, that charity at home comes first."

BRO. DAVID EBY is preaching for the Brethren at Franklin Grove, Ill. The meetings will continue for some time.

WILL those who have queries unanswered, please bear with us a little longer? We hope soon to find time to give more attention to that department.

BRO. J. M. MOHLER held meetings at Petersburgh, Pa., during the closing days of the old year. There were twelve applicants for baptism. Bro. Mohler went from Petersburgh to Ashland, Ohio.

BRO. I. B. KELLER, of the Ephratah congregation, Pa., reports a series of meetings held by Bro. John Herr, of Lebanon County, Pa. The Lord blessed the labors, and twelve came out on the Lord's side.

BRO. T. T. MYERS and Wilbur Stover spent the vacation week at Mt. Carroll, Ill., holding meetings for the Brethren. An excellent interest was awakened, and three made application for baptism. This was at the close of the meeting; for the brethren were compelled to give up the work at the end of the week. The indications were favorable for a great work, if it had been possible for the brethren to have continued the meetings.

THE General Missionary Committee met at this place, on the 6th inst. Brethren Jas. R. Gish and J. C. Murray were present, and assisted by their counsel and advice. Arrangements were made to locate a minister in Louisiana. Assistance was given to build a house of worship in Lincoln, Nebr., where Bro. L. H. Eby has been laboring for some time. Calls for help were also responded to in other localities. Reports from various fields of labor show that some work is being done for the Lord, and still there are many calls that must go unheeded, because men can not be found to fill them.

ACCOUNTS of bloodshed and sickening details of cruelty fill our daily papers, as the news of the Indian war come to us. An attempt to disarm a determined band of Indians, resulted in an outbreak in which twenty-five United States soldiers were killed and thirty wounded. The result was, that almost the entire band of Indians,—men, women and children,—were massacred. Is it not shameful in the highest degree that, in this enlightened age, a band of soldiers, belonging to the foremost civilized nation in the world, should indulge in the barbarous practice of killing helpless women and children? The treatment of the Indians by the Government has been marked by terrible wrongs. The present trouble grows out of violated treaties and broken promises.

OUR readers possess a good deal of patience. This has been made manifest to us recently in a special way. Our large paper cutter was broken, and after having it repaired, it was found that it was not strong enough to do the MESSENGER trimming, and, as a result, we have been sending the paper out folded and pasted without trimming it, and to this arrangement our readers have quietly submitted, only a few intimating that a trimmed paper would be more acceptable to them. We are arranging to introduce a machine into our office that will paste, fold, and trim the MESSENGER as it comes from the press. We hope to have it in working order before many more weeks pass around. Then the paper will again be neatly trimmed when it reaches our readers. To those who have so patiently borne with the inconvenience of cutting their papers, we offer our thanks. The new machinery will obviate this difficulty, and the paper will before long, we trust, be neatly trimmed.

The Franklin Grove church, Lee Co., Ill., has raised a donation of about $600.00 for the Western sufferers. We believe this money was given with willing and cheerful hearts, and surely the Lord's blessing will attend those who help to relieve the poor and needy.

Bro. M. T. Baer, under date of the 5th inst., says: "I have been holding meetings in the Mineral Creek church, Missouri, for several weeks. I visited Bro. S. S. Mohler again this morning, but am not able to report anything encouraging as to his case. I am happy to say, that, spiritually, his condition is good."

The Special Bible Term, now in session at this place, is now in successful progress. The series of sermons on Church Government, by Bro. J. G. Royer, were exceedingly interesting. The Bible classes and the Sunday-school Normal work are also full of interest. Bro. James R. Gish is conducting a special class in the study of the New Testament. There are about forty ministers here now, and we are not at a loss for preachers. This week, in addition to the other work, a series of sermons will be given on the Evidences of Christianity, to be followed next week by Doctrinal Sermons. The work is a good one, and we wish more of our ministers might have the advantage of enjoying it.

We are sometimes disposed to murmur and find fault with our lot in life. We talk about persecution and suffering for Christ's sake, but we have yet to learn the first letter in the alphabet of suffering for the cause of Christ. In this country we are free in the fullest sense of the word, to worship God according to his commandments. Imprisonment stares none of us in the face for adhering to the principles of the Gospel. Not long since we received a letter from our brother, Andrew Westergren, of Sweden, in which he informed us that he was sentenced to some months of imprisonment, for refusing to take up arms and become a soldier. And now Bro. Olssen writes us of another brother, who has been sentenced to two years' imprisonment, because he adheres with great firmness to the peace principles, taught by Christ, and held by the Brethren church. Bro. Olssen closes his letter by asking the prayers of the entire Brotherhood in behalf of the prisoners, who are suffering for Christ's sake. A taste of persecution might arouse the church in America, for we are not doing what we can for the Lord. If we were doing more for the Lord, we would have less time to find fault with the church and with her work. May God grant us his grace and the unction of the Holy Ghost, that we may be faithful, for we may yet be called upon to suffer for Christ's sake! May our prayers go up to God for those who now suffer!

HELP FOR THE SUFFERERS IN THE WEST.

As was noted in last week's Messenger, the Northern District of Illinois met and effected a special organized plan for raising money and distributing it among the needy in Kansas, Nebraska and Dakota. Already more than $1,000.00 has been sent in by the various churches in the State District, one church alone having contributed over $400.00, and others lesser sums. Owing to the fact that, in the past, many complaints have been made that funds appropriated did not reach the parties for whom they were intended, the District Meeting thought it well to appoint a general distributor, and Eld. D. E. Price was appointed to attend to the work of distribution. Bro. Price will visit the destitute districts, and render such help as the cases found demand, and the funds in hand will warrant him in doing.

Those who give will rest assured that the money contributed will be carefully used, and that it will go for the purpose it was given. Several thousand dollars will doubtless be raised in Northern Illinois to help the sufferers.

Will not other State Districts make a move in this matter? The hard, cold, stern winter is upon us, and there are people suffering from cold and hunger. We have many letters from the West, asking for clothing to keep them warm from the cold blasts of winter, and food to feed the starving children. We know if these letters could be read by our Brethren generally, hearts would be moved to help the suffering.

One sister says: "Our crops were a total failure. My husband is sick, and we do not have covering to keep warm in bed, nor sufficient food for the children, and unless we receive help we must suffer greatly."

A brother says: "We are in great need. We raised no crop here this year. We do not have winter clothing or provision. I have lost my health and am unable to work."

The following appeal, signed by the Lieutenant Governor Fletcher and other prominent citizens, with reference to the condition in Brown County, South Dakota, shows what is needed in one County alone:

"It is with a large degree of humiliation that the farmers of the north and west portions of Brown County have again to appeal to a charitable and generous public for aid to carry us through the coming winter.

"Last year our crops were miserably poor, but owing to the large-hearted benevolence of a generous people —both in and outside the State—the consideration given us by our railroads, and the energy of many of our public men, we have managed to live through the year. This year, we regret to say, the failure of our crops from drouth, has been more complete and disastrous than ever before; some farmers receive two or three bushels of wheat to the acre, some do not get back as much as they put into the ground, and many have not harvested a single bushel of anything. Oats, potatoes, corn and other crops have fared equally as bad as wheat, and indeed worse. As the consequence of these two seasons of failure we have reached the limit of our means, we have mortgaged everything upon which money can be realized, and to-day we find ourselves utterly destitute of food, seed grain, clothing, fuel and other necessaries of life. We have not even the means to leave the State, if we were so disposed, and unless aid comes to us in some way, there is nothing in store for us but cold, hunger and death. Realizing our fearful condition, and feeling that we do not appeal to a merciful people in vain, and that the Almighty God will not suffer us to perish, we ask those who have been blessed with plenty to open their hearts once again and save us from the impending calamity, and God will surely bless the giver.

"A careful personal canvass, by committees, selected at a public meeting, held at Hecla, Oct. 18th, has been made of several of the towns.

"The committee for Greenfield township reports that the average yield of wheat was one-half bushel per acre for the township, and that oats, flax, barley and potatoes are a total failure.

"The committee for Brainard township reports about the same yield, and that ninety-five per cent of the people need aid at once. The committee for the other towns report about the same condition of affairs. A few individual cases have been selected, whose names and post-office address are given, that any who doubt the statements here given, may substantiate them by personal correspondence. Hundreds of families might be named whose circumstances are fully as bad as these, but it was thought unnecessary to multiply cases, and the circumstances of a few are given to show the condition in which nearly all are placed.

"Geo. Schmidt, Claremont, S. D. this year sowed 325 acres to wheat and harvested 254 bushels. He is a renter and has one-half of the crop, which is covered by a crop mortgage. He has four small children, the youngest of which is two years old. He has no fuel for the winter, no flour, no potatoes and nothing to buy with.

"Geo. Godfrey, Detroit, S. D., sowed 230 acres to wheat and harvested forty-three bushels. He has no fuel, no flour, no potatoes, and not a dollar in the world.

"Mrs. Featherhoff, Detroit, S. D. is a widow with four children. She has no potatoes, no fuel and nothing to live on.

"Fred Graff, Hecla, S. D., has three children. He has no fuel, scanty clothing and no money. His hay was burned by a prairie fire."

Extracts from private letters and appeals might be given to great length, but this will suffice to show that there is actual suffering, and that help is needed. Our brethren are not slow to help when the necessity for help exists.

We will continue to receive money from those desiring to assist in this good work, and see that it is distributed, through the agency of Bro. D. E. Price, or sent directly to those who are suffering for the necessaries of life. If the State Districts do not take action, then individual churches can raise money and forward it. All sums received will be acknowledged through the Messenger, and an account given as to the disposition made of the money.

The following sums of money have been received at this office for the Western sufferers, and will be used as indicated in the preceding article:

Geo. Clapper, Yellow Creek, Pa.,	$ 5 00
J. J. Shamberger, White Cloud, Mo.,	5 00
A. B. Wallick, Bloomingdale, Mich.,	5 00
Canton Church, Stark Co., Ohio,	10 96
Maggie Barkley Bail, South Strabane, Pa.,	1 00
Elkhart church, Indiana,	11 00
Caroline Smith, Grellton, Ohio,	1 80
Mrs. A. C. Barr, Philadelphia, Pa.,	1 00
C. H. Roop, Denning's, Md.,	1 00
Deep Water church, Henry Co., Mo.,	7 65
Phebe Zook, Mattawana, Pa.,	40
J. J. Cripe and family, Pyrmont, Ind.,	5 00
Ella and J. Cripe, Walkerton, Ind.,	3 00
J. B. Clapper, Carey, Ohio,	10 00
Susan Clapper, Carey, Ohio,	5 25
J. B. Clapper, Carey, Ohio,	1 00
Sister Platt, Carey, Ohio,	1 00
J. Wohlganott, Carey, Ohio,	1 00
Sarah Wohlganott, Carey, Ohio,	50
O. Clapper, Carey, Ohio,	50
Levi Shubert, Carey, Ohio,	25
Sallie Elliott, Carey, Ohio,	50
Mollie Shengle, Carey, Ohio,	2 00
A sister, Harleysville, Pa.,	5 00
Middlefork church, Indiana,	15 01
A brother and sister, Ashland, Ohio,	1 75
Charlotte J. Koontz, N. River, Va.,	50
John Bennett, Elbinsville Iowa,	2 00
Grundy County church, Iowa,	42 70
Z. Arnold, Ellsworth, Ill.,	1 40
Deep Water church, Mo	45
O. H. Elliott, Gambier, Ohio,	50
Total	$149 12

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE FULFILLING OF PROPHECY, AS APPLIED TO THE CHURCH.

BY A. HUTCHISON.

Number Two.

IN this article we notice, first, an objection to our method of preaching, and we notice one case only, as a sample. A man approached the writer, with the following remark: "I don't like your manner of preaching." We wished to know what was wrong. "Why," said he, "you ought not to preach these hard things—such as the ordinances and commandments. These," he said, "will tend to discourage the people, and then you can not get them into the church." We inquired what course he would suggest or recommend. He said, "You should appeal more to their emotional feelings,—get them converted, and then they will come into the church. Then, after they are in the church, preach to them these hard things. You must speak smooth things before hand, or you can not catch them."

We asked him if he would like to see his "Photo?" He said, "Have you my picture?" We told him we had. "Well, yes, I believe I would like to see it." We opened the Bible, and read from Isa. 30: 10, which reads as follows: "Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." "Well," said he, "I guess it is aptly applied." Again we hear Paul saying, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. We can surely see that the words of both Isaiah and Paul, are literally true, even now.

Next we notice the language of Jude, as applied to these days. He says, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." Jude 17, 18, 19. Here the apostle is calling attention to what shall take place in the last time. "These be they who separate themselves." We are to understand the above language, as applied to some who separated themselves from the church, for he is speaking to those who were in the church, and is forewarning them of what should take place.

Now we have certainly seen, in our own day and time,—and in our own beloved Brotherhood, a complete fulfillment of the above case, when it was said (by those whom we had learned to love), "We will separate ourselves from all who stand with the, then recognized Annual Meeting." Right here, it may be asked, "Is there any proof that those who so said, were not under the influence of the Holy Spirit, when they so resolved?" *Answer.*—The Holy Spirit does not give liberty to any man, or number of men, to sever the fellowship between him or them and others, unless such member or members, violate a Gospel or Christian principle. All persons become members of the church upon their confession of faith in Christ, and promise of fidelity to the principles and precepts of the Gospel, and they can not be dismissed from fellowship according to the Word of the Lord, until they violate said Gospel principles or rules.

In the case cited above, as given by Jude, and also in that acted out by "Resolution," when one broad sweep was made, irrespective of character, no distinction was observed between the orderly or disorderly ones. No difference how loyal and true to Gospel or church rules any of them were, they must go out of the camp. If this is in harmony with the spirit of the Lord, then we have to confess our utter ignorance of the Law of the Holy Spirit. We do see in this a very lucid fulfilling of prophecy, as applied to the church.

Next, we notice the language, as given by the apostle John, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2: 18, 19.

Here you can see how completely the testimony of Jude and John agree,—Jude saying, "Having not the spirit," and John saying, "that they were not *all* of us." This is equal to saying, that such as were not of us, had a different spirit, for if they had not been under the influence of a different spirit, they would have remained with us,—for under the guidance of the same Spirit, they must unite instead of separate. Through the influence of such as were actuated by a foreign spirit, some were induced to fall in line, and go along with them. Hence we have the form of expression, used by John, when he said, "Not all of us." Some were led away, who had not the spirit of opposition, and therefore were of us, but were misled. Such persons deserve pity, more than censure.

(To be continued.)

SIGNS OF THE TIMES.

BY DANIEL HAYS.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24.

FOR eighteen centuries the cruel hand of oppression has ruled the "land of promise," and the iron heel of persecution has trampled upon the rights of a people "led away captive into all nations." But at the time of the end, the Jews shall return to their own land. That time we have now entered. Moslem power is now in the decline, and God's ancient people are again returning to the land of their fathers.

The ruthless persecution of the Jews in Russia, is raising up in all enlightened lands a proper sense of justice for this long oppressed people.

Those who have cherished anti-Jewish prejudices hitherto, are now brought to silence and shame by witnessing the cruel wrongs endured by this persecuted people. Many who stood aloof and looked on with cold indifference, are now active with kindly interest and good will toward them, which speaks volumes for the practical growth of the true spirit of a common brotherhood. This was the sentiment of Paul when he said: "Brethren, my heart's desire and prayer for Israel is that they might be saved."

Two remarkable conferences between leading men and the Jews of Chicago and London, two commercial centres of the Old and New Worlds, to discuss questions of vital interest to the religious world, furnishes new evidence of the spirit of unity, of humanity and good will, that is animating both Jew and Gentile, and is a precursor of the spirit that shall move the nations to hasten the return of the Jews to their native land. We may regard this spirit of amity, springing up between Jew and Gentile, as one of the significant signs of the times. It is an evidence of the fulfillment of prophecy concerning this long oppressed people. It is evident that when the Jews shall return again to their land, it will be through the assistance and encouragement of other nations. England is preparing the way for Israel's return. Her statesmen are in sympathy with the move, and the Jewish population of Palestine is growing and still increasing, year by year, by an influx of Hebrews from all over the world.

The relentless persecution of the Jews in Russia has been a problem almost inexplicable to many minds; but "God moves in a mysterious way his wonders to perform," and Russian oppression has turned the heart and feet of this people toward their own land. It is estimated that a million or more will leave Russia within the next four months. It was thought, for a while, that they would come to America; but the delegates representing the largest colonies of thirty-six different Russian cities, after a prolonged discussion, unanimously decided in favor of Palestine as their future home. This movement is in direct fulfillment of prophecy. Israel is first to be restored to their native land, before their conversion to Christianity, and their conversion shall be the work of the Lord himself. (See Ezekiel 36: 24–28.)

The return of the Jews to the land of Canaan will be upon the decline of Mohammedan power. St. John, in Rev. 16: 12, says, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Moslem power has been waning for years. The Jews enjoy comparative security under Turkish rule. The great river has so far dried up that this kingly race, originally from the east, are now crossing over into the land which will again be theirs. Thus the continued persecution of the Jews in Russia will be the means of their return to the land of their fathers. If God raised up Pharaoh, whose oppression of ancient Israel turned their hearts to their own land, has not the same over-ruling Hand raised up Autocratic Russia for a similar purpose? And if Pharaoh and his host fell in a vain attempt to bring again the children of Israel into bondage at the Red Sea, will not despotic Russia,—the Gog and Magog of prophecy, fall in the same endeavor at the battle of Armageddon? Surely the times and the destinies of nations are in God's hands. We are upon the eve of startling prophetic events. God is moving among the nations, and all the forces of nature are under his control. He who indicates the approach of summer by the opening buds of spring, would

have us know that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We are further warned to "take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "And what I say unto you, I say unto all, Watch."

The return of the Jews to the Holy Land is of importance to us, because it indicates the fulfillment of the times of the Gentiles. The Jews have not been in possession of the Holy Land since A. D. 70, when Jerusalem was taken by Titus. Our Savior spoke of this event in these words: "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 21: 24. The fulness of the times of the Gentiles marks the close of this age, and the second coming of Christ. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Moore's Store, Va.

NOTICE TO THE ELDERS OF MIDDLE INDIANA.

I TAKE this method of calling attention to the general mission work of our District. From the present outlook I am afraid that we, as a State District, are neglecting one of the grandest principles in our Brotherhood, by failing to support the mission work.

I must admit, brethren, that the churches in Middle Indiana are doing a grand work in support of the Old Folks and Orphans' Home at Mexico, Ind., and while some few congregations have responded liberally to the demands of the general mission work, a large majority has done nothing since our last District Meeting. Some wealthy congregations have contributed nothing for the general mission work, since I have been appointed District Treasurer (or at least they have not reported to me). I acknowledge that I have neglected my duty, as Treasurer, in not seeing or notifying the elders to appoint solicitors in the several churches, so that each member could have an opportunity to give.

Now, brethren, let us go to work all along the line! Let solicitors be appointed in each church in Middle Indiana, and solicit every member. If we would only get an average of five cents to the member, by next District Meeting, all would be surprised to see the report of your District Treasurer. BENJAMIN NEFF, District Treasurer.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

TWO BAPTIZED.—Our meeting is still in progress in the Raccoon Creek church. One was reclaimed yesterday (Dec. 19), which caused much rejoicing. Two have been baptized and others are near the kingdom.—*Geo. L. Studebaker.*

AT WORK.—The Brethren of the Rogue River church, Oregon, have been enjoying an interesting series of meetings, held by Bro. D. Brower, who commenced his labors at this place Dec. 21. May God bless these efforts to the upbuilding of Zion. —*J. M. Vanhorn, Dec. 22.*

ENJOYABLE MEETINGS. – Bro. Oliver Beaver came to the Middle Creek church, Mahaska Co., Iowa, Dec. 12, and remained until the 22nd, during which time he preached twelve sermons. While there were no immediate accessions, the church was greatly built up, and all were encouraged to press onward.—*Elizabeth Gable, Dec. 25.*

EIGHT ACCESSIONS. – Bro. I. J. Rosenberger closed a three weeks' series of meetings with us Dec. 15. Among the eight who united with the church, six were heads of families. Others expressed a desire to come soon. –*Geo. L. Jennings.*

SIX ADDITIONS. –Dec. 7 the writer commenced a series of meetings near Climax, Camden Co., Mo. I remained until Dec. 15, preaching, in all, twelve times. Six souls were made willing to follow Christ, and were baptized. Many others were almost persuaded. –*R. S. Rust.*

GOOD MEETINGS. –Bro. C. Holderman came to us, at Jericho, Cedar Co., Mo., Dec. 6, to commence a series of meetings. He preached eleven sermons in all. The Gospel was set forth to us in all its beauty and simplicity. Six were added to this church, recently, by letter. –*Samuel Duncan.*

A PLEASANT COUNCIL. –The Clear Creek church Huntington Co., Ind., met in council Dec. 6, and disposed of such business, as came before the church, in a Christian-like manner, to the satisfaction of all that were present. There was a collection taken up for the missionary fund and the Book and Tract Work. –*Henry Shock.*

IN LOVE AND UNION.—The Cheyenne church, Kans., is in love and union. Some of the Brethren are in poor circumstances on account of the failure, or partial failure, of crops last year, yet we have not asked for aid. We have a regular appointment near Bird City, but as we have only one minister and one deacon at present, traveling ministers are requested to remember the Cheyenne church, when passing by.—*Mary Slifer, Dec. 28.*

GOOD MEETINGS.—Bro. John Gable, of New Sharon, Iowa, came to hold some meetings for us. We moved from his congregation last March and are now living in Page County, isolated from any of the Brethren. Bro. John preached five interesting sermons for us. He told us many good things, and gave us good advice. Some things were new to the audience, for they had never heard any of the Brethren preach, and while they thought it to be strange doctrine, yet they admitted it to be true. We would be glad to have any of our ministers come and preach for us.—*Isaac E. Webb.*

MINISTER ELECTED. — The love-feast in the Verdigris church, Kansas, was a refreshing season to all. Bro. Lemuel Hillery preached for us one week prior to the feast. Owing to the busy season and the inclemency of the weather, the attendance was not as large as usual, and while there were no additions, yet we know that the efforts of our dear brother are not in vain. On the morning after the feast, the church held an election for a minister. Bro. J. A. Stouder was chosen to the responsible work. May the Lord bless him! Bro. Wm. H. Lehman leaves us to-day for the Spring Creek church. His address will be Reece, Greenwood Co., Kans. *J. M. Quakenbush, Dec. 14.*

TWO SOULS FOR THE LORD. –The members of Fairview church, Kans., are moving on in the work of the Lord. Our weekly prayer-meeting is quite interesting. Though only about eight members live near enough to attend it, all are active in doing their part. Dec. 14 two dear souls came out on the Lord's side. Owing to opposition on the part of the husband of one of the sisters, one could not be received on that day, but we hope that matters will soon be so adjusted, that she can do what she feels to be a sacred duty. Last Saturday, in company with brother and sister Cline and sister Price, we went to Wallace County, where we attended meetings Saturday night and Sunday. Brethren Sprague and Peterson are continuing the meetings, and, we hope, may succeed is arousing a general interest.—*Mary E. Wichael, Dec. 3.*

TWO APPLICANTS.—I just returned from a point across the Des Moines River, at Eldora, where I had three meetings and left with two applicants for baptism, which will be attended to in the near future. All praise to a kind Father in heaven for his love to fallen humanity!—*Abraham Wolf.*

THREE ADDITIONS. The Brethren at Burr Oak, Kans., have just enjoyed an interesting series of meetings. Bro. A. C. Daggett came to us Dec. 18 and preached sixteen sermons for us. Three souls were made to forsake the ways of sin, and to unite with the people of God. May many others, who are seriously considering the cost, decide to come ere it is too late.—*J. H. Kinzie.*

SAINTS ENCOURAGED. — Bro. Eli Yourtee, of Washington County, Md., held an interesting series af meetings in the church near East Berlin, Pa. The meetings were well attended by attentive hearers, and the expressions of the congregation, from time to time, lead us to believe that a good work has been done. The believing portion of the community has been encouraged, and others are impressed with the importance of a religious life. The meetings lasted from Dec. 20 to 28 inclusive.—*J. A. Long.*

A LIVE CHURCH.—The fall session of our Sunday-school in the Greene church, Iowa, closed Dec. 28. Good interest was manifested by old and young. We had an average attendance of fifty scholars. We have decided to continue our school during the winter. Eld. George Cripe, of Cerro Gordo, Ill., has just closed a two weeks' series of meetings. While there were no immediate accesions, we think the church has been built up anew, and we hope that the good seed sown will bring forth fruit in abundance!—*D. Eikenberry.*

SIX ADDITIONS.—Wife and I came to the saints of the Summit church, Madison County, Ind., Dec. 1, 1890. I continued meetings until Dec. 21, having, during that time, twenty-five meetings in all, including one council-meeting. During these meetings six precious souls were added to the church by baptism. More promised to follow soon. The members seemed much revived. This church is presided over by Bro. Isaiah Howard. The kindness shown us by the members of the Summit church will ever be held in fond remembrance.—*D. H. and M. E. Replogle, Dec. 29.*

ONE ADDITION.—Dec. 11, Bro. W. R. Harshbarger, of Indiana, came to this church and preached nineteen sermons. We had a very pleasant series of meetings, and feel that the church has been strengthened. At our last meeting one dear sister united with the church. May the Lord help her to hold out faithful! At this writing Bro. W. H. Bowser, of this place, is holding meetings at a point about thirty miles from here, known as the Green County mission, where there are a few members living. We pray that the Lord may bless them, and that much good may be done at that place!—*B. F. Filbrun.*

THE WORK OF THE FLAMES. – On Thursday, Dec. 11, the alarm of fire was raised and we soon learned that the house of Bro. D. R. Prowant, of Dupont, Ohio, was being consumed by the destroying element. Hastening to the place, we found that all efforts were in vain to save the house, but we rejoiced to see that all the inmates as well as the larger part of the contents of the house, were saved. This occurrence brought vividly to my mind the night of Oct. 14, 1889, when I, too, had the misfortune to lose not only all that I possessed, but to be left $2,000 in debt, by the total destruction of my hardware store. Still I say, "The Lord is good; he knows what is best, and can turn all things to his glory."—*I. A. Carnahan.*

INTERESTING MEETINGS.—The Brethren of the Ridge church, Pa., have just enjoyed a very refreshing series of meetings, conducted by Bro. David Bonsack, of Westminster, Md. While we can not report any immediate results, yet we know that the Lord will not withhold his blessing. *Lizzie N. Foglesanger, Dec. 30.*

CURED OF THE TOBACCO HABIT. I was requested by Bro. Harshbarger, of Indiana, to report as to whether I was cured of the habit of using tobacco. In reply I would say: I have been a slave to the use of the weed for over twenty-one years. I am completely cured, feel much better, and enjoy good health. *E. Landes.*

FIVE ADDITIONS.—Eld. David Troxel, of Cerro Gordo, Ill., came to the Big Creek church, Richland Co., Ill., Dec. 5, and commenced a series of meetings. He closed on the night of the 21st. His labors resulted in four additions by baptism and one reclaimed. A good interest is taken in the meetings, considering the weather. *J. M. Forney.*

FOUR ADDITIONS.—Bro. John Metzler came to the Eel River church, Ind., Dec. 23, and stayed with us till Jan. 1. He preached seventeen sermons at our West House, the immediate results of which were, three baptized and one reclaimed. The members were much built up in the faith, and others are seriously reflecting. *Emanuel Leckrone, Jan. 2.*

FOUR ACCESSIONS. Bro. Joseph Spitzer came to the Eight Mile church, Huntington Co., Ind., Dec. 9, to hold a series of meetings, which he continued until Dec. 21. He held forth the Word in such a manner that all could understand. Four dear souls came out on the Lord's side. Others, who are much impressed, will, it is to be hoped, come soon.—*Geo. W. Cline, Dec. 28.*

ONE RESTORED.—Dec 20 I commenced a series of meetings at the Keokuk church, Iowa. While with them I preached twelve sermons. One dear soul, that had wandered away, returned to the fold. We hope that others, who are seriously considering, may come ere it is too late. The Brethren of the above-named church have no resident minister at present, but are under the care of Eld. John Gable, of Mahaska County. During our short stay we visited nearly all the members and greatly enjoyed our associations with them.—*C. M. Brower, Jan. 3.*

AFFLICTED. Our aged elder of the Lower Deer Creek church, Ind.,—Bro. John Shively, —who has been under the hand of affliction for some time past, was anointed to-day, Dec. 31, 1890, in the name of the Lord, by Bro. Hiel Hamilton and the writer, after which he expressed himself as feeling much better. He is over eighty-five years of age. The doctor seems to think his recovery somewhat doubtful. He has served the Lord and the church faithfully for a long time and it looks as though his race were nearing the end. May the Lord bless our aged brother! *S. H. Bechdelheimer, Dec. 31.*

ALIVE TO THE WORK.—The Cerro Gordo church, Ill., held her quarterly council Jan. 1. It passed off pleasantly. We started a poor fund, which, if properly conducted, will do a great deal of good. Our social meeting, on Tuesday evening, and our teachers' meeting, on Thursday evening, are well sustained. Bro. Isaac Frantz came to us Dec. 27 to hold a series of meetings, but was called home a few days later by the serious illness of his wife. May she soon be restored to health! Our Sunday-school was reorganized Dec. 28 with Bro William Landis as Superintendent and F. A. Vaniman as Assistant. The average attendance for the year has been: Scholars, 100; teachers, 13; officers, 8. *E. A. Shively.*

A PLEASANT PLACE.—I would hereby notify my friends that I am now at the Old Folks' Home, at Honey Creek, Henry Co., Ind. Though I have been here but a few days, I like my new home and surroundings. I think the officers of the Home are doing the very best they can for the inmates. God bless the kind donors, who have provided such a good home for the helpless ones!—*Samuel W. Orerstreet.*

TWENTY ADDITIONS.—Last night we closed another interesting series of meetings at the Bethel meeting-house, in the Hopewell church, Pa. Bro. Silas Hoover, of Boynton, Pa., did the preaching. As a result of the seventeen sermons delivered, twenty souls were made willing to join in with the people of God. As usual, the meetings closed too soon as we believe, from the interest taken, there were many good impressions made upon the audience.—*Abraham Steele, Jan. 3.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Gownie, Iowa.

DEC. 13 the brethren and sisters of Calhoun and Webster Counties were called together at Bro. Stringer's, for the purpose of organizing. Eld. Wm. Thomas, from the Middle District of Iowa, and Eld. Joseph Trostle from the Northern District conducted the meeting.

An organization was then effected. Bro. Alex. White was the choice for deacon. He is a brother well worthy to fill that responsible position in the Lord's house. A minister was also chosen at the same time.

This organization is the result of mission work done by the Middle District, ten of our number being received by their efforts. But as our territory is in the Northern District, elders came from both Districts to organize us.

Our organization will be known as the "Farnhamville Church." Praise the Lord for the missionary spirit in our beloved Brotherhood!

A. B. WOODARD.

Come to the Rescue.

I LEARN through the GOSPEL MESSENGER of the distress and suffering of our brethren and friends on the western frontier.

I feel sad to think of the long, cold winter before them, without the necessaries of life; and even spring will bring them no food until they can raise a crop of some kind.

Our sympathy will do them no good, only as it draws from us the necessary effort and means to relieve them. Let us come to their rescue. There is enough in these United States to supply all their wants, and we would never miss it. Believing there are many now ready to do something to help the poor, if there were a system or plan by which their charities could be forwarded and distributed, I offer the following suggestions:

(*a*) Food, and possibly clothing, can be purchased, not in the districts of the suffering, but in the adjoining sections, as cheap and sometimes cheaper than in the East.

(*b*) Money can be forwarded quicker and a great deal cheaper from the East than food or clothing.

Therefore let there be a committee of several Brethren appointed to have general supervision of this work, and let them elect a Treasurer from their number to whom all funds can be sent. The above committee could appoint sub-committees in different sections of country where they would be needed, and the work thus would be made as far-reaching as possible.

If any one has anything better to suggest let us have it, and get to work as soon as possible. Some may be starving while we are tarrying.

While some systematic arrangements are being made, we can send assistance to some one that we know needs it, or to some friend that will turn it over to the needy. May our Heavenly Father, who feeds the sparrows, work upon the hearts of his people to feed the hungry in the West.

JOHN BENNETT.

Elbinsville, Pa.

[The suggestions are good. We are glad that our Brethren are moving in the direction of helping in this time of dire necessity. We suggest that, as there is an organization here, money be forwarded until the Districts get their organizations perfected. See Editorial on page 25.—ED.]

From the Appanoose Church, Kans.

ON Monday, Dec. 15, Bro. A. Hutchison commenced a series of meetings in this church, which he continued for two weeks. He held forth the Word in such plain and simple terms, that none could fail to understand.

On Friday, Dec. 19, Bro. Lemuel Hillery came to us and preached two sermons. Next day we held our council-meeting. As neither our elder, Bro. D. B. Barnhart, nor Bro. A. Hutchison was able to take charge of the business of the meeting, owing to ill health, Bro. Hillery presided over the meeting. Everything passed off harmoniously and with the best of feelings.

On Saturday night Bro. Hutchison again resumed his labors, and continued the meetings until Christmas Day. His health failed to such an extent that he could not attend the meeting on Christmas. He had previously announced a children's meeting for that day, but as his health would not permit, Bro. John Sherfy addressed the audience on that occasion. Bro. Hutchison preached to us on Saturday evening and on Sunday forenoon, which closed the meetings. On Monday he returned to his home at McPherson, Kans.

Although we saw no immediate results of our meetings, we feel sure that many are counting the cost, and we hope they will soon make their return, and join in with the people of God!

JAMES T. KINZIE.

Centropolis, Kans., Jan. 2.

Echoes from the Highway.

AT present Southern California is fairly well supplied with ministers. We do not think it best to let them spend the winter in idleness, therefore quite a number of meetings have been held, and are now in progress, and a number of appointments are made for the future. A series of meetings is being carried on at Tropico, brethren Neher, Metzger, and others, doing the preaching. One was baptized at that point recently. At Covina quite a number of meetings were held; also at Glendora. Brethren Moore, Lehmer, Heiney, Myers and others are doing the preaching. Brethren Myers and Megie are holding a series of meetings near Anaheim in Orange County, at a new point. Regular meetings are held at Lordsburgh, Eswena and this place. We contemplate holding a series of meetings here soon. Thus the work of sowing the seed goes on, and we hope the result will be a bountiful harvest.

Bro. W. W. Horning, who has been, for some time, on the Pacific Coast in the North, has just arrived, and will be another addition to the ministerial force. The combined efforts of the seven-

teen ministers, now in this part of California, ought to do valiant work for the Master's kingdom.

The winter, so far, has been unusually warm and pleasant. To the newcomers from the frozen East, the climate is a marvel. It is difficult to clearly understand it is really a Christmas Day with the temperature at eighty-one degrees in the shade, and tables supplied with a profusion of strawberries, peas, tomatoes, green corn, and other vegetables, freshly gathered from the gardens. Yet, with all those blessings, people do not seem to realize how thankful they ought to be to their Heavenly Father for his many good gifts,—especially the gift of his dear Son, to whom we should show our gratitude by obedience to his Word. We should do good to him, by manifesting, to the least of his disciples, a spirit of true, substantial charity. If our Blessed Master were on earth in person, and in need of food or clothing, how willing his disciples would be to help! The same kind of love will prompt us to do to *his*, as we would feel to do to HIM. J. S. FLORY.

Tuhunga, Cal.

The Kansas City Meeting.

THE above meeting commenced Dec. 19 and continued till the 22nd, at the London Heights Hall, Kansas City, Kans.

Though the congregations were small, yet the attention, paid to the Word preached, was good. The Hall was well filled at the last meeting.

The love-feast was an impressive one. Twenty-four communicants surrounded the Lord's tables. One dear soul who had wandered away, returned to the fold, during these meetings.

There will be preaching at the Chelsea Park school-house, Kansas City, Kans., every third Sunday, at 11 A. M. The place of meeting is one and one-half blocks from the Elevated Railroad. All interested in the above meetings should come whenever they can do so. One of the Kansas City daily papers says, in speaking of the work and the church: "Since last Thursday night the Dunkards have been holding a series of interesting meetings at London Heights Hall. There is no organization of these people here, but it is thought that an organization will be effected in the near future. I. H. Crist, of Gardner, is the leader in the movement. The Dunkards found their belief in the New Testament Scriptures just as the Savior taught them. They are a little like the Baptists, but differ on the rite of baptism. The Dunkards baptize with the forward motion, and three times, saying, 'In the name of the Father, and of the Son, and of the Holy Ghost.' They hold their Communion services at night always; for the Testament says, 'They sung a hymn and went out, and it was night.' A supper of bread, meat and water always precedes the Communion at which they use wine and unleavened bread. They also observe the ceremony of the washing of feet, as taught in John 13." ALBERT SHARP.

Gardner, Kans.

The Little Church at Keuka, Florida.

YESTERDAY we listened to a sermon by Bro. E. J. Neher here in the church, in which he presented the various phases of the great invitation, and the excuses that were made by those bidden to the great supper. The thought strongly impressed was this, that there is no legal excuse for not accepting, but, upon the other hand, there are many infallible proofs why all should at once accept. Because the first did not accept of the invitation, and made excuses, they could not partake of his supper.

A few have been made willing, since we are here, to turn their hearts to God, and there is one more applicant,—an old gray-haired father (a native citizen). May there be others, here and elsewhere, to hear the great invitation ere it is too late.

This little body of members is active in Sunday-school and church work. This is as it should be. From the Sunday-school came most of the late additions, and as I listened to the quarterly report, I found that forty-two had been the average attendance for the quarter. Oh! what an amount of good may have been learned and stored away for days to come! If a small church, like this, may have such an advantage, what might some of our larger congregations do?

It has been said, and truly too, that the Sunday-school is the nursery to the church, and if there are any congregations in our Brotherhood, not yet provided with Sunday-schools, let me entreat all such to commence at once. Bring in the young, teach the little ones and older ones too!. There is much to be learned, and there is food for all in the Good Book,—the Bible, when the proper effort is put forth. Many, who are upon the highways, need the Bread of Life brought to them in the Sunday-school and thus you may create a taste for better things.

The song service should be adapted to the minds of young and old. It should create a feeling of love and sympathy for the good. Thus impressions may be stamped upon the youth, not easily forgotten. The injunction is to bring up the young in the nurture and admonition of the Lord. May God's blessings be with all engaged in the good cause! J. C. LAHMAN.

From Mt. Vernon Church, Augusta Co., Va.

THE present winter has already given us a snow-fall of forty inches.

The District Meeting of the Second District of Virginia will be held at Mt. Vernon church, Augusta Co., Va., May 14 and 15, 1891. Brethren are cordially invited.

On Sunday night, Nov. 30, we closed an interesting series of meetings. Bro. S. F. Sanger, of Bridgewater, Va., came to us Nov. 15, and labored faithfully and earnestly in the word and doctrine, preaching twenty-one sermons, which were edifying and instructive.

As an immediate result three young members were added to the fold. We hope that others may soon heed the many good lessons they have learned. At this writing the year closes, and we naturally recount the work done during the year. Our field of labor is large, embracing many Counties, in four of which some work is being done. Twenty have been added to the church during the year. For them our great desire is that they may be faithful. E. D. KENDIG.

Fisherville, Va.

From the Sugar Creek Church, Ohio.

A VERY interesting series of meetings was held at Ragersville, commencing Dec. 13 and closing Dec. 23. Bro. Reuben Shroyer, from Stark County, Ohio, was with us and preached fourteen sermons in all.

The weather was favorable and the attendance good. The house was often filled to its utmost, with attentive listeners. Bro. Shroyer shunned not to declare the whole counsel of God. The sermon on "The Conditions of Salvation," convinced many of the correctness of the doctrine of the Gospel, as taught and practiced by the Brethren.

Although none have been added to the church, we are convinced that deep and lasting impressions have been made on the minds of many, and we hope to see a bountiful ingathering of the seed sown during these meetings. The members were all greatly built up in the faith, and we pray that we may all try to carry out the principles of the Gospel, and heed the instructions, warnings and entreaties, given by our brother while with us.

SIMON HARSHMAN.

Baltic, Ohio, Dec. 27.

Notes by the Way.

SINCE leaving Fulton County, Ill., many thoughts, both sad and joyous, have passed through my mind. Sad, because we had to say farewell to loved ones, now far away, whose kind wishes still linger in our ears. Often I think of the glorious meetings, the fervent prayers, the spirited songs and holy salutations, enjoyed with our dear brethren of Illinois. May they be steadfast and immovable in their profession, and the victory shall be theirs!

Yesterday, Dec. 19, I was made to feel sad. I visited our dear old brother, John J. Thomas and family. They are lamenting the loss of a comfortable home. It was consumed by the flames about six o'clock, on the morning of Dec. 28th. Part of the household goods were saved with considerable difficulty. Bro. John is suffering from a burn on his head, which he received from a falling piece of timber, while attempting to go up-stairs. The afflicted ones desire the prayers of God's children in their behalf! JOHN HORATTER.

Clifton Mills, W. Va.

To Our Friends in Missouri and Elsewhere.

Our family, together with Robert Vaughn, Wm. Weals and sister Naomi Vogley, our niece, started from Charleston, Mo., Dec. 18, for Galesburg, Kans. We had fine weather and an enjoyable trip, with the exception of Mr. Weals, who, by a misstep, fell over a culvert and broke a bone in his shoulder.

We saw some very fine country on our trip, but like this about as well as any we saw. We had a lay-over at Leroy, Coffey Co., Kans., but were kindly cared for by Bro. Hiram Buck and wife. Next morning their son took us over the Neosha River, where we met the desired train.

Dec. 20 we arrived at Galesburg, where we were met by kind brethren and conveyed to their home in Galesburg. Next morning Bro. Register conveyed us to the Brethren church, some distance from town, where we attended Sunday-school and became acquainted with a number of brethren and sisters. Bro. Merril Hodgden and his kind family cared for us until Dec. 23, when our goods arrived. We feel thankful to the Giver of all Good for his care over us!

MATILDA GRAFF.

Galesburg, Neosho Co., Kans.

From Woodbury Church, Bedford Co., Pa.

WE are in the midst of very inclement weather, deep snows, and it is storming to such an extent that snow-drifts in the roads make it impossible to travel. Indeed, it seems we are having an old-fashioned winter. It brings with it sickness and death to the human family. A good many old people are passing away. Among the sick in our church, sister Snyder, wife of Bro. Simon Snyder, near Curryville, Pa., and Aunt Betsy Replogle, wife of our elder, J. B. Replogle, are not expected to recover, yet we hope God may yet spare them to remain with us.

Bro. John B. Fluke, of Loysburgh, Pa., will commence a series of meetings in the Woodbury church, Jan. 10. Some time in February, Bro. Silas Hoover, of Boynton, Pa., will engage in a similar effort at the Holsinger church, near Baker's Summit, Pa. As quite a number of such meetings are being held around us, surely some good work should be done in the name of the Lord. D. S. REPLOGLE.

Maria, Pa., Dec. 28, 1890.

Postponed Meeting.

In consequence of the inclemency of the weather, the Ministerial Meeting of Western Maryland, which was to take place at the Manor church, seven miles south of Hagerstown, along the line of the Washington County Branch of the Baltimore & Ohio R. R., has been postponed until Jan. 30 and 31, commencing at 10 A. M., Jan. 30. A general invitation is extended. The Program is as follows:

Jan. 30 at 10 A. M., the meeting will open by singing and prayer.

First Subject. "What are the Hinderances to the Brethren building up Churches in Cities and Towns, and how shall they be Overcome?" Introduced by W. S. Reichard and A. B. Barnhart.

Second Subject. — "Whom does the Apostle mean when he says, 'Set them to Judge who are Least Esteemed in the Church?' 1 Cor. 6: 4." Introduced by Samuel Foltz and Joseph Thomas.

Third Subject. Explain the difference between the Jewish Passover and the Lord's Supper, as instituted by Christ. Introduced by David Long and John Brindle.

Fourth Subject. "Who are the 'Meek' and How and When shall they Inherit the Earth? Matt. 5: 5." Introduced by D. F. Stouffer and D. V. Long.

Fifth Subject.- "Who are Meant by the Apostle in the Clause beginning at the Word Predestinated? Eph. 1: 11." Introduced by V. Reichard and D. Ausherman.

Sixth Subject. — Explain 2 Cor. 12: 2. Introduced by Daniel Wolf and John Roland.

Seventh Subject.—State some objections urged by Single Immersionists against Trine Immersion, and prove why they are not well founded. Introduced by Eli Yourtee and N. Martin.

Eighth Subject. "What are the Duties of the Minister in his Relation to the Sunday-school?" Introduced by S. B. Shoop and D. Emmert.

From Morrill, Brown Co., Kans.

Bro. J. S. Mohler commenced a series of meetings in the South Morrill church, Dec. 15, and continued until the 28th. The interest, and attendance was good and, we believe, good impressions were made. While the children of God were made to rejoice, sinners were made to feel the need of their Savior. An an immediate result one tender lamb was taken into the fold of Christ, — a dear young sister. May the Lord ever help her to walk in newness of life!

Bro. Mohler's sermons were practical and to the point, and we feel that a debt of gratitude is due to our dear brother for his earnest labor while with us. The way has been made more clear, dark clouds are passing by and sunshine is beginning to brighten the church again. May we all let our light so shine that the world may see our good works, and glorify our Father in heaven.

D. B. Stover.

"Do you wish to live without a trial? Then you wish to die but half a man at the best but half a man. Without trial you can not guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves."

Literary Notes.

The Pulpit, which has heretofore been published monthly, will commence Jan. 1st to be issued weekly. It will be, we think, the first venture of the kind in this country and judging from its past standard and the results of similar publications across the water, it can not fail of success. It will be 16 large pages, giving five or six sermons *in full* each week and be published at the price of $2 00 a year. Address, The Lakeside Publishing Co., 41 Franklin St, Buffalo, N. Y., for a sample copy.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HARDY—SUMMERS. — By the undersigned, at the residence of the bride, Dec. 25, 1890, Henry Franklin Hardy and sister Eva Summer, both of North Georgetown, Columbiana Co., Ohio.

Lewis Glass.

KLINE—MYERS.—By the undersigned, at the residence of the bride's parents, Dec. 25, 1890, Bro. Henry Kline and sister Lucy Myers, of Colchester, Ill.

D. B. Gibson.

DOAK FREDRICK.—By the undersigned, at the residence of the bride's parents, Dec. 3, 1890, Mr. J. P. Doak and Miss Seatta L. Fredrick, both of Grundy Center, Ia.

Stephen Johnson.

HENRY—WILES.—At the residence of the bride's parents, Dec. 23, 1890, Mr. Benjamin S. Henry and Miss Amanda E. Wiles, all of the vicinity of Chambersburgh, Franklin Co., Pa.

Wm. C. Koontz.

SHREVE—PALMER. — By the undersigned, at the residence of the bride's parents, Mr. and Mrs. Ziba Palmer, near Waterford, La Porte County, Ind., Dec. 23, 1890, Mr. Robert I. Shreve, of Chicago, Ill., and Miss Etta Palmer.

Thurston Miller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

DEARDORFF.—At his late home in New Lexington, Ohio, Oct. 29, after more than a year of suffering from dropsical affections and a complication of diseases, Benjamin Deardorff, aged 66 years, 10 months and 6 days.

Bro. Deardorff was born, and lived in, Lanier township to within a few years of his death. Having the advantages of a good education early in life he engaged in the profession of teaching, and was for several years, one of the most advanced pioneer teachers in the country.

He never lost his interest in the cause of education and, of late years, took great pleasure in relating his early struggles in the school-room and on the farm. Being a provident, industrious man, he was fortunate, in early life, in securing a good home, where he lived during the raising of his family. Bro. Deardorff was a public-spirited man, taking an active part in everything pertaining to the interests of his neighborhood, State and nation, holding places of honor and trust in the gift of his friends. For some years he held the position of Commissioner of Preble County, and belonged to the Board of County Examiners.

The *Eaton Register*, of Nov. 6, 1890, furnishes data for the tribute above, and it is but due the noble life of our departed brother to further state that he was passionately fond of music, and his cheering songs in our church and Sunday-school will be missed. He was strictly temperate in his habits all through life, never having used tobacco, intoxicants, coffee, nor tea but seldom, and never having eaten any meat of any kind. He united with the church of the Brethren in November, 1886, and lived a devoted, consecrated life to the service of his Master. The first of last February he was anointed according to the apostle's instruction, and ever afterwards expressed a full resignation to the Master's will. A few weeks before his decease he was struck with paralysis, from which he never fully rallied.

In his dying hours he expressed much confidence in his Savior and earnestly desired to "go home." He was laid to rest in the Wheatville cemetery Oct. 31, 1890, after appropriate funeral services had been held at the church, conducted by Eld. Jacob Rife and the brethren from 1 Thess. 4: 13 15.

A devoted wife, five daughters and three sons are left to bear their sorrow in their stricken home. Two brothers and one sister remain out of a family of nine to share their grief.

A. G. Crosswhite.

MILLER. - In the Lower Cumberland church, Pa., Dec. 19, 1890, Bro. Jacob C. Miller, aged 84 years, 9 months and 6 days.

Deceased was born in York County, near Hanover, where he lived until about six or eight years ago, when he, with his son, moved to the Lower Cumberland church. His remains were taken to Hanover, where he was buried in the cemetery belonging to the Mennonite church. Funeral services by Eld. Peter Brown and the writer.

David Nibley.

FLICKINGER. — In the Maple Grove church, Norton Co, Kans., Dec. 22, of diphtheria, Maggie, youngest child of friend John and sister Flickinger, aged 6 years, 11 months and 22 days. Funeral services by Bro. G. M. Throne and the writer from Luke 12: 40.

J. R. Garber.

JARVIS. In the Loudenville congregation, Holmes Co., Ohio, Dec. 10, 1890, Bro. John Jarvis, aged 70 years, 11 months and 18 days.

Deceased leaves a wife, six children and twelve grandchildren to mourn their loss, but they are not without a hope that their loss is his gain. Funeral services by the writer, assisted by a Baptist minister, to a large congregation of sympathizing friends.

David Brubaker.

HUBER.—In Rocky Ford, Colo., Dec. 17, 1890, of consumption, Dr. L. Huber.

John J. Hoover.

MILLER. In the Sugar Creek church, Allen Co., Ohio, Nov 6, 1890, of diphtheria, Arba Dale, son of Bro. Daniel L and sister Lucinda Miller, aged 7 years, 2 months and 11 days.

Funeral services by Bro. Jesse Stutsman, of Darke County, Ohio, assisted by Bro. Samuel Driver.

Geo W. Miller.

HOPWOOD. - At the residence of her son, Bro. G. W. Hopwood, at Deep River, Iowa, Dec. 16, 1890, sister Ann Hopwood (maiden name Buser), wife of William Hopwood, aged 83 years, 8 months and 3 days.

Grandmother Hopwood, as she was generally called, was born in Botetourt County, Va., April 12, 1807. She was married to William Hopwood in Frederick, Md., Dec. 25, 1829, and has been a member of the Brethren church for nearly fifty years. There were eleven children born unto them,—four sons and seven daughters; all but one lived to reach manhood and womanhood. Among her descendants are sixty-three grandchildren and fifty six great grandchildren, of whom most are now living.

Grandma Hopwood was truly a mother to many and has had an almost innumerable number of friends, who came out to pay the last tribute of respect to the dear mother in Israel. She had an attack of sickness about June, 1888, and afterwards had something like a paralytic stroke, from which she never entirely recovered. Though she was not in the best of health since, she has still been able to come to meeting occasionally. She attended our love-feast in October, and felt bad about one hour before she passed away, but not worse, apparently, than at some other times. Then she fell asleep in Jesus without a struggle. She leaves a dear old father in Israel to mourn the loss of his dear wife with whom he has journeyed for nearly sixty one years. Only a few more days, and they can strike glad hands again where parting is known no more.

By her request, sometime before her departure, the funeral services were conducted by Eld. Jacob Brower, of South English, assisted by Bro. J. S Snyder, of Brooklyn, from Job 14: 14, "If a man die, shall he live again? All my appointed time will I wait till my change come." She selected her text probably about two years before her departure, since which time she has been waiting with patience for the change.

J. J. Brower.

(*Eastern Papers, Please Copy*)

BAKER.—In the La Fayette church, near Preston Station, Dec. 3, 1890, Dorcas E., daughter of Bro. John and Mary E. Baker, aged 7 years and 20 days. Funeral services Dec. 24 by Eld Samuel Driver.

A. M. Baker.

WILLIAMS.—Near Harrod station, Allen Co., Ohio, Dec. 24, 1890, James C., infant son of Bro. James M. and Hulda Williams, aged 3 months and 24 days. Funeral services by Bro. Charley Wilkins.

A. M. Baker.

HIMES.—In the Brownsville congregation, Md., Nov. 1, 1890, of heart disease and dropsy, sister Sophia Himes, aged 77 years, 6 months and 22 days.

Funeral sermon by Bro. D. Ausherman to a large congregation of friends and neighbors.

GRIM.—In the same congregation, Nov. 8th, of heart failure and edematose swelling of the feet, Bro. Abraham Grim, aged 77 years, 6 months and 7 days. Funeral sermon by the writer and Bro. Emmanuel Slifer from Ps 111, at his request.

ARNOLD. In the same congregation, Nov. 29, of typhoid fever, friend Edgar Arnold, son of Bro. Joshua Arnold, aged 20 years, 6 months and 20 days.

Deceased was buried Dec. 1, in Brownsville. Funeral services by Bro. Reichard.

C. W. Castle.

BRALLIER. At Garrison, Iowa, Oct 11, 1890, Bro. Samuel Brallier, aged 88 years, 5 months and 3 days.

Bro. Brallier moved from Pennsylvania to Ohio. From there he went to Iowa, perhaps, forty years ago. He buried three wives and nine children. Two of his last wife's children are left to mourn their loss. The community has lost a good citizen, the church a faithful deacon, and the family a kind father. They have the sympathy of many friends. Funeral services by Eld. Peter Forney, assisted by brother John Ridenour.

Lizzie Johnson.

MILLER. — In the bounds of the Osceola church, St. Clair County, Mo., of chronic diarrhea, Daniel D. Miller, aged 75 years, 3 months and 7 days.

The deceased leaves a wife,—sister Susan Miller,—and two children, one son and one daughter, to mourn their loss.

He called for the elders and was anointed in the name of the Lord sometime before he departed this life. Uncle Daniel is missed in the church, as he was generally at his post of duty. We hope that he is at rest. Funeral services by brethren J. L. Jordan, A. Rodabaugh and A. Killingsworth.

J. A. Yost.

KIMES.—In the Sandy church, Columbiana County, Ohio, Dec. 23, 1890, sister Lovina Kimes, wife of Bro. John Kimes, aged 63 years, 5 months and 23 days.

The subject of the above notice leaves two children, ten grandchildren and one great-grandchild. She was an invalid for forty years. During the last twenty years she had to be handled like a child, and assisted in and out of bed, and carried wherever she wished to go. The writer, with other brethren and sisters, had occasional meetings at their residence, engaging in singing, prayers, and exhortations, which she enjoyed very much, until God relieved her of her suffering. Services by the writer from 2 Cor. 5: 1.

Eli Stroup.

PUBLICATIONS

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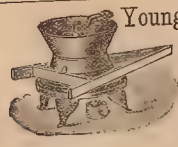
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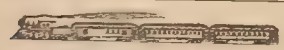


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On last Sunday we were very pleasantly and profitably relieved from preaching by brethren M. Claar and A. H. Stahl. At this time we have a good supply of ministerial help,—more than can be utilized at the pulpit, —but we hope that their being here will be none the less profitable on this account, as all seem to be busy at work and making good use of the time. We would be glad to have the Bible session last all the year. We enjoy the associations.

Bro. M. G. Brumbaugh, Professor of English and the Sciences in the Normal, the other evening gave a very practical and interesting lecture on the South. He was selected, by the Louisiana State Board of Education, for two seasons, to conduct Institutes and introduce Normal methods. Thus mingling with the Southern people, he has had opportunities of knowing whereof he affirms, and it is a real pleasure to learn of the great developments that are being made in the "Sunny South."

There seems to be a disposition, on the part of some of our brethren, to overload their arguments and positions taken with evidence, whether it is applicable or not. Every quotation thus given, instead of adding strength to the argument or position, weakens it; and besides, it is positively wrong to wrest Scripture from its original intention and meaning. Biblical interpretation should be carefully studied by us all. If we hold a position for which we have no Scriptural evidence, let us say so, and if we want to uphold it, let us do it because we believe it to be reasonable, and not try to prove a thing right by Scripture for which there is none. We charge other churches for misapplying Scripture. Let us be careful that we don't do the same thing. Don't think that our notions must be sustained and defended at all hazards. This is all a mistake, and we ought to be humble enough to see it.

THE OBJECT OF OUR BIBLE SESSIONS.

Our Bible Session has started in with encouraging prospects, and is quite in advance over that held last year. As we daily meet together for the purpose of studying the Scriptures, we are reminded of the schools of the prophets, as held in the days of King David and the other ancient worthies whose names stand out so prominently in Bible history. It is a fact every-where acknowledged by all people, that, in teaching the arts and sciences, and all other branches of human knowledge, the teacher must know more than the ones he is expected to teach. Why should the teaching of the Bible be an exception to this rule? There is certainly no reason for such an idea, neither have we any Gospel precedent.

The disciples took a three years' course under the instructions of the greatest Teacher that the world ever beheld. The apostle Paul took a thorough course in the school of the prophets, and a post-graduate course at the feet of Gamaliel, so that when the Lord called him he was well equipped for the great work that the Master had for him to do. In the Arabian wilderness he systematized and put in order his forces, and when the field fairly opened he entered to fight and conquer. To his adopted son, in the faith, his admonition was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Yes, my brother, preparation is what we all need, and we can not well have too much of it. The teaching, perhaps, is not so much as getting down to solid work, and making Scripture study the "one thing" for the time being. It is sometimes said that we can study our Bibles just as well at home. Perhaps so. The same may be said of the sciences and all other studies, but do we do it? Our surroundings have much to do with our work in life. It might be said that we could preach as well without an audience as with it. But can we? The circumstances would not be favorable. To preach well we need inspirations, and an audience constitutes the essential condition. So it is in all work. Inspiration is needed, and this we can have only when the necessary conditions are present. These we try to make in our Bible Sessions, and the more earnest Bible students we can get together, the greater will be the success of our work.

An elder wrote us to learn the object of our work and how it is conducted. He said that, while some approved of it, others feared that harm might grow out of it. We explained the best we could, and then invited him to come and see for himself, as that which we see with our eyes and hear with our ears we generally believe. It is a work to which we take pleasure in inviting inspection. Scripture study is a good thing, and always in season. And yet it may be studied in a way that will not be profitable. Wrong interpretations may be made and received, so that a safeguard should be thrown around this teaching as well as any other. And a good way to do this is to have those of age and experience to be present at the Sessions and see how the teaching is done and what is taught. Hence we invite, indeed we urge, our brethren to come and be with us.

We believe that all of our brethren interested in these Sessions are a unit in purpose; and that is, that they may be a benefit to those who attend, and through them a benefit to the church.

We hope that we are all interested in the success of our church. And we labor for it in proportion as we feel this interest. If our interest is deep and well-founded, we are willing, not only to labor, but also to sacrifice, that the great work may go forward. And how shall we do this best? We have thought of this much and seriously, because we have set our heart on doing something in this direction. After considerable careful thought, we have come to the conclusion that there is no way we can do better service for the cause of Christ than by helping those who are to bear the burden of the work.

To do this there are two ways. One is, to afford them the needed help while in the work. By this we mean, to give them the needed encouragement and support while in the work, so that they can, for the time being, give their whole attention to the ministry.

The other is, to aid them in the preparation for the work. The farmer, the mechanic, the physician and, indeed, those entering any calling need preparation. And on the thoroughness of this preparation success largely depends. Work, to those who are well prepared, is much easier than to those who are not prepared—and they can do more of it and do it better. So it is with those who are called to do special work for the church. The better the preparation they have, the more and the better work they can do. Hence the preparation is the important subject for our consideration. And here is where our first efforts should be put forth. After our workers are well equipped, then, as they go forth, see that they are given the necessary encouragement and support, and success will attend our work.

While others are rightly engaged in providing the necessary funds to carry on the work, we are trying to direct our efforts in helping to give preparation to the workers, which we believe to be quite as essential as the other—and by counting the two together will produce a power that will tell for Christ and the enlargement of his kingdom.

Both departments of Christian effort need the aid and sympathy of the church, and we believe that they will get it by all who are truly interested in the cause of the Master.

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High in heaven, bright and fair: *Always there.*
Saints will dwell forever there,
Free from toil, and sin, and care,
Pure, eternal joys to share. *Always there.*

CHORUS.—Always there, Always there,
Where the rose of Sharon's blooming, *Always there.*
When the toils of Life are o'er,
On that bright and vernal shore,
To be happy evermore. *Always there.*

There's the pure the crystal stream,
Mortal eyes have never seen,
Nothing earth in heaven's beam: *Always there.*
Glorious beauty! theme sublime,
There on shores of living green
All along the starry sheen: *Always there.* CHO.

There's the tree of endless life,
Far away from cereal strife,
Standing there in Paradise. *Always there.*
Healing leaves, destroying death,
Sweet perfume with every breath,
Fruits of joy, eternal bliss. *Always there.* CHO.

There is Sharon's lovely rose,
In that land of sweet repose,
None so fair in heaven grows: *Always there.*
Heaven's breezes softly blow,
Sweet its fragrance, none can know,
Till we pass from earth below: *Always there.*—CHO.

Christ will there in beauty stand,
Chief, above the heavenly band,
Full of pity, reach his hand. *Always there.*
Lead us on all o'er that Land,
Drink of fountains on the sand,
Gently doing his commands. *Always there.*—CHO.

There we'll meet our Christian friends,
Where no partings ever end,
And [illegible] *Always there.*
Parents meet their children there,
Husband, wife to greet again,
Ever free from grief and sin. *Always there.*—CHO.

There in youthful beauty bloom,
In the crimson'd room,
Far away from mortal gloom. *Always there.*
Death, to me, to us welcome,
Ever there to dwell at home,
Singing glad redemption's songs: *Always there.*—CHO.

J. S. Mohler.

Mount Joy.

DEATH.—A NEW TREATMENT OF AN OLD SUBJECT.

BY B. C. MOOMAW.

ON the right hand and on the left, before us and behind us, above us and beneath us are solemn mysteries which the lore of human knowledge has never penetrated. Nature is full of them; life is full of them; and death.—ah, death is all mystery, hiding in shadows impenetrable and awful.

The irresistible impulse of the human soul, to know that which is unknown, beats against the boundaries of that dim and dreadful world, peering anxiously but vainly into the gloom beyond, straining to see and hearkening to hear the secret which has been kept forever. This much, however, we know that death is not the normal condition of the creature. It has been imposed upon him by circumstances over which he had no control.

One man, standing as the representative of the whole race, opened, by transgression, the fatal door through which death entered the world. All the generations of men have suffered the consequences of that one act of that one man,—an act which we did not prompt, and which we could not prevent. This is one of the mysteries of the divine government, which has been the fruitful source of controversy and doubt,—why the human family was placed in such relation to its Founder, and why the act of one man should involve the untold miseries and horrors of all succeeding ages. Why, also, are men now held strictly responsible for courses of life which they follow as much, or perhaps, more on account of inheritance than by personal and original volition?

It is neither profitable nor safe to wander too far into these unexplored regions of metaphysical speculation, for the reason that our minds are too circumscribed to take in every point of view, and too undisciplined to draw the right conclusions from facts so far removed from the ordinary channels of human knowledge.

Many a "why," in relation to Providence and theology must be left for the solution of eternity,—true wisdom teaching the soul to trust where it can not understand, and to wait until our present limitations are lost in the boundless range of immortality. We may be sure of one thing that if he shall judge whose knowledge and whose justice is infinite, the whole question of environment in its relation to responsibility will, in every individual case, be carefully and accurately weighed.

It is pleasing, and perhaps not unprofitable to dwell upon the deduction that, without the agency of sin, there would have been, in the whole world, no knowledge or experience of death.

Christian optimism has sought to mitigate the horrors and illumine the darkness of dissolution, by calling death the "door to life," and the "gate to glory," but all these beautiful allegories are like the flowers which we lay upon the graves of our departed,—very soon they are withered, and beneath them death is no less death, and the grave is no less a grave. This is not the kind of gate to glory which God might be expected to build. Of all the countless myriads of men only two passed through God's gate, which he builded for the exit of his children from this world, and their entrance into the glory world.

Death is not God's gate; it is the devil's gate, and even the saintliest saint can not do more than to submit, with pious resignation and heroic trust and courage, because he knows that Christ has spoiled the despoiler, and led captivity captive. But for the Savior's sweet presence and blessed intervention, it would still be what it has always been, "a horror of great darkness."

We may, not unreasonably, infer that, without the entrance of sin into the world, the state of society would have been perfect in every aspect. Every individual would have been in possession of unimpaired powers, animated by a completely dominant and natural impulse toward knowledge and wisdom on the one hand, and perfect moral rectitude on the other.

As men advanced far into life, adding century to century of blessed existence, the constantly increasing ripeness of wisdom and sanctity would have eventually fitted them for a more exalted and sublime sphere of life, so that at length, upon a set day, and amid the glad shouts and hallelujahs of assembled multitudes, one after another, or many at once, would take passage in glittering chariots, drawn by fiery steeds, and drive along the highway of the sky to brighter worlds, their friends coming to see them off, rejoicing in the happy translation, and inviting their oft return. This is God's gate, and though sin shut it, redemption will open it again, and the scene, here depicted, may soon become far more real in actual experience, than in the colors of fancy.

It is extremely interesting to note how the recent discoveries of science corroborate the utterances of revelation, and set one of Paul's mystic passages in a new and peculiar light. In Eph. 2: 2, the apostle calls Satan "the prince of the power of the air," and in Heb. 2: 14, he tells us that this same Satan possesses the power of death. Putting these two facts together, may we not discover their relation to the recently demonstrated microbe theory of disease? It has been proven beyond all doubt that nearly every human disease, cholera, consumption, fevers, maladies of the throat, lungs, liver, stomach, bowels, muscles, bones, nerves, are, with few exceptions, or none, the direct result of small living germs or microbes, that float around in the air, and infect the human system, producing sickness and death. These germs are visible under a powerful microscope, and medical experts have learned to detect and classify them.

To-day the absorbing topic and effort of medical science is to find substances which will destroy or neutralize these germs, and thereby save the patient's life. Prof. Koch, of Berlin, Germany, has discovered a substance which will destroy the microbe of tubercular consumption, and cure that dreadful disease. It is confidently expected that, in a short time, this new field of medical discovery will cover all the contagious diseases, and greatly lessen the dangers and mitigate the sufferings of human life. But think for a moment of this "Prince of the air," exercising the dread power of death by filling the atmosphere with deadly microbes, breeding them in swamps and sewers, in charnel houses, and dead bodies of beasts, compounding and classifying them in some hidden laboratory of mist, and mountain-cave, and night-wind, and scattering them broad-cast for millions of men, women and children to breathe in, and sicken and die. Worthy employment, and cunning art for the arch-fiend and implacable enemy of mankind! When, therefore, he shall be hurled from his high place into the dungeon of nether darkness, will not the fell influence depart, the ambient air and health return to the myriad sick, even as the blush of the morning when the night mists have rolled away? Aye, it shall come to pass that the life of a man shall be as the life of a tree, and he shall be yet a child who has seen a hundred years. However it may be done, it shall be. God has spoken it, and the zeal of the Lord will perform it. Christ will bring more abundant life to the living, as well as new life to the dead. The earth shall be full of his glory. Allelujah! Amen!

LET US MAKE OTHERS HAPPY.

BY W. W. CUPP.

WE do not need to go far from our own door to find a great deal of misery and woe. In every vicinity there are those who are made unhappy either by physical or mental pain. Some few of these it takes a higher power to relieve, but many of us could surely do much more than we are doing to make others happy.

Where shall we make others happy? Here on earth. "Let us make some one happy here," are the words of one of the most prominent infidels that ever lived. They are indeed good words and express a noble sentiment, but can we give true happiness to any one without giving the person reason to believe that it will be a lasting happiness?

"Oh! many a shaft at random sent,
Finds mark the archer little meant,
And many a word at random spoken
May soothe or wound the heart that's broken."

Little do we know the value of kind words until we are in anguish ourselves and are relieved by some kind-hearted person, who knows how to use kind words, so as to give the best result. Many a son has been driven into the cold world for the want of only a kind word or tender act. Many a brother has been driven into evil company by a sister who thoughtlessly gave him an unkind word, or simply remained silent when she

might have encouraged him to be good by one kind word.

Many of our rich brethren and sisters, too often have their tables laden with good things and, perhaps, invite some of their rich neighbors. Think, brethren, how much you may help that poor neighbor of yours by giving him a few of the mere necessities of life! You may cheer him to such an extent that he may have a better opinion of the world and also of God's people.

Some of us may be compelled to say, "Earthly gifts have I none, but can we not give that which we have and become richer by giving? Can we not teach the way and so lead some one to Christ and thus give eternal life?" Think of these things, for the grave does not end life.

Berlin, Pa.

LOST!

BY DENNIS WEIMER.

Number Three.

HITHERTO we have been trying to show how believers become lost and bewildered, and that, by faith in Jesus, as their Lord and Redeemer, they are enabled to find their way out of the snares of the devil.

We desire now to notice the condition of those who have never exercised faith towards God,—why it is, and the dreadful result. All who have not faith, are lost somewhere. To simply believe, without knowledge, is to be lost. To believe in an object or personage that has not demonstrated saving power in himself, to an absolute certainty, is to be lost. Jesus Christ has demonstrated this power in his miracles by healing the sick, making the deaf to hear the blind to see, the lame to walk, the dead to arise, and, finally, by passing under death, and coming out victorious over the same, triumphantly ascending to the mansions on high. We, who believe in him, know whereof we speak. There is no guess work about it, and in the heavens above, or in the earth beneath, there is no power able to pluck us out of his hand, while we believe.

But how about those who have not heard of him? While "there is no other power known under heaven whereby men can be saved,"—how can they believe unless they hear? It is utterly impossible to believe in a personage or object of which we know nothing. They may not, in the end, be beaten with as many stripes as those who have heard, but evidently they ARE lost from God and his truth, from Christ and his salvation. Hence the great importance of preaching the Word to every creature in all nations. Think of the millions of lost souls for the want of a preacher, and how shall they preach, except they be sent?

Thousands upon thousands perish in the land of prodigals. These have heard the truth even from their childhood days; they know the truth; they know that in their Father's house is plenty and to spare. While they are prodigals in a strange land, they are in our midst, surrounded by Christian associations and Gospel influences. They have left the soul, and have gone down into the flesh, to feed the low, degraded, sordid propensities of their lower nature. May the good Lord help all such to return to their Father's house and speedily repair the damage that has been done by their long absence.

"But," says one, "I am what the world calls a good man. I am moral, virtuous, honest and open-handed. I am as good as any of your church members, and I believe that men and women can be as good out of the church as in it."

We will now examine your case and see whether you are not sadly lost. Your case is similar to that of a rich young man that came to Jesus, desiring to know what he must do to obtain eternal life. When Jesus rehearsed to him the requirements of the law, he said he had done all these from his youth. The Savior did not dispute this, but said, "One thing thou lackest." This is one of the saddest cases on record. Jesus looked on him and loved him, but the young man went away sorrowing. So it is with you, dear moralist. You are doing, and probably have been from the days of your youth, all things that constitute good morals, but one thing,—one single thing,—is lacking yet, that you may obtain eternal life.

That one thing may be illustrated in this supposed case: A landlord employs a servant to conduct his business. He gives this servant written instructions how to run the farm, and authority to sell and buy. He tells him to deposit his money in the bank and draw on him when he needs money. The man takes charge of the affair, follows the instructions, sells stock and produce, but while depositing the money, he does so in his own name, and draws it out in the same way. After some time he finds that the expenditures exceed the proceeds and that the last dollar has been drawn out. He now comes to the proprietor whom he knows to be abundantly able to supply the wants, and he says, "What must I do to save my credit?" The landlord refers him to the regulations, and the servant says: "I have done all that from the beginning." Then the landlord tells him, "You lack one thing; you must stop doing business in your own name, and do business in my name; deposit in my name, and draw out also in my name, and that will correct the whole trouble."

There are numbers of these moralists whom the Lord loves. The church desires them to accept the name of the Great Author and Proprietor of all things, but many of them turn away sorrowing, being lost and ruined for the want of one single thing. Dear sinner, accept this name, if you would be safe!

(*To be continued.*)

"SUPPER ENDED."

BY JAS. R. GISH.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's Son, to betray him."—John 13: 2.

THERE has been, and perhaps still is, some difficulty in the minds of some people, and of some of our own brethren as well, in trying to reconcile the above Scripture with our practice in washing feet before eating the Supper. Some have concluded that the practice is wrong and have washed feet after the eating of the Supper. But it is clear that Jesus was eating with his disciples *after* he had washed their feet. See verse 12. "So after he had washed their feet, and had taken his garments, and was set down again" (that was to the table), Jesus said: "Verily, verily, I say unto you, that one of you shall betray me." Verse 21. Upon being questioned as to who it was, Jesus answered, "He it is to whom I shall give a sop, when I have dipped it." Verse 28. "Now no man at the table knew for what intent he spake this unto him." Verse 26.

This makes it plain that Jesus ate the Supper with his disciples after he had washed their feet. But now comes the difficulty. John, in verse 2, plainly says, "Supper being ended." "No," one says, "I think Supper was only prepared." Another says, "It means that supper was rather come." So say some of the learned theologians. I heard another say once that the supper was only prepared and was setting on the hearth to keep it warm. Webster defines the word ended as follows: "To finish, to close, to conclude."

Now, did John tell the truth? Was the supper eaten, was it finished, was it closed, when Judas betrayed Christ? Read verse 2 carefully. John has said nothing about feet-washing. He has only said that supper was ended when Judas betrayed Christ. And so it was. When Judas received the sop, he went immediately out and betrayed Christ. That was after the supper was eaten,—ended. John does not give us a full, connected statement of the different events as they occurred. After making the statement as he did about Judas and the supper being ended, etc., he then goes on and gives us his statement about the washing of the disciples' feet. Then, when we come to verses 26 and 27, John again refers to Judas, and takes him up where he left him, saying, "And after the sop Satan entered into him," etc "And after the sop, Judas betrayed Christ." So, supper being ended,—eaten, the devil put it into the heart of Judas to betray him.

Roanoke, Ill.

SAVED BY FAITH ONLY.

BY I. J. ROSENBERGER.

UPON the above subject we quote the following from the *Christian Advocate*, the church organ of the Methodist church, South, published at Nashville, Tenn., bearing date of Nov. 1, 1890. "We can not too often assert the old Protestant Pauline doctrine, that men are saved by faith only. To cut down this doctrine at any point, is to invite the most disastrous consequences. To place reliance on ceremony or legal enactment of any kind, is to fall from grace. Not by faith *plus* this or that or the other thing, but by faith *only* are we justified before God. *There is no other condition.*"

The Apostle James seriously confronts the above statement with the following interrogatives: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" "Wilt thou know, O vain man, that faith without works is dead?" "*Ye see then how that by works a man is justified and not by faith only.*" The author of the foregoing quotation says, "*We are saved by faith only,*" while the apostle James says, "*not by faith only.*" That sounds well nigh like a flat contradiction. I remind the reader that "he that is sent of God speaketh the things of God." I add that the Scriptures teach, that men are saved by the following different things:

1. *Faith.* "Thy faith hath saved thee." Luke 7: 50.

2. *Hope.* "For we are saved by hope." Rom. 8: 24.

3. Grace. "For by grace are ye saved." Eph. 2: 8.

4. Baptism. "Even Baptism doth also now save us." 1 Peter 3: 21.

5. God. "Who hath saved us," etc. 2 Tim. 1: 9.

6. "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7.

7. The apostle Peter bids us, in that noted Pentecostal sermon, "save *yourselves* from this untoward *generation.*" Hence the Divine Record does teach us, that if we are saved it will be by faith; but not by "*faith only.*" If we are saved, it will be by hope; but not by hope alone. It is equally true that if we are saved, it will be by grace; but not by grace alone. The same is true of baptism. In short, "man doth not live by bread alone but by every word that proceedeth out of the mouth of God."

A farmer, some time since, in eulogizing one of his faithful working animals said, that the horse had raised him thirty acres of corn. The statement was questioned, yet the farmer insisted that he was correct; that the animal rendered him

the service named. It is almost needless to say that there were other important auxiliaries and factors in producing the crop of corn. There were tools, seed and soil, an intelligent hand to direct the work, besides all, a Great and a Good Being to send showers and sunshine. No one of the above agents alone would have produced the crop. While faith lies at the base of the economy of grace, for "without faith it is impossible to please God," yet it must be a "faith that worketh by love," for "faith without works is dead, being alone."

The writer in the foregoing quotation says, "To place reliance on ceremony or legal enactment of any kind is to fall from grace." How about that vast multitude of anxious seekers, who presented themselves on Pentecost with the inquiry, "What must we do?" To them Peter replied, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the Holy Ghost." Does not this language of Peter indicate, that Peter placed a good deal of reliance on the ceremony of baptism?

The apostle Paul, at his conversion, inquired: "Lord what wilt thou have me to do?" The Lord replied: "Arise, go into the city, and it shall be told thee what thou must do." When Ananias, the one sent of God, met the anxious penitent seeker, his address was, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

This again indicates reliance on ceremony,—on the legal enactment of baptism. When Christ came to Peter with a basin and towel, Peter sternly refused to have his feet washed, to which Christ replied, "If I wash thee not, thou hast no part with me." This reply clearly indicates that Christ placed no little reliance on the ceremony of feet-washing; hence, to place reliance on ceremony or legal enactment, is NOT an evidence of falling from grace.

The author quoted calls this "faith-alone" doctrine, a Pauline doctrine. I remark that the apostle Paul, nowhere in all his writings, gives sanction to such a theory: they prove something entirely different. James squarely teaches that we are saved "*not by faith only.*"

If the reader will go with me to the "Methodist Discipline," I will show him the source of this "faith-alone" doctrine. On page 19, under article 9, "of the justification of man," we have the following: "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

The premises that there is no merit or deservings in *our works* is true, but the conclusion "that we are justified by faith only," is nowhere taught in all the Holy Record. Hence, instead of this faith-alone doctrine being a Pauline doctrine, it is an error, a doctrine of man, found in the "Methodist Discipline," and largely taught and asserted by their press and pulpit. I therefore pen the warning, Beware of "teaching for doctrine the commandments of men." Matt. 15: 9.

"THERE is nothing so silly, or in its own way so under-bred, as that fluid confidence which tells all its affairs on the slightest provocation—unless it be that want of delicacy which asks for what is not voluntarily given and what is not warranted by the terms of friendship."

"LIFE must be measured by action, not by time; for a man may die old at thirty, and young at eighty; nay, the one lives after death, and the other perished before he died."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Church Work in Washington.

HUSBAND and self have been living here nearly four years, and our observation teaches us that this would be a profitable field to do missionary work, if the right efforts were put forth. We would like to have some Brethren locate here. We think this part of the country a very desirable place to live, and would like very much to establish a church of the Brethren. Several faithful ministers should permanently locate here and in Oregon. They should come prepared to stay with the work, otherwise it will not prosper as it should.

I hope the day will speedily approach when we will again have church privileges, and a better opportunity to work in God's vineyard. I rejoice to learn of so many series of meetings being conducted all over the Brotherhood. May the good work continue, and the year 1891 be one of the most prosperous years in the history of the church.

If any of the Brethren desire more information about this country, they will please address me as below. ALICE S. CHRISTLIEB.

Centralia, Washington.

Among the Father's Children.

ON the morning of Dec. 17, 1890, husband, self, and daughter, Carrie, left home, traveling, by private conveyance, a distance of sixty or more miles, to visit the Brethren of the Stony Creek church, Hamilton Co., Ind., and attend a series of meetings. We arrived at the hospitable home of our esteemed brother in Christ,—Christian Heiny,—on the evening of the 18th, and, after rest and refreshments, went to the place of meeting, the Disciple (or Campbellite) church, a few miles from the Brethren's house of worship, where the Brethren's doctrine was not so well understood. The meetings were conducted by Eld. Levi Holsinger, of the Ladoga church, who is an able expounder of the teachings of the Word of God, and brings forth the most convincing arguments in defense of our faith and practice, using strongest arguments, clothed in mild words, accompanied with a kind and loving demeanor and winning smile. The meetings continued nearly two weeks, and although there was no ingathering of sheaves as an immediate result, we think the people were thoroughly convinced of their duty they owe to themselves and to God, but are procrastinating until a more "convenient season."

This church is under the oversight of Eld. John H. Caylor, who is assisted in the ministry by two promising young brethren,—Wm. Burcham and Moses Smeltzer,—who have recently been called into active service in the church. May the Stony Creek church stand by them, comfort them and pray for them, and encourage them in the performance of their duties, and, when they become discouraged, "hold up their hands as did Aaron and Hur," for Moses.

As we once lived in this congregation, our visit was like returning home after several years of absence and separation from those we had learned to love with more than a filial love. The renewing of old acquaintances and forming of new ones gave us a sweet foretaste of that grand and glorious reunion, and was unto us as the gate of heaven. During our stay among them, one dear sister, who is sorely afflicted, called for the elders of the church, as enjoined by the Apostle James. A goodly number of the dear brethren and sisters assembled at the home of Isaac Caylor, and sister Maria Caylor was anointed with oil in the name of the Lord." May the sustaining grace of God, the Father, be her strong tower in her declining years!

Jan. 4 was the regular appointment at our home church (Landessville). A young man applied for admission into the family of God by baptism, which was attended to on the morning of the 5th. Another young brother, who had strayed from the fold, returned home again, and was received back into the church. May the church, here and elsewhere, put forth every effort to nourish, cherish and keep the lambs of the flock, lead them gently along the rugged pathway of life, shield them from temptation, watch over them with loving care, and there will be far less danger of their being lured from the path of duty, to pluck a few flowers by the wayside, and, perhaps, become entangled in the thorns and snares of worldliness.

SARAH M. SAUNDERS.

Landess, Ind.

From Cartersville, Va.

IN GOSPEL MESSENGER No. 1, I inadvertently stated that Bro. Kauffman is now our elder. This I find is a mistake. Bro. B. F. Moomaw still has the oversight of the church, but, since Bro. Kauffman has come among us, Bro. Moomaw gave him the privilege of looking after the needs of the church.

We held our council-meeting Jan. 3. Bro. Ira Southall is our Treasurer and Bro. D. Myers, Secretary. Jan. 4, Bro. Kauffman preached for us. Our prayer-meeting was at sister Sheets' last night. The room was about filled with an attentive audience, and the interest seemed to be good. It is good to meet together to sing and pray,—to hear the Word read and to encourage each other on our journey home.

Let us be faithful, so that we can enjoy the rest that "remaineth for the people of God."

FLORIDA J. E. ETTER.

From the Donnel's Creek Church, Clarke Co., Ohio.

BRO. WILLIAM R. HARSHBARGER, of Ladoga, Indiana, came to us Dec. 11, and commenced a series of meetings in the old Donnel's Creek churchhouse. He continued until the evening of Dec. 21. While we had no immediate accessions to the church, we feel that the cause was built up.

Brethren Henry Gump and John H. Brumbaugh came to one of our outposts Nov. 22, and remained till the evening of Nov. 30. While I had not the privilege of being with them, I am glad to learn that they had an interesting meeting.

Dec. 20 Bro. William Bowser and I went to another point on the outskirts of our district, thirty-seven miles from the main body of the church, and commenced a series of meetings. I preached the first three sermons, when, on account of other arrangements, I had to leave. Bro. Bowser continued the meetings during the week, and we trust his efforts resulted in much good. Feb. 13 we expect Bro. Lewis W. Teeter, of Indiana, to commence meeting at New Carlisle. We hope it may awaken both saint and sinner. We also have another point in the district where we hope to be able to hold a series of meetings during the winter. I feel that these meetings are the means of doing much good, not only to induce sinners to flee the wrath to come, but to the strengthening of the members. The command is, "Feed my sheep and lambs,"—just as much as it is to go and preach the Gospel to all nations. Let us all labor to feed those already in the church, and do all in our power to induce others to come and help in

the great work, and cleanse their own souls from all sin.

I left my home Dec. 31, for the Middle Fork church, Ind., where I am penning these lines at the home of Bro. Solomon Blickenstaff, one of the elders of this church. I commenced meetings on New Year's evening. The Brethren had one meeting before my arrival. Considering the different elements to contend with here, the interest is good. I preached ten sermons since my arrival at this place, and may, by God's permission, continue for some time yet. The Lord willing, I expect to commence a series of meetings in Burlington, Ohio, Jan. 17. May the Lord not only enable me, but all that are out in the field, to preach the Word as revealed in the Gospel! Let all dig down to the sure foundation which is Christ Jesus, and feel that the Word is sharper than a two-edged sword. Let us use it manfully, while it is ours to live! HENRY FRANTZ.

From Eads, Colo.

SOMETIME ago we sent for a dozen "Brethren's Almanacs." In looking over the ministerial list, we saw the name of Bro. J. J. Hoover, of Rocky Ford, Colo. We at once wrote him a letter, asking him to come and hold some meetings for us. We soon received an answer, stating that he would be much pleased to do so.

Dec. 18 we were made happy to meet him at our house. He stayed with us until the 24th. During his stay with us, he preached five sermons at what is known as the Black Lake school-house. The meetings were well attended. We appreciated the meetings and the visit of our brother perhaps more than those of our brethren and sisters can realize, who live in organized churches, and can meet for worship once a week with those of like faith. Many of the dear members who have been isolated, can readily sympathize with us.

The GOSPEL MESSENGER is still making its welcome visits to us. We feel that if all, who are isolated, would take the MESSENGER, they would many times receive fresh courage when almost ready to give up, or when they think we will never have the privilege of meeting again with those of like precious faith.

Just to-day we saw an account in the MESSENGER, given by Bro. Crosswhite, of a church with five elders. I once heard a brother say that there is such a thing as overdoing a thing, in religion as well as in any other subject. Will not somebody be called to account for not obeying the command, "Go ye?"

Many, in this western country, have not the privilege of hearing the Gospel preached in it's purity. Brethren, coming west, will always be welcomed, if they will make Eads one of their stopping places. We can get a house to preach in at any time, on short notice. We have distributed a number of tracts. The Almanac for 1891 is about as good a tract as can be sent out, as it sets forth the doctrine of the Brethren in such plain language that none can fail to understand. We ask an interest in the prayers of all the brethren and sisters, that some good may yet come of our isolated condition. LIZZIE SHOEMAKER.

Wayside Notes.

DEC. 18 I went to Olcott, Reno Co., Kans., where I held a meeting in the evening; also on the evening of the 19th and 20th. On Sunday, Dec. 21, I held two services,—morning and evening. This is a new place, on the D. M. & A. R. R., at the junction of the Iuka Branch with the main line. We had large congregations and very good attention. A number of persons said it was the first Dunkard meeting they ever attended. Any minister passing that way, will please stop and preach for the people.

With a proper effort I think there can be much good done at that place. The Mission Board ought to look after all such places. My oldest son lives in the town and will be glad to care for any of our ministering brethren who will stop with them. His address is, Daniel Wise, Olcott, Reno Co., Kans.

I returned home from the above place, Dec. 22, and found my wife in poor health, but improving some.

Dec. 27 I boarded the train for Eden Valley, where I arrived in the afternoon. Here I held meetings in the evening; also next day, at 11 A. M. I had good congregations, and was happy to find the young members here enjoying themselves pleasantly in the Master's service.

I was met here by brother M. and sister Bettie Keller, who conveyed me to the Walnut Valley church, Barton Co., Kans., where I had meeting in the evening, and continued each evening until Jan. 5, 1891. Then I was taken to Eden Valley by Bro. Peter Brubaker,—one of the deacons of the Walnut Valley church. At the meeting in the evening I met a good congregation. Next morning I was taken to the railroad station by Bro. Thomas Miller, son of Bro. James Miller. Bro. Thomas is one of the young members, recently baptized in this church.

I spent my time, during the day, in the Walnut Valley church, canvassing for the Old Persons and Infirm and Orphans' Home of the State of Kansas, and met with very good success. I will now spend most of my time, in the near future, canvassing and preaching. Congregations in Southern Kansas who wish me to hold meetings for them, will please write me at once. Those who have donations for the Home, will write me at Box 157, Conway Springs, Kans.

ELD. JOHN WISE.

Notes from the Shade Creek Church, Somerset Co., Pa.

THE above-named church met in quarterly council Oct. 7. The deacons, on their visit, found nothing but peace and harmony. Oh, how pleasant to meet on such occasions, when this is the case! Considerable business was transacted in the fear of the Lord.

Our love-feast was held Oct. 12. The weather was very disagreeable, rain falling about all day. In consequence of this, the attendance was not as large as usual, but a better feast I never attended. The order and attention were most excellent and the preaching was of the best. Ministers from other districts were brethren Josiah Berkley, David Hildebrand, Michael Claar, E. J. Blough, George Lowry, A. Claar, Theo. Heiple and Levi Rodgers. Eld. Berkley officiated. Brethren Lowry, Claar and Heiple preached several good sermons before and after the feast.

Oct. 25 and 26, Bro. J. B. Brumbaugh preached for us at Scalp Level. We also had the pleasure of attending the Sipesville and Johnstown love-feasts. At each of these places the attendance was large and over a dozen ministers were behind the table.

Nov. 17 Eld. Silas Hoover, of Boynton, Somerset Co., Pa., commenced preaching in the Ridge meeting-house, and continued till the 23rd. He preached eight sermons in all. Eld. Joseph Berkey preached three sermons prior to Bro. Hoover's arrival. Four were baptized,—a mother, her son and two daughters. May they ever be true and shining lights, so that the husband and father may also be induced to come! I think, had the meetings continued longer, more would have accepted offered mercy. During these meetings we had favorable weather, good roads, and a large attendance.

Dec. 13 Bro. D. H. Walker, of Lull, Somerset Co., Pa., commenced a series of meetings in the Scalp Level meeting-house. He continued the meetings with increasing interest until the 22nd, when his health failed him and he had to leave us. Bro. Walker suffered with a severe cold all the time he was with us, yet he labored earnestly and effectively. Though he has been in the ministry only four and a half years, Bro. Walker is a workman who needeth not to be ashamed. He should be kept in the field. Two young sisters came out on the Lord's side and the membership was much revived. Many more were almost persuaded to come, but put it off. May God help them to come before it is too late! The home ministers continued the meetings until the 28th, but deep snow and inclement weather prevented the people from turning out. This makes nine additions by baptism since my last report.

Our Sunday-school closed Oct. 5. On Christmas we met again, for the purpose of giving presents to the scholars. The house was crowded with children and their parents. A suitable passage of Scripture was read by Eld. Holsopple, followed by appropriate remarks by him and Eld. Musselman and Daniel Holsopple. Between two and three hundred scholars were made glad by suitable gifts. The teachers and officers also received the present of a book.

On New Year's Day our quarterly council was held in the Greenland house for the purpose of electing the necessary officers for the year. There was a liberal attendance of members. On account of school and institute duties your correspondent could not attend the last two councils.

For the last several weeks we had the deepest snow we had for many years. J. E. BLOUGH.

Home Again.

WIFE and I left our home in Greene, Ia., Sept. 12, *en route* for the Oak Grove church, ten miles south of Iowa City. Upon our arrival we found a little band of brethren and sisters assembled for love-feast exercises, and we enjoyed our intercourse with them very much. Eld. J. L. Snyder, of Brooklyn, has the oversight of this congregation. Bro. L. C. Seibert has purchased a farm at this place, and will locate here in the spring.

The Brethren here insisted that we should remain with them for a while and hold some meetings, which we did, preaching in all seventeen sermons. As an immediate result seven dear souls were received by baptism.

We next went to the Deep River congregation, and attended their love-feast, which was also well attended. Bro. Snyder also has the oversight of this congregation, with Brethren Taylor, Hopwood and Barnhiser as home ministers. The Brethren insisted that we should remain and hold some meetings for them, which we did. Six dear souls were added to the church at this place by baptism.

We next went, by request, to the English River congregation, where I preached in the Brethren's new church at North English, which is a thriving little town. There were two additions by baptism. We then moved our meetings to the old church, five miles distant from the new one. Here our labors resulted in thirteen additions by baptism. Bro. S. Flory has the oversight of this church, and is assisted by one elder and two ministers in the second degree.

After closing our meetings, we turned our faces homeward with our hearts full of love to our dear Father. Twenty-eight dear souls were brought from darkness to light during our labors among the dear brethren and sisters of Southern Iowa. I thank all for their kindness shown us during our stay with them. WM. C. HIPES.

From Lordsburgh, Cal.

WIFE and I are still in California and enjoying our usual degree of health. The Lord willing, we will stay here till next April. The good people of Lordsburgh, Cal., offered to donate us a lot, if we would agree to build a house on the lot. We accepted the offer, and are now living in our own house. The weather is still very pleasant and warm. We had a good rain last night; the grass is growing nicely; the people are plowing and sowing wheat and barley. Oranges and lemons are getting ripe.

On Christmas Day we attended the meeting at Covina. After meeting we enjoyed the kind hospitality of brother and sister Samuel Overholser. Among the good things provided were strawberries and a very fine watermelon.

Eld. Philip A. Moore and wife, of Roanoke, Woodford Co., Ill., are here in Los Angeles. They rented room No. 8, at 330½ Spring Street, Los Angeles, Cal.

Bro. S. G. Lehmer, of McPherson, and Bro. D. B. Heiney, of Nebraska, stayed with us last night. This morning they started for San Diego, Cal. They seem to like California. Last March, when wife and I left Lordsburgh, there were four members at this place. Now there are about thirty or forty, and still they come. JOHN METZGER.

Our Mission to Oklahoma Territory.

THURSDAY, Dec. 11, in company with Bro. J. H. Neher and D. Wolf, we boarded the train at McCune, Kans., for Mulhall, Oklahoma, where we were met next day by brethren Ananias and J. Neher, and taken to their pleasant homes by private conveyance, a distance of nine miles.

On Sunday, Dec. 14, we began meetings in their new school-house. Bro. J. H. Neher and the writer preached alternately, closing on the night of Dec. 21, preaching in all ten discourses. The congregations were large and the interest good. As a result of our labors, two were added to the church by baptism. Others said they were ready to come as soon as there would be an organized church. Still others were waiting on their companions. It has never been our lot to meet with a people that were so anxious to hear the Truth as they are at that place. I hope the Mission Board of Southern Kansas will look after the cause there. I believe a large church could be built up, if the proper steps would be taken. There are now nine members living there and six more will move there during the coming spring. There will be one minister in the first degree of that office, and two deacons. They need an elder in order to organize and have regular meetings. There is no elder living in the Territory as yet. We think they have a good country, well timbered, and plenty of good, soft water can easily be obtained. Any Brethren, desiring a home can do well there with small means. For further information of the country address Ananias Neher, Clarkson, Oklahoma Ty., not forgetting to enclose stamp.

We arrived home safely Dec. 23, well pleased with our visit to Oklahoma. JACOB APPLEMAN.

Star Valley, Kans.

History of the Marsh Creek Church, from its Organization to the Present Time.

THIS church was organized about 1810, by electing Bro. David Pfoutz to the ministry, and Bro. Jacob Sherfey to the deaconship. Probably twelve souls comprised the membership at that time. Bro. Michael Slothour came into the church as minister about 1813, and labored in this capacity till 1834, when he was called from labor to reward.

In September of 1830, Bro. David Ecker and Bro. John Pfoutz were called to labor in the ministry, and brethren Samuel Slothour and David Bosserman as deacons. August 28, 1836 Bro. David Bosserman was chosen to the ministry. Aug. 27, 1841, Bro. Daniel Benner was called to the ministry, and Bro. Joseph Kittinger was chosen deacon.

May 23, 1845, Henry Bucher was chosen to the ministry, and in December of the same year Bro. Michael Bushman was set apart for the same work.

Feb. 8, 1851, Bro. J. D. Trostle was called to the ministry. Oct. 4, 1851 brethren Joseph Sherfy and Jacob Diehl were elected deacons. May 29, 1853 Bro. Joseph Sherfy was called to the ministry, and Bro. Jeremiah Sheets was elected deacon.

Nov. 12, 1854, brethren H. G. Koser and Samuel Hoffe were chosen deacons. In 1857, Bro. Isaac Bucher, a deacon, moved into this church, and in the spring of 1861 Bro. David Blocher, another deacon, moved into the congregation.

May 14, 1863, Bro. David Blocher was called to the ministry, and November 12, 1863, brethren C. Lahman Pfoutz and John Trostle were chosen deacons.

Aug. 12, 1869, Bro. Ephraim Deardorff was elected deacon. Nov. 10, 1870, Bro. Isaac Pfoutz was chosen deacon. Sept. 21, 1872, Bro. C. Lahman Pfoutz was called to the ministry.

May 24, 1873, Bro. B. F. Kittinger was chosen deacon. May 11, 1878, Bro. John Trostle was chosen to the ministry, and in November 9, 1878, Bro. J. H. Bosserman was elected deacon.

Nov. 8, 1884, Cornelius Weaver was chosen deacon. Aug. 14, 1886, Bro. B. F. Kittinger was elected to the ministry, and brethren J. Oliver Blocher and J. D. W. Deardorff were chosen deacons. May 18, 1888, Uriah Stremmel was elected deacon.

From the best possible knowledge, David Pfoutz was ordained to the eldership in the fall of 1821. Bro. David Bosserman was ordained in 1848. Bro. Joseph Sherfy was ordained Nov. 8, 1884, and C. Lahman Pfoutz, Aug. 14, 1886, under whose care the church flourishes.

This church is located in Adams County, Pa. It is bounded on the east by the Upper Conawaga church, on the west by the Antietam and Falling Spring churches, on the north by Lower and Upper Cumberland churches, on the South by the Monocacy and Pine Creek churches. The present membership numbers about 175, of which sixty-five per cent are sisters.

In 1850 the territory was divided into six sub-districts. The boundaries of each are designated by public roads centring in Gettysburg. Each sub-district is visited annually by a deacon and sub-deacon. At this writing the official force consists of five ministers and six deacons. They have six regular appointments, yet only two meeting-houses. The first was built in 1830 on a site donated by elder David Pfoutz. This house was remodeled and enlarged in 1883. The second was built in 1852, on a lot donated by the Society of Friends. B. F. KITTINGER.

From Knoxville, Tenn.

AFTER having spent six weeks in this city, I find it in many respects a desirable place to live. Thus far I have found twelve members in the city, among them Bro. J. E. Klepper, a minister. I have also found a number of others, not members, who have a very warm feeling for the church, and seem very anxious for an opportunity to attend our services and learn more about our doctrine. We feel quite sure that if a minister of experience and ability were to locate here permanently, a strong church could be built up in the city. Not only is there great opportunity for doing much good in the city, but a minister, located here, would be in easy reach of several weak organizations and other localities, where preaching is very much desired and needed. Knoxville marks about the terminus, west and south, of the portion of East Tennessee that is settled by Brethren, hence it is a good point for church extension work.

We have not yet secured a suitable place in the city to hold services, but may be able to do so ere long. If any of the readers of the MESSENGER have knowledge of members or members' children, whom they would like to have us meet, they will please write us, giving their address.

Bro. Klepper, and myself and wife, visited the Choto church, twenty miles south-west of the city, Dec. 27. With Bro. Klepper's assistance we held three meetings with them. We found a little band of members with a good house of worship, but no resident minister. The cause has suffered there for want of ministerial help. The attention given us during the meetings was very marked, and every one seemed interested. What a pity that some one of the many of our ministering brethren who, surrounded by so many co-workers, has practically nothing to do, could not locate here, and do something for the cause where he is needed!

There are in this country a great many people who are not wealthy, but they don't need wealth. They live comfortably without it. There are no blizzards, no total failure of crops here. No one is freezing, and no one is starving. Tennessee is not calling for meat to sustain the body, but all over this great South there is a cry for the Bread and Water of Life. Come over, brethren, and help us! The prospect for building up a strong church at Choto is flattering, if they had proper ministerial help. The Lord willing, we will visit them again the fourth Sunday in January.

Brethren, pray for the cause in and about Knoxville! If any one can do more than pray, do more, for more is needed.

My correspondents will please address me as below. JAS. M. NEFF.

115 Broad St., Knoxville, Tenn.

[Bro. Neff's call should claim the attention of our Brethren. At the last meeting of the General Missionary Committee, help was given to assist in building a house of worship in Knox County, Tennessee, and Ashe County, N. C. Where are the ministers who will go into these new fields and labor for Christ? —ED.]

Explanation.

THIS certifies that Eli Rule, during the past year, was relieved from the ministry, for causes not necessary to state in this correspondence, at a council, held in the Washington church, Kans., of which church he was a member. At said council two elders were present, and also Eli Rule. When the decision of the church was made known to him, he stated before the church that he would not abide by the decision of the church, but would go on preaching, as usual. This he did ever since, mostly in Nebraska. He baptized one person, since he was silenced, as reported by him in MESSENGER, Vol. 28, No. 37. In the same correspondence he speaks of the "*Opposing element trying to overthrow*," etc., meaning the church that had befriended him, and bore patiently with him, and at last legally silenced him.

(In the publication of Rule's correspondence the editors of the MESSENGER are an innocent party, as they did not know of Rule's standing in the church at the time).

Recently he,—Eli Rule,—was notified to appear at a council-meeting, appointed in the Washington church, to answer to the charge of disobedience to the decision of said church. He disregarded the notice by refusing to appear in council. The

action of the church was unanimous, to withdraw fellowship from him, hence he stands as an expelled member.

He still purposes to go on preaching, and may represent himself as a minister in good standing, and thus deceive some. Hence the Washington church considered it prudent to publish this notice in the MESSENGER, in order to protect the churches.

Done by authority of the Washington church.

J. S. MOHLER.

Rejoice, all ye Saints!

THE Pipe Creek church, Ind., began a series of meetings, Dec 20, and continued until Jan. 4. Jan. 1, five brethren and one sister were baptized. Although the weather was unfavorable, a goodly number met for worship, and at the place where the solemn rite of baptism was performed. With the exception of one, all were young in years, proving how much easier it is to turn to the Lord before having wandered so far away from the Father s house. Most of the members received were members of our Sunday-school, and we are glad that the talents with which the Lord has blessed them, will be consecrated to his service. At the present time the church has a great need of brethren who are willing to use all the talents the Lord has given them in the cause of Christ; for the harvest is great and the laborers are few.

On Sunday, Jan. 4, one more sister was received. Let the prayers of the saints ascend in behalf of these lambs of the fold, that they may grow in grace and the knowledge of the Truth! While we feel to rejoice to see children of men born into the kingdom, we feel to rejoice in an increase of love and zeal among the members, as manifested in these meetings. I believe we all feel the presence of the Holy Spirit in our souls in a more perfect fullness than ever before.

Bro. Daniel Wysong conducted these meetings. He has always some food for the little children, who occupied the front benches. Some of these little children shed bitter tears when they bade Bro. Wysong good-by. They felt they had lost a friend, and some of them said they would unite with the church when they were old enough to understand more of the plan of salvation. May the good impressions received urge them to seek a higher life! MARY KINDELL DICKEY.

Peru, Ind.

From Ladoga, Ind.

DEC. 8, Bro. George Studebaker, of Shideler, Ind., came to us to conduct a series of meetings in the Raccoon Creek church.

Beginning the meetings at Bethel, north-west of Ladoga, he preached for us until Dec. 14. He was quite unexpectedly called home to preach the funeral of a young man, accidentally killed.

Dec. 17, bringing his family, he returned and continued meetings at Bethel until Dec. 20. They were then changed to the Mt. Pleasant church, east of Ladoga, and lasted until Jan. 4.

We had pleasant weather, good roads, and attentive congregations, most of the time during our meetings. The members were reminded of their duty and encouraged to prove faithful, while sinners were warned not to put off the salvation of their souls until it is too late.

As an immediate result of the meetings, thirteen were baptized, one wanderer returned, and there are three applicants for baptism.

We feel that there are others "almost persuaded." May they not delay until they are brought to the hour when they must say, "Too late, too late." Many hear that still, small Voice say, "Come unto me, all ye that labor and are heavy-laden and I will give you rest," but refuse to obey. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1: 19, 20.

CHARITY HIMES,
Jan. 6. Corres. Sec.

From Nashville, Kingman Co., Kans.

RECENTLY the GOSPEL MESSENGER found its way into our mail. It was a surprise to me. The little circular, accompanying the paper, urged the recipient to read the paper carefully, even though it did not agree with his sentiments. In reading the paper, however, my mind was carried to scenes of the past. I am quite sure that the "Dunkard" church is the one my father and mother belonged to when they were still living near Ankneytown, Ohio. I rejoice that the same old teachings are still promulgated, as I often heard them more than twenty-five years ago. Since then, I have not heard a brother preach until Eld. Enoch Eby preached for us recently at a school-house near by. I was much interested in the meetings, and hope that others will come and labor for us. God will bless the work and also the workers.

J. M. BAKER.

From the North Solomon Church, Kans.

IN the evening of Nov. 24, Bro. Charles Brown, of Thomas County, Kansas, commenced preaching for the Brethren in the Union meeting house, Smith County, Kansas,—the north branch of our congregation. He preached thirteen very interesting, instructive sermons, to a large and attentive audience. Serious impressions were made and many prayers go up that the seed sown may yet spring up and bring forth fruit. A very pleasant Thanksgiving sermon and services were held in the Union meeting-house. All present found, by "counting mercies," that we have much to be thankful for.

During November and December, our home ministers held about twelve or fourteen meetings in a school-house on Twin Creek, thirty-seven miles south of where the former meetings were held. Here the house was crowded to its utmost capacity with a thinking people, who seemed much affected with the Truth, as presented.

At this place a husband and wife, in the meridian of life, resolved to leave the world and follow Jesus. They were initiated into his church by baptism Dec. 27. Many others are convinced, yet halting on the threshold. God help them to resolve and act before it is *too late.*

Two Old Order brethren and their companions expressed a desire to come back ere long.

Dec. 27 our regular quarterly council was held at the usual place near Portis. A considerable amount of business was transacted. A spirit of love and Christian forbearance characterized the work. Our elder, B. B. Whitmer, presided. He remained and preached at this point seven heart-searching sermons. Bro. Wm. Himes, of Dorrance, was also with us, and assisted in these meetings. We were made to wonder, if such preaching fails to bring about the desired improvement, what means will God use next? O, that all eyes may be opened before the "candlestick is removed out of its place." We are truly living in trying times. If judgment begins at the house of God, where shall the ungodly and sinner appear? FANNY MORROW.

Special Thanksgiving Offering.

G. E. Goughnour and wife, $1.00; Joseph A. Price, $2.00; Elizabeth Switzer, $1.00; a brother, $1.00; L. Whitehead, $1.00; John E. Otto, $1.00; Joseph Click, $1.00; Geo. M. Weidlers, $1.00; a brother, $1.00; A. J. Kreps, $1.00; Martha A. Kreps, 50 cents; J. E. Gnagey, $1.00; M. J. Bail, $1.00; Anna Lane, 75 cents; Hannah Rosenberger, 50 cents; Z. Henrick, $1.00; A. A. Ownly, 90 cents; Daniel Philips, $1.00; Lizzie Rawlins, $5.00; three sisters, $5.00; a sister, $1.00; Elizabeth Ebersole, $10.00; Mary A. Himes, 50 cents; Fanny Fogle, $1.00; G. W. Weddle, 50 cents; Sister Harris, 50 cents; a sister, $1.00; John S. Harshberger, $1.00; Lizzie Barndollar, $1.00; J. W. Knee, 25 cents; Daniel Barrick, $2.00; Harriet Reed, $15.00; Clara Alstedt, 10 cents; G. W. Kephart, $1.00; Lydia Showalter, 30 cents; Rachel Calvert, $1.00; Catharine Wolf, $1.00; Enoch Miles, $1.00; Alfred W. Stouffer, $1.00; Sister Shaw, 25 cents; Matthias Watson, $1.00; Benjamin Protzman, $1.00; S. H. Sprogle, $1.00; Catharine Spanogle, $1.00; Lydia Shewman, $1.00; David Ausherman, $1.00; a brother and sister, $5.00; David Kilhefner, 90 cents; Mary A. Pfoutz, $1.00; Chas. A. White, $1.00; David Wells, $1.00; H. Lehman and family, $1.00; J. J. Koim, 75 cents; S. Horne, $2.00; Mrs. O. H. Elliott, $1.00; Maria Gigous, $1.00; L. E. Heim, $1.00; a sister, $1.00; David Rathfon, 50 cents; H. Eliza Bosserman, $2.00; Elijah Home, $1.00; J. H. and Josie B. Rinehart, $3.00; Catherine Wingart, $1.00; Annie Kepler, $1.00; Mahala Garber, $1.00; Jane Arnold, $1.00; Alice Powell, $1.00; Mrs. John Zuck, $1.00; S. W. and M. D. Lewis, $1.00; David Goughnour, $1.00; R. L. Thomas, $1.00; Eliza Seabrook, $1.50; Marion Domer, $1.00; Elizabeth Moomaw, $1.00; Julia A. Frame, 50 cents; Nancy J. Ross, $1.00; Sarah Connell, 25 cents; J. F. Butterbaugh, $2.00; H. Talhelm, 50 cents; Two sisters, $1.00; D. D. Kelver, $1.00; David Plum, $2.00; Isaac Barnhizer, $1.00; Mrs. D. M. Boughman, $1.00; Susan Porter, $1.00; Joseph F. Emmert, $1.00; Susie M. Braller, $1.00; S Royer, $2.00; Annie Wright, 75 cents; J. O. Culler, $1.00; Emma J. Welty, $3.50; Geo. S. Rowland, $3.00; Frederick Hines, $2.00; Elizabeth Witwer, $1.00; Silver Creek Sunday-school, $5.00; Elmira E. Wagner, $1.00; Annie Petry, $1.00; Annie R. Roop, $2.00; A sister, $1.00; D. and L. Rohrer, $1.00; John Dollowen, 50 cents; a sister, $1.00; D. Leedy, $1.00; Ezra Flora, $1.00; Elizabeth M. J. Miller, $1.00; a sister, 1.00; Silver Creek church, $22.23; Mary A. Glock, $1.00; Lydia Hogenboger, $1.00; Mary A. Bock, 50 cents; Ida Garber, $1.00; Lydia Wyland, $1.00; R. A Cobb, $1.00; James Glotfelty, $2.00; D. B. Butterbaugh, $1.00; Rachel Christner, $1.00; a sister, $2.00; Sarah Munser, $1.50; John H. Stager, $2.00; Susan Cochran, 50 cents; Mary Anderson, 50 cents; Lydia Reiff, $2.65; a brother and sister, $2.00; Mrs. S. E. Martin, $1.00; Abram Clingenpeel, $1.00; Mrs. Mary Matheront, $1.50; Hannah Jennings, $1.00; Wm. Lizer, 75 cents; J. F. Eikenberry, $1.00; J. S. Myers, $2.00; S. A. Shuck, $1.00; D. Royer $1.00; a sister, $1.00; Mrs. J. C. Moomaw, $2.00; a sister, 50 cents; Elizabeth Wagoner, $1.00; F. W. Leighton, $2.00; Joanna Stouffer, $1.00; Alice A. Smith, 20 cents; Daniel Frantz; $1.00; Thos. G. Snyder, $1.00; D. Miller, $1.00; Sarah Fike, $1.00; P. F. Cups, $1.00; a brother, $1.00; M. Snyder, $2.00; South Waterloo church, $13.46; Coon River church, $4.40; Joseph F. Reiff, $1.00; Darlin S. Hale, $1.00; Eliza Hale, $1.00 Catharine Lint, 10 cents; Barbara Lint, 30 cents; W. H. Senseman, $1.00; J. J. Thomas and wife, $1.00; Olive Shidler, 25 cents; Sarah Spanogle, $1.00; Jonas Fike, $1.00; Rachel Weimer, $1.00.

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The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - Assistant Editors
J. G. ROYER. }
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized Organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Jan. 20, 1891.

SPECIAL NOTICE.

WE continue, according to our rule, to send the MESSENGER to all our subscribers, who have paid for the paper for the preceding year. If there are any who do not desire the paper sent to them, they will please drop us a postal card, notifying us of the fact, otherwise the paper will be sent for the year 1891. We have discontinued all who are in arrears for 1890. We hope they will pay up and renew their subscriptions for the new year.

We are anxious to retain all of the old subscribers, and to secure as many new ones as possible. The MESSENGER ought to go into every family in the Brotherhood. Every member ought to have access to the church paper. Members who do not read the MESSENGER, are not likely to know very much about our church work. The paper is filled with church news, with healthy religious essays, with information concerning our Mission and Tract Work. We all ought to know about the work of the church. Lack of knowledge often results in lack of interest, and the brethren or sisters who know but little about the church and her work, usually do not manifest a very deep interest in the church of their choice.

Some there are, who say they are not able to pay for the paper. In every case of this kind, when the application comes through our agents, or through an elder of the church, we try to furnish the paper free. We have a large list of names to whom the MESSENGER goes free. We also have a large list of names to whom we send the paper at $1.00 per year. This rate is made to churches that supply the paper to their poor, and to those who donate it to friends outside of the church.

As before stated, we want to get the paper into every family in the Brotherhood, and we feel safe in making the following proposition: If all who are able to subscribe and pay for the MESSENGER, will take it, we will see to it that those who are unable to pay shall get the paper free of charge.

We hope you do not feel like giving up the MESSENGER. We want your name on our list, and we are satisfied that you can not afford to do without your church paper. If you are not prepared to pay now, arrange to settle for it during the next six months, and we will gladly continue to send the MESSENGER to you for 1891.

BRO. EDMUND FORNEY is holding meetings in the Cherry Grove church, Carroll Co., Ill.

THE address of Bro. James Burd is Clyde, Cloud Co., Kans., instead of Missouri, as heretofore reported.

THE meetings at Lanark, Ill., where Bro. J. C. Murray, of Indiana, is laboring, continue with good interest.

BRO. DANIEL SHIVELY, of New Paris, Ind., is to hold meetings this week in the Lower Stillwater church, Ohio.

BRO. DAVID EBY, of the Yellow Creek church, Illinois, is holding a series of meetings at Franklin Grove, this State.

BRO. LEVI HOLSINGER, of Ladoga, Indiana, will conduct a series of meetings at New Enterprise, Pa., in the near future.

BRO. LEWIS W. TEETER, at last report, was holding meetings at North Manchester, Ind., with good interest. Three had been received by baptism.

BRO. S. W. HOOVER says: "The good work is steadily moving on in the West Dayton church. One brother was baptized on the 28th. May the Lord bless and keep him active and faithful! Our Sunday-school is doing well."

BROTHER AND SISTER HILLERY are now in Marshall Co., Indiana, where they will spend a short time visiting relatives. They then go to Northern Indiana, where they will spend the winter. Bro. Lemuel will labor among the churches, wherever his services are wanted. We are unable at this time to give his address.

BRO. I. D. PARKER closed a meeting at Covington, Ohio, on the 5th inst., with eleven additions by baptism.

A CORRECTION.—In No. 1 of GOSPEL MESSENGER, page 4, the treasurer's name for Old Folks' Home, Kansas, should be KEEDY instead of *Ready*.

BRO. J. GUMP was expected to begin a series of meetings in the north church near Jewell, Ohio, on the 10th inst. One was recently baptized, so reports Bro. Simon Long.

BRO. HENRY FRANTZ, of New Carlisle, Ohio, was on the 10th inst., engaged in holding a series of meetings at Edna Mills, Clinton Co., Ind. We hope to have a report of good meetings.

BRETHREN T. T. Myers and Wilbur Stover spent Friday evening, Saturday and Sunday, the 9th, 10th and 11 inst., with the church at Mt. Carroll, Ill.. The meetings held were full of interest. Three applicants for baptism, and others deeply impressed.

UP to this date nearly $2000.00 has been sent in from the churches in Northern Illinois, for the Western sufferers. We are glad to see this evidence of true Christian love manifested among our people, and others, who are assisting in alleviating human suffering.

BRO. ENOCH EBY is now at McPherson, Kansas. He delivers a series of sermons on the subject of Church Government in the Bible School, now in session at McPherson College. We are informed that a goodly number of Brethren are in attendance. We trust much good may result from the efforts of the Brethren to establish the truths of the Gospel.

BRO. AMICK spent Sunday and Monday, the 11th and 12th inst., in Chicago, preaching and assisting the church in their quarterly council. Bro. W. R. Miller was advanced to the second degree of the ministry. The outlook seems to be encouraging. One of the difficulties to meet just now, is to secure a lot on which to build a meeting-house. Land in Chicago is valuable. The committee have had a number of lots offered them, ranging in price from $2,000 upward. It will require considerable more money than is now on hand to purchase a lot and complete the building.

WE have completed arrangements with the Brown Folding Machine Company, to manufacture for us a machine to paste, trim and fold the MESSENGER. The new machine will cost $1150.00, but we are assured by the manufacturers, that it will do our work in good shape. It will require about thirty days to complete the folder, so that in about four weeks we expect to send the paper out neatly pasted and trimmed. We want to make our church paper equal to the best, and we are using a good deal of money to put the paper in a convenient form for our readers. We are glad to know that our efforts in this direction are appreciated, and that our agents are sending in good lists.

ONE of the interesting classes in the Bible School, now in session at this place, is Bro. James R. Gish's New Testament Class. Among the topics studied and freely discussed in the class, we note the following: Conversion, Faith, Repentance, Baptism, Non-conformity to the world a Gospel principle, the Best Means for carrying out the principle, Charity, Best Methods of holding Series of Meetings. These questions were considered from the Bible stand-point, and many excellent thoughts were brought out. All who had the privilege of attending the class were well pleased with the work, and we believe that much good will result from it.

In the historical sketch, published in the Messenger some time ago, and which also appears in the Almanac for 1891, a typographical error occurs which may be misleading. In referring to the delegated representation at our Annual Meeting, it is said that churches having more than 150 members, are entitled to two delegates. This should read, "Churches having 200 or more members." The error was entirely overlooked, until Bro. McClure very kindly called our attention to it.

Bro. D. E. Price, owing to the serious illness of his wife, has not been able to go West, as he intended, to take charge of the work of distributing the money contributed for the relief of the needy in Nebraska, Kansas and Dakota. The committee having the matter in hand, have been trying to find some one to take Bro. Price's place, but have been unable to do so. Excuses are made, and it seems that no one is willing to do the work. After considering the matter carefully, and looking at it from the stand-point of imperative duty, we have consented to take Bro. Price's place, and will, unless we can prevail on some one else to go, start West about the 20th inst. We can not well leave our work here, but the sufferers must be looked after. The action of the District Conference makes it necessary that some one must go. About $2,000 has been raised, and it is important that it is properly distributed. The plan of distribution will be to go into the destitute district, appoint responsible agents, and see that a receipt is given, with the post-office address of each individual or family assisted. In this way those who donate, may have the satisfaction of knowing that their money has gone directly into the hands of those who are needy.

THE CHRISTIAN MINISTRY.

During the Special Bible Term just now closing at this place, series of sermons were given on Church Government, on the Evidences of Christianity and on the Scriptural Doctrines, as held by the church, each series occupying a school week. The sermons on Church Government were preached by Bro J. G. Royer. We give our readers an outline of one of the lessons, with a very brief synopsis of what was said. It seems to us that it will be helpful to any who will give it a careful study.

I. THE DIVINE CALL.

1. Ministers in the New Testament are spoken of as being designated by God. Romans 12: 6, 7; Luke 10: 1, 2.

2. The ministry constitutes a special gift from Christ to the church. Eph. 4: 11, 12.

The gifts are bestowed by God, and the men chosen are sent forth by him in answer to the prayers of his people.

3. The nature of the office, as implied in the terms to designate it, requires a divine call.

Ministers are embassaders for Christ and stewards of God. Hence the ministry is not to be chosen as men choose a profession, consulting their own inclination, or their personal interest. It is above and beyond inclination and interest. The sacred and holy work is entered upon in obedience to a special call from God through the church.

4. Errors to be avoided.

One may conceive that he has been called to the ministry, when in reality it is nothing more than a preference for the work, induced by literary attainments or some unhallowed ambition. Literary attainments or education alone, can never fit a man for the holy calling of a minister.

The call is a divine act, so is regeneration, and in many respects they may be said to be similar. The call in regeneration is the work of the Spirit in the heart, and this will soon manifest itself in the life and conduct of the individual, and at once every working member of the church becomes interested for the welfare of the penitent. So if a brother is really called by the Lord to be an "ambassador," the distinguishing elements of such a call, will be manifested in the heart and life of the individual in such a manner, as to convince the church of the truth of the call, and in his providence God will open the way to the work to which he has called the brother. There may be neglect on the part of the church.

II. THE CALL OF THE CHURCH.

This is the expressed conviction of the church upon two facts, (*a*) that the harvest truly is great, and (*b*) that here is a brother, who is called to be "a laborer." The latter results from manifest evidences of his call. The call of the church is founded on these evidences in the life of the brother. Hence the church and not the individual, himself, is the proper judge of his possession of the necessary qualifications, and therefore the church becomes the medium through which he is called. God develops in those whom he calls qualifications as follows. Read 1 Tim. 3: 1–7.

1. Sound conversion.

This qualification is vital and central. A defect here is fatal; fatal to both minister and people. Think of a spiritually blind, godless minister, attempting to guide immortal souls in their pilgrimage from earth to heaven.

2. The minister must have piety of the highest order.

He is to be an example and a leader. An example to believers, a leader to the flock, an example in word, careful in spirit and in conversation. Here many ministers fail. They are careless as to what they say. The life must be pure. He must have charity, an abounding love to God, for the Brotherhood, and for all men. He must have strong faith in God, and be firm in his adherence to God and his Word, and this will be shown in his teaching, spirit and life. Literary or rhetorical qualifications can not atone for the absence of a *pure* and *devotional* life.

3. Sound in the faith.

He is to both hold fast the form of sound words, 2 Tim. 1: 13, and to "speak the things which become sound doctrine. Tit. 2: 1. A man who is unsettled in his convictions of religious truth, has no rightful place in the ministry of the Gospel of Jesus Christ.

5. Adequate mental training and Scriptural knowledge.

He is to study to show himself approved unto God, rightly dividing the Word of Truth. As his chief work is public instruction, mental gifts and a careful discipline of the mind are very important aids to make his ministry instructive and effective.

5. Aptness to teach coupled with good judgment.

God's Word is to be committed only to "faithful men, who shall be able to teach others also!" Men who not only have ability to talk, but who are apt to teach; able to impart to others what they know and feel themselves. This qualification is all important, great learning alone will not suffice; there must be the gift of teaching.

6. A good report from those who are without.

A minister can not escape opposition. If faithful in reproving and rebuking sin, wherever found, he may experience bitter persecution; but, in the purity and integrity of personal character, he is to have a good report among those outside of the church. No suspicion of dishonesty or of untruthfulness must rest upon the minister.

III. OBLIGATIONS ASSUMED BY THE MINISTER.

1. He accepts, as Scriptural, the doctrines and practices of the church, and places himself under the most sacred obligations to defend them. If his convictions do not permit him to fully and unreservedly uphold the doctrine and practices of the church, he is *untrue* to *himself* and to the church in accepting the office. In this case mental reservation will not avail, for God knows the heart, and there is no escape from the charge of dishonesty resting upon the man who accepts the holy calling to the ministry, when he is not in sympathy with the faith and practices of the church that calls him.

2. Should his views materially change, he is under obligation to resign.

He is entitled to full freedom of personal conviction and action, but he has no right to continue to preach for a church, in whose doctrines he does not believe, and this, because the essential conditions upon which he was called, and upon which he accepted the call, (*i. e.*) that the doctrines and practices of the church are Scriptural, have, so far as he is concerned, ceased to exist, and every consideration of honor requires him to withdraw. Indeed, he can not be honest and pursue any other course. It is difficult to conceive of a more dishonorable position, than that a minister, who, having accepted the sacred office of a teacher of the doctrine and practices of the Gospel, as understood by the church, and afterward having changed his mind, still retains that office, only to subvert the doctrines he had placed himself under obligations to teach and defend.

3. He should stand by the church in adversity, as well as in prosperity.

This statement is self-evident, and will commend itself to all.

IV. HOW SHALL A MINISTER BE ENDUED WITH POWER TO MEET THESE SOLEMN OBLIGATIONS?

1. By habitually going to the Lord in secret prayer. By secret devotion, by close communion with God; this calls down from heaven the sacred fire, which alone can kindle the heart.

2. By applying to his own soul the truths he preaches to others. He thus opens his own heart to the power of the Gospel, and will be induced to practice what he preaches.

3. By self-surrender and entire consecration to Christ and his work.

Christ, in his conversation with Peter, when he asked him three times, "Lovest thou me?" taught for all ages that personal love to him is the primary condition for the sacred office. Without this consecration and personal love for the Master, the minister's life and work will be without spiritual power. With it his soul will be filled with love not only for God, but for all men.

4. By constantly looking to heaven for his reward.

The minister who looks to the church or to the world for his reward, has a low ideal. He must make sacrifices, and his reward is from above. With eyes lifted to heaven, the best of all books in his hands, the law of truth written on his lips, the world behind his back, he stands pleading with men, pointing them to Christ, a crown of gold hanging over his head, his everlasting reward for faithfulness in his holy calling.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man as *God hath prospered him.*" "Every one *as God hath prospered him,* so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath,* and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - McPherson, Kans.
D. L. MILLER, Treasurer, - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - Dayton, Ohio.

☞All donations and letters for the Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All matters for the Book and Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs us an additional fee to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all the members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MISSIONARY OUTLOOK.

BY GALEN B. ROYER.

WE become better ourselves when we help others to a higher and nobler life.

* * *

No man ever did any good to any one except by sacrificing self; it is the universal law of atonement. *M. B. Anderson.*

* * *

Some one whose address is Parnell City, Nodaway Co., Mo., has ordered a few of the Missionary Reports but forgot to put his name to the order. We are unable to fill the order until we hear from the person again.

* * *

Liberal giving sanctifies labor, and seems to lift us up from material to spiritual things. In giving money, men give to the good work the portion of their lives which has been spent in earning the money. *-David Gregg.*

* * *

When we reach the bar of God, it may be revealed to many that it is by far more difficult to use rightly the things we gain in this world, than to obtain them. Although too late, will it not be a sad revelation to those who had but consecrated it not?

* * *

The churches in California seem to be wide awake on home mission work. Recently we received an order for over 200 copies of the Mission Report for that District. It is the aim of the Mission Board of California to place one copy of the Report in the hands of each brother and sister. They mean to work up missionary sentiment, and they will do it. We feel sure it would do every brother and sister in the Brotherhood good to read the report.

* * *

I wonder how many of our dear brethren and sisters, who have good church privileges and do not seem to appreciate them, would remain as faithful to the cause as a sister who writes from some place in California. This is her letter: "Inclosed find an order for $5.00 for the Lord's treasury. From a sister who has not heard the Brethren preach for many years." If members, surrounded by every inducement to keep them close to Christ, forsake him, oh, what must be the faithfulness of that one who is denied all and yet manifests such interest in the work! Does she not put many of us to shame?

MISSIONS.

BY J. F. BRITTON.

IF a doctor should tell you that somebody in Africa, about whom you knew nothing, were sick and likely to die, it would scarcely affect you much; but if he should come and lay his fingers on your pulse, and tell you you were ill, and could only live a few hours, it would affect you very seriously.

If I were to tell you that there were families in your community that are ignorant of the Bible, who had never heard of Jesus and his love, some of you would go and tell them about him, and if they were in want, you would give liberally to relieve their necessities, but when I tell you of hundreds and thousands of souls, here in East Virginia, who have never heard the true Gospel in its primitive purity, who are starving for the Bread of Life, and are standing in their doors, ready to welcome the messengers of Jesus, you are not so anxious about them,—they are too far from home.

Distance seems to diminish our interest and lessen our zeal. Besides, missions cost something and they are objectionable on that ground. As soon as the subject is mentioned, many have gloomy visions of the collection basket. Many men flinch if you touch their pocket. Many are ever ready to give their sympathy and good will to every good work, but not their money, and, as missions cost something, many do not care to hear much about them. It is an unpopular subject.

Missionary work is certainly a duty that Christ has enjoined upon his church. Missionary work will always be necessary, as long as there shall remain on earth a human being who has not heard of a dying Savior's love.

Let us consider, then, the importance of missions and our duty regarding them. The importance is shown:

1. By the meaning of the word. Mission implies an act of sending or being sent. In the sense in which we use it, it means sending the Gospel to those who have not heard it. As the arteries receive the blood from the heart and convey it to every portion of the body, so missions are the great avenues through which the Gospel, receiving its first impulse from the heart of Jesus, flows to every country and to every creature.

2. The origin of missionary work proves its importance. Is this the work of God, or is it of men? The first missionary was John the Baptist, Mal. 3: 1. "Behold, I will send my messenger, and he shall prepare the way before me." For whom did John prepare the way? For the true and great missionary from heaven,—Jesus Christ, the Redeemer of the world,—for he says it himself. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Jesus sends forth the seventy, Luke 10: 1-3, and when the mission of Christ was ended, he goes back to his Father, but not until he has sent forth other missionaries with the great commission, "Go ye into all the world and preach the Gospel to every creature."

Soon after this we find that all the church at Jerusalem were scattered abroad, preaching the Word. We find Philip preaching to the Ethiopian; Peter, to the Roman soldier and his household; and far down at Antioch, in Syria, three hundred miles from Jerusalem, somebody had been preaching, a church is established, and one day, while they were worshiping, they set apart two men, Paul and Barnabas, to go still further on into heathen lands and preach the Gospel. The work goes on, grandly and gloriously and mightily, as we find recorded by Luke in the history of missions, commonly known as the Acts of the Apostles.

The Bible is a missionary book, and the origin of missions ought to be sufficient guaranty of the importance of the work. It is the cause which Christ loved, and for which he lived, and labored, and died.

3. The progress of missions sets forth its importance. When two of the first missionaries, Peter and John, were arrested and brought to trial, a learned ruler said to the judges, "Ye men of Israel, refrain from these men and let them alone; if this work be of men it will come to naught, if it be of God ye can not overthrow it." As we have already seen that missions are the work of God, should we not be very assiduous in the glorious work of saving perishing souls?

4. Think of the vast multitudes of finite beings who have never heard a saving Gospel! Gross darkness hangs like a pall over the earth. The world's only hope is the light of the Gospel. Through mission work that light must go and can only go. Need I say more of the importance of missions? If a cause which originated in the mind of God, and for which his own Son gave his life; a cause in which its glorious march through the earth has scattered the blessings of peace, and joy, and love, all along its shining track, and through which perishing souls have been rescued from eternal doom, a cause which reaches forth its arms to bless and redeem the whole world, if such a cause as this is not of the greatest importance to man, then God has wasted his love upon the human race, and Jesus Christ has shed his blood in vain.

But what is our duty in this work of missions? It is our duty to support them.

1. The true spirit of religion is the spirit of missions. As soon as we have heard the word of peace and pardon, we want to tell it to somebody else. Don't you recollect the old song,

> "I'll tell to all the sinners round
> What a dear Savior I have found"?

You can't keep it, you must tell it, and as soon as you begin to tell it, you begin to be a missionary, whether you tell it here or in China. Christianity is unselfish; it is for everybody, for the world! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

2. Again, we should support missions because it is a duty we owe to ourselves. It destroys selfishness, which is an enemy of Christianity. It enlarges the heart. Your soul feeds upon that precious truth, It is more blessed to give than to receive. You are lending to the Lord,—laying up treasures in heaven!

3. It is a duty to our fellow-men. None of us liveth to himself. The day of account will come after a while, and God will ask you, Where is thy brother? The blood of his soul crieth against thee. You had the Gospel; you knew he was perishing and you would not send it to him. Oh, for the voice that smote the soul of the murderer Cain, to wake up the churches and urge them to action in this great work!

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Another question comes up, Who is to do this sending, if it is not the church?

4. But, most of all, it is our duty to Christ. "Go ye into all the world and preach the Gospel to every creature." This is enough. Jesus established missions and lays it upon us to support them.

I have set before you the importance of missions and our duty to support them. May the Lord help every one to fall into line in the support of this important work! How shall this be done? We should preach the Gospel in our every-day lives. Perhaps God has already said to some young brethren and sisters what he said to Paul: "I have chosen you to send you far hence to the Gentiles." Make it a subject of serious thought and prayer, and then say with Paul, "Lord, what wilt thou have me to do?" When Isaiah heard the voice of the Lord, "Whom shall I send?" he replied, "Here am I; send me." But if you can not carry the Gospel, you can send it. Some of you feel that you would like to tell the grand old story of the Cross to every sinner on the globe, but you can not go. Well, you can stay at home and work, and send supplies to the soldiers who are battling in the army of the Lord. You can teach missions in your Sunday-school, talk it in your prayer-meeting, and pray for it. Give freely of your means, for the Lord loveth a cheerful giver.

To every one I make this solemn appeal, Do all you can to send the Gospel throughout the world. The Macedonian calls are coming from all parts of the country. The cry is heard from isolated churches and from wretched hearts and families, "Come and help us!" "Come, and bring us the Bread of Life!" Shall we sit with folded hands, and turn a deaf ear to these momentous calls?

Dalinsville, Va.

THE TRACT WORK AND ITS FRUIT.

BY LANDON WEST.

To some of our brethren and sisters the benefit of publications in tract form does not seem apparent, hence we try to call their thought to that subject in a brief address through the MESSENGER.

A tract is a brief address in written or printed form, in which the minds of its readers are called to the leading and most important points upon the one subject, and these having been obtained and set forth by the author, with such reflections as he may offer, will often do much to direct and influence the minds of others upon the subject presented. More plainly is this effect seen upon topics that are new or but partially investigated by the readers. Many who have given the subject no thought before, are thus led to think of it, and to consider the reasons and facts given in its favor. Others who have desired to investigate the subject, but whose circumstances did not allow them opportunity, can, in this way, obtain without cost and with no loss of time or labor, what would otherwise have taken both time and money to obtain, besides labor and time to acquire by study from books, what is given in tract form for nothing. This way is easy and its burden is light.

While the tract proves a benefit to its author in collecting and giving the facts and arguments presented, and with cost, time, and labor for only the one, the thoughts and facts given prove a benefit to scores of others who could have obtained it in no other way. The labor and time of the one, thus spent in study and presenting the thought in its abridged form, is thus made food without cost for thousands, and for years to come. In this form a work and its fruit may be given to all, that could be done by no other method.

Take, for example, the small tract, put forth some years ago, by our dearly beloved brother, Eld. James Quinter, late of Huntingdon, Pa., and entitled: "THE ORIGIN AND HISTORY OF SINGLE IMMERSION." The facts therein given, were obtained and presented by him for the benefit of the entire Brotherhood and for the benefit of all who will receive them. They have already changed the minds of not a few on that subject, and will continue so to work for ages to come, but these facts not many of us could have gotten, had we sought them hence would likely never have been known by us without the time and labor of Bro. Quinter, but now we can know them for the time it takes to read them.

Another benefit that tracts give us is this: The doctrines and commandments of the New Testament, all of which are loved so dearly by our Brotherhood, when collected and presented in tract form, are in this way given, one by one, to the masses and from these to others who would, in no other way, know the faith of the Brethren, and in no other way be led to read the Bible without these. Large books, in this day, are but little bought and but little read, even if given to us. In this day of daily papers and news from all the world, we can not induce the masses to study the doctrines of the Bible without first touching the people with a sharp point of truth, so as to lead them to read the Bible. This can be done by tracts and also by preaching.

"HERE AM I; SEND ME."—Isa. 6: 8.

BY SAMUEL PETRY.

WHAT was the primary cause, that Isaiah should express himself in the language of our text? Because one, having a live coal in his hand, which he had taken with the tongs from the altar, touched the lips of the prophet, and said to him, "Thine iniquity is taken away and thy sin purged." Isaiah heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" He said, "Here am I; send me."

Would to God that the church had many Isaiahs! Does not every local church hear the voice of the Lord through some of our Brethren on the frontiers and isolated places,—even across the Atlantic Ocean, -to send some brother with the glad tidings of great joy? I believe that we have many brethren who are qualified for the work as far as expounding or preaching is concerned, but who are financially unable to carry the burden.

"But," says a brother, "in the days of Christ the question was asked, 'Lacked ye anything?' and they said, 'No.'" My answer is, "The days of miracles are past. I do not believe the preacher's corn will grow any larger than his lay brother's, unless he plow it more."

Looking at the matter from a spiritual standpoint, I verily believe that nearly all our preachers in the United States are willing to confess that we stand in need of having our lips touched with a coal from the altar. It qualified the prophet Isaiah to exclaim, "Here am I; send me."

Last October I stayed all night with a deacon in Prince William County, Virginia, with whom I talked about our children being so slow about coming into the church. He thought that one great cause was, we do not have our conversation seasoned with salt. He said that his oldest son got very much disgusted in hearing two elders engage in jokes, foolishness, and lightmindedness.

Brethren, the above impressed my mind with the necessity of a reformation among at least some of us. I want to profit by those remarks and avoid unbecoming conversation. We are living epistles, known and read of all men. By the grace of God we can work up to the line and plummet, and then we can say, "Here am I; send me!"

I do not wish to be understood that I am aspiring to be sent out. I am past my threescore years, and physically and mentally am not the man. I propose that the old-time preachers watch the enemy about home, and that we send our young brethren who have proved themselves men of the Lord,—workmen that need not be ashamed. Let the church see to it that the minister is not neglected, but properly cared for by those who lay a heavy burden upon him!

Good's Mill, Va.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

FIVE SOLDIERS FOR CHRIST. The members at Wichita, Kans., had an interesting series of meetings from Dec. 14 to 28. Bro. Paul Wetzel was with us during the latter part of our meetings. Five precious souls were made to rejoice in the God of their salvation, and are now enrolled among the believers.—*T. B. Young, Dec. 28.*

FULFILLMENT OF PROPHECY. On page 774 in the last volume of MESSENGER, Bro. J. H. Moore asks for a prophecy concerning people traveling through the air. We would call the attention of all interested to Isa. 60: 8. Please notice the connection in which the prophet speaks of the restoration of Israel, and possibly Rev. 12: 14 may have reference to the coming air ship. *Isaac Dell.*

TWO ACCESSIONS. -Dec. 27, Bro. Abraham Wolf came to hold several meetings for us at the Black school-house, near Eldon, Wapello County, Iowa. The meetings were soul-cheering to all, and two precious souls resolved to turn to the Lord and acknowledge him in baptism. Ministers are invited to stop with us, in passing by. Those intending to come, will please address me as above, a few days prior to arrival, so that I may meet them at the depot.—*A. B. Miller.*

ENJOYABLE LOVE-FEAST.—The members at Nevada, Wyandot Co., Ohio, had a pleasant love-feast Oct. 23. Though we have no minister in this congregation, yet we had a good ministerial force on that occasion. Brethren J. C. McMullen, L. H. Dickey, S. B. Thomas, J. B. Light and S. M. Loose were with us and labored earnestly. The last-named brother is our elder. We expect to begin a series of meetings Jan. 17, and ask the prayers of all, that the Lord may bless our efforts. —*Catharine Cook, Jan. 6.*

FOUR ADDED TO THE FOLD.—A very pleasant series of meetings closed on New Year's evening in the Bethel church, Kosciusko Co. Ind., conducted by Bro. Davis Younce. During the meetings the church was much strengthened, three were baptized, one was restored, and there is one more applicant. Our quarterly council took place Jan. 3. The meeting was well attended, and, though there was considerable business before the meeting, all was disposed of in a Christian spirit. May God bless Zion every-where!—*W. R. Deeter.*

ONE ADDITION.—The members of the Locust Grove church, Linganore, Md., have just closed an interesting series of meetings, which commenced Dec. 13, and continued until the 28th. The meetings were conducted by elders L. Pfoutz and John Trostle, of Pennsylvania, and our home minister, S. H. Utz. As a result of their faithful labor, one dear lamb was added to the fold, and others almost persuaded. May the day hasten when others may come to Christ and be saved! The brethren and sisters were much encouraged and earnestly admonished to live faithful until death. May God's grace sustain us all, and keep us from the evils of the world!—*M. E. Ecker, Dec. 29.*

Good Opening for Preaching. The attention of our ministers, desiring to work for the Master at a new point, is called to Maysville, DeKalb Co., Mo. Our advantages here are excellent, and the prospects for building up a church are quite favorable. Who will be the first to be with us? —*Ross Halterman, Jan. 4.*

Sad Accident. -Dec. 13, when Mr. John Shafer and wife were returning home from Mishawaka, Ind., late at night, they were struck by the train, while crossing the Lake Shore R. R., and instantly killed. Thus, in a moment of time, two of our neighbors have been called away to the realities of an unseen world.—*H. M. Schwalm.*

Correction.—In the obituary column of Gospel Messenger, No 1 read "Joseph Overholser," instead of "*Bro.* Joseph Overholser." In the notice, referring to the death of Harvey Melvin Morningstar, the name of the congregation should be Yellow Creek congregation, Elkhart Co., Ind., instead of the place that was given. -*Lizzie A. Miller.*

Four Additions.—The members of the Owl Creek church, Knox Co., Ohio, enjoyed an interesting series of meetings by Bro. D. M. Irvin, of Orrville, Ohio. His faithful labors were continued from Nov. 22 to Dec. 15, and resulted in four additions to the church by baptism. The church is greatly strengthened, and our prayer is that the labors of our brother may result in lasting benefit to us all.—*S. J. Workman.*

Three Souls Brought to the Truth. The Lick Creek church, near Bryan, Ohio, had a pleasant series of meetings from Dec. 13 to 28. Bro. Isaiah Rairigh, of Woodland, Mich., did the preaching, and, by his earnest labors much good was accomplished. Three dear souls left the ranks of Satan, and others are seriously considering. Our quarterly council, Dec. 27, passed off pleasantly. A collection was taken for the Book and Tract Work.—*M. J. Bosserman.*

Eastward Bound. We have now reached Libertyville, Jefferson Co., Iowa, on our trip to the East. While enjoying good health, we are also having interesting meetings with our dear brethren and sisters. After visiting a few points in Iowa, we will reach Mount Morris in time to take in at least some of the Bible work. From Mount Morris we go to Cerro Gordo, Ill., then to Monticello, Ind., and adjoining churches, spending some time at each place.—*John S. and Susan Snowberger.*

In the Field.—During the Holidays I took a trip to the Round Mountain church, Washington Co., Ark. While with them, we had good meetings, with excellent attention and attendance. Bro. D. B. Cripe has left them for Oklahoma, and now they are somewhat lonely. There are about thirty members there. They have a commodious meeting-house, partly finished; their limited circumstances prevent them from completing the house. We may, perhaps, locate with those brethren in the near future. *Samuel Weimer, Jan. 10.*

New Field for Mission Work. -Nothing has ever been published in the Messenger from this, the country surrounding Cameron, Idaho. Climate and soil here are excellent and Brethren, seeking new locations, could benefit both themselves as well as the cause of our Blessed Master, by taking up their abode with us. There are three members here now, and others, no doubt, will come if the proper effort is put forth. Trains will soon be running from here to Kendrick, Idaho, which will give us good railroad facilities. We hope some one will come to gather the ripening harvest.—*Enoch Faw, Dec. 22.*

In Good Working Order. — The Wichita church, Kansas, is at work for the Lord. Meetings are held at Fairmont Hall, Wichita, on the east end of the street car line, on the second and fourth Sunday of each month. Ministering brethren, passing through the city, are invited to stop and preach. *Wm. Johnson, Jan. 10.*

A Pleasant Council. -The Little Traverse church, Emmet Co., Mich., assembled for church council Jan. 3. All business was disposed of pleasantly. Though we are few in number at this place, yet we feel encouraged to press our way onward, and meet bravely the battles of life, so that, when we have conquered the last foe, we may enter into our rest. At the above council one sister, who had walked with us for some time, concluded to remain with us no longer, preferring to return to the beggarly elements of the world.—*L. B. Wilcox, Jan. 7.*

Refreshing Meetings.—The good work is still progressing in the Belleville church, Kans. Bro. C. Brown, of Thomas County, came to us Sept. 21, and labored for us until the 30th. As the result of his efforts one soul was brought to the knowledge of the Truth. We also had a series of meetings near Republic City, in the bounds of this congregation, and shortly afterward another series of meetings, that caused great and earnest inquiry concerning the matter presented. Large crowds of people came out to hear the Truth. Bro. Brown's labors were very much appreciated at that place. There are only two families of the Brethren living near the place where the meetings were held. There were no accessions, but undoubtedly good was done.—*Lizzie Hilary, Jan. 6.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The Brethren's and the Lancaster Hymn Books.

Bro. D. L. Miller, in his editorial correspondence, in No. 47 of Gospel Messenger, refers to the Eastern churches which use the Lancaster Hymn Book, and expresses a degree of satisfaction since the Brethren's Hymn Book is gaining favor.

It is truly to be regretted that the Brethren's Hymn Book was so objectionable, but it is more to be regretted that, instead of appealing to Annual Meeting for redress, an independent book was compiled and published, and is used by a number of Eastern churches.

The first appeal to the Eastern Pennsylvania District Meeting was made in 1873 in the following query:

"Could not the District Meeting get up a better Hymn Book, to supply the wants of the Eastern District of Pennsylvania? Many are not satisfied with the new edition (meaning the Brethren's Hymn Book) especially the German."

"*Answer.*—We think we can make no change through the District, but think that one or more churches may join together to get up a German Hymn Book, to supply any deficiency they may see, if they see proper, but as a private enterprise."

The writer must testify that one, at least, who gave his consent to that answer, had not as good forethoughts as he had afterthoughts. The thing grew. The great argument for this independent book all along, has been that Annual Meeting "does not respect our petition." Any brother or sister can readily see that this argument, if it may be called such, was always premature, for no appeal to Annual Meeting has ever been made. This is written in love to stir up the pure minds.

The Tulpehocken church, in which the writer has his membership, never accepted the Lancaster Book. The churches all around us have it. This put us in a rather unfavorable and unenviable dilemma at our love-feasts. The ministering brethren around us, come to our feast and do not in the least respect this church nor the Brethren's Hymn Book,—though ignorantly, I presume. Probably half of our members have the Brethren's Hymn Book, and then, when a hymn is announced from another book, which is not acknowledged by the Brotherhood,—how is this?

The Brethren's Hymn Book is objectionable, but so is the Lancaster Book. The Lancaster Book had a revision already, and an appeal was made for another. Revisions of the Brethren's Hymn Book are as readily at hand as they are of the Lancaster Book. In conclusion I will say that Tulpehocken has prospered with the Brethren's Hymn Book, numerically and spiritually, and if every other thing were proportionately as good, we would have prospered more.

Geo. Bucher.

Kleinfeldersville, Pa.

From Osceola, Iowa.

Dec. 20, Bro. J. D. Haughtelin began a series of meetings at, what is known as, the Bonney school-house in the south-east corner of Madison County, four and one-half miles from the writer's home. The weather was fine, the roads good and the house crowded.

Dec. 24, our dear elder, Bro. L. M. Kob and wife came to us, and that evening two precious souls came forward and announced their willingness to walk in the way of the Lord. Bro. Haughtelin remained and preached until the evening of Dec. 28, when he returned home, bearing with him the well wishes of the entire community. After another discourse by Bro. Kob, we thought best to close the meeting, feeling that we were greatly comforted and blessed by the brethren's efforts. Our little band is in love and union. One was baptized in October and one, who had stepped aside, confessed her fault and was fully restored during our Brethren's stay with us.

One strange feature at this place was, although services had been held for years within two miles of this place, there were some who never heard the Brethren preach until last spring, when the writer began preaching once each month for them. There are, in this vicinity, several good citizens who manifest considerable sympathy for the cause and we trust that, ere long, they may become fully persuaded to walk in the "narrow way."

One important factor in awakening such an interest at this point was an interesting Sunday-school, superintended by Bro. Jacob Keffer, which closed Dec. 28, with the expectation of opening again next spring. We are alone in the ministry and greatly need help. Ministering brethren, passing over the C. B. & Q. road will please remember us and, by notifying the writer, will be gladly met at Osceola. Those passing over the D. M. K. road, by informing Bro. Jacob Keffer, New Virginia, Iowa, will be met there or at Truro. We solicit the prayers of God's children in behalf of the cause here. W. W. Folger.

McPherson Notes.

The year 1890 closed like a calm midsummer day, or a benediction after prayer. The balmy days of autumn lingered long in the lap of winter, and we, here in sunny Kansas, could not realize the severity of the storms in Oklahoma or the snow three feet deep in Virginia. In the school everything moved along like clock-work. Days, weeks, and months, seemed very short until the Holidays were upon us, and we were called

on to stop a week from our usual labors. So quietly had the work been done in the church service, in the Sunday school, in the prayer-meeting, and at the school family altar, in the morning and evening, that none of us fully knew the workings of the Spirit. "Thou canst not tell whence it cometh or whither it goeth."

Some thought we had made a great mistake in not having a series of meetings, and we had about made up our minds that we should see no fruits this year, but the Lord ordered otherwise. Dec. 21 an invitation was given after morning services and eight dear young souls came over to the Lord's side. Two o'clock was appointed for the examination and instruction of the candidates for heaven, and when we met, the number was eleven, who were buried with Christ and arose in newness of life. At the evening services two more came forth, and Dec. 23 three were received into fellowship, making fourteen in all, who had been drinking from the fountain of life.

Jan. 3, we had our council-meeting, when one who had wandered from the fold, came back and was received. Two old members, who had lived away from the Brethren for twenty-six years, and have carried their church letter with them, were, after due examination, received into fellowship with us. About twenty old members have now made McPherson their home, and others are looking forward to the time when they can cast their lot with us.

The Bible Normal is now in session; the attendance is very good, so near the beginning. All are deeply interested in the work of each day and the sermon each night. This evening the subject of the discourse was, "The qualification of the missionaries." The first qualification named was *love*. Paul, Peter and John were called up as witnesses to prove this point. A heart, filled with love to God and man, can endure what Paul did. Knowledge of God's Word was also mentioned, and a stirring appeal was made in behalf of missionary work. We wish every member in our whole Brotherhood could have heard it. Eld. Daniel Vaniman has this part of our work in charge.

S. Z. SHARP.

Vacation Notes.

WE were permitted to spend Holiday vacation at home,—West Dayton, Ohio. It was the most pleasant one of our life, probably because home becomes dearer the longer we are away from it.

We enjoyed the regular services in the new church. The band of workers there is active, realizing that there is a great ripe field around them, ready for the harvest, but the reapers are few.

The important question with them is, What means can they employ to advance the true principles of the Gospel most rapidly? As one of these, they have an evergreen Sunday-school. From the organization,—about seventeen months ago,—it has gradually increased, and is wide-awake in every department. Bro. Elson, the Superintendent, takes hold of the work with vigor. Much depends upon the Superintendent of a city school which has few church members; but, judging from its prosperity, Bro. Elson is the right man for his position. He is assisted by Bro. Womboldt, and able teachers, among whom are the four deacons and two wives. Not many churches have all their deacons for teachers.

They also have an interesting teachers' meeting, which every school ought to have. The teacher is but half prepared who has not attended some such meeting.

We mention the Sunday-school particularly because, through this medium, much good may be done. Many children of parents, strangers to our doctrine, are interested in the school. We want to encourage all the workers to strive faithfully to plant the purest seed of the Gospel in their young hearts.

Space will not allow us to write of other important features of the church's work in that big city.

As all the churches, especially in the cities, need encouragement, West Dayton asks for the prayers of the Brotherhood in her behalf. A heavy burden rests on her two ministers. Hold up their hands to God in your prayers!

O. PERRY HOOVER.

Mt. Morris, Ill.

Treasurer's Report.

THE following is a report of the money received for the Nebraska, Kansas and Dakota sufferers, up to this date:

Rock River church, Lee Co., Ill.,	$584 65
Silver Creek church, Ogle Co., Ill.,	261 00
Pine Creek church, Ogle Co., Ill.,	200 00
West Branch church, Ogle Co., Ill.,	192 50
Lanark church, Carroll Co., Ill.,	122 60
Cherry Grove church, Carroll Co., Ill.,	100 00
Yellow Creek church, Stephenson Co., Ill.,	92 25
Maple Grove church, Ohio,	36 61
Arnold's Grove church, Carroll Co., Ill.,	27 20
Milledgeville church, Carroll Co., Ill.,	20 00
J. S. Pebler, Jennings, La.,	5 00

We wish to say that this money has not all been given by the members of our church, but many others have also given quite liberally.

All those who feel like helping the needy may, if they choose, send their donations to me and I will gladly forward the same to Bro. D. L. Miller, who will attend to the proper distribution of the funds and look after the wants of the needy. I will acknowledge all funds received through the MESSENGER.

DANIEL R. PRICE, Treasurer.

Oregon, Ill., Jan. 9.

A Voice from the East.

DURING the latter part of last year, I was permitted to see the Pacific Coast, and meet with many of like precious faith. Upon my return home, I found plenty of work to do for the Master. I spent some time in holding meetings, and such as were willing to accept the whole counsel of God, were baptized.

I had intended to go to West Virginia in church work by Dec. 25, but the deep snow that blockaded the road, prevented me from going, so that I had to defer my trip for the present.

On New Year's Day we had our council. The weather being unpleasant, there was a small attendance, but we did what we could. We had an appeal for help from Bro. D. Wampler, of Idaho, to which we responded.

The churches in Virginia have a great many poor to care for, of which many churches know nothing. We have been trying, for the last ten years, to get a home for the needy ones, which, I think, is a timely move. We were surprised to find the many objections to such an enterprise, but we, at last, succeeded in getting the consent of District Meeting to appoint three brethren to formulate a plan. My prayer is that the work may succeed!

I am sometimes made to wonder how any brother or sister could oppose such a work. It would afford a good opportunity for all to lay up treasure in heaven. Such a work would stand and do good when we are gone. I hope the Brethren of the Second District of Virginia will give this a prayerful thought till District Meeting, so we might all work to get a home for the homeless.

The old Flat Rock church in Virginia is holding its own. Perhaps we, as ministers, might have done more, and I hope we may, in this new year, try to improve in this direction. There are many places in Virginia where help is needed, and we have brethren to do the work, but our mission work is somewhat deficient. I hope we may, in the future, work together for good, so that the borders of Zion may be enlarged.

SAMUEL H. MYERS.

Timberville, Va., Jan. 8.

From the Nocona Church, Texas.

OUR quarterly council, Jan. 3, passed off pleasantly. There was not much business before the meeting, but all was disposed of, we hope, in a satisfactory manner. Part of the business was to appoint a correspondent for the MESSENGER, which duty was placed upon the writer.

On Sunday, Jan. 4, at 11 A. M., Eld. A. Molsbee delivered a good sermon, from the words: "But this I say, brethren, the time is short." 1 Cor. 7: 29. He also preached again at 7 P. M. At the close of the meeting one precious soul came forward for admission into church fellowship by baptism, which will be attended to in the future. May others soon be constrained to forsake the ranks of Satan, and join the army of the Lord, is our prayer!

A. J. WINE.

From the Mingona Church, Kans.

BRO. S. BOWSER, from Kingman, Kansas, preached for us at the Social Plain school-house on the evening of Nov. 22. On the forenoon of the next day he preached at the Liberty school-house, in the north-west part of our congregation. He preached six sermons in all at the last-named place, and one at the Clark school-house.

Dec. 14, our home ministers commenced a series of meetings at the Term school-house. Bro. Jesse Shamberger, from the southern part of our congregation, was with us a few evenings. We continued our meetings until the evening of Dec. 28. The weather was fine, and the attendance and attention very good. We have had no additions so far, but hope that the members have been much strengthened and built up in that most holy faith. Much good seed has been sown, which we hope, will ripen in due time, so as to be gathered before it is forever too late!

J. H. MILLER.

From Ludington, Wis.

IN compliance with a call by the brethren and sisters, living in Clark County, Wis., and a demand of the Mission Board, I left my home Oct. 30, and arrived the same day at Neilsville,—a distance of, perhaps, sixty miles from home. Here I was met by brethren T. D. VanBuren and Bullard and after a chilly, but pleasant ride of ten miles, I arrived at Bro. VanBuren's home. I was glad to meet with this pleasant family, and, after a good night's rest, was ready to resume my journey, ten miles west, where I commenced my labors Oct. 31. I continued meetings at this point until Nov. 6, with a growing interest to the close. One dear sister expressed a desire to walk with God's people.

From here I returned to Bro. VanBuren's, where I preached to a large and attentive house on the evening of Nov. 11. I closed my labors in Clark County,—eighteen meetings in all,—Nov. 12. Bro. VanBuren then conveyed me, a distance of fifty miles, to Bro. A. Mock's, in the Maple Grove church. During my stay here, one more dear sister came out on the Lord's side. I am glad that our dear Bro. VanBuren expects to locate here in the near future. His labors are very much needed here. We expect to build a house of worship at that point next summer, and are preparing part of the material this winter. May the prayers of God's people ascend in our behalf!

S. H. BAKER.

Literary Notes.

The Treasury for Pastor and People commences the year with a noble number in every respect. Its frontispiece is an excellent likeness of the Rev. Dr. T. A. Noble, of Chicago, who sermonizes the introduction in the magazine. It is followed by three other excellent sermons by eminent preachers in three several denominations. A view of Union Park Congregational Church is also given with a sketch of Dr. Noble's life. No one should fail to read the article on Modern Criticism of the Pentateuch, by Prof. Leitch of Belfast College, Ireland. There are seven sermons in the Leading Thoughts all of which are exceedingly suggestive. Dr. Cuyler, who is engaged to give monthly *Pen Pictures of Eminent Preachers*, gives his first in this number, his subject being Dr. Joseph Addison Alexander, of whom there is also a portrait. President Orr's article on Christianity not a Failure, is worthy of attentive perusal. Other notes on Singing with the Spirit, by Rev. C. S. Plummer, Whither are we Drifting, Rev. B. W. Williams, Exalt the Word, Bishop Foss, and Personal Responsibility, by Rev. A. J. Reynolds. Many other articles are full of timely and important thoughts. Dr. Monnets treatment of the Sunday school Lessons is fresh, suggestive and clear. The editorials are on Utilizing the Steeples, Dark Lantern Christians and the Secret of Social Salvation. Yearly, $2.50. Clergymen, $2; Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GARRISON—EISENBISE. — By the undersigned, at the residence of the bride's parents, Jan. 1, Mr. A. L. Garrison and Miss Bertha Eisenbise, both of Cherry Grove, Carroll Co., Ill. W. H. Eisenbise.

HOLLINGER—ROADCAP.—By the undersigned at the residence of the bride's uncle, Isaac Petrie, near Jacobs church, Pennsylvania, Dec. 4, 1890, Bro. William H. Hollinger, of Washington County, Maryland and sister Mollie E. Roadcap, of Rockingham County, Virginia.

T. F. Imler.

HOFFERT—BUCKINGHAM. — By the undersigned, at the residence of the bride's parents, Dec. 25, 1890, Mr. Bently Hoffert, of Lintner, Ill., and sister Susannah Buckingham, of Oakley, Ill.

A. L. Bingaman.

GOCKLEY—SENGER.—At the home of the bride, Jan. 1, Bro. Samuel E. Gockley and sister Minnie Senger, both of North Beatrice church, Nebr. J. L. Young.

KUNS—MESSNER. — By Eld. G. W. Studebaker, at the residence of the bride's parents, Fredonia, Kansas, Dec. 25, 1890, Mr. Floyd A. Kuns, of Nebraska, and sister Lillie Belle Messner. Viola Rench.

WHEELER—BLICKENSTAFF.—By the undersigned, at the residence of the bride's parents in Cerro Gordo, Ill., Jan. 1, Mr. Josiah Wheeler and sister Emma Blickenstaff, all of Cerro Gordo, Ill.

M. J. McClure.

ALBAUGH—RITTER. — By the undersigned, at the residence of the bride, Jan. 1, Bro. William Z. Albaugh, of Olney, Shiawassee Co., Mich., and sister Mary Ellen Ritter, of New Haven, Gratiot Co., Mich.

Geo. E. Stone.

SHIRK—BERKEY.—By the undersigned, at the bride's parents, in St. Joseph Co., Ind., Dec. 27, 1890, Mr. Christian Shirk and Mrs. Sarah Berkey.

FREDRICKS—ANTHONY.—By the undersigned, at the home of brother and sister George Anthony in St. Joseph Co., Ind., Jan. 1, George O. Fredricks and Annetta Anthony. H. M. Schwalm.

UTLY—YOST.—By Eld. Isaac Billheimer, at the residence of the bride's parents, in the Fairview congregation, Tippecanoe County, Ind., Sept. 7 1890, Samuel Utly and Mary Catharine Yost. Mary Yost.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HISEY.—In the Bethel church, Ind., Oct. 2, of typhoid fever, Bro. Sylvanus Hisey, aged 34 years, 4 months and 13 days.

He left a wife, three children, a brother, and other relatives and friends to mourn their loss, but we mourn not as those who have no hope. He died as he lived,—a consistent brother in Christ.

Funeral services to a large concourse of friends by the undersigned.

W. R. Deeter.

SNYDER.—Near Curryville, Blair Co., Pa., Dec. 31, 1890, sister Elizabeth L. Snyder, wife of Bro. Simon Snyder, a deacon in the Woodbury church, Bedford Co., Pa., aged 63 years, 10 months and 5 days.

She leaves a husband and seven children to mourn their loss. Sister Snyder was a daughter of Rhinehart Replogle, deceased. In her death the Woodbury church has lost a faithful mother in Israel. The esteem in which she was held, was shown by the large concourse of people that assembled at her funeral on Jan. 2, 1891, at the Replogle meeting-house, near Woodbury. Funeral services were conducted by Eld. James Sell, assisted by brethren J. K. Brown and Brice Sell, from the words, "Let me die the death of the righteous, and let my last end be like his." May God's choicest blessings rest upon the bereft family, is our prayer!

D. S. Replogle.

RINEHART.—At Waynesborough, Pa., Dec. 22, sister Susan Rinehart, aged about 56 years.

Deceased was a sister-in-law of Bro. Benjamin E. Price of our town. Our departed sister united with the church in her youth. She never was married. She was a very consistent member of the Brethren church, and much devoted to the church of her choice. She loved to be in her place in the house of the Lord. She was of a quiet disposition. Her father and mother preceded her but a few years to the spirit world. She was afflicted over two years with that dread disease, cancer, internally, which worked its way till death ensued. We hope those of her brothers still out of the church, and away from the Lord, will lay it to heart and come to Christ and live. Funeral services by Bro. Jacob Snider, D. M. Baker and Tobias Imler, to a large congregation of sorrowing friends.

J. F. Oller.

MOORE.—Within the bounds of the Greene church, Iowa, Dec. 16, Frances Leroi, son of Bro. Riley and sister Susanna Moore, and grandson of the writer, aged 5 months and sixteen days.

After a few days' suffering, the spirit left the body and went to God, who gave it. Services were improved by Eld. G. W. Cripe, of Cerro Gordo, Ill.

J. F. Eikenberry.

FEES.—At her home, near Mt. Etna, Iowa, Dec. 27, 1890, Adaline M. J. Fees, wife of Bro. Samuel Fees, aged 69 years, 1 month and 29 days.

Deceased was born in Cincinnati, Ohio. She removed with her parents to LaPorte, Ind., where she was married April 10, 1842. From there she moved with her husband to St. Joe Co., Ind., and then to Burlington, Iowa, the same year. From the latter place she came to Adams County, Iowa, where she resided till the time of her death. She united with the Brethren church at Mt. Etna, in February, 1866, and remained a faithful and consistent member. She was ever kind and ready to care for others, and always forgetful of self. She was sick for over a year and only able to be up a little part of the time. Oct. 18 she attended the Communion services, though suffering and very weak. Oct. 25 she was anointed by brethren Bechtelheimer and Myers. She was taken worse Nov. 22, and failed rapidly. Her intense suffering was borne with Christian fortitude and patience. She leaves a husband, who has been afflicted for fifteen years. She was the mother of three sons and two daughters. The eldest son died July 12, 1864. The maiden name of the deceased was Bias. Funeral services Dec. 29 from Rev. 14: 13 by Eld. Barto, who spoke words of comfort and consolation to the mourning ones.

Annie M. W. Fees.

BOWMAN.—In the Knob Creek church, Tenn., Dec. 25, 1890, Bro. D. B. Bowman, aged 68 years, 9 months and 14 days.

Deceased, after lighting the lamps at the church, sat down quietly in his seat. Soon after he struggled for breath, and in a few minutes he was dead. He leaves a wife and eleven children to mourn their loss. The church has lost a faithful brother, but we hope that our loss is his great gain. He was a member for about fifty years, and a faithful deacon for a number of years. He was buried Dec. 27. The services were improved by brethren C. H. Diehl, W. A. Sherfy and George C. Bowman from 2 Tim. 4: 6, 7, 8.

MYERS.—In the Baugo church, Elkhart Co., Ind., Sept. 6, 1890, Bro. Enos Myers, aged 69 years, 6 months and 13 days.

Bro. Myers was born in Bucks County, Pa., Feb. 23, 1821.

Funeral services by Bro. Alex. Miller to a large concourse of neighbors and friends.

H. M. Schwalm.

STEWARD.—At Waynesborough, Pa., Dec. 26, 1890, sister Sadie Steward, aged 18 years, 4 months and 11 days.

The subject of this notice was a daughter of sister Anna Steward, of Waynesborough, Pa. She united with the church in her fifteenth year. She was active in all church work, and taught a class in Sunday-school up to within two weeks of her death. Her bright example will long be remembered.

It has pleased the Lord to transport our much loved sister Sadie to the beautiful beyond. When the summons came last Friday morning, she fell asleep without a struggle. Blessed be the name of him who gave the bereaved mother sustaining grace to bear up under the cloud of sorrow and affliction! Sister Sadie brightened and blessed the home by her Christian life and song of praise, but her departure leaves a great void, which only blessed memory and Christian hope can fill here. This Christian mother, with her children, could sit and talk of the love of God, but now the family is broken for the first time. Though Sadie's voice is now hushed in silence, here below, yet she mingles her sweet voice up yonder with the blood-washed throng to sing of Moses and the Lamb. The Word of God dispels the gloom of death, and the light of glory, which streams across the grave, leaves no place for shadows. By and by all that knew and loved her shall meet her again. Then we shall know what we confidently believe, that "God doeth all things well." She bore her affliction with Christian resignation, and expressed an undoubted hope of her acceptance with her Blessed Lord. Deceased was a niece of elders David E. and Benjamin E. Price.

Funeral services by the writer, assisted by Bro. Jacob Snider, from Philipp. 1: 23 to a very large congregation of sympathizing friends. Services in the town church. J. F. Oller.

HANNEKE.—At her home, in Waterloo, Iowa, Dec. 19, 1890, sister Katie Hanneke (*nee* Saylor), aged 49 years, 2 months and 29 days.

Deceased was born in Somerset Co., Pa., Sept 20, 1841.

She leaves seven brothers, two sisters, a mother and step-daughter to mourn their loss. She was a great sufferer almost all her lifetime; but was always cheerful and hopeful. She bore her affliction with Christian fortitude, and patiently waited for the hour of dissolution, which was calm and peaceful. She said her work was done, and that she was glad to go.

Funeral services improved by brethren L. R. Peifer and B. F. Miller from 1 Thess. 4: 13 to a large congregation. Cenie Peifer.

ERWIN.—In the Yellow Creek church, Stephenson Co., Ill., Bro. David Erwin, aged 82 years, 6 months and 16 days.

The subject of this sketch was born in Lancaster County, Pa., April 25, 1808. In early life he united with the Brethren's church, and remained true and faithful until death.

He served the church as deacon for many years, and filled the duties, obligatory to that office, in a Christian-like manner.

His seat was seldom vacant at church services, and he was also a regular attendant at Sunday-school. A few weeks before his death he called for the elders of the church, and was anointed in the name of the Lord, after which he expressed his desire to be absent from the body, and present with the Lord. Oh! that we all could die with the bright anticipation of the future world, as did our dear aged brother.

Thus the saintly widow has lost a loving companion, the children a kind father, the church a faithful brother, and the community a respected citizen. His remains were followed to their last resting place by a large concourse of people. Funeral services by Eld. D. B. Eby. L. E. Keltner.

DINSMORE.—At Nevada, Story Co., Iowa, Dec. 14, 1890, Lyman M. Dinsmore, son of sister Eliza Dinsmore, aged 42 years, 7 months and 2 days.

The funeral took place at the M. E. church, of Nevada, Dec. 16, and the remains were laid to rest in the Nevada cemetery. Deceased has been a resident of this place for over twenty-one years, and was highly esteemed for his sterling qualities, and will be missed greatly.

Lyman M. Dinsmore was a native of North Georgetown, Ohio, and was born May 12, 1848. He came, with his mother and family, to Nevada in the spring of 1869, since which time he has resided on the home farm, just south of Nevada. The illness of which he died was rheumatism, from which he suffered for over eight long years. He was a great but patient sufferer. He was unmarried and leaves a mother, two brothers, and four sisters to mourn their loss.

He will be greatly missed by the home circle, of which he was a leading member, and by his neighbors and acquaintances.

Sarah Weidner.

GUY.—In Tuscarawas County, Ohio, Dec. 31, 1890, Anna Angel Guy, aged 67 years, 4 months and 29 days.

Out of a family of sixteen there remain but two,—George and David Angel. When she was only six years old, her parents removed to Montgomery Co., Ohio; thence to Elkhart County, Ind., and thence to Kosciusko County, Ind., three miles south of Syracuse, remaining in that vicinity until her death.

She was united in marriage to James H. Guy, May 27, 1847. Two children were born to them,—Perry and Anderson. Father and both sons preceded her to the spirit world.

She was left a widow, Dec. 17, 1875. In every sense of the word she was a pioneer woman. Born in Eastern Ohio, when that was a comparatively new country, she came to Northern Indiana when the Indians outnumbered the whites ten to one. Her parents had but little of this world's goods, so she knew what it was to be poor. In her later years she had a sufficiency, and gave to the church of her choice,—the Brethren,—of which she was a member for thirty-six years, a donation of $300. We will miss her, but do not mourn as those who have no hope.

Funeral services were conducted by Bro. Davis Younce, assisted by the undersigned.

W. R Deeter.

DONLAP.—At Glendora, Cal., Dec. 10, infant son of brother and sister Donlap, aged 13 months and 14 days. Funeral services by the writer from Matt. 18: 3, 4.

John Metzger.

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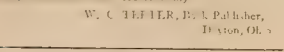
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THERE are a number of protracted meetings being held in the Middle District of Pennsylvania, with encouraging prospects. The weather, the greater part of the time, has been favorable, which adds more or less to the success of the meetings.

WE received a note from Eld. J. W. Brumbaugh, of Clover Creek, stating that he intended to be with us during our Bible Session, but was detained at home on account of sickness. We were sorry to learn of his illness, and also that he could not be with us.

SEND for our illustrated catalogue of Bibles. We are prepared to send out Bibles of all kinds, and at prices as cheap as the cheapest. Commentaries, Bible Dictionaries and all other Bible helps and good books,—such as are safe to be placed in Christian families,—can be ordered through us.

MANY tell us that the MESSENGER is the only preacher they have, and that its pages, because of this, are especially appreciated. We are sorry that such can not have the living epistle to feed them, but as they have not, we are glad they can have this much. In our talks through the paper it would be well for us to feel that we are not writing to fill the pages, or to exhibit our smartness, but to feed the hungry with the Bread of Life. In all of our writing, let us feel that we are saying that which will bring peace and encouragement to the hearts of those who read after us.

THREE-FOURTHS of the world to-day can not tell what they are living for outside of eating, drinking and wearing clothes. To many, these things seem to be the sum and substance of life. These are all essential in their place, but are given us that we may live to reach after and receive the higher good for which we have been created, purchased and redeemed.

IN our study of the propagation of the Gospel, we have given the deacon question a very thorough investigation, and may, in the near future, give some of the conclusions arrived at. A superficial examination of this subject should not be satisfactory to the church and those who will try to settle the question without thoroughly examining all the evidences, will deny the trust imposed in them.

WE are frequently asked advice as to buying commentaries, "Whose do you recommend," etc. Some are hard to please, as the following example shows: "I want a commentary,—one that will explain every sentence in both books, especially in the New Testament,—and such a work do I want that will explain it truthfully—not in favor of any creed or sectarianism. I want the Truth, the whole Truth, and nothing but the Truth. I want it so plain that any child can understand it without going to a lot or other works to consult them to obtain a sufficient knowledge of what you want to read. Can you get me such a work, — subject to my approval, and permitting me, if not suitable, to return it?" No, we know of no such book,—except the Bible; —all human productions are more or less faulty.

THE BARREN FIG-TREE.

ABOUT this tree, in connection with the Christ, much has been said and written, and yet very few, if any, clear and satisfactory interpretations have been given. After so many being given, it may seem useless to attempt to give still another, and yet we will do so. The friends of Jesus lived across the Mount of Olives, from Jerusalem, in the town of Bethany. After his day's teaching was done, for the night, it was his custom to resort to this home of kindred spirits. Early one morning, as he was wending his way towards the city, in company with his disciples, his mind no doubt filled with the work before him, and the character of the people with whom he would come in contact, he saw in the distance a fig-tree full of leaves.

Though "the *time* of figs was not yet," he saw, on the tree, the indications of fruit, and because of the signs he expected to find the fruit. Had there been no leaves on the tree, he would not have expected fruit, and no curse would have followed, especially as it was not in the fig season. But here was a tree full of leaves, and as we are told that, on the fig-tree, the fruit appears before the leaves, and by the time that the leaves are in full growth, the fruit is ready to be plucked and eaten, —so this special tree said to the Master and his company, in appearance, "I have fruit; come and eat!" On this appearance he went to the tree, expecting to get what it said it had, and was disappointed, finding "nothing but leaves."

Why this tree was out of season, we can not tell. It was, no doubt, one of the strange freaks which nature sometimes plays,—and men often do it,—and it afforded the Master an excellent opportunity of teaching and impressing a lesson that was timely and much needed for the disciples, and to show them the true status of the people to whom he was going, with a burdened heart, to teach.

Deception and hypocrisy were sins that God always hated, and the Son never lost an occasion to teach against them. They were on their way to the temple, to teach, and his subjects would be Jews. This people, as a nation, had grown beyond the time of fruitage, and but little was expected of them until their time for fruit would again come, but, strange to say, they were persistent in their pretensions, and made a display of their goodness, but when Christ came to them, what did he find? "Nothing but leaves." Without they were pure and clean, but within they were ravening wolves,—whited sepulchers without; within, full of dead men's bones.

Here was a fig-tree that had borne fruit in season but had become fruitless, because it was cut off from the fruit-bearing stock, —until the fulness of the Gentiles would come in, —and no more forever, as far as that tree was concerned, could there be any fruit. The poor Jew had passed by his opportunity, and henceforth his bearing can be leaves only, —and now comes the curse. The old law is dead, and its leaves have withered away.

This lesson, severe as it was, went beyond the Jew in its application. We are made fruitful only by being grafted into the True Vine, and as long as we remain there, our fruit and leaves will come in season. But when this connection is lost and our religion becomes only a pretension, then will it be said of us, too, —nothing but leaves. Let not our religion be show only, that those, who come to us, because of our appearance, will find leaves only. First, as in the fig-tree, let the fruit appear, and let the leaves follow as an indication that the fruit is there.

There never was a time when the lesson, taught by the barren fruit-tree, is needed worse than now. There is so much hollow, empty profession. Let us pause here for a moment and look at our own lives—what have they been? Have we been bearing fruit? Have those who came to us hungering, gone away filled, or do they say, as they go, "only leaves,—nothing but leaves?"

The application of the lesson, we fear, and sober thought, will come home to many of us. If so, let it sink deep into our hearts and lives, and cause us to weigh carefully the importance of the fruit rather than the leaves.

There is so much in the Christian church to-day that is hollow and a sham, that a general stirring up is needful for us all. Fruit,—yes, fruit is what hungering and starving souls are needing. Let them have it through us.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

GROWING OLD.

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality

But it is not going down, 'tis climbing high and higher,
Until we almost see the mountain that our souls desire:
For if the natural eye grows dim, it is but dim to earth;
While the eye of faith grows keener to discern the Savior's worth

Who would exchange for shooting blade, the waving, golden grain;
Or when the corn is fully ripe, would wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

For though in truth, the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
Shall in their old age flourish, and bring forth their choicest fruit.

It is not years that make men old: the spirit may be young
Though fully threescore years and ten, the wheels of life have run
God has him-self recorded in his blessed Word of Truth,
That they who wait upon the Lord, they shall e'en renew their youth.

And when the eye, now dim, shall open to behold the King,
And ears, now dull with age, shall hear the harps of heaven ring,
And on the head now hoary, shall be placed the crown of gold,
Then shall be known the everlasting joy of never growing old.

—*Selected by Ada S. Delp.*

WOMAN'S WORK.

BY SARAH M. SAUNDERS.

No. 3. "Deaconesses."

In the continuation of our investigations upon the subject of woman's work in and for the church of the Living God, we are reminded of the many women who are spoken of in the Bible, and who are, no doubt, mentioned to enable the church to continue their recognition as "hand-maids" and servants of God. Although woman is called the "weaker vessel," yet she possesses a greater attribute in the power of endurance, than does the sterner sex. In the Old Testament we have honorable mention of Sarah, Rebecca, Rachel, Leah, Huldah, Esther, Ruth, and many others whose words and deeds are left on record for our instruction.

Coming down to the women of the New Testament, in studying the life of Christ, we can not but be impressed with the large number of ministering women mentioned. Who does not remember Joanna and the Mary's,—"the Mary blessed above all other women," "his mother;" "Mary of Magdala;" "Mary, the wife of Cleopas;" "Mary and Martha of Bethany." In the books of apostolic church history we find Dorcas, Lydia, Priscilla, and Philip's four daughters.

In connection with Paul's work, the activity of women is constantly recognized. Phebe and Mary, Junia, Triphena and Triphosa, "who labored in the Lord," and even Rahab, the tavern-keeper, is mentioned as having done a noble and praiseworthy work. We are told that "the deaconesses of the post-apostolic church were an important order of women. Whatever doubt there may be in regard to the order existing in the apostles' time, there can be none as to its existence shortly afterward." They are constantly mentioned by the writers of the church, and occasionally by the profane authors. "Pliny, the Younger, Governor of Bithynia, in his celebrated letter to the Emperor Trajan, concerning the Christians, speaks of two 'handmaids,' whom he calls *ministrae*, whom he felt obliged to torture,—this cultured and elegant gentleman,—in the persecution which raged in Asia Minor in his time." Pliny wrote in the year 107. John, the Apostle, had hardly been dead a dozen years.

In reading this letter, we feel that we are going back to the very time and institutions of the Apostles. "Tertullian, Origen, Basil, Chrysostom, and many others frequently mention 'deaconesses,' calling them often by this very name, *diakonos*, using later the feminine form, *diakonissa*. Chrysostom, the silver-tongued, lived in the last half of the fourth century." Among his writings are seventeen letters, addressed to Olympias, a lady of wealth and rank, who, for many years, was a deaconess in Constantinople. (Schaff's Apostolic and Church History contains satisfactory information on deaconesses.)

We might follow the history of the church on down through past ages, and we find that the Lutherans, and perhaps several other denominations in modern Europe, had their societies, called Deaconesses, and provided "homes" for those women who voluntarily left all and followed the example of the Savior by going about doing good to the poor and needy, visiting, nursing, and caring for the sick, regardless of their name or nationality.

We learn that the Methodist Episcopal church in America have organizations for the benefit and encouragement of their self-sacrificing women who desire to lay up treasures in heaven, and demonstrate to the world the "pure and undefiled religion," Jas. 1: 27, which the apostle so highly commends and which the Savior assured his disciples would insure a rich reward to those to whom it shall be said, "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me." Then shall they say unto him, "Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And he shall answer them, "Verily I say unto, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 35-40.

I am personally acquainted with women living in the City of Indianapolis, who practically fulfill at least a part of those good works enumerated above, and regularly, on Sabbath morning, wend their way to the jail or city work-house, and, in their good, motherly way, exhort, comfort, and pray for the men, boys and even women incarcerated behind those prison walls, often receiving and carrying messages from some poor boy to his heart-broken mother; comforting and consoling the unfortunate; inspiring the wayward with resolves to live better lives in the future, thus manifesting a spirit worthy of imitation.

In Chicago there is an institution or "Home" for such willing workers and Christian women who desire to consecrate their lives, and services, and means to the work of the Lord, thus loaning themselves and their substance to him, who has promised to repay with interest. At this place they can have the assistance, instruction and encouragement of those whose hearts are in the work, and thus a home and training school is provided for female nurses and physicians, who care for the needy and poor,—those whose forlorn condition is never thought of by the many who dress in royal robes, and "fare sumptuously every day."

A very remarkable feature of the order of Deaconesses is, that they have adopted a plain costume or uniform, so that they are known and recognized as Christian women and they can, by their simplicity of apparel, not only have the approval of Holy Writ, but can more readily gain the confidence of the poor and sick.

On page 737, No. 47, of the Messenger, I see an item in the Editorial department which shows that some of our warm-hearted, devoted sisters are offering themselves to do service for the Master. Shall such self-sacrificing women be compelled to abandon their noble ideas, of leaving home and friends, and devoting their lives to Christ's service, for lack of proper encouragement from those who are in authority?

Let it not be said that ye are lukewarm in the great work of doing good in this life, but let us lose no opportunity to prove to the world that we have been with Jesus and learned of him, and strive to make "our calling and election sure." 2 Pet. 1: 10.

Landess, Ind.

WHAT SHALL WOMEN READ?

BY MARY BUCHER BEAHM.

It would be impossible to state just what the individual woman should read, for each has her special needs and inclinations. There are good books and papers innumerable that might be read with profit.

But there is one special kind of reading matter that is often entirely neglected, and which ranks in importance next to Holy Writ. This is concerning our bodies. "Study me; I am fearfully and wonderfully made."

The majority of young women, and old ones too, know so little of God's most wonderful piece of workmanship, that, without one thought as to results, they deform the body by improper modes of dress, thereby thinking to improve it.

Could they be made to realize the harm done, they would surely hesitate in their work. There are very few women that do not know some of the evils resulting from improper dressing, but the influence of fashion is too strong, and they do not possess the will-power to go against custom.

Let such read the works of writers like Dio Lewis, Cutter, Alice B. Stockham, Mrs. E. R. Shepherd, and others. Let them examine the catalogues and circulars issued by the dress reform stores of our larger cities, and they will find that women can be neatly, and, at the same time, healthfully dressed. Let them know that the majority of our most famous women dress just that way, and I believe there will be a decided change for the better.

Not in regard to dress alone is the education of our women neglected. How many mothers know what is best for the stomachs of their boys and girls? Instead of so much white flour, meat, pickles and sweets, they need the entire wheat foods, oatmeal and fruits, to grow up strong, healthy men and women. Had our women a better knowledge of the needs of these bodies of ours, sickness and drug medication would be greatly reduced. Proper dress, exercise, bathing, diet and ventilation would keep the system in a condition to ward off disease, and many a physician would be obliged to take in his shingle, and seek other employment.

Daleville, Va.

"Gifts from the hand may be silver or gold; but the heart gives that which neither silver or gold can buy. To be full of goodness, cheerfulness, sympathy, kindness, and helpful hope, causes one to bear about and impart blessings of which he himself is unconscious as the lamp is of its own shining."

PERSONAL HABITS OF PARENTS, A FACTOR IN THE TRAINING OF CHILDREN.

BY OLIVE M. BULLA.

THE formation of habits is, after all, the great object of education. This is the work of parents. They are called upon, by the position they hold, to train immortal souls for the enjoyment and service of God forever. Every appliance for the work is theirs,—in the natural affection of the parent for the child, and the child for the parent. Every facility is given for it in the free and constant steps and words of home life. Children naturally look to their parents for instruction and example, and of all influences to which they are subject, save that of the Almighty Spirit of God, that which parents exert upon them is the deepest and most lasting.

In seeking to fulfill this duty, we must remember, as has already been said, that personal or parental habits are of the first importance. So completely are the habits of the child affected by the habits of the parents, that parents should be very careful in their habits before children, both in word and in deed. What is called natural disposition, as distinct from disposition modified by training, has its root here. A good temper,—kindly, cheerful, buoyant and generous, or a bad one,—one that is morose, sulky, or passionate,—may be thus derived. But without training, the good disposition will speedily find some evil development under the influence of the corrupt will.

The knowledge of ourselves and the fact that tendencies are, to a great extent, hereditary, will help us in our work. But just as this knowledge does not diminish our personal responsibility, but increases it, making the task of self-government more possible to us, so the knowledge that our children are likely to resemble us in disposition, may help us in training them. We know our own weak points, and we may thus more easily detect theirs. We know the direction of our own evil tendencies, and we may thus learn more effectually to watch over them, and adapt our government to their need.

A child's susceptibility to external impressions commences at the very dawn of life, and to the mother is intrusted the task of moulding it then for good or evil, to a great extent. With her hand, her voice, her manner, the infant becomes earliest familiar, and with that familiarity commences its moral training. Its pain is soothed, its cries are hushed, its wants are supplied by her. A tender habit of mutual interest is thus established, which grows with the child's rapidly growing intelligence, and which gives her an incalculable power in the formation of its habits.

The father has, as the child advances in self-consciousness, an equally important share in this duty. He is the head of the family, its highest authority,—the ultimate appeal in all points connected with its order and government. It is his to rule the household, and have his children in subjection. 1 Tim. 3: 4. Love to the mother, and reverence for the father are the earliest emotions of which the child is conscious or capable. What a mighty power for good is thus put into the parents' hands!

How watchful and prayerful ought parents to be, that nothing in us interferes with its right use, from our lips, our looks, our actions, all of which the child deems perfect, all of which it thinks it has a right to adopt as its own! The child thinks that all its father or mother does is right. Let us be very careful and impress right habits upon our children,—habits that will make deep impressions on their young and tender minds! Go and take them to Sunday-school and church every Sunday, and teach them the things pertaining to the Lord!

OUR HYMNAL.

BY HIRAM S. GARST.

CONSIDERING the different views, presented at last Annual Meeting and also those of some writers, I believe the object and aim of a revision of the Hymnal is not clearly understood by many Brethren. The query originated in the North-eastern District of Kansas, and I think is there more fully understood, so that a hearing from that District would be in place. The object is not to put away the compilation of our old brethren and to get up something entirely different, but it is to make needed changes in order to improve the Hymnal and to make it cheaper.

First, there are quite a number of hymns seldom, if ever, used. See numbers 1, 223, 268, 647, 728, 765, 790, 800, 801, 818. By leaving them out, paper, ink, compositors' work, purchase money, and bulk,—all valuable items,—would be saved.

Second, those who are posted know that appropriate hymns for the use of children are scarce in our collection. The spiritual welfare of children should not be neglected. It is praiseworthy that their wants are supplied in many places by means of Sunday-schools and children's meetings, and we should have more appropriate hymns in our collection to be used on those occasions.

Third, — and in this I hope the compilers of our Hymnal will pardon the criticism, – we want those 167 duplicate tunes left out of the Hymnal, and put in other good tunes, used already for generations, and such as will be continued in use, such as Bealoth, Idumea, Webster, Augusta, Condescension, Pisgah, Sessions, Bozrah, Invocation, Jubilee, etc. We ought, by all means, to have the music of all the good, old, familiar tunes in our collection; and we want the music as "originally written." Changing the music of old tunes is not likely to make an improvement. See numbers 727, 784, 786 in the Hymnal. Also compare the same tunes on pages 20 and 91; and on 154 and 262.

I do not make these references for criticism, but to show in part *why* we need a revision.

We do not want rudiments of music put in the Hymnal, and make a singing-school music book of it, nor a book filled with new tunes and choruses, nor made larger. The primary object of that query is to make the Hymn Book smaller and cheaper by leaving out about 300 hymns that are seldom or never used,—to make it better by adding fifty to one hundred other good hymns, of which some will be adapted to the wants of children; to improve the Hymnal by leaving out all duplicates, and adding, as nearly as possible, all the old church music, used throughout the Brotherhood, and to have only plain, substantial binding. If some good copyright music could be added without incurring too great expense, it would make the book all the better. Our membership is increasing fast; we sing more and need a greater variety of music than our present Hymnal contains. The tendency will be sure to use other books like Gospel Hymns, unless our own can be revised and improved to supply the present deficiency.

Station A., Kansas City, Mo., Oct. 19, 1890.

GLAD TIDINGS.

BY ROSIE S. MYERS.

"Glory to the infant stranger,
Lowly laid in Bethlehem's manger,
Peace on earth, good will to mortals,
Paradise unbars its portals."

ALMOST nineteen hundred years have elapsed since the advent of our Savior into this world. In his coming, the prophecies of ages were fulfilled. Although his birth was attended with lowly surroundings, yet never before did such dignity and honor mark the ushering into existence of any earthly monarch. It was meet that such an important event should be published with a view to impress the mind with reverence and awe. Hence an angel was dispatched from heaven to announce the good news of the new-born King.

But this message was not carried to the princes and the nobles of the land. Some poor, humble shepherds who were guarding their flocks on the hills of Judea, were first favored with the joyful intelligence. And as they were "keeping watch over their flocks by night," they were overcome with great fear at the approach of the angel and the manifest presence of the "glory of the Lord," which surrounded them. And as their consternation was visible, they were encouraged not to be afraid, for, said the angel, "I bring you good tidings of great joy." "For unto you is born this day in the City of David, a Savior which is Christ the Lord."

This glorious, new-born Prince, the promised Messiah, could surely be found by the sign that was given to them, for perhaps no other infant could be found in all that city, in such an humble situation.

No sooner had the angel performed his mission to the shepherds than he was joined by "a multitude of the heavenly host," which gave audible expression of their love and praise by singing, "Glory to God in the highest and on earth peace; good will towards men." Never did the earth resound with such praise as when these soft, sweet strains fell from the lips of the angel band. Although generations have come and gone, yet the echoes of that song still reverberate over the land.

The information that was conveyed of Emmanuel's birth, was not only to gladden the hearts of the Bethlehem shepherds. "I bring you good tidings of great joy which shall be to ALL people." This message never grows old by repetition. It has served as a beacon light to guide many a sin-tossed mariner over life's rough sea to the haven of eternal rest. Many of us can, no doubt, recall to our minds when the old, old story of Bethlehem's babe sounded as new in our ears as when it was first uttered by the white-robed herald, "For he shall save his people from their sins" was a healing balm to our sin-sick souls. May we, then, continue so to live that we can have the full assurance that, when the turmoils of life are over, we will be permitted to join the angelic choir, in singing the sweet songs of redeeming love.

And you, dear friends, who have never as yet made any public manifestation that the tidings of this new-born Prince has afforded any joy to your souls, can you pass by each returning anniversary of his birth, without reflecting on the incidents connected with this interesting event?

The shepherds of Judea were not content to remain at their occupation after receiving the message of the angel. Their flocks were now a matter of minor importance; they left them to the mercy of ravenous beasts and "said to one another, 'Let us now go over unto Bethlehem and see this thing which is come to pass, which the Lord has made known unto us.'" And the result was that they returned, glorifying and praising God for what they had seen and heard. Can we not learn a practical lesson from the example of these men? The story of the infant Jesus should be the topic of greatest interest to us all. It gives us comfort in this life and when death comes, it will be the only theme on which we can base our hopes of heaven.

New Enterprise, Pa.

"As the sea bird sleeps calmly on the bosom of the ocean billow, so in all trying circumstances sweetly rests the soul that is stayed on God."

LIFE AND IMMORTALITY.

J. S. Mohler,

Dear Brother:—

In your article in the Messenger on "Life and Immortality," I can not agree with you. I fail to find that the apostle has any reference to the death of the body. In the first place, Christ did not abolish the death of the body through the Gospel. In the second place, the enemy, —Death, —reigns over us. We are under the power of death. The same apostle, in 1 Cor. 15: 37, says, "And that which thou sowest, thou sowest not that body that shall be." In verse 44 he says, "It is sown a natural body, it is raised a spiritual body, and also, in Matt. 16: 26, "For what is a man profited, if he shall gain the whole world and lose his own soul." Also in Mark 8: 36, 37, "Or what shall a man give in exchange for his soul?" Luke 9: 25, "For what is a man advantaged if he gain the whole world and lose himself?" Luke 12: 4, 5, "I say unto you, my friends, be not afraid of them that kill the body, but I will forewarn you whom ye shall fear. Fear him which, after he hath killed, hath power to cast into hell." Matt. 10: 28, "But rather fear him which is able to destroy both soul and body in hell."

Please give your mind on the above and let me hear from you. Samuel T. Harnes.

National Military Home, Ohio.

REMARKS.

S. T. Harnes,

My Dear Brother in Christ:—

Your kind, Christian letter has been received and considered. I discover that you fail to get the right idea of my letter, as well as the true meaning of Paul in Heb. 2: 14.

You say that you fail to find that the apostle has any reference to the death of the body. Let us quote Paul again in Heb. 2: 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had power over death, that is the devil."

The phrase, "flesh and blood," in the above quotation, means Christ's humanity, *i. e.*, Christ's humanity was like our humanity. His body on his human side, was like our bodies, in that he hungered and thirsted, and became weary, was tempted, suffered in the flesh pain and death.

Christ came to destroy him that had power over death,—the devil. This he virtually accomplished by his resurrection from the dead. Had Christ not come in the flesh, and died and triumphed over death, by his resurrection, then death would forever hold its victims within its iron grasp, and the dark prison house of the dead would remain eternally closed. But Christ broke the *iron bands* of the monster, when he walked forth from the darkness of the grave, in the power and glory of the resurrection.

The death, here referred to, is undoubtedly the death of the body. The phrase, "flesh and blood" clearly indicates that. The apostle Peter makes this point clear, in his first epistle, 3: 18,—"Being put to death in the flesh, but quickened by the Spirit."

As we stated in our former article, "All that is now wanting is the *application* of the power and efficacy of Christ's resurrection to the dead, and all the dead will be raised." John puts on record the words of Christ on this point, in 5: 28,—"For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

The Revelator also says, in writing of the immortal victory, gained by Christ over the darkness of the grave, "I am he that liveth and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." 1: 18.

Christ will use the "key," and unlock all the chambers of the dead, whether on sea or land, and forever abolish the sting of death and the victory of the grave. In this prospective sense, death is abolished. In the course of time it will become a present, veritable fact. Then will be fulfilled the saying, "O death, where is thy sting? O grave, where is thy victory?"

In your letter I find also these words, "In the first place, Christ did not abolish the death of the body through the Gospel." I think if you will examine carefully my former article, you will discover that I did not say that death was abolished through the Gospel; but I did say that Christ brought life and immortality to light through the Gospel. Paul says the same in 2 Tim. 1: 10.

The German language is clearer on this point than the English. It says, "*Der dem Tode die Macht hat genommen.*" Translated this reads, "He has taken from death its power," *i. e.*, the power of Christ's resurrection is far greater than the power of death. Hence he will snatch from the power of death and the grave, every one holden by them.

We think it is clear that the death of the body is what the apostle meant; even if death does reign over the body, as it always has, it will not always reign. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. Paul speaks of death being abolished, prospectively, though the language reads in the present tense. In 1 Cor. 15: 26, he speaks of death being destroyed, as a present and an accomplished fact.

To write of things in the future, as though the things written of were then transpiring, is a Bible method of presenting important facts. Isaiah, in writing of the great event of Christ coming into the world to redeem us, speaks in the present tense, by saying, "For unto us a child is born, unto us a son is given." 9: 6. Here the facts referred to seem present because the language is used in the present tense, but the fact itself was yet in the future, over seven hundred years. So when Paul wrote of death being abolished, he means that Christ became the first fruits of them that slept, and the power of death was broken, and that the total banishment of death, though yet in the future, was nevertheless an established fact. J. S. Mohler.

Morrill, Kans.

OBJECT LESSONS.

BY FANNY MORROW.

Presenting an object or picture before the eye of a pupil in our modern schools has become both a sucessful and popular method of imparting knowledge. A fact thus presented to the mind, is comprehended quicker and retained in the memory longer than by any other known method. However, by looking over the past in history, we see that this is not a new way of instruction. Ages ago the inspired King David turned the eyes of the people unto a most grand and lofty "object lesson" when he uttered the following eloquent language: "The heavens declare the glory of God, and the firmament sheweth his handiwork." "Day unto day uttereth speech, and night unto night showeth knowledge." Can any intelligent being look upon the star-gemmed sky and full-orbed moon and not learn a lesson of the Glory of God, and of his handiwork, far, far exceeding the handiwork of man?

"Day unto day uttereth speech,"—every new morning is a voice from God. Sweet light of day, how could we exist, much less perform our necessary labor, without thee?

"Night unto night showeth knowledge." How favorable to the comfort of rest in sleep are the shades of night, how complete the goodness and knowledge of God concerning the wants of man, yea, of all his creatures! When God's ancient people turned away from him and worshiped idols, when they refused to keep his law and he sent his Prophet Ezekiel to warn them, he was instructed to present the warning by many striking illustrations. In the fifth chapter of the Book of Ezekiel we read that he was instructed how he should remove the hair from his head and the beard from his face, and divide it into three parts by weight.

In the midst of the City of Jerusalem he was to burn one-third of it, one-third he should smite about with a knife, and the other third he should scatter in the wind, and God would draw out a sword after them, and when the people looked on in astonishment, the lesson is riveted upon their minds by the following words: "A third part of thee shall die with the pestilence and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." Can we think those unfortunate Jews ever forgot that object lesson?

After Jesus had lived in this world long enough to learn something of the loneliness, the sorrow and heartache incident to mortal life, he points to the sparrow upon the housetop, to the fowls of the air, and says: "Behold the birds of the heavens; they sow not neither do they gather into barns, yet your Heavenly Father feedeth them. Are not ye of much more value than they?"

When anxious care crept into the hearts of his followers, beginning to choke the good seed, the beautiful lily, exceeding by far, in grace and loveliness, all the rich glory of King Solomon's domain, he pointed it out as an object to look upon, as a means to increase their faith. For if God so cared for his works that so soon perish and pass away, how much more will he care and provide for his children who possess an immortal nature!

Can a child of God ever look upon the birds of heaven, or upon the frail, beautiful flowers of earth, without a brightening faith and increasing joy?

Surely not, if we remember how they were used by this Matchless Teacher as an object lesson.

Osborne, Kans.

"When the apostle tells us of his faith in the Son of God, who had loved him and given himself for him, he is letting us into the grand secret of his life. He moved onward under the constraining power of a love that had redeeemed him from this present evil world. Hence he forgot the things that were behind, and pressed forward with an eye fixed on meeting the Lord in glory. Why should not we follow in the same track? To rest in the things of this world, is to sit down in Satan's enchanted bowers. Jesus found no resting place on earth. Let us, then, not loiter on the race. 'Onward' is the word. Let us be in earnest as we never were before. Our time here is very short, let us not lose it in looking back. Time enough for that hereafter. In such a high, and holy, and heavenly calling as ours, how diligent we should be! We live in peculiar days, when Jesus is much dishonored by his own people because they are neither hot nor cold. We are afraid of being thorough Christians. The church needs pressure to arouse it. She needs a great tug to shake her out of the lap of the world. Let us be true to our calling, making the Lord's service our delight; as in the days of Ezra, building the walls of Zion with one hand, whilst holding a weapon in the other."

"Nothing is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Garrison, Iowa.

I HEAR considerable said about formulating plans in order that the Western sufferers may be relieved. Since our Brethren in Northern Illinois have a plan which I do not think can be improved, I would therefore suggest that all the churches send their contributions to the MESSENGER office for distribution. We have waited until the winter is half gone. Now, brethren, let us make a move. I have been traveling in Middle Iowa considerably, and I think I am safe in saying that there will be no plan gotten up here. I think it is not necessary, since we can make use of the one above referred to.

I would urge upon the dear brethren and sisters, especially of our own district, to come forth at once and do our duty, and God will bless us in this good work. Just think how much he has loaned to us! Will we not return a part to him, by relieving the needy? I herewith send $20, not to boast of what I am doing, but feeling to encourage all to make a general move. Now is the time to let our Christian light shine, that the name of the Lord may be glorified. At my earliest convenience I will see what the Garrison church will do. STEPHEN JOHNSON.

From Dayton, Columbia Co., Wash.

I LEFT my home at Russell, Kans., Nov. 8, for Portland, Oregon, where I arrived on the 12th. The same day I started for Lebanon, Linn Co., Ore., and crossed Lake Tobish a few hours before the occurrence of the disaster, resulting in the wrecking of the passenger train that went through the trestle work. I arrived safely in Lebanon and found the members all well, excepting our dear old sister Peebler. She is quite feeble. Both she and her husband are upwards of eighty years of age, but strong in the faith.

I met our aged brother, David Brower, from the Koos Valley. He is suffering from the infirmities of old age. I visited most of the members in Linn County; then went to Marion County, east of Salem, to Bro. David Early's, visiting members in that church, and preaching. They have only one minister there,—Bro. Joseph Early. Bro. M. M. Bashor is their elder. There are only four ministers in these two churches and the members are much scattered. The harvest is ripe but the laborers are few. I preached twenty-five sermons while in Oregon and had meeting at nine different places. I left the Willamette Valley, Dec. 8, for Portland, where I spent the day. Portland is a beautiful city, and a great thoroughfare. At 9 P. M. I left for Umatillo County, North-eastern Oregon. I stopped at Milton and visited sister Sarah E. Renner, formerly from Kansas. She is the only member I know of in this part of the State. Dec. 10 I went to Dayton, Washington, and stopped with my son. I looked up the isolated members, and found that there were three on the Assotin, four at Pomeroy, two of which I baptized on the 6th, while there; two at Pataha; eight at Dayton (one I baptized the 11th); one at Huntsville; two at Waitsburg, Wash. These members are all in a radius of about fifty miles, and south of Snake River, except sister Renner, who lives at Milton, Ore. There is no minister residing at Dayton, and they had no preaching here for years. The prospect, however, is good for building up a church here if they were organized and had a minister. I do hope the General Mission Board will see that Bro. Sidney Hodgden visits them at least once a month, and in the spring, when seeding is over, fully organize them.

Further correspondence regarding these matters may be had by addressing: Solomon Livengood, Dayton, Wash.; Adam J. Troyer, Pataha, Wash.; Elizabeth Hunt, Pomeroy, Wash.; Sarah E. Renner, Milton, Ore.; William F. Burnett, Starkey, Union Co., Ore.

The last one named lives about twenty miles east of Hilgard station, down Grand Round River. I understand there are about six members there, who should also be looked after. The Mission Board of Oregon is too weak to see to all these wants, and the distance is too great to reach them. The members here pay my expenses. I expect to leave for home Jan. 26. JOHN HOLLINGER.

Russell, Kans., Jan. 12.

From the Sunny South.

I LEFT home Dec. 15 for the South. After five days' travel, I reached my destination in safety,—Evangeline or Esterly,—where sister Funk lives. Her husband keeps a general stock of merchandise. The town consists of one store and post-office, boarding house, two hay barns, steam hay press and school-house. I met Bro. Sutter's children and soon found myself with them, going to their home, where I met brother and sister Sutter for the first time. I will always remember their kindness to me. I met several other brethren and sisters who were friendly and kind to me.

I find Louisiana a most beautiful country, very healthy and fertile. Any one that is industrious can have vegetables all the year. At Bro. William Funk's I saw peas, strawberries and early peaches in bloom. We also had fresh lettuce and cabbage to eat. I have lived in the West over twenty years, and my advice to home-seekers is to go to Louisiana while land is cheap. It is time to stop going West; it is only a matter of time, until you will have to leave. Any brother wishing to know something of Louisiana and not able to go, should write to Bro. Sutter, Esterly, and Bro. Wm. Funk, Jennings. They are good brethren, and will give you full information. They are interested to have good brethren and sisters locate with them, and would like to organize a church. There is a large field of labor in Louisiana. Who will be the first one to work for the Master? The South needs the Gospel as well as the North.

I am now at home again and under the blessing of God found my dear family well.

J. J. WASSAM.

Reece, Kans.

From the Mahoning Church, Mahoning Co., Ohio.

BRO. JOHN F. KAHLER, of Stark County, commenced meetings in this church Dec. 20. He held two meetings at the Zion Hill house, and continued at the Bethel house, where he closed Dec. 29, with three additions by baptism. May the good work continue, and many be brought into the fold, to be reconciled to God through Jesus Christ, our Lord.

In giving a sketch of the work in the Mahoning church during the year 1890, we notice that Bro. Reuben Shroyer held a series of meetings at Zion Hill last January, which resulted in five starting for heaven, and entering into the kingdom. Again, in the spring, four persons were baptized, after some meetings by Bro. Shroyer. Brethren N. Longanecker and Sam. Sprankle labored very acceptably to the church by preaching, as well as in council and at our Communion. Brethren Stuckey, Pollard and John Kahler, were also at our Communion last spring. One was baptized at our love-feast last fall. During last year we had thirteen additions, all young in years. May they continue faithful until death, and receive a crown of life! JACOB H. KURTZ.

Gleanings.

BRO. JOHN SNOWBERGER and wife came to us Jan. 13. Bro. Snowberger held four meetings for us, and gave us many good admonitions. Although we could see no visible results of his labors at the time, eternity will tell the good that was done.

Dec. 14th six dear souls were buried beneath the chilly waves with Christ in baptism. This made fifteen additions while Bro. Wm. Hipes was with us. Although our number has been swelled by these additions, yet the "Reaper of Time" has been among us and gathered the sheaves that were ripe for the harvest.

Jan. 15 we laid to rest our dear brother John Thomas. He has left a place vacant in the home and church that this world can never fill. He suffered for a long time, but is now at rest. Thus we see God is no respecter of persons. In the last year the old soldiers of the cross, the middle-aged, the blooming youth, and the babe from its mother's arms have been called away to try the realities of another world, whether they were prepared or not. *Many* warnings have been given, yet people go on, careless and unconcerned!

The church seems to be in love and union now. The clouds have passed away, and the sunshine of God's eternal love is showered upon us. We crave an interest in the prayers of God's dear children every-where! ALICE GARBER.

South English, Iowa, Jan. 17.

For the Western Sufferers.

THE Brethren, named at the close of the article subjoined below, met in council to consider the propriety of calling a special District Meeting, but concluded that the expenses, incurred in holding such a meeting, might be used as a direct investment for the relief of the sufferers, deeming that an appeal to the generosity of the Brethren would be sufficient to arouse them to a sense of their duty.

SAMUEL M. MILLER,
Clerk of Dist. Meeting.

To the Churches composing the Northern District of Iowa, Minnesota and South Dakota, Greeting:—

Inasmuch as there is more or less suffering (even some extreme cases) among those living in the drouth-stricken regions of the West, and other Districts have called Special District Meetings to provide means for the relief of our members and their neighbors, living in those places, we the undersigned met in council and concluded to make a call on all members, living in the above District, to contribute freely towards the relief of said sufferers. All money is to be sent to U. S. Blough, Waterloo, Iowa, who will send it to Bro. D. L. Miller for distribution and all those wishing to give clothing, grain, etc., will please send it to Bro. L. R. Peifer, who will forward it for distribution wherever needed.

If anything is sent to the brethren named, by railroad or otherwise, see that charges are prepaid.

MARCUS FOWLER,
JONAS LICHTY,
SAMUEL H. MILLER,
WILLIAM IKENBERRY,
SAMUEL M. MILLER, } Elders.
HERSCHEL F. MAUST, Minister.
EPHRAIM LICHTY,
URIAH S. BLOUGH, } Members of Dist. Miss. B'd.

To the Sisters of the Church.

If you, dear sisters, have any friends in the West, do help them. If you have not the money, open your wardrobes and see if you can find some laid-by clothing for those poor mothers and children. I know some people do not believe in this, but I do. I never tear up anything, that I think some poor mother might make over for her children. I have never offered such things and been refused.

I have a niece in the West, who wrote to me and said, "We have nothing. My children can not go barefoot in the winter, and I can not see them starve."

I have helped them by sending a nice box of clothing (not all new). Here is what the needy one wrote back to me: "If you could have seen the four pair of little eyes, watching that box opened, you would have been paid for your trouble. As for myself, after I had examined its contents, I fell down on my knees and prayed the Lord to give you peace and prosperity through life."

Dear sisters, do you doubt for one moment, that the Lord hears the prayers of those mothers? I plead with you to deny yourselves of something and send it to the needy. It will be a long time before they can raise anything to eat. Many sisters in the church are asking for something to do in the Lord's vineyard. Nothing is more noble than to collect money and clothing for the needy. I did without any Christmas expenditures myself, in order to send ten dollars to that poor family. I know I feel better than if I had spent it for myself.

TACY L. SMITH.

Mt. Summit, Ind., Dec. 29, 1890.

From the Belleville Church, Kans.

Last Saturday, Jan. 3, we met for our regular church council. Eld. B. B. Whitmer, of Quinter, Kans., had charge of the meeting, and labored with us to the satisfaction of all present. A goodly number of the members were there and all the business passed off pleasantly. Bro. Daniel Smith, from the east arm of this church, was also present and gave us kind words of encouragement. How good it is to see brethren and sisters "stand fast in one spirit, with one mind, striving together for the faith of the Gospel," and working together in unity!

Bro. Whitmer preached three sermons while with us. We are sorry that he could not remain with us longer. One united with the church this fall during Bro. Brown's meetings.

Our Sunday-school closed last fall. During the summer we had a class of five little girls, who committed to memory 1,163 verses. May we all grow in grace and in the knowledge of our Lord and Savior Jesus Christ!

LOUISA J. WILLIAMS.

Belleville, Kans., Jan. 5.

From the Yellow Creek Church, Ill.

Nov. 22 Bro. Simon Yundt, of Mt. Morris, Ill., came to us and began a series of meetings at Miller's school-house, near Freeport, and continued until Nov. 30. Bro. Yundt, during his sermons, did not fail to declare the Gospel in its primitive purity. Though there were no immediate accessions, yet we believe good impressions were made.

From the above point the meetings were moved to the Yellow Creek church, and we continued meetings here and at the Central church, from Nov. 30 to Dec. 9. Twelve sermons were delivered by our brother at this place. The brother had very eager listeners. The best attention was given to the preached Word, and many were almost persuaded to turn in with the offers of mercy and become Christians.

The meetings were then discontinued at the above place, and began at Claywell's school-house, below Loran. The meetings continued to grow in interest until Christmas Day, when three dear souls came out and confessed Christ.

On Sunday following our hearts were again made to rejoice, when three more precious souls were buried with Christ in baptism.

The meetings continued until Dec. 31, when our brother took his leave for home. During his stay with us six dear souls were initiated into the body of Christ. May they so live as to be shining lights in the church, so that others may see their good works, and turn and glorify their God.

While there were others that were almost persuaded, yet they were not ready to decide. May the Lord give them strength soon to turn, before it is forever too late!

To God be the praise for the good work that has been done! May his goodness sustain us all, keep us from all the evils of this world, and finally give us all a home in heaven!

LEWIS E. KELTNER.

Jan. 12.

The Brethren Church in Texas.

An article as to the condition of the Brethren church, here in Texas, will, no doubt, prove interesting to many.

There have been flattering reports of the work here, especially in the Pan Handle portion of the State. I was there only once, and for my part I could not see much that was encouraging. There is a most excellent house of worship at Lipscomb City, but no minister.

At Farwell, where there was a house built, the work is said to be a failure.

There is one organized church in the Pan Handle, with a small membership. There are a few members in Wheeler County, one minister and a deacon, but, as I hear, not much preaching is done. The unsettled condition of the people was the cause of the work being a failure, as we think.

The Williams Creek church, Cook County, is the oldest church in the State. She has had her dark days, and her membership is not large. Of late several have moved away, which has reduced her number still more. She has about twenty-two members, one minister (not permanently located) and two deacons.

The Pleasant Valley church, in Clay County, has a membership of twenty-three members. They have, all things considered, a good meeting-house, and are in a prosperous condition, although they have lost several by emigration during the last two years or so. They have one minister (not permanently located) and four deacons.

The Live Oak church, in Parker County, has a membership of ten,—two ministers,—one in the second degree and one in the first, and one deacon. They are zealous in the cause of their Master, and, by some aid in their ministerial work, their future prospects are good.

Our church (Nocona) is in Montague County, and has a membership of twenty-five. We have lost some by emigration and five were attached to the church in the Indian Territory. We have received several by baptism. We have two ministers (elders), two deacons, and feel very hopeful for the future. We have been here only about two years.

In August of last year a church was organized in the Chickasaw Nation, with about twenty members, one minister and one deacon.

There are six members in Erath County,—zealous workers and faithful in the cause they have espoused.

There are six or eight members in Hunt County. Since Bro. W. Wyland left there, they have no minister, but they are zealous,—especially Dr. Long.

There are a few other scattered members in the State, with whom we have not met.

We have given the condition of the church as we see it, and we believe that there can and will be large churches built up here. It will not be in a day or so, but will take time. We need emigration, here as well as elsewhere, to build up the cause, and consecrated ministers for the great work. All will receive a hearty welcome, but all should come, not thinking they know it all, but desiring to live like brethren.

We have a pleasant climate, and people who will work can make a comfortable living.

Any of the above-named churches or members will gladly receive all faithful members willing to be governed by the Gospel, as understood and practiced by the Brethren. Let all, who wish to locate among us, come!

ABE MOLSBEE.

Nocona, Tex.

To the Dear Brethren in Europe.

I feel to-day to write you about the common salvation. You have the Mission Board and your brethren Olsson and Hansen, who are able to correspond for you, so I will not refer to any queries or wishes, or wants of yours, coming under that head, because my private view, if different from theirs, would do you no good. Neither will I tell you anything about temporal affairs,—the ups and downs of local church matters,—because all we can do for one another in this is on our knees,—in supplication to Him who has truthfully promised, "Everything shall work together for good to them that love the Lord."

This is the key-note to all success, "Love the Lord." If God is love, his heart yearns for love,—this is God's only want. Obedience by angels,—admiration or awe, is well enough, but love is better than all this. He sent out of love his only begotten Son, as our Sin-bearer, Sacrifice and Atonement. He keeps him at his right hand as our Advocate and High-priest, daily, hourly, yes, every moment, to defend, reconcile, and appear in his Father's presence in our behalf. For all this the Spirit was sent to us, whispering, "Do you love me more than these? If you love me keep my commandments."

The dangerous times for individuals, churches, and our Brotherhood are these, When our love waxes cold to him, when the bride, swallowed up by zeal of good works or care for this world in eating, drinking, clothing, and gratification of the lust of the eye, the flesh, and the pride of life, forgets the preference of him who stands at the door of every heart, knocking and begging to be admitted to our heart's affection, our love. Your salvation and your success in Europe, my dear Brethren, all hang on love,—love to him who loved you first!

"If you love me," is that the all-pervading question every day, for all your actions, all your words, prayer and song? If it is, happy are you. If not, remember, all your sacrifices have lost their power, all, absolutely all, is vain,—worth nothing. Truly the apostle said, "This is love to God, that we keep his commandments."

Is this also an evidence for us? May we not of fear, or for gain, share with Ananias and his wife, or Simon the sorcerer? Do not the many twistings and propositions of liberality prove now as then that the heart is not right before God? Are you aware of the difference that God makes between gross criminals and those characters? They are dead, and a divine curse falls on the "twisters" who disregard their promises, even though in matters where we had no "Thus saith the Lord."

While expulsion for salvation is administered to the immoral brother, he, though he has fallen in the snares of the old man, still has some life left,

or else his restoration would be impossible. God makes this difference, -he pities the one,—not the other. He wants his children to do so too,—to comfort and restore the one, and bear the others out for burial.

"If ye love me, keep my commandments." Are you doing that now in Europe? Do you remember that he that is unfaithful in the least, is unfaithful also in much, that any promise, made to the church or him, he surely will require of your hands? Do you remember the Rechabites, their promise, and God's blessing on them, up to to the present day, though the Bible is silent as to the necessity of their vows? Brethren, keep the church pure of truebreakers, and you will do much towards presenting Christ with a clean virgin.

Do you remember old days, our tears, and seasons of communion? If you do, you remember that, if we love him, we love one another. When love is lost for the Brethren, the love towards God also passes away. The question comes by the Holy Spirit, "How can you love him we do not see?" -as much as to say, we can not. Christ says, "If you love me, . . love one another as I have loved you."

Another thing, my dear Brethren, before I close. Remember Heb. 13: 17, and such things as refer to that, if you want to grow in grace. But if you want to ruin the church, God's temple,—even though you be destroyed by God, be stronghead-ed, backbiters, false accusers, slanderers, etc., and it will soon be all over, especially if you select those for your work of malice, whom God has set to give you food for your soul in due season. If you grumble over the food, and criticise what is set before you, Satan will select you, as a fit tool, to tear and slay the shepherds, and scatter the sheep to the four winds of the earth.

My dear Brethren, there is plenty of room for all. If you, though a lay-member, have a fat morsel to give, give it humbly, in proper season. By so doing, you pave your way, soon to be in the lead.

More churches have had trouble with men of the spirit of Korah and Dathan than from most other causes combined, and many are the ones buried alive during such commotions. "Touch not the Lord's saints, do his prophets no harm,"—is worth heeding by all true Christians to-day, even in Europe.

Do not be discouraged, my dear Brethren, because you are few, and because all work against you. What of it, if you are true? You are only for a witness till Christ comes.

Fear not if you suffer. Dread not to die for his cause, whether daily or by the sword; you shall be resurrected and appear in due time in power and great glory. A double portion of everlasting joy shall be yours, in return for all privations.

Think not, however, that you are alone in trials. Every one who will live godly in Christ Jesus shall suffer persecution, is as true here as there. While Satan slays one in Europe, he slays scores here. America has its starving districts, more than old Denmark. Pride and a desire for riches are more general here than there. Blasted expectation wrecks many souls, and, if fulfilled, kills nearly every time.

Nearly all those who immigrated from Europe, long for our home churches and the sweet hours we had together, across the briny waters. I write this for your comfort, to encourage you and to show you, home is sweet and no place on earth is like it. To go to foreign countries is generally a loss for the soul, and often disappointment for the body, for those of mature years.

I must close. We pray for you always, think of you daily, and hope you do the same. May God bless you evermore, and finally save us all in his second appearing. Amen. Our united love to you all. CHR. HOPE.

From Ryerson Station Church, W. Va.

WE have been trying to preach for the people of this place twice a month for the last year, at Nauvoo school-house. The main part of the work rests on the writer. Our elder, Adam Wise, is in his eighty-third year and is too feeble to preach much. He fully realizes that his work is almost done.

We feel encouraged that our weak efforts here, have not been in vain, for on Sunday, Jan. 4, two young women in their teens came to the house of the writer and requested admittance into the Kingdom. We took them the same hour and baptized them according to the divine pattern. One is a niece to the writer, the other a member of a family, of which none are members of church save herself. We pray that she may prove faithful and be able to win the rest of the family to Christ. We think if some good evangelist could come and help us, much good might be done, but we are too poor to procure such help. If any of our ministers, traveling over the B. & O. R. R., will stop off at Glen Easton, W. Va., they will be kindly cared for, and they could help to advance Christ's kingdom. ANDREW CHAMBERS.

Glen Easton, W. Va.

From Nocona, Texas.

To-day, Jan. 4, was our regular appointment at Nocona. We have fair congregations, and good attention to the Word preached. At the close of the evening meeting one came forward, wishing to cast her lot with the people of God. May many more follow ere the year closes.

Yesterday was our regular quarterly meeting, held at the house of Bro. Henry Brubaker. We had a very pleasant meeting, filled with the spirit of love and of Christ.

The business passed off pleasantly and, we hope, profitably to the church. It was resolved that we choose a regular correspondent, and also a regular solicitor and agent for our paper and books. Bro. A. J. Wine was chosen correspondent, and Bro. David Berkman, solicitor and agent. The mission work received encouragement as it has in all the councils I have attended, here in Texas. As for the members in Texas I must say they are as liberal as any I have ever met, taking into consideration that nearly all have but limited means. ABE MOLSBEE.

From Middletown, Ind.

BRO. I. J. ROSENBERGER commenced a series of meetings in the Upper Fall Creek church, Ind., Nov. 25, preaching the Word with great power and simplicity. Nov. 30, after the forenoon services, Bro. Rosenberger went to the Orphans' and Aged Persons' Home of the Southern District of Indiana and preached to the inmates. The aged sisters rejoiced to hear the Gospel preached to them by our dear brother.

Bro. Rosenberger returned to Middletown for evening services, and preached night and day with fair congregations and good interest. In the afternoon of Dec. 7th he gave a lecture, establishing by the Gospel that the Lord's Supper should be a full meal. A very large congregation was present upon this occasion, and great interest was manifested.

On the night of Dec. 15 we closed our meetings. While eight persons were made to feel the need of a Savior, and decided to choose that good part, many more were made to feel the importance of a proper choice.

Let us, as brethren and sisters, not neglect the babes in Christ. If we see them make mistakes, time after time, and walking in forbidden paths, we should speak words of encouragement to them, and not be so ready to tell their faults to some one else. Let us put forth a greater effort and more energy to teach them the principles and the doctrines of Christ! HENRY L. FADELY.

Honey Creek, Ind.

From the Beaver Dam Church, Ind.

THIS church has just closed one of the most enjoyable series of meetings ever held here. Dec. 19 Bro. Isaac Miller, of North Manchester, came to us and preached for us until Monday evening, when Bro. John Stafford, of DeKalb County, came to our assistance and preached the Word with power. Our congregations were not, at all times, as large as at some former meetings, but the order was good As an immediate result of our meetings one was baptized and two reclaimed. We believe the brethren and sisters were strengthened in the faith and more closely united in love. Our meetings closed on the evening of Jan. 1, with a good interest among all. May our Heavenly Father work in the hearts of his people, so that a mighty work may be done, to the upbuilding of Christ's kingdom! SAMUEL E. BURKET.

From Eglon, W. Va.

WE began a series of meetings at this place on New Year's evening, 1891, and closed Jan. 11. Brethren Jonas and Tobias Fike did the preaching. They gave us good instructions. As a result of their labor four were baptized and one reclaimed. The brethren and sisters were much built up in their faith. It was joy to us to see so many come to Christ.

Nothing scarcely affords Christians more joy than to see men and women flocking into the fold of God. Why is it that many tarry so long? There are numbers, we believe, whose intention it is, at some time or other, to join in with the people of God and render unto him their services. The resolution would be a good one if it were not put off. Why not come now? In order to bring our will into subjection to what we know to be a duty, we must make use of violent means. Christ tells us that the kingdom of heaven "suffereth violence, and the violent take it by force." Matt. 11: 12. We infer from this text that we must do violence to the corrupt nature within us, in bringing our will in subjection to the will of God, and thus take the kingdom of heaven by force.

RACHEL WEIMER.

Hudson Happenings.

OUR little congregation at Hudson, Ill., enjoyed a series of meetings, -commencing on Christmas Day,—by Bro. C. S. Holsinger. His first sermon was on the forenoon of that day, upon the nativity of Christ. While we have heard, at all the Christmas meetings, we have ever attended, the same "Glad Tidings," we never tire of the repetition. After preaching seventeen sermons in all, we closed our meetings Jan. 7. Two of the sermons were preached by Bro. B. F. Masterson, who dropped in while on his way from Chenoa, where he had been preaching. We had no accessions to the church, but we trust that seeds have been sown, that will result in a bountiful harvest in the future. Our meetings, owing to sickness in the neighborhood, were not as largely attended as we would have liked to see, yet we were encouraged by the presence of brother and sister Zuck, and sister Forney, of Chenoa, Ill. Sister Mattie A. Lear, who consented to talk to us on the last evening of her sojourn with us, but rain, and sickness on her part, put an end to our anticipations. THOS. D. LYON.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Assistant Editors
J. G. ROYER, }
JOSEPH AMICK. - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

☞The Messenger is mailed each week to all subscribers. If the address is not correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the regularly organ of the German Baptist or Brethren's church, and believes and teaches the truth as it is in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the Old Testament as the only infallible rule of faith and practice, and believes that the Lord God, Repentance from dead works, Faith toward God, Baptism by Trine Immersion for the remission of sins, and the Laying on of the Holy Ghost by the laying on of hands, are the first principles of the doctrine of Christ, and the only door of entrance into the household of God,—the Church of Christ.

It believes and teaches that Feet-washing, as taught in John 13, both by example and precept, and as practiced by the Lord and the early Christians, should be observed in the church.

That the Lord's Supper, as taught by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That Women should be, in dress, obedience, etc., subject to the rules laid down in the New Testament, and should be observed by the followers of Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also declares that the church's duty to support Missionary and Tract Work, to the end that the Lord's cause may be spread and the Gospel for the conversion of sinners.

In short, it stands for the obedience of all that Christ and the apostles have enjoined, and opposes and denounces the conflicting theories and discords of modern Christendom, to the point on ground that all must concede to be infinitely safe.

Mount Morris, Ill., - - - - Jan. 27, 1891.

HAVE you the Brethren's Family Almanac for 1891? If not, send for a copy at once; rates, 10 cents.

BRO. H. S. CLAYPOOL, of Lewis County, West Virginia, reports one added to the church by baptism.

BRO. D. B. GIBSON is holding meetings at Litchfield, Illinois. Seven applicants for baptism, and the meetings continue with increasing interest.

IF you are in need of good books we can furnish you at publishers' prices, and on some publications can give you a reduction from regular prices. Write us for rates.

THE meetings, held in the College Chapel, last week, were very largely attended. Standing room was not to be had part of the time. Our present chapel is much too small, and we are looking forward to the time when we shall be able to occupy the new chapel, which will be sometime during the early part of the coming summer.

BRO. J. C. MURRAY, after closing the series of meetings at Lanark, Ill., will commence work at the Silver Creek church, near this place, and continue several weeks.

BRO. J. E. KELLER, of Hope, Kans., informs us that he has a large number of old issues of the GOSPEL MESSENGER, which he will gladly send to any person desiring them. Write to Bro. Keller as above.

BRO. ABE MOLSBEE, of Texas, says: "There was one applicant for baptism at our last meeting, on the 4th inst. We hope more will soon come. We are having some cold weather just now, with snow on the ground."

FRIEND E. C. MORRIS, of Windsor, Shelby Co., Ill., writes that his wife is a member of the church, but that they have not heard the Brethren preach for fifteen years. Here is an opening for the Mission Board of Southern Illinois.

BRO. JAS. R. GISH preached in the Chapel at this place on Sunday, the 18th inst. Subject, The Lord's Supper. He gave us a plain, practical talk, full of strong points. In the evening Bro. Seibert, of Iowa, preached a good sermon; subject, "Overcoming the World."

BRO. R. H. MILLER has so far recovered his health as to be able to preach occasionally, and to do some work on his book. He is not able to travel or hold series of meetings, but we are glad that he has improved so far that he is able to resume work on the new edition of the "Doctrine of the Brethren Defended."

BRO. JAMES R. GISH goes from Mt. Morris to his home at Roanoke, Ill., where he will remain a few weeks, and then return again to his field of labor in Arkansas. He has spent several years at Stuttgart, and feels that it is his duty to look after the work there. May the Lord bless the efforts of our brother as he goes out on the frontier to labor for the salvation of souls.

The Southern Californian, published at Lordsburg, Cal., by Bro. T. J. Nair & Co., comes to us this week much improved in appearance. The paper is devoted to the interests of Southern California, and is full of fresh, interesting items concerning the land of sunshine and flowers. We congratulate the proprietors on the improved appearance of their paper, and wish them success in their enterprise.

DEATH severs the dearest ties that bind human hearts together. No home, however happy, however peaceful and pleasant, is exempt from the visits of this destroyer of earthly hopes. We are forcibly reminded of this in the sad news, just received, of the death of sister Frantz, wife of Bro. Isaac Frantz, of Pleasant Hill, O. We extend to our dear Bro. Isaac and his bereaved children our warmest sympathy in their sad affliction. May God comfort them!

THE following sums have been pledged for the Chicago meeting-house since our last report:

Levi Stump and wife, Ligonier, Md.,....	$ 10 00
Sister Kate C. Kessler, Ligonier,.....	10 00
Catharine Mohler, Mechanicsburgh, Pa.,.	10 00
E. Goughenour, Livingston, Montana,....	10 00
James R. Gish, Stuttgart, Ark.,.....	50 00

CASH.

G. B. Knepper, Dunkerton, Iowa,.....	10 00
E. B. Knepper, Dunkerton, Iowa,.....	5 00
L. E. Knepper, Dunkerton, Iowa, ...	3 00
Susan Newsen, Dunkerton, Iowa,.....	2 00
Geo. Funderburgh, Donnelsville, Ohio,...	10 00

BRO. GEO. W. CRIPE informs us that he has just closed a series of meetings with the Brethren of the Dry Creek church, Linn Co., Iowa. He is now laboring with the Brethren at Clarence, Cedar Co., Iowa, where, we hope the Lord will continue to bless his labors.

THE Brethren of the Garrison church, Benton Co., Iowa, commenced, as Bro. Peter Forney informs us,—an interesting series of meetings Jan. 16. Bro. J. A. Murray, of Waterloo, is doing the preaching. A special song service is being conducted in connection with the meetings, by Bro. Sam. Fike, of the South Waterloo church, Iowa.

WE have a clipping from an Eastern paper sent us by Bro. O. H. Elliot, of Ohio, in which the correspondent, whoever he may be, draws very largely on an active imagination in describing the new church building at Coventry, Pa. Under the facile pen of the correspondent the bronzed iron trimmings on the seats, which are made so that they can be conveniently used on love-feast occasions, become "illuminated with gold." The neat arrangement for lighting the church grows into "a grand central chandelier, which flashes forth a hundred lights at the evening service." Then the comfortable seats are said to be "covered with rich plush cushions," and the floor overlaid with "a handsome Brussels carpet." We attended services in the Coventry church, and while we were impressed with the fact that the brethren had gone to some needless expense, we know that the clipping above referred to greatly misrepresents the brethren and their new church. We were so well pleased with the seating arrangement that we asked the chairman of the Building Committee to send us a model of the castings used, with a view of having them used in our new chapel at this place. It might have been as well to have let this misrepresentation pass without notice, as hundreds of others have gone; but we refer to it, not that we have any hopes that the correspondent will make a correction, but that the minds of our Brethren, who have read the clipping, may to some extent be relieved.

DR. WAYLAND, of Philadelphia, thus pictures the prevalent notion of success and failure so common among us to-day. He says: "Our standards of success and failure are material. We say, 'Did you hear of the great misfortune that has come to our friend Brown?' 'Why, no; what is the matter?' 'Why, he has lost everything he had in the world!' 'What! has he lost his character? Has he lost his conscience? Has he lost his health? Has he lost his wife and children?' 'Oh no; but he has lost his money; he has not a cent left after paying his debts. And do you know of the great success gained by our friend Smith?' 'No, I am glad to hear of it. Has he conquered that habit of lying that he had? Has he left off drinking and swearing, and has he become an honest, clean man?' Oh, no! but he has been elected to Congress.' And the mind stands before the vision of great possibilities." How true to life are these words! Material success, money, political and social advancement are held to be the greatest good, and character, integrity and honesty are relegated to a secondary place. And are we not constantly falling into the same line of judging of success and failure in life, when we place so much store on financial success and visit, on those who fail, our censure? The worst thing that happens to some men is that they have made much money, and the best thing that comes to others is the loss of wealth. Too much money has ruined many souls, and so long as we overestimate wealth the destruction will continue.

Our brother, Dr. A. W. Reese writes, under date of Jan. 14, as follows: "I was to see Bro. S. S. Mohler lately, and find him still quite feeble, but think he is mending slowly. He has had a long hard siege of it. The Brethren should remember him in their prayers."

The *New York Independent* publishes letters from one hundred and nineteen senators and representatives of the United States Congress on the question of opening the Columbian Exposition, which is to be held in Chicago in 1893, on Sunday. Of this number only twenty-four are unqualifiedly in favor of violating the Lord's Day by keeping the Exposition open. The great majority favor closing on Sunday. The reasons assigned by the statesmen who responded to the *Independent's* letter of inquiry, make an interesting chapter. We give the opinion of Mr. Morse, of Massachusetts. He says: "I get my opinion on the subject of opening the Columbian Exposition on the Lord's Day from an old law book that antedates any United States law book, that reads as follows: 'Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work,' etc. And I say further, we profess to be a Christian nation, and we can not afford to set such an example to the nations of the world. I firmly believe that the prosperity of an individual, a family, a state or a nation may be measured by its regard for the Sabbath Day, and God forbid that we should be numbered among and share the fate of the nations that forget God!" These are words fitly spoken, and we trust the Christian sentiment of this country will prevail, and that we shall not have a national desecration of the Lord's Day in 1893.

"A man may make a million dollars and be—a man. For a man who has got a million dollars, you know, *is* a man—in New York, and I suppose, in Boston. Everybody takes his hat off to Mr. Million Dollars. He is conciliated, he is respected, and if there is any prospect that the dew will be shaken off his branches he is invited everywhere. If a man has a million dollars he is a man; but he dies, and his million dollars is cut into four quarters, and four persons carry it off their several ways. Mr. Million Dollars, after an appropriate funeral, is buried, and there he lies; and in a few years nobody talks about him, nobody thinks about him, nobody hears about him. In fifty years the shrewdest man might go and read his gravestone and find, 'Mr. Million Dollars.' 'Who was he and where is his money?' And it would puzzle an antiquary to tell what those four heirs did do with it. It puzzled them after a few years to tell where it had gone to. He made his money; it gave him power and influence; he distributed it among his heirs; yes, he *distributed* it, and they squandered it; he died and went to dust, and that was the last of him, so far as this world is concerned; I don't know what became of him beyond. But suppose that instead of that he had made himself his own executor, and had put fifty thousand dollars behind a printing press, and said, 'As long as interest lasts on that fifty thousand dollars, work, press, work!' Suppose he had taken some treatise written for liberty, based upon the Bible, and carrying out the vital power of the Gospel, and had taken another fifty thousand dollars and put it into the hands of the Tract Society, saying, 'I consecrate to the printing of that book this fifty thousand dollars; work with that money as long as it can bear interest.' Suppose he had taken five hundred thousand dollars and appointed them his sentinels — stationing fifty thousand dollars there, and there, and there—they would go on working until the last trump sounds; and when a hundred years had passed over his grave, his name, through that society, would still be fresh, and his influence potent for good. Every tract would bear his name upon its imprint, and a million tombstones could not make it so illustrious."

SEVENTY-SIX THOUSAND.

We have recently printed for the Book and Tract Committee, seventy-six thousand Tracts to be used in the spread of the Gospel. Among others we note the following:

"Salvation: or, The Glad Tidings," by Bro. B. C. Moomaw. The subject of salvation is presented under the following heads:

1. Man's Ruin.
2. Christ's Sacrifice.
3. Man's Redemption.

Bro. Moomaw treats the subject at some length in his well-known, crisp and forcible style. The tract contains fourteen pages, and should have an extended circulation.

"The Origin of Single Immersion," by Bro. James Quinter, with an appendix by Bro. J. H. Moore, has gone through a large number of editions. It is one of the best tracts we have for general circulation. It was first printed a number of years before the Tract Work was fully established, and has had a wide circulation. It ranks among the very best doctrinal tracts that we have on our tract list. It ought to be extensively circulated among single immersionists. It contains eight pages, and is sold at $1.50 per hundred.

"Ten Reasons for Trine Immersion," by Bro. I. M. Gibson, is also an excellent tract. The reasons given are logical and conclusive, and those who are investigating the subject will find this tract very helpful.

"Intemperance and its Evils," is ably treated in a four-page tract by Bro. John Rife, and a one page leaflet by Sarah M. Saunders. The evils of intemperance are apparent to every observer, and we ought to use all our endeavors to rid our country of this great evil.

"A Personal Appeal," and "Christ and War," by Daniel Vaniman, "The Whole Gospel Must be Obeyed," by A. Flory, and "Gold and Costly Array," "Why Am I Not a Christian?" "Saving Words," "Pause and Think," by Bro. S. W. Hoover, are one-page tracts or leaflets, the titles of which fully indicate the subjects treated. "Faith," by Bro. B. C. Moomaw, and "Life and Death," by sister Fanny Morrow, complete the present issue of tracts.

In looking over the list we find a number of excellent doctrinal works, and we especially commend these to the notice of our readers. While the tracts are all good, and can be circulated with profit, yet we need especially to send out tracts, setting forth, in clear and forcible language, the doctrines of the church. Essays on Morality, on Christian Duty, on Inviting Sinners to Christ, on Intemperance. The use of tobacco and kindred topics have their place and are useful, but until the doctrines of the Gospel, as accepted and practiced by our church, are more widely disseminated, and our people are better and more generally known, doctrinal tracts should take the lead, and we should double our zeal in distributing them. We are glad to know that the Tract Committee are with us as to the necessity of sending out doctrinal tracts.

Seventy-six thousand tracts! Who can tell what good, under the blessing of God, these messengers may accomplish in the world. If but one soul is brought to Christ, they will have accomplished a grand mission. If one soul is brought nearer the Truth, the money expended in sending them out will have been well spent. Who can tell? God alone knows, and eternity only will disclose the good these white-winged messengers may accomplish.

And what lot and part have you, brother, sister, in this work? Do these tracts go out because of some help, be it ever so little, that you have given to the work? Are you doing your duty toward this important church work? Are you giving as the Lord has prospered you? If not, do not expect to have any part or lot in the blessings that fall by the way in this work. If souls are brought to Christ through the influence of the Tract Work, and you are not helping, can you expect an added star to your crown? Nay, verily! Give as God prospers you, and the blessings will be upon you!

The Tract Work needs funds to push the work of sending out tracts. Without money the work can not go on. Let us see to it that all that is needed is placed in the hands of the committee, so that the good work be not hindered.

FUNDS FOR WESTERN SUFFERERS.

Amount reported in No. 2,	$149 12
Libbie T. Bailey, Ashland, Ohio,	1 00
A sister, Funkstown, Md.,	10 00
A brother and sister, LaPlace, Ill.,	5 00
Samuel Smith, Sterling, Ohio,	5 00
S. Shaver, Bellefontaine, Ohio,	4 65
Bro. J. S. Sr., Hudson, Ill.,	5 00
A sister, Baltimore, Md.,	1 00
D. Hollinger, Weaver's Station, Ohio,	2 00
Anna Shaefer, Urbana, Ill.,	3 50
D. D. Blickenstaff and wife, Edna Mills, Ind.,	10 00
S. Johnson, Garrison, Iowa,	20 00
A. L. Snowberger, Wichita, Kans.,	1 00
John and Rebecca Knisely, Ind.,	2 50
J. A. Myers, Malvern, Ill.,	1 00
J. A. Traxler and wife, McComb, Ill.,	5 00
D. Smith and wife, Union Deposit, Pa.,	5 00
J. F. Bowman, New Pittsburg, Ohio,	1 00
H. P. Moyer, Harleysville, Pa.,	1 00
G. W. Shirlarn, Fairview, Md.,	2 70
E. A. Brooks, Farmland, Ind.,	1 00
C. B. Landis, Mananda Hill, Pa.,	5 00
A sister, New Lebanon, Ohio,	2 00
A. W. Bowman, North Manchester, Ind.,	50
Frederica Redeye, North Manchester, Ind.,	50
Phebe Puterbaugh, North Manchester, Ind.,	1 50
Mary Coblett, North Manchester, Ind.,	50
Robert Metzger, North Manchester, Ind.,	50
D. S. T. Puterbaugh, North Manchester, Ind.,	3 50
Susan Heeter, North Manchester, Ind.,	1 00
A brother, North Manchester, Ind.,	25
Jos. Click, Bridgewater, Va.,	5 00
Joseph, Sarah, Mary and Lillie Weidner, Nevada, Iowa,	3 25
A sister, Donnels Creek church, Ohio,	50 00
H. K. Miller, Huntsdale, Pa.,	1 00
J. P. Holsinger, Ridgely, Md.,	5 00
Meadow Branch church, Md.,	13 00
Total,	$338 97

$338.97. Mount Morris, Ill., Jan. 17, 1891.

Received of the Brethren's Publishing Co., the sum of three hundred thirty-eight dollars and ninety-seven cents, to be used for Western sufferers.

Daniel R. Price,
Treasurer of Northern Illinois.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least three a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

QUALIFICATIONS OF A MINISTER.

BY ENOCH EBY.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

READING an editorial in GOSPEL MESSENGER No. 25, volume 28, under the above caption, my mind was somewhat exercised, on a point of interest to religious bodies, more or less, in reference to the Scriptural qualifications of ministers.

As to the question, whether a classical education is an essential qualification, this is no longer doubted by most of the popular churches of this age. Indeed, a man would have no showing without it, even if his natural ability and Christian character were all that could be desired.

This popular sentiment is rapidly growing in our beloved Brotherhood, as is seen by some of the articles in our church paper, and the frequent letters we received from young ministers on that point, and the number of our ministers leaving the field and going to school. It is getting to be a question in our mind, however, whether there is not too much stress put on that one supposed qualification.

If a classical education is such an important factor in preaching the Gospel understandingly and impressively, as some suppose, it should receive the encouragement of all God's people, and the committee made a mistake in not noticing it as a prominent qualification. Doubtless they, with many others, could not see much in a classical course, as given in our schools (outside of the Bible class), that would be of any special benefit to a Gospel preacher.

Thousands to-day are weeping over a ministry that is a mere sounding brass, or a tinkling cymbal: studying to show themselves approved unto men, instead of God, as our text requires. The form seems to be retained, but the power is lost. Religion, through the ministry, is a work too much of the head, and not enough of the heart.

Judging by the zeal manifested by some, our remarks might be considered erroneous, but zeal is not a true test of the Gospel work of the heart. We hope better things of our brethren, though we thus speak. History may repeat itself, hence let us watch and guard. Jer. 5: 31, 32 is living yet, and daily repeated.

The Savior doubtless meets the point in question when we remember that he selected the illiterate for his apostles. We are told, however, that they went to school to Christ for three years. That is true. What were their studies? They are all recorded in the Bible, and three years' close, hard study of those lessons, will qualify a man better to save himself and them that hear him (2 Tim. 4: 16), than seven years in a college without them.

It was said of the Savior that he did not know his letters; or had never learned. See John 7: 15. All this teaches something, and that is, that the Gospel can be understood and taught by illiterate men, and successfully too.

Many of our ministers are becoming discouraged by sentiment, strongly advanced in favor of an educated ministry, and they being uneducated, and not having means sufficient to obtain it, write for advice. To such I say, for their encouragement, The Lord requires no impossibilities. He will give you grace to perform all he asks of you, even though you can not compete with your brother who may possess superior talents, and have the means to obtain an education. Go to work with what you have. If you have but one talent, you only have one to gain, while he that hath ten must gain ten.

If you have no Bible, perhaps the brethren will help you buy one. Yes, I am sure, if a brother lives and labors with his hands as Paul did, and economizes as he should, that the brethren will help to buy what I think is necessary,—a Bible, a Bible Dictionary, a Dictionary to learn the meaning of words, etc., Cruden's or Brown's Complete Concordance. Then go to work, as many before you have done, and were considered successful preachers.

First "take heed to thyself," preach by action, rule your spirit, deal honestly in the sight of all men. In short, try and live so that you have the best influence over those who are the best acquainted with you. If your neighbors like you, they will listen to you if you have but little to say. Never talk to put in time. Always try and say something when you speak. Say it trembling. If your heart beats with fear of man, and your responsibilities, do not be alarmed. Press on! If the tears dim your eyes so you can not see well to read, wipe them off, and you will see tears of sympathy in the congregation. You will get courage, and all will be edified,—not because there was an eloquent sermon preached, but because it came from the heart and touched the heart and good was done.

But you say you have "no time to study your sermons." You do not need that, particularly. Spurgeon says half an hour is enough for him. Be sure, however, that you study the Scriptures, so you get a general knowlege of them,—and that you can do by putting a small Testament in your pocket, and at noon, or in the evening, you can hunt up the references. Then don't wait till Sunday to preach; you can preach any time if there is no one present. Preach to the horses when in the stable or while ploughing, preach to the trees when in the forest, preach to yourself in the field, and it will do you much more good, than to stand before the glass, like the theological student, to watch his gestures and correct them.

You may say, "I would be ashamed to have any one know that I thus preached with no one present but myself." Let me give you an instance to explain, so you need not be ashamed. I knew a brother in Pennsylvania, about thirty-five years ago, who, riding across the mountains, twenty miles after meeting and being alone, had a good time for meditation. He committed two chapters to memory, and in his meditations unconsciously began to preach on horseback, and beating the air with his hands. Two unsuspecting neighbors who were sitting a short distance in the field, herding cattle, were made to inquire whether the brother was drunk that evening, when he came home. A brother need not be ashamed of being accused for drinking too much wine under such circumstances.

Preaching should be done in a spirit more like this: When your neighbor's house is on fire, you do not study long how you would awaken him, or what kind of language you would employ, but you would use every effort to inform the inmates of their danger. Your zeal and earnestness would produce the effect more than the means employed. In saving souls it would be better for us ministers to keep our eyes on the crowd that is rushing down the broad road to destruction. Think of the value of one soul, and what it cost to save that soul, and get the feeling worked up in your own heart. Then preaching will go comparatively easy. God bless the ministry!

Booth, Kans.

THE FULFILLING OF PROPHECY, AS APPLIED TO THE CHURCH.

BY A. HUTCHISON.

Number Three.

Now we shall notice the charge given to the overseers, as given by Paul, and his reasons for so doing. He saith to the shepherds, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28–31.

Here you can see why Paul gave the strict charge, which he did, to the watchman, and you will further notice, that he was declaring what should take place in the church after he was gone. Hence he was prophesying, and his prophecy has certainly come true, even in these days. For he said,—"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

It seems that some men have a desire to be leaders, and have followers,—somebody to look up to them, and follow after them. Paul says, these characters shall be found in the church—and he is telling what shall take place in the church of Christ. Reader, have you any place to make the application? The outlook is not very flattering for such leaders, when we notice the history of such characters in the past. We will here refer to a case or two, as follows: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought."

Here, you can see what became of Theudas and his followers. They were "scattered and brought to naught." And the case is continued by saying, "After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished, and all, *even* as many as obeyed him, were dispersed." Acts 5: 36–39. And it would not be amiss, for all who have been engaged, or contemplate working, in the business of proselyting, and trying to draw away disciples from the church,—to take a view of the ground over which their ancestors have traveled, and view the final landing. For the condition of

Theudas and Judas is but the natural end of such a course, no difference who follows it.

Here we call attention to the conclusion and wise counsel of Gamaliel, as follows: "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." Acts 5: 38, 39.

This counsel and admonition are certainly well-timed, and ought to be heeded by us all, for the principles, as incorporated by Christ for the government of his church are eternal in their nature and character, and therefore can not be destroyed.

Now, we introduce one more case, as follows, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation." 2 Pet. 3: 3, 4.

Here it is claimed that there is no evidence of any change, indicating the coming of Christ, for it is said that "all things continue as they were from the beginning of the creation." We will cite one case only, and this case came in the line of the writer's own work. We had delivered a discourse on the evidences of the near approach of the time when the dispensation would change, and a new phase of things would be ushered in. We were met the next day by a man who made no small pretensions to Christianity. He introduced the case by saying, that he wanted me to prove that the apostles were divinely inspired, before I would call on the people to receive their testimony on that subject. He said, "Can you do it?" Upon this he appealed to fixed laws that governed in the universe, saying, "Why, just view the planetary system, every star, sun and moon, and earth, too, all move in their proper orbits. Now," said he, in the spirit of triumph, "where is the evidence of any such change as you allude to?—for all things continue as they were from the beginning." I then answered, "I am at no loss now, for the proof that the apostle Peter was inspired. I make use of you, as my witness. You have now said just what Peter said hundreds of years ago, that men would say, in the last days."

So our friend left the matter without any further proof. The signs of the times indicate that the change of the dispensation must soon come. For the present I close on this subject. May the Lord help us to understand his Word!

QUARTERLY REPORT.

THE following is a report of the Secretary of the General Church Erection and Missionary Committee for the quarter ending Jan. 5, 1891:

Interest on Vaniman Note	$ 24 29
Botetourt church, Va	5 00
Altoona church, Pa	13 34
Amos Moomaw, Monroe, Iowa	1 00
North-eastern District of Ohio, Ashland church	14 00
North-eastern District of Ohio, Chippewa church	16 14
North-eastern District of Ohio, Jonathan Creek church,	1 00
Jesse Wagener, Franklintown, Pa	1 00
A sister, Funkstown, Md	25 00
Grundy County church, Iowa	10 00
Pine Creek church, Ind	9 25
Honey Creek church, Mo	4 00
Daniel Barrick, Byron, Ill	3 00
Jacob Barrick, Byron, Ill	5 00
Walnut church, Ind	4 20
J. H. Richards, Maitland, Pa	2 60
Covina church, Cal	14 25
Sugar Creek church, Ohio	21 00
George, Willie and Mary Wittenmyer, Centerville, Iowa	3 00
C. H. Brechbile, Monticello, Ind	5 00
South Waterloo church, Iowa	20 00
Lick Creek church, Ohio	16 00
Yellow River church, Ind	5 00
Tacy L. Smith, Mt. Summit, Ind	11 00
A sister, Brookside, W. Va	1 00
A brother, Menoken, Kans	1 00
Henry Balsbaugh, Harrisburg, Pa	1 00
L. P. Keim, Kent, Iowa	1 00
George Chamberlin, Colorado,	50
H. L. Shaffer and wife, Wawaka, Ind	1 25
I. N. Shanower and wife, Wawaka, Ind	75
A brother, Waterloo, Iowa	3 50
Sarah Bricker, Quilcene, Wash	3 00
E. R. Wimer, Salem, Oregon,	4 40
Covington church, Ohio	25 68
Pine Creek Sunday-school, Ill	1 25
Sugar Creek Sunday-school, Ill	7 19
Brothren's Missionary Meeting, Monticello, Ind	10 00
Joseph A. Price, Mt. Morris, Ill	5 00
Jennie E. Fast, Minneapolis, Minn	1 00
Mary A. Paul, Dillsburgh, Pa	50
Sister A. Reese, Fowler, Cal	1 50
Philip Phillips, Redkey, Ind	25
Conejo church, Cal	2 80
Mingo church, Pa	5 00
Simon Harshman, Baltic, Ohio	2 00
Okaw church, Ill	6 50
A sister, Carlisle, Pa	11 00
J. E. Gnagey, Accident, Md	10 00
S. Rothrock, Davenport, Nebr	4 00
Belleville church, Kans	3 75
Daniel Zentmyer and wife, Clay Hill, Pa.	1 00
C. Spanogle, Lappans, Md	2 00
Members of Nettle Creek church, Ind	5 00
Mineral Creek church, Mo	6 00
Green Spring church, Ohio	5 80
Logan church, Ohio	19 00
Isaac Henricks, Virden, Ill	5 00
Jeremiah B. Light, Lebanon, Pa	4 10
Elizabeth Ebersole, Arcadia, Ohio	10 00
Upper Stillwater church, Ohio	8 00
Mrs. O. H. Elliott, Gambier, Ohio	1 00
Rebecca Kirkendoll, Wayside, Kans	1 00
Lower Miami church, Ohio	16 60
Lizzie Barndollar, Everett, Pa	5 00
John Hershberger, Everett, Pa	3 00
D. S. McDannel and family, Elliott, Iowa	2 00
W. W. Culp, Pottstown, Pa	30 00
Warrior's Mark church, Pa	7 05
South Bend church, Ind	30 00
Daniel and Jacob Baer, Friedens, Pa	3 00
Southern District of Illinois	10 71
David Clark and sister, Buchanan, Mich	50
Maria Anderson, Pottstown, Pa	50
Garrison church, Iowa	5 95
Keuka church, Fla	12 00
Samuel Reed, Progress, Pa	3 00
Levi Stump and wife, Ligonier, Ind	10 00
Mohican church, North-eastern Ohio	15 00
Black River church, North-eastern Ohio, a brother	33
West Nimishillen church, North-eastern Ohio	5 78
Sandy church, North-eastern Ohio	5 01
Mahoning church, North-eastern Ohio	6 50
Greene church, Iowa	6 50
English River church, Iowa	12 32
Sabetha church, Kans	1 90
Oscar H. Eikenberry, Conway Springs, Kans	42
Johnstown church, Pa	12 00
Appanoose church, Iowa	3 52
Waterloo church, Iowa	13 46
A sister in California	6 00
Ellen Bigler, Bissell, Pa	1 00
G. W. Fausler, Belleville, Idaho	1 00
Panther Creek church, Iowa	2 50
Mt. Joy church, Jacob's Creek congregation, Pa	1 00
Woodbury church, Pa	38 42
Children of Salamony church. Ind	1 00
Two little boys, Parsons, Kans	81
Mary Flora, Divernon, Ill	35
Lewis M. Kob and wife, Garden Grove, Iowa	2 00
A sister, Virginia	1 00
Loramie's church, Ohio	2 00
Mrs. M. M. W., Nevada, Mo	4 60
Coventry church, Pa	23 54
Margaret Calhoun, Everett, Pa	5 00
Spring Creek church, Pa	10 00
Hickory Grove, Ill	5 00
Purchase Line church, Pa	1 47
Elizabeth Johnson, Old Frame, Pa	40
J. H. Richard, Maitland, Pa	1 74
J. D. Hildebrand, Mound City, Mo	3 00
Moses Walker, Boone, Pa	5 00
Ella E. Leedy, Pierceton, Ind	25
Nettie M. Leedy, Pierceton, Ind	25
Sarah Copp, Saumsville, Va	1 00
Howard church, Ind	8 00
East arm of Belleville church, Kans	1 50
Manor church, Md	4 75
Broadfording church, Md	1 25
Elkhart church, Ind	10 00
Mrs. S. T. Moherman, Ashland, Ohio	1 50
Barbara A. Leiter, Greencastle, Pa	50
H. K. Miller, Huntsdale, Pa	5 00
Abilene church, Kans	3 00
Huntingdon church, Pa	11 17
Lamott church, Ill	3 82
J. B. Clapper, Carey, Ohio	25
Ellen S. Fisher, Baltic, Ohio	1 00
Levi Simmons, Carrollton, Ohio	1 75
Henry Slifer, Lanark, Ill	3 45
Keturah Hays, Pleasant Unity, Pa	50
Kaskaskia church, Ill	2 60
Shoal Creek church, Mo	3 40
Marsh Creek church, Pa	17 00
J. L. Custer, Bonaparte, Iowa	40
Mary R. Moler, Clyde, Kans	50
Henry Slifer, Lanark, Ill	30
Herington Sunday-school, Kans	73
F. C. Cunningham, Ogden, Utah	3 00
Weeping Water church, Nebr	2 62
Selina Anderson, Batavia, Ohio	50
Jacob Shamberger, White Cloud, Mo	4 00
Lydia Leedy, Huntingdon, Ind	12 00
Dorrance church, Kans	3 20
Frank Binko, Kansas	50
G. E. Goughnour and wife, Maxwell, Iowa	2 50
A brother, Lewistown, Minn	1 00
Mrs. Sarah Weidner, Nevada, Iowa	3 00
Margaret Oellig, Upton, Pa	1 00
Sarah M. Bowser, Maysville, Mo	1 00
Mt. Joy church, Pa	3 00
Live Oak church, Texas	7 70
Solomon Creek church, Ind	5 00
D. G. Berkman, Nocona, Texas	5 00
Dora E. Rhodes, Rogersville, Ind	1 00
Bear Creek church, Md	14 22
Tippecanoe church, Ind	6 25
A brother, Simpson, W. Va	5 00
Jesse Wagner, Franklintown, Pa	1 50
Susannah McKinzie, Huntsville Agency, Wash	50
C. W. Shoemaker, Appanoose, Kans	55
Northern District of Illinois	156 57
Fairview church, Middle Creek congregation, Pa	6 50
Ludlow and Painter Creek church, Ohio	7 65
A sister, Ohio	25
A brother, Ohio	10
H. H. Broad, Flannagan, Ill	50
Jas. Kurtz, Womelsdorf, Pa	50

Franklin and Fanny Davison, Moro, Oregon	8 40
Levi Stoner, Avlon, Ohio	3 25
Interest on Loans from Mission Fund	5 00
Interest on Loans from Endowment Fund	99 00
Interest on Endowment Notes	696 10

GALEN B. ROYER, Sec.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ADDITIONS DURING 1891. The Brethren of Mathias, Hardy Co., W. Va., during last year, received seventeen additions to their number by baptism. The church is in peace *L. D. Caldwell.*

PLEASANT COUNCIL.—Dec. 31, 1890, we had a very pleasant council-meeting in the Edna Mills church, Ind., at which brethren Solomon Blickenstaff and Aaron C. Metzger were elected delegates to District Meeting.—*John E. Metzger.*

THE WORK IN THE SOUTH.—Why do not some of the ministering Brethren preach the Gospel to the people of the South? The people here at Carlisle, Ark., would gladly receive our doctrine, and good results would follow.—*J. M. Martin.*

WORK FOR ALL.—Let each sister, young and old, spend an hour each week in talking, reading, or praying with the sick and poor,—black and white, good and bad,—and if God's name is not glorified by new tongues, let the work stop. Let us all wake up for the harvest day!—*Landon West.*

TWO BAPTIZED.—The Brethren at Cherry Grove, Carroll Co., Ill., are now in the midst of a good meeting. Bro. Edmund Forney, of the Pine Creek church, is doing the preaching. One was baptized yesterday; also one baptized who belongs to the Lanark church. Bro. Murray is holding meetings each evening with increased interest. We need your prayers. *J. H. Larkins.*

FOUR SOLDIERS FOR CHRIST.—The Upper Conawago church, Latimore, Pa., has just enjoyed a most interesting series of meetings which commenced Jan. 3. Bro. Albert Hollinger, of Huntsdale, Cumberland Co., Pa., did the preaching, delivering in all eleven sermons. By his earnest labors, saints were encouraged and sinners warned. Four made the good confession. May the Lord keep them faithful until death! Our meetings closed with good interest.—*J. M. Raffensberger, Jan. 13.*

REFRESHING MEETINGS.—Eld. Henry Frantz, of Clarke County, Ohio, commenced a series of meetings in the Middle Fork church, Clinton Co., Ind., Jan. 1, 1891, and closed Jan. 13. The meetings were interesting throughout, and while there were no additions to the church, we know that some were almost persuaded, and, I believe, if the meetings had continued a while longer, some would have united with us. Our members were much encouraged by our dear brother's preaching and we feel to press forward in the great work of the church.—*John E. Metzger, Jan. 15.*

TWO ACCESSIONS.—The series of meetings in the Pleasant Hill church, Ill., closed Jan. 11, with two accessions. The attendance was not very large, owing to sickness in the vicinity, yet the interest was maintained throughout, and it is hoped much good was accomplished through the labors of our evangelist.—Michael Flory. The church here endorses the instructions of Annual Meeting, in having a protracted effort in each congregation at least once a year, to gather precious souls into the fold, and improve the membership in faith and spirituality. May God bless his children throughout our beloved Zion!—*James Wirt, Jan. 18.*

MINISTERIAL LABOR WANTED.—As stated before, there is a good opening for the upbuilding of the cause at Maysville, DeKalb Co., Mo. I can get the use of the Disciple church, and will freely care for the brother who may favor us with a series of meetings. There are, besides myself, only two other members, sisters, who have not heard any preaching by the Brethren for ten years. If the proper effort is made, I think a great work may be accomplished at this place. —*Ross Hallcman.*

INTERESTING MEETINGS.—Eld. John Wise, of Conway Springs, Kans., came to the Walnut Valley church, Dec. 28, and remained until Jan. 5. During this time he held forth the Word with power and earnestness, so that all became interested in the meetings. Jan. 6, Bro. R. F. McCune commenced holding forth the Word. Although the weather is cold and inclement, yet we are having interesting meetings and hope, ere we close, that some may unite with the people of God.—*Michael Keller, Jan. 12.*

EIGHT SOULS FOR CHRIST.—The members of the Meadow Branch church, Granger Co., Tenn., were made glad by the labors of Bro. S. A. Sanger, of Rockingham County, Va. He preached in all seventeen sermons, and as a result of his efforts, eight precious souls came out on the side of the Lord. Seven were baptized, and there is one more applicant. The church was much revived. We have had to pass through some sore trials. Some that were with us have gone back to the world. We crave an interest in the prayers of God's children in our behalf!—*D. Isenberg.*

TWO ADDITIONS BY BAPTISM.—Our quarterly council at Covina, Cal., occurred Jan. 3. A good attendance of members was present, and everything passed off seemingly in a good spirit. We had thirteen additions by letter at this meeting. Eld. P. S. Myers, assisted by Bro. Megie, of Los Angeles, held a series of meetings at Anaheim, or vicinity, and reports two additions by baptism. Eld. P. A. Moore, of Roanoke, Ill., and Eld. W. W. Horning, of South Dakota, are at present holding a series of meetings at this place. May the good work go on, and many be brought into the fold!—*J. S. Flory.*

THREE ADDITIONS.—The members of the Burr Oak church, Kansas, have just enjoyed a most interesting series of meetings, commencing Dec. 17. Bro. Albion Daggett did the preaching. The Christmas meeting for the children will long be remembered. We also enjoyed a pleasant little meeting at the home of sister Hilleth, who has been under the hand of affliction. Our meetings continued until Dec. 31. Three young men made the wise choice during the labors of our dear brother. Jan. 4. Bro. Daggett commenced some meetings at another point in our congregation, but, on account of the extremely cold and unpleasant weather, he had to close after preaching four sermons.—*Emma Hachenberg.*

IN PEACE AND HARMONY. The quarterly council of the Jeffersonville church, Ill., occurred Dec. 27. Owing to the inclemency of the weather, the members were not all present. There was not much business before the council, and all passed off in peace and harmony. We thank God that our little band is in good working order and willing to work for the order of the church. Our meeting-house is now enclosed and will soon be ready for worship. We would like to have brethren come and locate with us. Land here is cheap, and any one wishing to engage in fruit culture, would do well here. We need ministerial help as we have but one minister, and he is called to other churches a great part of his time.—*John Mauck, Jan. 10.*

MEETINGS IN TEXAS.—In reply to inquiries I would state that the time for meetings in this country is *not* during the winter, as the roads then are almost impassable. July and August is the most favorable time, as may be seen from the fact that all the other denominations are then holding their arbor meetings. At present I shall do most of my work by distributing tracts, and thus prepare the soil for next season's work. When the time for work comes, I intend to travel with a tent, and hold meetings from place to place. Who will help me in the work?—*A. W. Austin, Jan. 9.*

GOOD MEETINGS.—The brethren and sisters of the French Broad church, Jefferson Co., Tenn., commenced a series of meetings, conducted by Bro. S. A. Sanger, of Meyerhoeffer's Store, Va., Dec. 20. Bro. Sanger delivered eighteen sermons in all. While there were no additions to the church during these meetings, we hope that the words that were spoken will do us all good, and bring sinners to join in with the people of God. Our meetings closed on the evening of Jan. 4. Bro. Sanger goes from here to the Meadow Branch church, Granger County, Tenn., where he expects to hold a series of meetings.—*Isaac Rodeffer.*

A NOTICE TO ALL CONCERNED.—As I had made arrangements to visit and preach for a number of isolated members this winter, I take this means of informing all why I have not complied with my promise. About two months ago I contracted a very severe cold, but nevertheless visited several of the above points, and tried to labor for the cause, as best I could. On account of my health, I was obliged to return home just at the time when the meetings should have continued. At present I am confined to the house, hoping that I may soon recover, if it is the Lord's will. I was at Beach Corner, Miami County, Ind., one year ago. Soon after, they arranged for weekly prayer-meetings and have kept them up ever since. It is remarkable to see the improvement they have made in so short a time in their meetings, especially in singing.—*Aaron Moss, Ridgeway, Ind., Jan. 12.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Notes.

WHEN we were in Northern Kansas, last winter, a proposal was made to send us a quantity of corn to Dakota, as we had scarcely anything to live on, and no money to buy coal. Our crops were almost a failure. Some one wrote to us that $40 was raised to aid us, etc. The money was used to buy grain, pay freight, etc. It was sent to brethren Wm. Horning and Mansfield, with instructions to give it to the sufferers of Dakota. The brethren, it seems, acted strictly according to instructions and it turned out that we were misinformed about the money. It was raised for the sufferers of Dakota and distributed accordingly. We have been requested by the two brethren in Dakota to make the above rectification, and we cheerfully do it.

* * *

We would further say to all who aided us last winter with their means, that we feel a debt of gratitude to them and hope that as there are plenty of sufferers in Nebraska and Dakota, they will still continue to remember the poor. We are glad to learn through the MESSENGER that the cries of

the suffering are entering into the hearts of the Brethren and that so much is being done for the needy.

* * *

I have read, with deep interest, Bro. D. C. Moomaw's "Open Letter to the Lambs of Lunenburg, Va.," and of the success that attended his preaching. We feel interested in Lunenburg. Wife and self were the first baptized by the Brethren there. We hope to meet them in the better land.

* * *

Many brethren, whose acquaintance we have formed during the year that is past, will wonder why we have not written to them, and some of the readers of the GOSPEL MESSENGER will ask why we have been so long silent. To all such we would say that our health is completely broken. We are confined to our bed a great part of our time, and hardly ever see a well day. We are incapable of any work whatever, - either mental or physical. Our last work was in Cowley County, where we held a week's meeting and returned quite broken down. Our trouble is biliousness and dyspepsia. We are using medical aid but are, at present, far from well. We are resigned to the will of God and if this sickness is necessary for our good, we thankfully accept it; but if it is unto death, and our work here is ended, then we bow to the will of God, who gives and takes away.

* * *

We have been during the last three months in Elk County, Kans., near Moline. There are a few members here, under the care of Eld. Geo. Studebaker, of Fredonia. We are going to Oklahoma, if the Lord will, in about two weeks. My family left Dakota last August and came here in wagons. Our crops were total failures. We left our grain uncut, blasted with hot winds and drouth. We are seeking a home in Oklahoma, near the Cimmarron River. There will be three members there besides ourselves, and four about fifteen miles from us. What our future post-office will be we can not say until we get there. In the mean-time our address will be Moline, Elk Co., Kans. Brethren, remember us in your prayers!

JAMES EVANS.

Moline, Elk Co., Kans., Jan. 9.

From the East Chippewa Church, Wayne Co., Ohio.

ACCORDING to arrangements, Bro. Reuben Shroyer came to us Dec. 27. Sunday, Dec. 28, was the time appointed for the dedication services. Bro. Shroyer conducted the meeting. The house was filled to overflowing. This church-house, situated in the southern part of the Chippewa congregation is plain and substantially built, and reflects credit upon the building committee. It stands upon a beautiful elevation, and certainly will prove to be a desirable place of worship.

Bro. Shroyer continued the meetings until the evening of Jan. 11. Considering his physical weakness, Bro. Shroyer preaches the Word with great power and earnestness. As the result of his labors twelve precious souls expressed themselves willing to follow Christ. Bro. Shroyer's labors were much appreciated, and we hope that the blessings of the Lord will attend his ministry every-where! M. C. LICHTENWALTER.

Smithville, Ohio.

From Mt. Carroll, Ill.

WE have just passed through, and enjoyed a season of very encouraging meetings. Bro. T. T. Meyers, of Mt. Morris, came to us on the evening of Dec. 24, and remained with us until Jan. 5.

Our meetings were well attended, and the interest increased as the meetings progressed. Two precious souls were taken into the fold of Christ, and were baptized Jan. 4.

Our home brethren conducted the meetings from the above date until the evening of the 9th, when Bro. Myers came and again wielded the sword with power and effectiveness, concluding his efforts Sunday evening, Jan. 11, and this Lord's Day two more confessed faith in the Blessed Jesus and were received also into fellowship by baptism. At this time we also have one more applicant. Thank the Lord for his great mercy to us and in the salvation of precious souls. We had a season of refreshment from the presence of the Lord, that I hope will remain with us.

Bro. W. B. Stover was also with us and led us in the song service, which added much to the interest and spiritual life of the meetings.

I trust the Lord will reward those dear brethren abundantly for their labor of love and encouragement! JOHN J. EMMERT.

Jan. 12.

Among the Churches.

ON the evening of Dec. 19, I took the train for Dorrance, Russell Co., Kans., a distance of one hundred miles. I was met at the depot and conveyed to the home of Eld. John Newcomer. After enjoying their kind hospitality, we met for worship next day at 11 A. M. and 7: 30 P. M., and also on Sunday, Dec. 21, in the forenoon and evening. On the evening of Dec. 22 we closed our meetings with good interest.

Dec. 23 I was conveyed by Bro. Wm. Himes to Twin Creek, in the south arm of the North Solomon church, a distance of thirty-five miles. Here I found brethren Lewis and Isaac Larew engaged in a series of meetings, and, by request, the writer addressed the congregation that night on the subject of Christian feet-washing. The very best of attention pervaded the audience, while I tried to give a reason of the hope within us.

Next day, Dec. 24, I started, in company with brethren L. and I. Larew to the main part of the North Solomon church and by noon reached the home of our esteemed brother Joseph and sister Fanny Morrow, of Osborne City, and after a short but pleasant interview, we again proceeded on our journey. Night found us at the home of Bro. Isaac Larew, near the place appointed for evening services. The weather being a little inclement, we had a small congregation but marked attention the first night. The next day being Christmas, we had two meetings. We continued here, until Saturday, Dec. 27, when we met for council, with a good representation. Much unanimity and self-sacrifice were manifested, and we believe all present felt it was good to be there. Bro. Lewis Larew was chosen as foreman, to act during the absence of the writer who, at present, has charge of this church, and feels much encouraged by the zeal manifested on the part of all the members. Two were baptized on the day of the council. They came about thirty miles to attend council and to be received into fellowship.

Next day, Jan. 4th, I preached two more sermons. By this time I had a crowded house of very attentive listeners, but my time had again come to close and go to other fields of labor.

This church passed through a severe ordeal, when the division took place. Each of the three elements claimed about one-third of the property, and the ground was closely contested. Since then many have come back, and others are looking towards the fold.

On Monday, Jan. 5th, I was conveyed by Bro. Lewis Larew to Bro. John Wagoner's, who took me to Smith Center, a distance of twelve miles, on the same day. I here took the train for the Belleville church, Republic County. As the weather was very inclement, we had no preaching until Saturday night. Saturday having been set for council-meeting, we had a general attendance of nearly all the members. Bro. Daniel Smith, a minister in the East Belleville church, was present and aided us with his good counsel. At this council four were disowned upon their own request. They were young in years.

We were reminded on this occasion of the great necessity of forbearance, one with another, in order to facilitate church work. Considerable business came before the council, but we think that all passed off satisfactorily.

This church is at present without a shepherd and desires that some one move into their midst to take charge of the flock. I had my home in this church for nearly two years when I first came to Western Kansas, and any one desiring the charge of a zealous and lively membership can find such at the above church. The present ministerial force consists of brethren Charles Hillery and A. C. Daggett.

Next day I preached three sermons for them and then left for Phillips County, where I had arranged to meet Eld. John Ikenberry, of the Quinter church. I reached the home of Bro. J. W. Jarboe at 2 o'clock on the 6th, and had preaching the same night. Just at the close of the meeting Eld. Ikenberry arrived in time to invoke a closing blessing. We continued meetings until Jan. 7th, when we met for church council, and after devotional exercises we transacted the following:

1. An explanation was given of the Gospel order of our faith and practice, as defined by Annual Meeting.

2. The above order being unanimously accepted by all, they agreed to labor to carry out and maintain the same.

3. All present being in peace and union, and united in the desire to be organized into a church capacity, they then were thus set apart as a body of workers in the Master's vineyard. Their membership comprises about sixteen souls, with Bro. J. W. Jarboe as their minister, and Bro. Samuel M. Shuck as their deacon. Bro. Daniel Ream was then chosen clerk and Bro. Sylvester Workman, Treasurer. The Phillips County line is their boundary.

Thus one more vine has been planted in the Master's vineyard. May it be nurtured by the gentle and inspiring moisture of heaven. May this little band become a nucleus around which many may cluster and thus become a formidable barrier against sin.

Bro. Jarboe moved here lately from the Maple Grove church, Norton Co., and as a result of his labors their number has been increased about one-half.

At the close of my labors, I started for home. I had a tedious trip. I arrived home on the morning of Jan. 10, and found all well, thanks to the Great Giver of all good. To the dear ones who administered to my wants, I return heartfelt thanks. B. B. WHITMER.

"THERE are, in the truest sense, no great things and no little things in the sphere of duty. Whatever is to be done, is the one thing in the world to be done by him who ought to do it; and however unimportant that thing may seem in itself, it has its relations to every other thing, done by every other person throughout God's universe. Of itself it is, at the best, but a trifle. In its linkings, its value is incalculable. All that any one of us has to do in this world is his simple duty. And an archangel could not do more than just that to advantage."

"THE promise that in due time you shall reap if you faint not goes beyond the depth of the unthinking. The sowing of many years may be partially or wholly lost because in the critical reaping-time you gave up your efforts. Consider here."

Literary Notes.

Bible Hand Book and Studies for Sunday and Bible Schools, by J. F. B. Tinling, B. A., author of "Hidden Lessons from the Repetitions and Variations of the New Testament," "The Promise of Life," "The Poppy Pages," etc. 12mo, 471 pp., cloth, $2.00. New York: Funk & Wagnalls.

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MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BROOKS–JOHNSON.—At the residence of the bride's parents, Dec. 24, 1890, by the undersigned, Mr. John S. Brooks and Miss Mary V. Johnson, all of Nickerson, Reno Co., Kans. ENOCH EBY.

DEFORREST–FLECK.—At the residence of the groom's sister, Jan. 4, by the undersigned, Mr. Albert DeForrest and Miss Bertha Fleck, both of Huntingdon, Pa. B. W. MILLER.

WILLS–KINDER.—At the residence of the bride's parents, Arcadia, Ind., Jan. 5, by the undersigned, Charles E. Wills, of Boone Co., Ind., and Sister Matilda Ellen Kinder. ELIAS SMELTZER.

RUNS–MESSNER.—At the residence of the bride's parents, in the Fredonia church, Dec. 25, 1890, by Eld. G. W. Studebaker, Mr. Floyd A. Runs, of Nebraska, and sister Lillie Belle Messner of Wilson County, Kansas. E. STUDEBAKER.

HUGHES–BRUBAKER.—At the residence of the bride's father, Eld. H. Brubaker, Dec. 24, 1890, by Eld. Abe Molsbee, Mr. Hughes, of Weatherford, Texas, and sister Abbey Brubaker, of Nocona, Texas.

DRAKE–MOLSBEE.—At the same time, and place, by Eld. Henry Brubaker, Mr. Lark Drake and sister Maggie Molsbee, all of Nocona, Texas. ABE MOLSBEE.

POWELL–SELL.—At the residence of the parents, near Newry, Pa., Jan. 1, Mr. Conrad Powell, of Altoona City, Pa., and Miss Gloria Lovinia, daughter of Bro. Brice and sister Sell. J. B. FLUCK.

MYERS–WILCOX.—At the residence of the bride's parents, in the limits of the Panther Creek congregation, Dallas Co., Iowa, Dec. 31, by the undersigned, Mr. Henry E. Myers, son of Bro. Isaac Myers, deceased, and sister Nellie R. Wilcox, daughter of W. H. Wilcox.

J. D. HAUGHTELIN.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LAFEVER.—In La Fayette, Tippecanoe Co., Ind., Jan. 3, 1891, sister Jeles Lafever, aged 66 years. Funeral services by Eld. Henry Frantz, of Ohio, and J. W. Metzger, from 2 Cor. 5: 1–4. JOHN E. METZGER.

MILLER.—In the Middle Creek church, Somerset Co., Pa., Aug. 10, 1890, John Miller, aged 70 years.

He was a member of the Disciple church. Funeral services conducted by Eld. Josiah Berkley.

BRANDT.—In the Middle Creek church, Somerset Co., Pa., Jan. 4, 1891, Elbert Oral Brandt, son of Bro. William and sister Cevilla Brandt, aged 7 years, 7 months and 26 days.

He died of typhoid fever and diphtheria. Funeral services were conducted by Eld. Josiah Berkley and Amos Christner from 2 Sam. 12: 23.

DOOLY.—In the Yellow Creek church, Bedford Co., Pa., Oct. 16, 1890, sister Saloam, wife of Bro. Daniel Dooly, aged 35 years and 20 days.

Funeral services by Eld. John L. Holsinger and the home ministers from 1 Sam. 20: 3. C. L. BUCK.

ROERHIC.—In the Poplar Ridge church, Ohio, Oct. 15, 1890, Edith Elmira Roerhic, aged 11 years, 2 months and 25 days.

MAY.—In the same church, Dec. 20, 1890, Elizabeth May, aged 84 years, 9 months and 12 days.

LEAHMAN.—Also, in the same church, Dec. 31, 1890, infant son of John and Elizabeth Leahman, aged 2 days.

Funeral services of the above were conducted by the writer, assisted by Bro. Henry Flory. SIMON LONG.

WEIRICH.—At Harbor Springs, Mich., Dec. 14, 1890, William Henry, infant son of Bro. Emmanuel and sister Elizabeth Weirich, aged 2 months and 28 days.

Funeral services by Eld. John R. Stutsman, from Job 14: 1, 2. The bereft parents can find consolation in Matt. 19: 14, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." L. B. WILCOX.

BRANDT.—In the Richland church, Ohio, Jan. 2, 1891, sister Catharine Brandt, aged 87 years, 3 months and 20 days.

Deceased was the mother of eleven children, four of whom are living. Funeral services by J. C. McMullen, assisted by Bro. A. Goley, from the words, "Blessed are the dead who die in the Lord."

J. C. MCMULLEN.

BRUBAKER.—At Longmont, Colo., Jan. 1, 1891, sister Annie Brubaker, aged 23 years, 1 month and 2 days.

Sister Annie was an examplary member of the church for years, and she will be greatly missed, as her seat was never vacant at church, Sunday school or social meeting. To know her was to love her. She died in the faith of Jesus. Services by the Brethren. G. W. FLESHER.

PLATTER.—In the Bear Creek congregation, Md., Dec. 30, 1890, Bro. Jacob Platter, aged 54 years and 2 days.

Bro. Platter was a consistent member of the Brethren church for many years. Funeral services by the undersigned. J. R. MEYERS.

MOSER.—In the bounds of the Chippewa Valley church, Wis., Dec. 30, 1890, of a complication of diseases, sister Ella Moser, aged 24 years and 16 days.

Deceased had been afflicted for many years, but during the last eight months she had suffered intensely. About three months ago, feeling that her days were almost numbered, she called for the elders of the church, and desired to be baptized. Being too ill to ride to the water, a tank was made, in which she was buried with Christ in baptism.

Deceased leaves father, mother, two sisters and one brother to mourn their loss. Funeral services by Eld. H. C. Baker to a sympathizing congregation from 1 Thess. 4: 13. KATIE JOYCE.

CUSTER.—In the Brush Creek congregation, Adams Co., Ohio, Nov. 15, 1890, Bro. Isaiah Custer, aged 74 years, 11 months and 19 days.

Bro. Custer was born in Fayette Co., Pa. He joined the church at the age of 27 years, moved to Ohio at the age of 42 years, at which time he was a minister.

He was an untiring worker in the Master's cause, and an earnest advocate of the doctrines of the church. He was instrumental in building a meeting-house in his own neighborhood, called Marble Furnace church. He did not forget to leave other means behind, to work for the Master, after he had gone to rest. He left $1,000 in the hands of the Mission Board of the Southern District of Ohio. The interest of said sum is to be expended annually for the spread of the Gospel in Adams County, Ohio.

Thus, after an active and zealous life, he quietly fell asleep. The funeral was preached from 1 Kings 2: 2, which passage we thought to be the sentiment of our deceased brother. W. Q. CALVERT.

HAID.—In Youngstown, Ohio, Dec. 8, 1890, sister Salome Haid, aged 67 years.

About thirty years ago she was received into church fellowship by baptism in Tuscarawas County, Ohio. Some years after she, with the family, moved to Youngstown, where she was lost to the church for a number of years. Her husband and children belong to the Lutheran church. Several years ago wife and I ascertained the place of her residence, and visited the sister and family. She seemed to be very glad to see us, and several times she had purposed to come to Communion services, but on account of sickness (asthma), and other circumstances, she could not come. We received a message of her sickness Dec. 7, requesting us to visit her as soon as possible. Wife and I did so, and we found her in misery, lamenting her neglect. We tried to comfort her by telling her that God does not require any impossibilities, and that by an humble confession and prayer, God would pardon our sins. After a season of prayer she seemed resigned, saying, "Thy will be done." We believe that she died in the triumph of faith. She leaves ten children to mourn her departure; six of them married. Funeral services by Rev. Tope and the writer, from John 14: 12, and 1 Cor. 15: 26. J. H. KURTZ.

CUBISON.—In the Burr Oak church, Jewell Co., Kans., Dec. 22, 1890, Bro. Joseph N. Cubison, aged 22 years, 8 months and 3 days.

Funeral services conducted by the Brethren in the Burr Oak meeting-house from John 11: 25. ALBION C. DAGGETT.

MARTIN.—At Beatrice, Nebr., Jan. 8, 1891, sister Lucy, wife of Bro. Edwin L. Martin, aged 36 years, 9 months and 9 days.

Deceased was a consistent and devoted member. She was anointed a few days before her death, and in her last hours she earnestly entreated those around her to prepare to meet her on the other shore. She leaves a husband and two small children to mourn their loss. Funeral services by the Brethren from 2 Cor. 5, first part of chapter. H. C. MARTIN.

LEIB.—In the Lower Cumberland church, near Boiling Springs, Cumberland Co., Pa., Dec. 30, 1890, Bro. John Leib, aged 69 years, 5 months and 22 days.

The deceased leaves a wife, one son and one daughter to mourn their loss. We trust that the loss of such a kind and loving father may be the means (by the help of God) of bringing those of the surviving family, who are yet out of Christ, to a speedy resolve to "go to Jesus." Funeral services at his late residence by Levi S. Mohler and the writer, from Rom. 6: 23. Interment at the Keeny Cemetery. HENRY BEELMAN.

MERKEY.—At his home in Fauquier Co., Va., Dec. 27, 1890, Bro. Moses Merkey, son of William and Catharine Merkey, aged 23 years, 8 months and 12 days.

In his home he was dearly loved, honored and respected. The warmth of his heart, the sunshine of his disposition, his wise council and manly thought won the affection of all who knew him. Truth and justice were the cardinal virtues of his character. In his beautiful character were phases, which the world may well strive to emulate. Such an end of mortality is ennobling, is inspiring. Endeared with qualities, capable to accomplish much good for the world, God, in his infinite wisdom, placed him in a higher sphere of usefulness. But in our grief it is a comfort to believe that our loss is his eternal gain, and that his noble spirit has fled to seek a sweeter abode for its aspirations within the veil.

His death was caused by a disease of the throat and lungs. He was not able to speak audibly for eight months previous to his death. Services were held at the Midland church, conducted by Bro. Jacob Hedrick from the words, "Blessed are they that have part in the first resurrection." ANNA HEDRICK.

PHRUSK.—Jan. 2, 1891, Catharine, wife of Joseph Phrusk, aged 87 years, 3 months and 20 days. The deceased leaves four children to mourn their loss. ANDREW BRANDT.

HARDMAN.—At North Star, Ohio, Jan. 4, 1891, infant son of Alonzo and Flora Hardman, aged one month.

These parents have been bereft of two little ones in less than one year. EMMA GROFF.

CLAPPER.—In the Hopewell church, Yellow Creek, Pa., Dec. 26, 1890, of typhoid fever, Bro. Jacob Clapper, aged 38 years, 5 months and 11 days.

Deceased leaves a wife and four children to mourn their loss. His wife and oldest daughter are members of the church.

Funeral services by Bro. William Richey from Heb. 9: 27.

GOLDEN.—In the same community, Jan. 2, 1890, Miss Jennie May Golden, of Hopewell, daughter of John Golden, aged 9 years, 4 months and 9 days. Disease, pneumonia. Services by Eld. D. S. Clapper from Job. 1: 21.

HOMLEN.—In the Hopewell church, Yellow Creek, Pa., Jan. 5, 1891, William Martin Homlen, son of Mr. Harris Homlen, aged 3 months and 25 days.

Services by Eld. D. S. Clapper from Luke 18: 16. His remains were interred at Clearville, Bedford Co., Pa. J. H. CLAPPER.

SHANK.—At Abbottstown, Pa., Elizabeth Shank, daughter of Bro. Andrew Brown, of Hampton, Adams Co., Pa., aged 31 years, 10 months and 2 days.

She leaves a husband and four little children,—the youngest an infant, four weeks old. Burial, Jan. 7. Services in the Brethren's house by Rev. I. C. Weidler, assisted by the undersigned. J. A. LONG.

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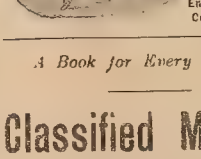
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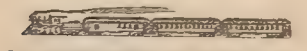
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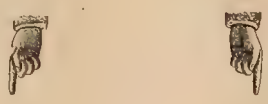
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ANOTHER LETTER.

Just about this time people are writing to us, seemingly in ecstasy over what they call a "Drugless System of Treatment." At the same time they seem to condole with medicine makers, believing that their means of living will now be at an end.

The writer was born with large inquisitiveness, and has ascertained what this mysterious system of treating human ailments might be, or rather what it is.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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PASSING away is the edict of God written everywhere, and is especially noticeable of human life. The news came to us yesterday that Bro. Michael Myers, an aged father of the Aughwick church, has made the change that lies before us all,—death. Of his exact age we are not informed, but it must be far up in the eighties, so that it may be said of him: His days on the earth were many, and in them he no doubt had his share of the ills to which sin has made us all heirs. But to the good, it is a blessed thought to know that this is its last stroke. Here his hand is forever stayed. Beyond this he cannot go.

ELD. JOHN STUDABAKER, of Troy, Ohio, father of sister Quinter, of this place, has been for some time suffering under bodily afflictions. His trouble has been growing worse, so that he could no more write with the pen, and being desirous to continue his correspondence, he got himself a type-writer, which he has learned to manipulate, and the other day we received the following note from him:

Dear Brother: Will you please publish in the MESSENGER that I am sorely afflicted with shaking palsy? My tongue is paralyzed, so that I can scarcely talk, and in a short time I expect to close my life. But I am glad to write you that as I am nearing my end, my prospects for heaven are growing brighter. Very Truly Yours,
JOHN STUDABAKER.

With pleasure we send forth this encouraging message. Yes, we too are glad. We all rejoice that we can have something to throw sunshine on our pathway, as the shades of the evening fall upon us. It is the rest promised in the evening that strengthens and encourages us to bear and endure the toils of the day. God be with the dear brother as the curtains of night gently draw around. May your going to sleep be peaceful, and your awakening glorious! Many have gone before you. Many more will soon follow,—and the meeting of the redeemed will surely be a joyful one. Be strong to the end!

COLD winter is still keeping the earth locked in her icy fetters and those who delight in skipping over the snowy cover, are having their good share of this kind of enjoyment. Yet, winter and snow affords more than this to the earth and they that dwell thereon. The fruitfulness of our summers depends much on the character of the winters that precede. God is a chemist on a large scale, and understands essential application much better than research and science has or ever will reveal unto us. So we can well say, "Not our will, but thine be done." While these pen slips may be applicable to us who are half hibernating in the Northern section of the country, we do not want our Southern readers to shrug their shoulders and shiver in pity. These changes bring with them joys, and, because of the contrast, we enjoy them the more. As the storms of winter bring warmth and sunshine in their track, so the winter of life brings after it the Eden of rest. And how could we appreciate this summer of rest, had we not passed through the winter of toil? Yes, winter, we enjoy thee for the sake of the summer that will follow!

QUERY ANSWERED.

A BROTHER asks: "Will you please inform us through the MESSENGER, where the negro sprang from?"

We have never given the race question as much careful study as we have some other subjects, but in this case, as a general answer, we would say: "From Adam." And for a later lineage we name Cush, the son of Ham. There has been much discussion and speculation about the negro, but no very satisfactory conclusion has been reached. The Cushites are named as being residents of Asia, Arabia and Africa. While it is supposed that the bulk of them went south, by crossing the Mediterranean Sea into Africa, some remained and retained the name. But Africa, in the early history of the world, seems to have been the home of the Cushites and, eight or nine hundred years before Christ, constituted a powerful nation.

But while it is admitted that the Cushites and the Africans were the same people, some historians take the position that the Africans and negroes are different classes of people, as well as of a different lineage, and that the names should not be used as synonymous terms. Whether or not such is the case, we shall not try to decide, but that the Ethiopian was a colored man, scarcely admits of a doubt.

It is thought by many that Zipporah, wife of Moses, was a colored woman and that this was the cause of his sister's objection to her. The latter idea, however, is more speculation, and gives no right to the argument that she was a colored woman. But there are other circumstantial evidences that point in that direction. The Queen of Sheba came from the same country and was a colored woman, on the same grounds. If our negroes are not in this line, they can not surely be very far away. And we, for want of better evidence, might as well lump the whole South land, and call the inhabitant, in his purest condition, a degenerated Ethiopian or African, if you please.

EXPLANATION.

BRO. CHAS. B. GIBBLE asks: "Please explain, with Scripture reference, the following passage found in 1 Peter 4: 18, which reads: 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'"

Dr. Dodridge paraphrases the text in this way: "And if the righteous himself be saved with difficulty, how miserable must the ungodly and the sinner be?" This rendering seems to give the thought rather clearly. Temptations and persecutions were intended as tests to the Christian character, and could only be withstood by those who had the "sufficiency of grace" that is promised to the believing and trusting. If such were scarcely able to withstand and overcome those fiery trials, the question would most naturally arise: "What shall become of those who do not have this help,—such as the ungodly and the open sinner?" In the judgment, what shall become of them? Is there any hope for them? If these things come to the good,—and it is with difficulty that they can overcome them and be saved,—there does not seem to be much encouragement left for the sinner, or those who do not have the grace of God in their heart. It is put in this interrogative way that all may be induced to undertake the solution of the great problem.

It seems to us about in the same way as: "How shall we escape if we neglect so great a salvation?" Again, God says to the sinner, "Come let us reason together." By a rational process of reasoning, it will be seen that though our sins be as red as blood, there is a remedy; there is a way of escape. God has so provided. This can be reasoned out because of the sacrifice made. But now he wants us to reason from another standpoint. And that is, if we refuse to accept the provision made; if we will not apply the remedy,—is there still a way? To both of these questions there can be but one rational conclusion,—"there can be no way of escape, and everlasting ruin *must* follow."

It is a soul-searching question, and it will be well for us all to study it carefully. It should spur us to action and cause us to put forth every exertion, that we may be able to withstand the foe, and thus be made conquerors through him who has called us and given us the possibilities of victory.

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

JESUS WEPT.

Dark and dreary was the garden;
Deep into the silent West,
The great Orb of Day had sunken;
Nature had withdrawn to rest.
Mournful wails of smothered anguish,
Out upon the breezes swept;—
Battling with some deep emotion,
'Neath the olives, Jesus wept!

Jesus wept! Yet not in triumph
Did those tears so sacred fall;
They were shed in pain and sorrow
For the souls in sin's dark thrall
With despair he mutely wrestled;
Broken-hearted, anguish-tossed,
Sad, distressed, alone, he kneeling
Wept for his beloved lost!

Jesus wept! Majestic mountains
Tremble in your lofty power!
Holy angels, veil your faces
With the darkness of that hour!
Saints, draw near from every nation,
Wheresoever foot hath trod,—
Bow before the mighty sorrow
Of the blessed Son of God!

Jesus wept! High Heaven shouted:
"Lo, the vigil that he keeps!
Let the whole creation hearken,
For the Lord of Glory weeps.
Sinners vile in heart, and guilty,
While the Savior's grief appears,
Bring your scarlet sins and drown them
In this fount of holy tears."

Jesus wept—yet tears were fruitless!
Silent grew his trembling breath;
And the heart so sore and heavy,
Saddened even unto death.
Deep, still deeper grew the anguish;
Blood gushed forth from every pore;
Bitter was the wail he uttered:
"My beloved—mine no more!"

O, was ever sadder music
O'er celestial harpstrings swept,
Tuned to trembling voice of angels,
Than the low chant: "Jesus wept!"
Heaven veils itself in silence
At the sad and mournful strain.
Precious must have been the tears, which
Jesus wept for earth in vain!

—*Sadie Bratlier Noffsinger.*

EPISTOLARY.

BY C. H. BALSBAUGH.

EDWARD M. COBB,

Dear Brother:—

YOUR frank and beautiful letter of Dec. 23, is here. It is pulsating all through with the love that passeth knowledge. I heartily reciprocate your expressions of Christian affection. For the stamps I return special thanks. Such tokens of Calvary I accept as precious Godsends, not only because they are needed, but as evidences of that Divine self-sacrifice which finds it more blessed to give than to receive. Acts 20: 35. I do not ask or claim a single stamp from any one; if there are souls throughout the Brotherhood to whom my pen-ministry is of any help, and who are constrained by the impulse of Christ within to maintain my humble efforts by their contributions, I recognize therein the Divine approval of my labors. If He gives me His thoughts for the edification of His saints, and gives to my audience, material blessings to exchange for spiritual, it is only in accordance with the arrangement of all His higher dispensations. 1 Cor. 9: 9, 10, 11, 14.

Yours is an honorable and solemn vocation. Pedagogy is a Divine function, preluding all that is included in the sacred ministry. You have souls to deal with, and eternal destinies are involved in your daily school-room duties. You are not only imparting specific forms of knowledge, but you are developing and shaping immortal powers. Mental arithmetic, and physical geography, and physiology and hygiene have a high and eternal application, and every new evolution of mental capacity is so much added soul-treasure for the ages of the ages.

There will be a new Heaven and a new earth, and a celestial geography and astronomy will be requisite in the upper seminary. We will have a spiritual body, fashioned like the glorious body of the Risen Godman, and a corresponding anatomy and physiology. The perfect life and blessedness of Emmanuel will be the hygiene of the redeemed. The curriculum of our mortal career is only the Freshman training of our endless studies in "the manifold wisdom of God." Eph. 3: 10. Death, instead of being the end, is only the entrance of the forever unexplorable fields of wonder and glory. Col. 2: 3. As long as Jehovah exists, and the saints are His pupils, Eph. 1: 17-21 will not be exhausted.

Here we know very little. The wisest among the saints on earth are only abecedarians. But Eternity will be an ever-unfolding apocalypse of "all the fulness of God." The Infinite will be ever more and more revealed to the finite. The wondrous outshining of the Divine Glory in the face of Jesus Christ will have everlasting fulfillment. 2 Cor. 4: 6. The high-calling of God is *in Christ Jesus*. Philpp. 3: 14. "Emmanuel is God with us." "In *Him* dwelleth ALL the FULLNESS of the GODHEAD BODILY." Col. 2: 9. And in Him we are complete. Verse 10. He dwells in our hearts by *faith*. Eph. 3: 17. Christ IN US is our hope of Glory. Col. 1: 27. "Of God is *He* made unto us *wisdom*. 1 Cor. 1: 30.

Your school-room, if occupied according to the Divine Idea of Pedagogy, is the very vestibule of Heaven. We have no right to separate one moment of life from "the Eternal purpose which He purposed in Christ Jesus." Eph. 3: 11.

Our first breath came direct out of the very Spirit lungs of Deity; and one breath apart from His will and glory is sin. Gen. 2: 7. We must come back to "Know *nothing* but JESUS CHRIST, and Him crucified." To die *in* sin is easy; but to die *unto* sin means Gethsemane and Golgotha.

I am glad that God and the Bible and Eternal Life are so largely blended with your method of teaching. Jesus claims to be Alpha and Omega, in the home, the synagogue and the sanctuary. Your celebration of Christmas is novel, but just what every anniversary of the Incarnation ought to be. Let horrid old Santa Claus be pitched into limbo, and a photograph of "the one altogether lovely" be held up in radiant features to the contemplation of the little ones. You need much "effectual and fervent prayer" for light and wisdom direct from between the Cherubim on the Mercy Seat. The lamplight between the two veils is only a symbol of true Shekinah in the Holy of Holies.

Soul-wisdom often puffs up, but Spirit-wisdom is the illumination of the Holy Ghost, and has all the Divine characteristics of James 3: 17. Let your pedagogy have this seal: "*We know that thou art a teacher* COME FROM GOD." John 3: 2. Baptize your alphabet and multiplication table in the Blood of the Lamb, so that every letter and figure may be translated into the Sophomore and Junior and Senior classes of the pedagogy of Father, Son and Holy Ghost in "the house not made with hands."

"I cease not to give thanks since I heard of your faith in the Lord Jesus and your love unto all the saints." May the Jehovah-Angel keep you and your wife and your sister as the apple of His eye, and forever let you know the joy of 2 Pet. 1: 11.

As to your question of priority respecting the prohibition in Eden, I have only the inspired record to guide me. Gen. 2: 16, 17. The Lord God commanded the *man*, saying, "Of every tree of the garden *thou* mayest freely eat; but of the tree of the knowledge of good and evil, *thou* shalt not eat of it. What was said to *him* in his *individuality*, was also said to *Eve*, while yet identified with his individual consciousness.

This is the Divine order of revelation and responsibility from Adam to the last soul born on earth. The offspring is bound up in the life of the parent, and on the latter is laid the solemn responsibility of teaching the newly-begotten life the will of God, and training it for eternal glory. This awful fact shows how fearfully even the church has forgotten the sacredness of generation and infantile culture.

Union Deposit, Pa.

GOING SECURITY.

BY ENOCH EBY.

"He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure."—Prov. 11: 15.

"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."—Prov. 6: 1-5.

MY experience, as well as that of thousands of others proves the words of Solomon to be true: "He that is surety for a stranger shall smart for it." His advice to get out of it is a good one, if it can be done.

Looking at the principle of going security, I inquire, "Is it right for me to do so, as it is generally done,—I mean with no intention of being obliged to pay?

"How do you know that people do not intend to pay that which they are securing by their name?"—says one.

Answer.—Why is it that a dishonest man can not get a signer? It is because the signer knows he will have to pay it. Why is it that honest, wealthy men have no trouble to get signers? It is because the signer has no idea he will have to pay it. (He does not think that a change of hands, often caused by death, will compel him to pay it, or he would be more reluctant in putting his name to the note.) That is not all. When a person puts his name on a note, as security, without any intention of paying, what does he do? Excuse me for saying it,—he tells a lie. He violates Eph. 4: 25, "Wherefore putting away lying, speak every man truth with his neighbor."

The plausible side is, that the endorsing of the note on your part helps your poor neighbor. Is that true? In one case out of fifty it may help him, even though you do not *pay* the money; but in the other forty-nine cases, persons may venture into debt beyond their means, because they can get the article in question by furnishing security. Such as need and ask for security, most generally have a hopeful future, yet all the time they may be on a descending scale. Therefore let all live within their means, and if that does not reach, we can donate. This will afford more pleasure than to pay when we did not intend or expect to do so.

Let us look at the other side of this question. "Is it right for me to ask security?" I emphatically say, "No," for the following reasons: I ask him either to tell the untruth, as above stated, or obligate himself to pay for that for which he re-

ceived no value. In either case it would be violating the Scripture, "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

This may be considered a new subject for a church paper. "Better write something about religion," says one. If religion were not stigmatized to such a fearful extent by financial wrecks, whereby comparatively poor people are often made to suffer, by rich men failing with their pockets full, we would not say a word. Much of this is brought about by giving and taking security.

More might and should be said, but we will forbear for the present, hoping that this will put some to thinking, if not to acting. The religion of Jesus is made up of what we *do*, not of what we feel or think.

Booth, Kans.

BE KIND.

BY SOLOMON SCHUBERT.

PERHAPS there are no two words in all our language whose meaning is more universally neglected than that of the two short words,—"Be kind." If we would but remember that, after all, it is the little things of life that tell in the long run, we would more often forget to be unkind.

The help given, the kind words spoken at the right moment, the sympathy quickly expressed, and the cordial greeting that "maketh glad the heart of the passing stranger,"—all these may seem insignificant to some of us, but have we not seen the helpfulness of them demonstrated in our own lives? Have we not, at some time, been sent into the depths of despair, by the withholding of a kind, encouraging word? Have we not been rescued from bitterest distress by an act of disinterested kindness?

We sometimes forget that by persistent doing of the little things we are laying the stepping-stones to spheres of greater usefulness.

In teaching ourselves habits of kindness, we are surely following in the footsteps of him, whose entire life was one act of continual attention to, and consideration for, the feelings and happiness of others. Let us not forget that in the humblest walks of life, as well as in the highest, there are many opportunities for acts of kindness, for strengthening words to some of earth's weary ones.

In using with the utmost diligence this mightiest of influences, our own natures shall deepen and expand beneath the warm rays of the sun of kindness.

Alvada, Ohio.

LIGHT IN DARKNESS.

BY J. N. DAVIS.

"Unto the upright there ariseth light in the darkness."—Ps. 112: 4.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Ps 23: 4.

EVERY Christian must, at times, pass through the valley of tribulation. Mental anxiety, sickness, loss of friends, poverty, persecution, death—with many other things—make the materials of the valley of tribulation.

The Blessed Savior has said that all who live godly must pass through this valley. John 16: 33. And again, "Through much tribulation ye must enter into the kingdom of God." Acts 14: 22. John, the beloved, looking with wonder at the glory of some who were seen before the throne of God, was informed by the angel, that they were those who had come out of great tribulation. Rev. 7: 14. But Christ is the light of the world, the *Sun* of Righteousness, the source from which all intellectual and spiritual light is derived. John 1: 9, 10; Mal. 4: 2. Wherefore God, our Heavenly Father, says to us: "Awake, thou that sleepest; arouse from the dead, thou that dwellest among the tombs, and Christ shall give thee light." Eph. 5: 14. But to the Christian, passing through the dark valley of trouble, he says: "Arise, shine! Thy light is come, and the glory of the Lord is risen on thee." Isaiah 60: 1.

To the disciple of Jesus this light indeed belongs, and much he needs it in his pilgrimage. To him it is given by promise. John 8: 12. "To the upright there ariseth light in darkness; light is sown for the righteous, and gladness for the upright in heart." Ps. 97: 11. The light of knowledge, the light of consolation, the light of holiness, and the light of eternal glory are the Christian's inheritance, in and through Christ Jesus. Without Christ all is darkness, wretchedness and death. With him all is light, life, love and peace.

"In darkest shades, if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun.

The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers, '*I am his!*'

My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way,
To embrace my dearest Lord."

Tub, Pa.

OUR CHURCH NAME.

BY P. R. WRIGHTSMAN.

As our church name is so indefinite, and so often misunderstood by strangers as well as misleading in its signification, why can we not, at our next Annual Meeting, make a change that will more properly apply to us as a body of Christian Believers? We now have a congregation in our County, called "German Baptist," of a different faith and order from us. This fact has already caused us some trouble in a deed to our church house.

Now, in order that we might really and truly be called what we are in fact, we designate ourselves as we truly are, "*Triune Baptists.*" We are in the strictest sense of the word, "Triune Baptists." This is a true name,— a significant name.

I have known some appointment to be made in the city for preaching by the "German Baptists," when a great many English people did not go, supposing that if we are German Baptists, of course the preaching would be in the German language.

So you see the term is misleading and should be changed for a better one. The facts are, many of our members cannot speak nor understand German and why should they be called German Baptists or French Baptists, or any other term, not significant. But when I tell a stranger that I am a *Triune Baptist*, I tell him the truth and he understands at once that I believe in the Holy Trinity, and also that I believe in a threefold baptism. I need not tell him a half dozen other names to explain to him who I am.

I have had some conscientious scruples, in telling people I am a German Baptist when I cannot read German nor understand German preaching. But if I tell him I am a Triune Baptist, I am sure I tell him the truth. Moreover, the term, "Triune Baptists," certainly carries with it a good share of our church doctrine and is truly expressive and significant.

I therefore ask, that this question be considered by all our council-meetings, and carried up to Annual Meeting from the various churches and District Meetings.

Let us have the name of "Triune Baptists," and then we will have no more trouble about titles and deeds to property, or church-houses, or from bequests.

If a brother, in making his will, bequeathes five thousand dollars to the Triune Baptist church, it at once is settled who gets it if that be our church title.

Navarre, Kans.

"SUPPER BEING ENDED."

BY ELD. MARTIN NEHER.

ONE of the difficulties in this subject is to find out when the devil put it into the heart of Judas to betray Christ. Certainly it was when he made the contract with the Chief Priests. See Luke 22: 3. "And supper being ended. John 13: 2, "the devil having ('already' in L. H. Anderson's translation) put it into the heart of Judas Iscariot to betray Christ." When did that occur? Right after the supper at Bethany. Please read the records of Matthew, Mark and Luke, and you will find that the contract was made right after the supper at Bethany. The records show that from that supper at Bethany, Judas sought opportunity to do that work till the supper at Jerusalem. We can not make the supper at Jerusalem ended till after it was eaten. The German translation says, "*Und nach dem Abendessen.*" You can not make people believe it is *after supper* until they have eaten the meal.

John, in giving his history of the supper at Bethany in the twelfth chapter, brings it in also in the second verse of the thirteenth chapter. Matthew says, when the contract was made, and when it was decided how he,—Judas, was to accomplish it, "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." Matt. 26: 14, 15, 16.

You see this took place right after the supper at Bethany was ended. John puts it in the past tense,—"supper being ended." The devil had already put it into the heart of Judas to betray him at Bethany, but it was not accomplished until at the paschal supper at Jerusalem. Mark 14: 10, 11; Luke 22: 3-6. It looks very clear that the supper at Jerusalem had not ended when it was not eaten yet.

"THE 'voice of the Lord' is the guide of the Lord's people. The Scriptures say much of the importance and the benefit of heeding the Lord's voice. A part of the blessing connected with this command is, however, lost when we restrict the province of that Voice, and limit its guidance to purely religious concerns. The voice of the Lord is to be listened for, not only in the sanctuary and in relation to our spiritual interests, but equally on the most practical occasions of life. It instructed the disciples in so small a matter as on which side of the ship to cast their net in order to catch fish. It should direct all the business plans and all the social visits of to-day. "Lord, what wilt thou have me to do?" ought to be the Christian's constantly recurring question. The least duty providentially indicated, secular as truly as sacred, is the Divine call to action; and a prompt obedience is the only allowable response. Thus living, we shall have the fulfillment of God's promise to those who 'do his commandments,' 'good success,'—as God estimates success."

"DIGNITY does not consist in possessing honors, but in deserving them."

BEHOLD THE MAN!

BY MATTIE A. LEAR.

THE above is the exclamation used by Pilate when he first brought the blessed Christ out of the Pretorium after the scourging, and presented him to the people.

The life of Jesus, as recorded by the four evangelists is a biography of absorbing interest. Other biographies of great and good men and women have been written, whose virtues and accomplishments we greatly admire, but none are presented to us without a blemish. All have some weakness, some imperfection. Jesus is the only altogether lovely one. Cant. 5: 16. All the writers of the Old Testament, from Moses to Malachi point to him, saying, "Behold the man!"

But deeply interesting as is the whole history of Jesus of Nazareth, the last few hours of his life are especially so,—those few hours when the great plan of human redemption was being consummated,—those few hours when the Son of God trod the wine-press of the wrath of God alone,—when his spotless soul was made an offering for sin,—when the fierce legions of hell were marshalled against him,—when human hate stirred to its utmost depths by the fell powers of darkness, was arrayed in all its fiendish bitterness against their great Benefactor.

As the awful cloud of sin was gathering, and settling down over his pure soul, behold him in the solitude of the garden with his chosen three! Hear his exclamation, "My soul is exceeding sorrowful unto death!" How long the shadows had been gathering who can tell? As the dark pall of sin was settling down over him, who can conceive what the Son of God endured? With profoundest reverence we will follow him, until in the words, "It is finished," he uttered his last words from the cross.

The long-gathering gloom, the pent-up agony of his soul found expression in prayer to his Father. Behold the man, weighed down with a world's sins. "His visage was so marred more than any man, and his form more than the sons of men." Isa. 52: 14. Oh, the unutterable agony! We read of the bloody sweat, that he was sore amazed, and very heavy, that he offered up prayers and supplications with strong crying and tears, but oh! who can understand the bitter ingredients in that awful cup that he was accepting from his Father's hands?

At length the victory is gained, the hosts of hell are vanquished, and he goes from the scene of his spiritual conflict calm and self-possessed to meet the fierce assaults of human agencies, whom Satan, in his baffled rage, uses to insult and torture the Holy One to the utmost extent. But how impotent is their rage! God will work out his benevolent purpose, for man's redemption, in spite of devils or wicked men. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, *saying*, "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Ps. 2: 2-4.

From the Garden of Gethsemane the blessed Christ was led before the high priest Caiaphas. Here after a mock trial and an accusation of blasphemy, sentence of condemnation was passed on him by the chief pontiff. This trial probably closed about three o'clock on Friday morning. Nearly three hours must elapse before this sentence could be formally ratified by the Sanhedrim, which body could not lawfully meet and pass sentence at night.

Meanwhile Jesus was left in charge of the rough temple police, while his judges separated, probably to seek a few hours' repose. There was nothing now to restrain the coarse natures to whom the condemned prisoners had been consigned, and they vented their cruelty on him with the coarsest brutality. "And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?" As soon as day-light approaches, their prisoner is taken from his tormentors and led before the Sanhedrim. The sentence of Caiaphas there being ratified, he is taken before Pilate, the Roman Governor, but he, failing to find any cause of condemnation in the accused, and wishing to rid himself of the whole affair, being convinced of the innocency of his prisoner, and yet lacking courage to brave the displeasure of the Jews, by releasing him, sent him to Herod Antipas, Governor of Galilee, who was then at Jerusalem.

To the many questions put to him by this frivolous and besotted monarch, Jesus maintained a dignified silence. Irritated by the seeming contempt in which he was held by his prisoner, Herod threw off all restraint, and gave vent to his low, fierce nature, by joining with his men of war in heaping insults and cruelties on his defenseless prisoner. This shameful treatment being over, he was again led to Pilate, who, after three ineffectual attempts, to convince the Jews of the innocency of his prisoner, condemned one whom he knew, and whom he had repeatedly declared innocent, to the awful death of crucifixion. It being the Roman custom to scourge those who were condemned to the cross, Jesus was, by Pilate's orders, subjected to this frightful torture.

Under the fury of the countless stripes the wretched victims sometimes sank, amidst screams, convulsive leaps, and distortions into a senseless heap; sometimes died on the spot. Those doomed to this punishment were stripped to the waist, then tied by the hands in a stooping posture to a low post, and beaten with knots of rope or plaited leather, armed at the ends with bits of lead or sharp-pointed bones. In many cases not only was the back of the person scourged, cut open in all directions, but even the eyes, the face, and the breast were torn and cut, and the teeth frequently knocked out.

The scourging of Jesus was doubtless of the severest, for the soldiers employed as lictors, were only too glad to vent on any Jew the hatred they bore the nation. Oh, what he must have suffered! "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." Isa. 53: 5.

But the scourging failed to satisfy the cruelty of his tormentors. From the whipping post they led him into the hall allotted to the common soldiers, where, for the third time, he is mocked and treated with every indignity which the most abandoned natures could invent. They clothe his torn and bleeding form with a cast-off garment of royalty. They place upon his sacred head a crown of thorns; they place a reed in his hand, for a sceptre, they spit in his face, they smite him with the reed; they pluck off his beard. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. 50: 6.

Amid all this cruelty and injustice, no word of complaint escapes his lips. With a God-like dignity he bore himself, and with a sublime patience endured it all. "He was oppressed, and he was afflicted, yet he opened not his mouth." Isa. 53: 7.

Pilate, perhaps thinking that what he had now suffered would satisfy the hatred of the Jews, determined to make one more effort to save his life. Taking him by the hand, he once more led him to the pavement in front of the palace, and pointing to the Stricken One exclaims, "Behold the man." If Pilate thought the sight of all this agony and shame would soften his relentless adversaries, he was mistaken, for no sooner did they behold him, than they all cried out, "Crucify him, crucify him." They would not be appeased so long as any life remained in him.

But what do *we* see in that bent form, in that pallid countenance? Ah, I see in that mangled form the awful deserts of sin; for if they do these things in a green tree, what will be done in the dry? I see the love of God that passeth knowledge and all understanding; that love which gave his only begotten Son, "that whosoever believeth on him shall not perish but have everlasting life."

When I suffer, when deep sorrows threaten to overwhelm me, oh, may I behold him who endured such a contradiction of sinners against himself, lest I be weary and faint in my mind. With Paul may it ever be my prayer to know him in the power of his resurrection, in the fellowship of his sufferings, being made conformable unto his death.

Sellars, Ill.

"IT is not the length or the shortness of our earthly life which gives its greatest significance to the thought that 'time is short.' It is the consideration of that which is beyond—the state of existence which awaits every soul beyond the grave—that is what impresses us with a sense of time's shortness and its mighty importance, as fixing that future. The end of the year brought this home to us; for, short as our appointed time originally was, it is now shorter on earth by a whole year. By as much as we have advanced in life's journey, by so much are we nearer its end; and how near we may be, we know not. During the year we have occupied ourselves with a thousand interests—we have passed through days of happiness or sorrow, of ease or of suffering—each of us has had our own history. Each 'heart knoweth its own bitterness." Probably no two have been alike; yet all are alike in this, that they are a year nearer their close—time is for each a year shorter, eternity a year nearer at hand. This is a solemn, but it need not be a sad thought, except where time is the soul's only possession. If you, my reader, have any cause to fear that such is your condition, the thought of the shortness of time may well fill you with anxiety: and surely it ought to urge you to seek with all diligence after that salvation and those eternal hopes so freely offered to you in the Gospel of Jesus Christ. Let not the years call to you in vain—or rather let not the voice of the Savior, who is ever calling to you to come to him, be disregarded by you. Those who are his people have a better hope than any that time can offer or this world bestow. Not only things present, but things to come are theirs; and whatever may be the blessings with which they are surrounded, or the trials with which they are visited during the present life, they can look forward, through the grace of God, to an inheritance so infinitely blessed and glorious, that nothing on earth is worthy to be compared with it. Their great desire is that their souls may be prepared for it, and that they may be enabled to walk worthy of God, who has called them to his kingdom and glory, during what remains of their time in this world, whether long or short."

"NEVER be discouraged because good things get on so slowly here; and never fail to do daily that which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Field.

By request of the brethren and sisters of the Sugar Creek church, Ohio, I commenced a series of meetings at Ragersville, on the evening of Dec. 13, and continued until Dec. 23. The weather was quite favorable and the attendance good. The house was often filled to its utmost capacity, and the attention was as good as I ever met with. Preaching was a pleasant work under such circumstances. I preached, in all, fourteen sermons for them. Although none were added to the church, yet we are convinced that some were almost persuaded to join in with the people of God, but, like one of old, they postponed the matter, thinking a more convenient season would be granted them. I can not help but mention one more pleasant feature of said meeting. They have excellent singing, and take great interest in that part of the worship. I only wish the Brethren every-where would cultivate this important part of the work, —the song service. May God bless the dear brethren for their zeal, and ever keep them faithful, so that, at last, they may receive a crown of glory.

I also commenced a meeting with the Brethren of the Chippewa church, Wayne Co., Ohio. The Brethren there have built a new church house during the past summer. Said house is located about four miles north-west of Orville, at the south-eastern end of their district, —a point where the Brethren have thought good could be done by continued efforts. The writer was requested to deliver the dedication sermon Dec. 28, and continued the meetings for two weeks afterwards. The meetings throughout were well attended and the best of attention was given to the Word preached. I preached in all twenty-three sermons, including one funeral discourse. As an immediate result of the meetings eleven precious souls were added to the church by baptism. There is one more applicant, whose baptism has been postponed to a future date. I wish to express my thanks to the dear brethren for their kindness, shown me while among them. Everything was done to make me comfortable. May the Good Lord bless them all, and may they live faithful, so that, if we never meet again on earth, we may meet in heaven, where all is peace and joy! Reuben Shroyer.

Pierce, Ohio.

From the Wolf Creek Church, Montgomery Co., Ohio

Bro. Quinter Calvert came to us on the evening of Dec. 15, and preached two weeks to large and interesting as well as interested congregations. Many good impressions were made. His sermons on the resurrection and baptism were logical and convincing. On baptism he made a new departure from the usual way of treating this subject. He confined himself *to the Scriptures*. He said we could find the truth therein, and need not appeal to grammar, history, or anything else. In a brief manner he discussed the perpetuity, essentiality, design, subject and mode of baptism. He cautioned his audience not to seek further, after they had found the truth, for all who did so were likely to find error.

After disposing of the subject in this way, he said that it was a great satisfaction to say that the Truth, as in the Holy Scriptures, on this subject is acquiesced in by history, grammar, reformers, and the united voice of all Christendom, through the centuries of the Christian era.

As the result of the meeting three were baptized. One was an aged and blind man. We feel to make a note of it for the encouragement of our ministers, and as a warning to the unconverted. Three years before he heard Bro. Calvert speak from the text, "Thy Will be done," and he felt he ought to help to have that will carried out. He delayed, however, until Bro. Calvert came again, when the former lesson came forcibly to his mind and, though blind for eight years, and too feeble to attend meeting, he sent for our brother and desired to attend to the one thing needful. Bro. Calvert thought that the sermon alluded to was the weakest effort of his life.

Too feeble to walk alone, several of his neighbors led him into the church at the conclusion of a meeting, Dec. 17, and, amidst tears and much manifest sympathy on the part of the audience he declared his agreement with the church and the principles of the Gospel.

The ice being removed, he was led by two of the brethren to the place where Eld. Jacob Garber baptized him in the names of the Holy Trinity. It was an impressive scene, not soon to be forgotten. The aged veteran of the Cross, who had spent a life-time in the service of his Master, and baptized a dozen invalids with no inconvenience nor regrets on their part, excepting this that they had not given all their life to God's service; the other feeble and tottering, blind and helpless, at the eleventh hour coming home to Christ.

A week later he enjoyed a Communion service at his house. Patient and resigned Matthias Shank sank to rest, and was buried five weeks after he had found peace in the Savior. The solemn occasion was improved by brethren Jacob Garber and Samuel Horning, from Rev. 14: 13, 14. His age was sixty-five years, one month and sixteen days. He left three children.

Jno. Calvin Bright.

New Lebanon, Ohio.

In Memoriam.

Our dear and much beloved brother, Daniel Fry, of Falls City, Nebr., peacefully and quietly passed away Dec. 12, 1890, aged fifty-seven years, four months and twenty days.

His seat in the sanctuary, which was seldom vacant while he was yet with us, is now unoccupied. He was born in Lancaster County, Pa., July 22, 1833, and baptized in 1857 by Eld Daniel Fry. He was married to sister Mary Hahn, by Eld. Enoch Eby, June 2, 1849. Eight children were born to them. The oldest,—Hiram Fry,—departed this life Oct. 25, 1866. An affectionate wife and seven loving children, a mother, brothers and sisters are left to mourn their loss, with many other sympathizing friends. But we mourn not as those who have no hope. Bro. Fry served the church in the ministry for twenty-six years,—ever willing to do all he could. He was an every-day preacher. His loudest preaching was his daily life. Two of his children were not at home during his late sickness which was caused by a cut in the foot last spring, and finally caused blood poisoning which resulted in his death. The oldest daughter, sister Rhoda Smith, with her husband and little daughter, live in Western Kansas, and could not, at once, be reached by telegram, so that she did not reach home until one day after the funeral. Emory, the oldest son, who was attending school at McPherson, Kans., was sent for and came home the day before his death. Two of the children are members of the Brethren church, and we hope they will all follow their good father's example and meet him in a better place, where parting is no more.

May the dear bereaved family take comfort in God's word, "Blessed are the dead which die in the Lord." Great is your loss, but still greater is the husband and father's gain. Nancy Myers.

Morrill, Kans.

Special Thanksgiving Offering.

Diana Miller, $1; Mary Ann Hartsough, $1; Joseph Y. Keeny, $3; J. J. Whitmer, $1; Mrs. W. Klepinger, $1; Nettie M. Frisbee, $1; J. A. and M. E. Cline, $1; Mrs. D. W. Miller, $3; Henry Larick, $1; Four persons, $4; A sister, $1; Katie Johnson, $1; A brother, $1; Cath. Annie Gnagy, $2.50; Lydia Miller, 25 cents; Jennie Engle, $1; Lucinda Rinehart, $1; Mary Haines, $1; M. Odell, $1; Hannah Good, $1; Mary Brubaker, $1; A. and E. A. Teeter, $2; John Overholser, $1; A. H. Price, $1; Great Bend church, Kans., $4.50; George Maxville, $1; Middle Fork church, Ind., $6; Simon Harshman, $1; Mary E. Cupp, $1; David Ruple, $1; Zilla Smith, $1; Harrison Copp, $5.00; Levi Harley, 50 cents; Samuel Mohler, $9; Amanda Koutz, $1; Abram Horst, $1; Portage church, Ohio, $6; Christian Lapp, $2; Sarah Peebler, $1; Susan Newsom, $1; David George, $1; Flora Nininger, $1; John Brown, $2; Lafayette church, Ohio, $3.25; Mingo church, Pa., $15; J. E. Blough, $1; Mary Windle, $1; Amanda Clifford, $1; E. L. Fahnestock, $3; L. E. Miller, $1; F. A. Enos, $2; Nancy Washburn, $1; Mary Rowland, $1; C. Wamelsdorf, $1; Waddam's Grove church, Ill., $7.52; Chapman Creek church, $3.50; Pleasant Hill church, $4.70; E. J. Nehr, $6; Jacob Wirt, $1; Frances Amen, $1; a sister, Pa., $25; Lanark church, Ill., $13; Sarah Brallier, $2; H. B. W. Lane, $1; Simon Long, $5; Samuel Shawver, $2.95; C. Hage, $2; Esther Fisher, $2; a brother and sister, $5; sister Bollinger, 50 cents; Mary Sandig, $1; Wm. Roberts, 50 cents; Martin Replogle, $1; Rufus A. Wyat, $1; Anna Garver, $1; John E. Bossamer, $2; Grundy Centre church, Iowa, $19; Emma M. Horuberger, $1; Levi Stump, $2; Allen Banner, $1; J. A. Hopkins, $4; L. P. Keim, $1; Ida P. Smith, $1; J. F. Ross, $1; Elk Run church, Va., $8; Edward and sister Bailey, $2; Jacob Deutz, $2; Nathan Hoffman, $1; E. Miller, $1; Christian Moyer, $1; Hiram Forney, $2; Lost Creek church, Pa., $3; Wm. Trevorrow and wife, $2; Solomon's Creek church, Ind., $4.60; Daniel Mullendore, $1; Susie and Kate Replogle, $2; Isaac Brown, $1; Catharine Bluebaugh, $1; Landon West, $1; D. P. Keefer, $1; Mrs. A. C. Barr, $1; McPherson church, Kans., $12.72; Mrs. Mary Sheets, 50 cents; Elizabeth Harshman, $2; a brother, $1; Jacob Mitchell, $2; Mound church, Mo., $4.90; Calvin Rodgers, $1; J. S. LaRue, $1; a sister, $1; Nancy J. Bitterly, 50 cents; Simon Bitterly, 50 cents; Annetta Yarger, $1; Rachel Wells, 75 cents; W. H. Gift, $1; Wm. Hollenberg and wife, $2; Martha Davis, 40 cents; Catharine Felger, 40 cents; Mary Berger, 40 cents; Dennis Weimer, 25 cents; sister Weimer, 25 cents; Dorsey Weimer and children, $1.20; Anna M. Couser, $1; Wm. Flickinger, $3.50; Purchase Line church, $1.28; Wm. D. Leedy, $1; F. E. Sandig, $1; Rockton church, $1.65; Henry and Mary Bollinger, $1; Ella Fry, 50 cents; S. E. Netzly, $1; A. Brumbaugh, $1; R. S. Dickey, $1.50; Franklin Grove church, Ill., Willis A. Moore, Solicitor, $50; Samuel Hoffman, $2; A. P. Beachy, $4; Maple Grove church, Ohio, $6; Effa and Eda Strohm, $1; A. H. Duncan, 25 cents; J. A. W., $1; Chapman Creek church, Kans., $4.50; Louisa Davidson, 20 cents; N. A. Wallace, $1; Eliza Royer, 10 cents; John Stouffer, $1; Garrison church, Iowa, $10.70; sister D. Stinespray, $1; D. R. Price, $1; Jacob Arnold, $1; S. Rarich, $1; Phebe A. Bosler, $1; Laura E. Ulrich, $1; Nancy Stover, $1; Catharine Ulrich, $1.

Notes from the Second District of West Virginia.

Dec. 20, our dear brother, D. J. Miller, from the Buckhannon congregation, W. Va., came to our place, near Thornton, and preached for us the same evening. On Sunday, the 21st, he preached the funeral of one of our neighbor's little daughters,—Lucy May Ball, aged about seven years. Many good thoughts were advanced from the words: "Thy sun shall no more go down." Isaiah 60: 20. The meetings were closed by the writer.

Dec. 22, Bro. Miller went to Nuzums,— about fifteen miles distant to hold a series of meetings. He began the same evening and staid until Jan. 4. Wife, sister Arble and I, started to attend the meetings Dec. 24. The writer having some matters to see after in Grafton, was detained until next morning. My stay over night was a pleasant one. I stayed with brother and sister Judkins, who live two miles from town and are isolated from the church. Bro. Miller preached twenty sermons at this place to attentive listeners, and we think the church was much revived. Sinners were made to think and weep. One dear soul was added to the church and more were "almost persuaded," to give Christ their heart. Oh! what a pity, they were not only "almost" but altogether persuaded!

Jan. 5, Bro. Miller and I returned home to hold several meetings. Bro. Miller preached eight sermons and then closed. He handled the "Word" in its primitive purity, and in such a way that no one could dislike him or his manner of preaching. The cause was built up, we think; and the future will only tell what amount of good was done. One soul made application for membership and will be baptized next Sunday, if the Lord will; our meetings closed too soon, but our brother had been away from home for some time, and seemed anxious to return.

I often wonder why we are so reluctant about leaving this tenement of clay and going to our heavenly home. Let us be ready, for the call may come when we least expect it. "Be ye ready, for in such an hour as ye think not the Son of man cometh." "What I say unto one, I say unto all, Watch."

Z. Annon.

Thornton, W. Va., Jan. 16.

The Old Folks' Home.

This is a move in the right direction, for Jesus says, "The poor ye have always with you, and ye may do them good whenever you will." Those who are financially poor are not the only ones who are poor. There are those who are physically poor and weak, and their circumstances may be such that they need to be cared for. Then there are those who are partially demented and yet are able to perform an average amount of manual labor, but realize little benefit therefrom, because of mental incapabilities. Such might be of advantage, both to themselves and to the above-named institution. There are two brethren in the Burr Oak church,—a father and son,—who are in good health, yet not able to care for themselves. They have a good farm of one hundred and sixty acres, and for a year or more have been patiently waiting for the establishment of our Old Folks' Home in Kansas, intending to donate the farm, or the proceeds therefrom, to the Home. The land is worth two thousand dollars, but has an encumbrance to the amount of four hundred dollars resting upon it. Now, if the Board of Arrangement for the Home could exchange this land for land at Booth, that could be used in the Home, it would be in accordance with the wish of the owner of the land. Then these brethren wish to go there, and enjoy the benefits of the Home while they live, and leave the farm to be a perpetual benefit to others.

P. B. Porter.

Esbon, Kans.

From the Round Mountain Church, Ark.

A heavy cloud has been hanging over this church for a long time, but, thanks be to God, the cloud has disappeared and the sun is shining once more. We held our quarterly council Jan. 10. All business was adjusted in the fear of God. The members decided to hold a prayer-meeting on Thursday evening of each week.

At present we are in need of ministerial help, as there is but one minister here, who is young in the work. Eld. Samuel Weimer, formerly of Michigan, was with us recently. He commenced meetings Dec. 27, and continued until Jan. 2. He preached seven discourses to crowded houses. Good attention and order prevailed. While there were no additions to the church, yet we hope that good results will follow. Bro. Weimer has bought a place here, and will locate at this place, in Februrary.

I receive many letters from brethren, asking about this country and will say to all those who contemplate locating in a mild climate, that here they can raise all kinds of fruit, as well as corn, wheat oats, etc.

Land is cheap here. Well-improved farms are worth from $4.00 to $5.00 per acre. There is a farm here of 130 acres, 93 acres in cultivation, set with 300 fruit trees, which, including a log house and barn and good fences, can be bought for $1,600.

Further information will be furnished by addressing me as below. Melvan Dawson.

Goshen, Ark.

Bridgewater College Notes.

The school is progressing finely. "Onward and upward" is the motto. Bro. S. N. McCann, after spending four years in the mission field, seems to be in his proper element in the class-room.

Two of the Committee, appointed by last Annual Meeting, gave us an official visit in the early part of the session. A visit from them will be welcome at any time.

We have just closed a series of meetings in the College Chapel, conducted by Bro. H. C. Early. While the meeting was in progress, sister Hester Early suddenly departed this life, at her home in our town. She was Bro. H. C. Early's aunt. Several meetings were conducted by the local ministry during Bro. Early's absence. The efforts of the meetings were mainly doctrinal, and were adapted to our needs. As an immediate result two precious souls have made the wise choice. Others are near the kingdom. May Zion prosper, Christ's name be glorified and peace reign universal!

S. W. Garber.

Bridgewater, Va., Jan. 16.

From the Dry Creek Church, Linn Co., Iowa.

Bro. G. W. Cripe, who came to us Jan. 1, closed his labors here to-day. The dear brother worked hard and faithfully while here, declaring God's Word with power and earnestness. While there were no accessions to the church, we feel that an impression for good was made. We are all truly glad that Bro. Cripe did visit us, and our prayers in his behalf will follow him in the new field in which he goes to labor. May God abundantly bless and prosper his work.

On Friday, Jan. 16, the church met in special council, to secure more ministerial help. Elders Cripe and Zuck had charge of the election. We were admonished by both brethren in regard to our duties as a church in this matter. The choice fell upon two young brethren,—in fact the choice was so evenly divided that the elders did not feel like deciding the matter, and it was left to the church to say whether we should install both brethren or one only. I am glad that both were accepted and, as a church, we were made to rejoice this morning, when Bro. David W. Miller and Bro. Jacob Kurtz Miller were set apart for this special work. Bro. David is one of our substantial farmers, and Bro. Jacob a trusted employee of a large mercantile firm in this city. Both brethren are loved by all,—both for their personal sterling worth, and for their devotion to God's church and work. May the Lord, whom they serve abundantly, bless and strengthen them, and fit them for this great work! May they realize the obligations laid upon them by the church, and may God help us, as a church, to know the responsibility we have placed upon them, and help us, at all times, to bear them up! The prayers of God's people every-where are asked in behalf of us all.

W. D. Tisdale.

Cedar Rapids, Iowa.

From English River Church, Iowa.

Our series of meetings closed Dec. 16. On Sunday, Dec. 14, six precious young souls were baptized into the fold, making fifteen in all during the meeting. Many of them were young in years and have been faithful in attending church and Sunday-school. We have every reason to believe that they will be faithful in the Master's vineyard.

Throughout the meeting was one of deep interest, and good attendance. The membership is much revived and built up in the most holy faith, and many are near the kingdom.

Bro. and sister Hipes are faithful workers and have gained many warm friends in this community. May we so care for the tender lambs of the fold, that they may grow and become strong in the work, and finally receive an inheritance with the sanctified, is my prayer!

Peter Brower.

Jan. 17.

Unexpected Event.

Jan. 15 is a most beautiful day, and as I sit at my window and notice the birds actively moving from place to place, singing their morning songs, and muse upon the scene, the expression of David was brought to my mind, where he said, "Oh that I had wings like a dove." He thought then he would fly away. I feel like flying away from these splints, fastened so tightly upon my arm, placed there to heal a fracture, caused by falling from a load of hay. I feel like throwing them off, but the doctor says, "No; I put them there to stay until an appointed time." As it has been my motto in life to "make the best" of what may be called ill fate, I'll make the best of this.

I realize I can not haul hay or cut wood to-day, hence the enquiry, What can I do? Sit here, and fret, and lament? No, that I will not do. What next? I can pen a few lines for the Messenger, —thoughts drawn from the following words: "We know not what a day may bring forth." There are times when these words may be uttered with some indifference, but they appear to me just now as deeply significant. I thought as little on the 13th that I would record in my diary: "Fell from a load of hay, and fractured arm," as I did of taking dove's wings and flying away, and it proved, as accidents do,—very unexpected.

As I think on what has, and what might have, happened, — falling with a fork in hand, I feel to say, "Thank the Lord that it was no worse, and that, while I am in this dependent condition, and wife afflicted, I have a ministering angel sent to me about twenty years ago, who has been untiring in making the rough ways of my life smooth."

When we think of the thousands, hurled into eternity by accident, could we hear them speak, they, perhaps, would all say, "My death was very

unexpected to me. Far was I from expecting that on the morrow I would be brought down to death." But what have I learned in this event? I answer, "Much." Again have I been most deeply impressed with the words of Jesus, "Be ye also ready."

This is one of the all-important things, and to this end we should all more earnestly labor, that, whether called hence suddenly, by accident, or by the slow process of disease, we can say, "I have glorified thy name here upon the earth. I have finished the work thou gavest me to do."

Another thought. While reading in the MESSENGER of the many pleasant and profitable meetings enjoyed by God's children during the last few months, it occurs to me, had I, in obedience to the many urgent calls to labor in the vineyard, torn loose from the hay-stacks and barn-yards, and labored more especially in the calling of my Master, my arm would not this morning be so tightly pinioned between the two pieces of boards as it is.

QUERY.—How far distant is the time when the church will enter into a more full realization of the necessity of protection and encouragement to her ministers? To the words, "God speed the time when this shall be," my heart responds a hearty "Amen." D. F. STOUFFER.

Benevola, Md., Jan. 15.

In Memoriam.

THE town of Woodbury, Bedford County, Pa., mourns the loss of two of her citizens. Sister Susan Bulger died Jan. 7, 1891, of heart trouble. Her death was so sudden that but few of the family were present when she took her departure. Her husband, Abram Bulger, was very sick at the same time, of pneumonia and heart trouble, and died about seventeen hours afterwards. Thus double sorrow was caused to the family. Abram Bulger's age was sixty two years, eleven months and twenty-seven days. Susan Bulger was a daughter of Daniel Zook,[X] and died at the age of sixty-three years, ten months and nine days. Five sons are left to mourn the loss of father and mother, and the community at large deeply sympathizes in their bereavement.

Both of the departed ones were buried at the same time,—an occurrence never before seen in this locality. The funeral took place at the Replogle meeting-house, and it was the largest one ever held in Morrison's Cove. The services were conducted by Bro. Brice Sell, assisted by Rev. J. W. Wagoner, of the Church of God, from 1 Cor. 15: 25, 26. D. S. REPLOGLE.

From Timberville, Cal.

THE Brethren of the Conejo church have a live and interesting Sunday-school with Bro. Wm. Strohm as Superintendent, and a full corps of officers and teachers. Both old and young take part in the exercises. We have a good country here. People, seeking homes in Southern California would do well to look at this part before settling elsewhere. Land is not as high here yet as in other parts, which gives people in limited circumstances, who desire to live in the Sunny South, a chance to get a home. Ministers, who are willing to work for the Master, would find plenty of chances on this coast, and their labors would certainly be much needed.

The thought ofttimes arises, "Why do we, as a church, not have more missionaries in the field? Is it for the lack of money, or is it because we have no brethren in our Fraternity who are strong enough to go out and fight the battles of life, to fulfill the command, "Go ye and preach the Gospel to every creature?" There are many excuses offered, but we should think well on these things. Will excuses justify us in neglecting our duties here, when we are called to give an account of our life's work? Many are the calls for the Bread of Life. Will we pass them by, time after time, unheeded? We are not doing all we can in the work of spreading the Gospel, and if we neglect this great command, can we expect to gain the approval of our Blessed Master?

"Oh ye saints, arouse, be earnest!
Up and work while yet 'tis day!
Ere the night of death o'ertakes thee,
Strive for souls while still you may."

Now is the time to begin this work! Let us not put it off until next year. Delay may cause us to regret that we were not more earnest, while we had the opportunity, when, alas, it is too late! Let us, as a church, see how many missionaries we may have stationed till the end of the year 1891.

May our Heavenly Father help us all to be earnest and faithful until death!

NETTIE E. FLORY.

Jan. 14.

The Sufferers of the West.

AT our council-meeting, held Jan. 17, the church donated $45.58 for the sufferers of North-western Kansas. I see that people are responding to the calls in some localities, and I do hope that the different churches of Northern Indiana will at once call special meetings and help the needy. In Northern Indiana the Lord has blessed us, so we can lend a helping hand. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother." Deut. 15: 7. "He that hath pity upon the poor lendeth unto the Lord." Prov. 19: 17. J. H. MILLER.

From the Claar Church, Pa.

BRO. JOHN B. FLUCK commenced a series of meetings with us Dec. 26, and continued until Jan. 8. The interest and attendance were good, and we believe good impressions were made on all present. As an immediate result one dear brother came out on the Lord's side and was baptized. May the Lord ever help him to walk in newness of life! Bro. Fluck's sermons were practical and to the point, and we feel that a debt of gratitude is due to our dear brother for his earnest labors while with us. The way has been made more clear, dark clouds are passing by, and sunshine is beginning to brighten the church again. May we all let our light so shine that the world may see our good works, and glorify our Father in heaven, is my prayer!

C. F. LINGENFELTER.

Baltimore Bible School.

THE following is the report of the Brethren's Bible school for the fourth quarter, ending Dec. 31, 1890:

RECEIPTS.

Balance from last report,	$ 1 30
The Lord's Tenth,	16 09
Little folks, Eel River Sunday-school, West House, through E. Leckrone	42
New Enterprise Sunday-school, Pennsylvania, through Rosie S. Myers,	8 00
Sister Annie Roop, Linwood, Md.,	5 00
Sister Rebecca Miller, through G. S. Byerly, Lima, Ohio,	1 00
Bro. G. S. Byerly, Lima, Ohio,	1 00
Arthur Berkley, Waterloo, Iowa,	35
Brethren's missionary meeting, per J. A. Weaver, Monticello, Ind.,	5 00
A sister, Funkstown, Md.,	2 00
A sister, Somerset, Pa.,	1 00
A sister, Crimora, Va.,	1 00
Sister Sadie E. Rohrer, Waynesboro, Pa.,	1 00
Sister Ruth Bowers, St. Joseph, Ill.,	2 00
Sister Florida J. Etter, Cartersville, Va.,	20
Black River church, Ohio, through Mary Hoover,	1 50
Purchase Line church, Pennsylvania, through Fannie Wise,	1 41
Sister Julia A. Wood, Bremo Bluff, Va.,	25
Melrose Center Sunday-school, Grundy Co., Iowa, per G. A. Moore,	14 60
Canton congregation, Ohio, per Henry Royer,	8 95
Garrison church, Iowa, per E. H. Stauffer,	9 55
Lick Creek Sunday-school, Ohio, per G. W. Krabill,	63
Total Receipts,	$82 55

EXPENSES.

Car fare,	17
Rent,	21 00
Stationery,	31
Stove for school,	3 75
Oil,	35
Advertising,	1 00
Clothing,	7 00
Presents,	5 00
Shoes,	1 15
Total,	$39 73
Balance in Bank,	$42 82

JAMES T. QUINLAN, Supt.

1315 Light St., Baltimore, Md.

A Visit to Eastern Pennsylvania.

I LEFT my home Dec. 18, 1890, to visit the Upper Codorus congregation, York County, Pa., and to labor with them for a few weeks in the vineyard of the Lord. When I arrived at the Alleghany Mountain, I found that the road was blockaded with snow, and we were detained for about twenty hours. I arrived at Black Rock about noon, Dec. 20, and found the brethren and sisters earnestly contending for the faith once delivered to the saints. I preached twenty sermons for them, which they divided among six different places. They can not see the way clear to continue the meetings at one place for a week or two. It seems they have fears that by so doing some might be induced to unite with the church without fully counting the cost.

At this meeting, I had the satisfaction of meeting Bro. Adam J. Shope, from the neighborhood of Harrisburgh. He was also there on a visit, and we were together at several appointments, which enabled us to form an acquaintance, which will not soon be forgotten. The meetings, with a few exceptions, were well attended, and good attention was given to the preaching. We had sufficient evidence to convince us that some were deeply impressed with the necessity of coming out on the Lord's side, and we hope that the good impressions made will not be lost. On my way home, I stopped off at Hagerstown, Md.,—the place selected for holding next Annual Meeting,—and preached for them Sunday morning and evening. I also had the satisfaction of taking a view of of the place where the Annual Meeting will be held. In my judgment, the location is a very good one. It is on a slight elevation and commands a grand view of the surrounding country. I arrived home Jan. 5. Many thanks to the brethren and sisters for their kindness.

VALENTINE BLOUGH.

Bills, Pa.

X Daniel Zook was a son of John Zook, who was a son of Jacob Zook, who was a son of [illegible]

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, }
J. G. ROYER. } - - - - - Assistant Editors.
JOSEPH AMICK. - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, as a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and arms, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Feb. 3, 1891.

JEREMY TAYLOR has truthfully said: "The preacher's *life* is his best sermon."

THE addresses of the following brethren are changed as here given: J. L. Snavely from Greenwood, Nebr., to Ashland, same State; Jasper N. Perry, from Quinter, Kans., to Seward, same State.

BRO. JOHN S. SNOWBERGER and wife, of Holyoke, Colo., who are now on their way to the East, stopped a few days with us, recently. Bro. John preached for us on Sunday, Jan. 25, both morning and evening. May the Lord's blessing accompany our dear brother and sister on their journey Eastward, as well as in their future labors!

THE meetings, conducted by Bro. J. C. Murray at the Silver Creek meeting-house, are fairly attended, and excellent interest is given to the Word preached. Our dear brother is laboring earnestly, and may we not hope that, by the blessing of God, and the united prayers of all, many may be brought to the knowledge of the Truth?

QUERISTS' DEPARTMENT.

The Prayer Covering.—Women Preaching.—Parties.—Holding Office.—Shall the Saints be Judged at the General Judgment?—Elders' Rule. Judging Angels.

1. Was there a time in the history of our church when the sisters did not wear the prayer covering? Were any of our sisters ever allowed to preach? Please answer through the MESSENGER.

ADA S. DELP.

ANS. 1. We have no grounds for supposing that our sisters have not worn the prayer covering, ever since the church was founded in America as well as in Europe. The cap now so generally worn by our sisters was worn by the women in all the churches. We have in our possession portraits of Bro. Peter Keyser and his wife, sister Hannah Keyser. Sister Hannah Keyser has her head covered with the usual prayer covering. Bro. Peter Keyser succeeded Alexander Mack as elder of the church at Germantown, Pa. The following extract from the diary of Alexander Mack now in the possession of Bro. A. H. Cassel, of Harleysville, Pa., an exact copy of which we have before us, gives the date of Bro. and sister Keyser's baptism. "*In dem Monate Octob'r 1769 sind 8 Personen getauft worden, namlich Peter Keyser and sein Weib, Hannah Keyser, Heinrich Sharpneck und sein Weib, Sarah Sharpneck, Johannes Schlingluff, Conrad Stamm, Elizabeth Kolb, und die Schwester Fendin.*" In English we would read that in the month of October 1769 eight persons were baptized, namely Peter Keyser and his wife, Hannah Keyser, etc., etc. The evidence here given shows that our sisters wore the prayer covering in Alexander Mack's time.

2. Sister Sarah Major preached for many years among the Brethren, and her labors were much appreciated, and were blessed of the Lord to the edification of the church and the conversion of sinners. The church does not install sisters in the ministerial office but where they manifest the ability to prophesy, using the latter word with its modified meaning, to speak to the edification and comfort of the church, they are not prohibited from using the gift that is in them. We have sometimes felt that our sisters might do more work in this direction than they are now doing.

2. Is it consistent with the rules of the Brethren church for an elder to prepare a supper for a Grand Army lodge or a masquerade party? Please answer through the MESSENGER.

B.

ANS.—The query can only have one answer, and that is an emphatic *no*. We feel that it is really unnecessary to give much space to a query of this kind. The Gospel is strongly against all such practices, and the church has always ruled against them. We are hardly ready to believe that an elder of the church should so far forget his holy calling as to engage in the worldly practices named in the query.

3. Will you please instruct us through the MESSENGER how we can escape serving as officers at political elections, where we must be with those that are cursing and swearing, and the intoxicated, from sunrise till midnight. The law says: "If one that can read and write, refuses to serve without a lawful excuse, he shall pay a fine of five hundred dollars, or serve his time in jail at one dollar per day. Please give advice and oblige the Conejo church, Cal.

ANS.—In many of our States the law provides that those who make serving on juries, or filling a public office a matter of conscience, may be excused. And we are of the opinion, that if our brethren of the Conejo church, California, are conscientious in this matter, and so state it to the judge, that they may be relieved from such service. Of course those who have no conscientious scruples on the subject could not consistently enter such a plea. But the position, always taken by the church, has been against the members holding political offices. Indeed it has been made a test of church privilege. Those who held offices in which they were compelled to violate any of the principles of the Gospel, either in taking or in administering a legal oath, or in other ways, were asked to give up such office, and if they refused, then they were denied the privilege of the Communion, and if they continued in disobedience, they were disfellowshiped. These facts brought to the notice of the judge having jurisdiction over a case of refusal, to serve as a judge of election, would doubtless be accepted as a lawful excuse. If not, and the brethren feel that they can not conscientiously serve, then rather suffer for Christ's sake than to violate a principle of our holy religion. In this we would only emulate the example of the apostles, and, in these days, of our Brethren in Sweden, where two are now in prison because they refuse to go into the army.

4. Do the Scriptures teach that the saints are to be judged in the Day of Judgment, after they have had a part in the first resurrection, and having reigned on the earth one thousand years with Christ? Let us have the true rendering.

LANDON WEST.

ANS.—Those who are found worthy to have a part in the first resurrection, with all those who are alive at Christ's second coming, and who are to be changed and caught up to dwell with Christ, will not stand before the judgment seat of Christ in the same relation to it as will those who come forth at the final resurrection. To suppose that those who have reigned with Christ a thousand years shall then be judged, is not in accordance with the teaching of the New Testament.

Paul says, Romans 14: 10, "For we shall all stand before the judgment seat of Christ;" and again, in 2 Cor. 5: 10, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." These Scriptures would seem to indicate that all must appear at the judgment seat; but when we examine the Scriptures carefully we find that they teach that the judgment may be made in this world, "For if we would judge ourselves, we should not be judged." 1 Cor. 11: 31. This Scripture would seem to show that we judge ourselves. This we may do by taking God's Word and judging our lives and our actions by it. The Master once said, "I judge no man, but the words which I have spoken, they shall judge you in the last day."

But an examination of the following Scriptures will, we think, show that the saints, while they will appear at the judgment seat of Christ, will not stand there as do those who have not had a part in the first resurrection. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 28. "Do you not know that the saints shall judge the world?" 1 Cor. 6: 2. "Know ye not that we shall judge angels? how much more things pertaining to this life." 1 Cor. 6: 3. The Scriptures show plainly the position that the saints shall occupy, at the great judgment throne of Christ. It seems to us that the conclusion is a plain one, that those who have part in the first resurrection will not be

judged at the final day of accounts. "And I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of those that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4–6. Shall these be judged? We think not.

5. The River Brethren having an equal right in a church-house with the Brethren, would it be right for the elder of the Brethren church to extend the liberty and cause a third denomination to hold meetings in said house every four weeks in direct opposition to the wishes of the River Brethren, and also the Brethren? If not right what should be required of an elder pursuing such a course? A BROTHER.

ANS.—If an elder should pursue a course, such as is marked out in the above query, it would show a very great lack of judgment. Certainly he could not expect that such a course would result in good. All parties interested in the ownership of the house should be consulted, and no attempt to force them to admit others into their house of worship should be made. The elder who would do so would be violating a principle of right,—so far as the River Brethren would be concerned, and would be clearly lording it over God's heritage in relation to his own church, and should be called to account and set right by the adjoining elders.

Dear Editor:—

6. Please give through the MESSENGER the meaning of the word charity, according to the Scriptures. What are we to practice among ourselves as directed in 1 Peter 4: 8? JOHN JONES.

The word translated charity in 1 Cor. 13, and in the Scripture above referred to, means love. When the Authorized or King James' Translation was made, the word charity meant love, but its meaning has been considerably changed, and we now think of giving to the poor when the word is used. The Revised Version uses the word love instead of charity, and we have the following translation of 1 Pet. 4: 8: "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins." As brethren of one common faith, we are to love each other fervently. A careful reading of the thirteenth chapter of first Corinthians, with a desire on our part to have the kind of love there set forth will be helpful to us. There is not a grander theme in the New Testament than that of love. Oh that we all had more of it in our hearts.

7. How shall we judge angels, and who are the angels we shall judge? See 1 Cor. 6: 3. Please explain through the MESSENGER. A. NELSON GRAYBILL.

ANS.—The Scripture upon which an explanation is desired, reads as follows: "Know ye not that we shall judge angels? how much more things that pertain to this life."

We read of fallen angels, and it is doubtless those to whom reference is made. Holy angels certainly will not be judged. They are innocent, and are God's messengers. As to how we shall judge angels is not so clear, or, rather, Paul does not explain how. He calls our attention to a fact, and draws an argument from it in favor of Christians settling their difficulties among themselves. Some commentators hold that "Christians will be qualified to see the justice of even the sentence which is pronounced on fallen angels. They will be able so to embrace and comprehend the nature of the law, and the interests of justice, as to see the propriety of their condemnation." It seems to us that, as the "saints shall judge the world," the fallen angels will be included in that judgment, and that those who have part in the first resurrection will also take part in the judgment.

OUT WEST.

Comfortable Railroading.—Suffering in the West. Tract Boxes.

WHAT marvelous improvements the close of the nineteenth century is developing in railroad travel! Ten years ago we traveled *via* the Union Pacific to Salt Lake City, Utah. Then the railroad eating-house, with twenty minutes for dinner, at $1.00 a meal was the order of the day, and what a rush there was for a place at the table, and then, what bolting down of half-masticated food. No wonder so many people were afflicted with dyspepsia. We remember, too, the stories told of how the conductor was supposed to be in league with the man who furnished the meals, and how, by the time you were comfortably seated and had only fairly begun appeasing your hunger, the sounding of the bell and the cry of "All aboard," startled the hungry traveler from the tables, leaving a part of the meals to be served to the hungry crowd that was sure to come that way on the next train. Now this is all changed. From Chicago to San Francisco, *via* Union Pacific, you may travel and have your meals served regularly on the magnificent Pullman dining cars. A bill of fare is presented equal to any first-class hotel. You can take an hour to eat your dinner, if you like, and pay seventy-five cents for the meal. There is no rush, no hurry, and while you eat you are gliding along toward the setting sun at the rate of forty miles an hour. Combine this with the comfortable chair-cars and the Pullman sleepers, and it seems that we have reached the climax of comfort in railroading.

* * *

"But won't riding in an air-ship be better," says some one whose organ of hope is largely developed. Well, we don't know. The Mt. Carmel air ship man has not yet succeeded in bringing about promised results, and, after all, this attempt to navigate the air may only add another to the thousand and one failures on record, beginning with Mr. Green's flying machine and ending with the recent failure of the two sanguine young Frenchmen, who constructed an air ship with which they expected to reach the North Pole. Those who are engaged in searching the Scripture to find passages to fit air-ships, will doubtless become better acquainted with the Bible in that way, but we are of the opinion that it will be sometime before they can apply the Scripture to a successful flying machine. We propose to stand by the railways.

* * *

Our first objective point on this trip was Beatrice, Nebr., the home of Bro. J. E. Young. Bro. John had made a trip to the Western Counties, where people are in a suffering condition, and from him we learned much of the true condition of affairs. In one County the clerk reports three hundred families that need help, and in the entire drought-stricken district, more than fifteen hundred families must be helped, or they will suffer. We arranged with Bro. Young to go to Hitchcock, Dundy and Chase Counties, and look after the needy there. While at Beatrice a card from Bro. John Brooke, of Warrensburgh, Mo., was received, stating that they had a car load of provision ready to ship, and asking where to send it. Bro. Young gave instruction to have it sent to the County-seat of Dundy County. Bro. G. E. Whisler, of Ashland, Nebr., who has been appointed by the State District Meeting of Nebraska as general solicitor for the sufferers, will assist Bro. Young in the good work. The plan of distribution is to see that the money and provisions go into the hands of those who have need, and each recipient of money will give a receipt. In this way, when the report is made of this charitable work, the donors will know of a certainty that the money they gave has gone to alleviate human suffering. The business men and the daily press speak approvingly of this plan of distribution. The editor of the *Beatrice Daily Express* commended the charitable work of the church very strongly in an editorial notice. He remarked to us that the money the church was contributing for the sufferers, would do more good than twenty thousand dollars worth of old clothing, upon which a high estimate was placed to swell the amount of donations. "Your method of work," said he, "is what I call practical charity. You put your hands into your pockets, take out your dollars, and see that they go into the hands of the needy."

* * *

Passing through Lincoln, Nebr., on our way to Cheyenne County, where we were informed some help was needed, we stopped over night with Bro. L. H. Eby, who is engaged in the Mission and Tract Work at this place. Here the Brethren are making an effort to build a house of worship, and they need it very much. At present Bro. Eby is holding meetings in his own hired house. We enjoyed a season of worship with the Brethren in Bro. Eby's house. A few planks were carried in and laid upon chairs, and thus seats were provided for the little band of worshipers. Here we experienced, as we have often done before this, that God blesses the few as well as the multitude. We enjoyed the meeting very much, and felt it was good to be there.

* * *

In several of the depots at Lincoln are to be found neat wooden boxes hanging against the wall, filled with reading matter. On the boxes we read this inscription: "BRETHREN'S TRACTS,—FREE." We rejoice in this good work, and are glad to know that the Tract Committee is moving in this direction. Let the good work go on until boxes of this kind, well filled with tracts, setting forth the true doctrines of the Gospel, may be found all over our land. Travelers, waiting for a train, will often take a tract and read it, when at other times they would lay it aside. The railway depot is an excellent place for these little boxes. An invitation to take a tract might be added to the inscription on the boxes with advantage.

* * *

From Lincoln our course is westward to the Colorado line, thence south into Western Kansas, where it is said there are many needy ones. We close this letter after a twenty-six mile ride across the country, visiting those who have not raised a crop for three years. The work looms up. There is much to be done, for these people surely need help.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

AN UNBALANCED WHEEL.

BY LANDON WEST.

IN reading the many letters and thoughts presented in GOSPEL MESSENGER No. 49, I was much impressed with the brief notice of the first love-feast meeting held near Linnell, Becker Co., Minn., as given by sister Barbara Moore, one of the few isolated members in that part of the great vineyard. She says: "We have not heard the Brethren preach since about a year ago."

What a statement! Only one meeting and sermon in a year, and, yet it is expected that the lambs and the flock are to grow with such a feeding as this! That, too, when there is not a man or a beast on the earth, in any place, age, or condition, that can live one-fourth of that time with but one feeding.

While I am fully aware that this is not the only case of the kind, and that such a state is not always the fault of those so placed, or of those who may once in a year visit and feed the scattered and starving sheep of the Lord's flock, I am also aware that there are scores of churches in the Brotherhood, where there are too many speakers for the good, either of the church or the speakers, or for the glory of God's name. Not infrequently the great abundance of ministers behind the table serves to hide much useful talent. Much harm may result, and there is a tendency to divide and weaken the flock already gathered.

In our present situation we have sheep scattered far and wide, with but few shepherds, if any, to feed them, and then only one meal in a year. A growth in grace and knowledge may be made even under such circumstances, nevertheless, is this not to come up through great tribulations, as we read in Rev. 7: 17? While they are starving, others are fed with too much food for either health or growth, day after day upon the same dish, until the food that was once sweet to them is now stale and sour. Is not such a condition likely to produce lukewarmness in both members and churches, and to be neither cold nor hot? Rev. 3: 15, 18?

My experience shows that the places where the most speakers are seen, or where the most preaching is done are not always the strongest in the faith. Lukewarmness evidently has its cause, like all other effects, and I see nothing so well calculated to produce lukewarmness in the members of a church as over-feeding, or too much food of the same kind. The Bible is a volume of variety from beginning to end, and faithfully to preach the Word to all people, would afford an endless variety to all hearers, and of good things, both new and old.

While viewing the situation, as now presented to us, both East and West, I can think of nothing to illustrate the condition of the spiritual house or family, better than by the heading, chosen for this article, *viz., a wheel*, with its rim and tire, spread wide and far enough that much service may be done, and great fruit be grown on the ground covered, but as the wheel is very weak, there is but little service done for the Master, all because the spokes on the one side of the wheel are too near together, while on the other they are few and far between.

The older and smaller districts, or congregations, often have an over-supply of speakers with many fine plants choked out, while the new and largest fields have but few speakers, and, in some places, none, and meetings, perhaps, but once a year. Hence our circle, or wheel, although full and complete, so far as plan and principles are concerned, is far from being perfect and effectual in bearing much weight or fruit, and must ever remain so, until it is completely balanced, and has a spokesman at every point in the circle, so that, when there, he may feed the flock,—both lambs and sheep,—not merely *once in a year*, but WEEKLY, and that, too, with the sincere milk of the Word, and things both new and old.

If possible, the minister should visit his members and feed them daily with the word of God's Grace. Nourishment should be given not only to the sheep, but to the young, even to the babes in Christ, that all "may grow in grace, and *in* the knowledge." 2 Pet. 3: 18. See also Acts 20: 28, 31. Then may the body or wheel "be perfect and entire, wanting nothing." James 1: 4.

Dec. 31, 1890.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

IT is now past Christmas, and the time has come for me to send in my report. I have succeeded in raising more than $100 during the past year. I truly feel to thank all, as well as the All-wise Creator for the blessing he has bestowed upon me, for he has put it into the hearts of his dear children, in many ways, to be mindful of him, in working for him in his blessed cause. Dear children, let us do all we can for him, for we only have a short time to manifest our love in his behalf, in working to improve our time and talents to his own glory. God has ever been mindful of us, from the earliest dawn of our existence in this world. He tells *us* that he is mindful of the little sparrow and the lily of the field. Yea, the very hairs of our head are all numbered. He counts the soul of man of more value than the wealth of the whole world.

It is very important, then, that we look to the ways of our going in this life, that we may pattern after the Holy Child Jesus, and follow in his footsteps. He has atoned for the sins of the whole world.

I am made to wonder why our work does not increase more abundantly, with the wealth and talent we have in our Fraternity. Is it as some have said: "Many among us do not know there is a children's mission established?" When, for the past four years and nine months, we have been at work, can it be that there are some that do not? I am only working diligently in that line, as God may direct, to his own glory and renown. What would it profit me if I should work otherwise? If faithful I expect my reward in the eternal world, where sorrows are not known, where the weary are at rest, and where everything good will be revealed to us, that we may fully understand the mysteries that are awaiting all the faithful laborers in his service, while here below.

I fear when called away, many of us will say, "Oh! how little we have done for our dear Lord, who gave his life for us!" Let us ask ourselves daily, "Are we ready and willing to do all we can, where and whenever the opportunity affords?

In order to accomplish this we are to put self and selfish ways aside and give God the praise and honor. Jesus came to do the will of his Father who sent him. Are we all ready to do the will of Jesus who has redeemed us from our sins? Oh! if only divine love were dwelling richly in our hearts, we would be better prepared to do that which he has given us to do.

Sometimes I am made to ask myself the question, "*What am I?*" God says, "*What art thou*, that I am mindful of thee?" Then I can see myself as I am,—a mere worm of the dust! "Dust thou art and unto dust thou shalt return." And yet there is a soul within us that lives beyond the grave. When we sacrifice our will to his Divine Will, he will reward us openly in due time.

Many times trials, temptations and oppositions present themselves to me, but when I realize that it is the Lord's work in which I am engaged, I am ashamed to have been shaken, and so nearly overcome. May God grant that I hold this work very sacred! May he open up many more hearts to join me in the work, so that my next report, in June, will exceed that of any time, heretofore, in that month. With this report I will have sent in $408.00 during the time the good Lord has trusted the work to my care. The Lord has thus blessed me through my labors of love in his behalf, and will crown us in the eternal home with bright-shining stars, that will be radiant far beyond any description, if ever faithful to the end. God has blessed the amount to his own glory, for it is he who knoweth what good can come out of that which has been done in and through his name. God will be praised and hallowed be his name for his loving-kindness toward his wandering children. May we learn to do more for his blessed cause, in securing to many starving souls the Bread of Life. Dear children, we entreat you to still continue in your good work for the Lord, and never get weary in well doing.

DONATIONS.

Centre View, Mo., Anna B. Witmore, $1.67; Virden, Ill., David C. Gibson, 36 cents; Pleasant Plains, Ill., Thomas Wright, 45 cents; Rockwell City, Kans., Amther G. Bishop, 10 cents; Virden, Ill., James Wirt's S. S. class, 2 qr., 67 cents, Hannah Wirt's S. S. class, 2 qr., 62 cents, Primary S. S. class, 2 qr. $1.16, Carrie Gibson's S. S., class, $2.24; Pipe Creek S. School, Linwood, Md., by Clara Englar, $2.70; Lansdale, Pa., Winfield Moyer, 10 cents, Herbert Moyer, 5 cents, Emma J. Moyer, 10 cents, Ella Moyer, 25 cents; Sharpsburg, Md., Freddie Miller, 20 cents, Goldie Miller, 20 cents, W. Miller, 10 cents, E. A. Miller, 50 cents; Virden, Ill., Everett Gibson, $1.30; Everett, Pa., Sarah Barndollar, 50 cents, E. Barndollar, 10 cents, Clara Barndollar, 50 cents, Mary Grace Barndollar, 50 cents; Rockton Pa., S. S., Libbie Hollopeter, 83 cents, Darrell Hollopeter, 10 cents; Virden, Ill., Preston Gibson, 50 cents; Somerset, Pa., Mary Schrock, $1.00, Robert Shrock, 50 cents, Walter Shrock, 30 cents; Howard Shrock, 20 cents; Virden, Ill., Eva Lena Gibson, 38 cents, Lemuel

Gibson, 13 cents; Lima, Ohio, Pet Early, 15 cents, Ella Miller, 10 cents, Cora Rhinehart, 6 cents, Pearl Byerly, 5 cents, Chester Byerly, 5 cents, Freddie Byerly, 5 cents, William Byerly, 20 cents; Pipe Creek church, Linwood, Md., by Clara Englar, $2.30; Middlebury, Ind., E. J. Ulery, $2.55; Carrie B. Gibson's S. S. class, $2.24; Hannah Wirt's S. S. class, 54 cents; Cerro Gordo, Ill.; Sarah Kuns, $1; Hudson, Ill., T. D. Lyon, 8 cents; Chenoa, Ill., Henry Forney, 7 cents; Morrisonville, Ill., Mollie McClure, 10 cents; English, Iowa, Annie Groves, 10 cents, Mollie Groves, 10 cents, Minnie Swink, 8 cents, Katy Vandyke, 6 cents, Maggie Etter, 1 cent, Annie Stoner, 1 cent, Allie Garber, 11 cents; Black Rock, W. Va., Charles Frantz, 50 cents, Ella Frantz, 25 cents, Milton Baker, 25 cents, John Hamstead, 50 cents, George Hamstead, 25 cents, Polly Geiser, 50 cents, Sarah Idleman, 25 cents, Hiram Lyon, 50 cents, Margaret Lyon, 50 cents, Elmira Hilkey, 25 cents, Otis P. Ebert, $1.00; Bunker Hill, Ill., M. F. Slifer, $2.00.

Thanksgiving Offering.—Carrie B. Gibson, $2.00; Dayton, Ohio, May B. Stitely, 50 cents, Maretta Stitely, 50 cents; Virden, Ill., Pleasant Hill church, $4.84; Ella Jaggers, 11 cents, Sarah Wineland, 10 cents; Rockingham, Mo., S. S., by Minnie C. Sandy, $2.56; Virden, Ill., Lizzie Beckner, 90 cents, West Otter church, Children's Meeting by L. Brubaker, $2.57, Everett Gibson, 10 cents; Hudson Ill., Hudson church, $2.75; Virden, Ill., David Gibson, 20 cents.

Moscow, Idaho, Ervin Pefley, 5 cents, Hattie Lyon, 5 cents, Ida Lyon, 5 cents, Milton Lyon, 5 cents, Nettie Lyon, 5 cents, Emmanuel Lyon, 5 cents, Alice Grossnickle, 6 cents, Ethel Gwin, 5 cents, Dora Gwin, 3 cents, Laura Gwin, 5 cents, Emma Gwin, 1 cent.

Thanksgiving Offering.—Roanoke church, Ill., solicited by Lee Barnhart, El Paso, Ill., $6.00.

Roanoke, Ill., Rosy Graybill, 1 cent, Dora Kindig, 5 cents, Anna McVey, 6 cents, Lotty Keiser, 10 cents, Oma Brown, 5 cents, Cecil Kindig, 5 cents, Ira Mobre, 5 cents, Samuel Keiser, 5 cents, Martin Keiser, 10 cents, Hammond Jetter, 5 cents, Frank Brown, 5 cents, James Kindig, 1 cent, Wilford Keiser, 10 cents, Charles Collins, 7 cents, Emery Gish, 1 cent, Maudie Kindig, 5 cents, Ira Kindig, 5 cents, Lottie Eller, 5 cents, Ira Eller, 5 cents; Girard, Ill., S. B. Miller, 25 cents; Virden, Ill., James Wirt's S. S. class, 35 cents, Primary S. S. class, $1.05; Conway Springs, Kans., Johnnie Frantz, 25 cents; Osborne, Kans., Mattie E. Landis, 25 cents; Virden, Ill., Carrie B. Gibson's S. S. class, $1.67, Hannah Wirt's S. S. class, 44 cents; Lansdale Pa., Ella Moyer, Solicitor, $7.00; Virden, Ill., J. W. Gibson, 34 cents; Pleasant Hill S. S., Virden, Ill., $1.55.

The following amounts were solicited by sister Belle Lemon, Juniata, Nebr.; Belle Lemon, 20 cents, Allie Lemon, 10 cents, Dora Lemon, 10 cents, Eddie Lemon, 10 cents, Emma Liveringhouse, 10 cents, George Liveringhouse, 10 cents, Lena S. Liveringhouse, 10 cents, Sarah McFerren, 25 cents, May McFerren, 5 cents, Belle McFerren, 5 cents, Winnie McFerren, 5 cents, Francis Rutt, 5 cents, Lula Hofield, 10 cents, Rosa Smith, 5 cents, Lillie Smith, 5 cents, Sherman Smith, 5 cents, Charley Smith, 5 cents, David Smith, 5 cents, Lottie, Archie, Mamie, and Sadie Ashmore, 25 cents, Elmer Kendig, 10 cents, Elzie Kendig, 10 cents, Flora Kendig, 5 cents, Effie Kendig, 10 cents, Lucy A. Kendig, 20 cents, Carrie Martin, 4 cents, Katie Martin, 3 cents, Ella Martin, 3 cents, Arthur Kendig, 2 cents, Milton Kendig, 2 cents.

December Report,	1890,	$ 76 00
June Report,	1890,	34 00
December Report,	1889,	74 49
June Report,	1889,	29 00
December Report,	1888,	83 00
June Report,	1888,	14 74
December Report,	1887,	24 00
July Report,	1887,	23 00
December Report,	1886,	10 00
October Report,	1886,	17 00
June Report,	1886,	23 00
Total,		$408 23

Virden, Ill.

"The only way to do any one duty rightly, is to do every duty rightly in its turn. The composition of one's life is like the composition of a picture. Every color, every form, every tone, gains or loses value according to the adjustment of every other form and color and tone. The same tint may repesent light or shade, according as other tints in the picture are lighter or darker, warmer or colder. The foreground throws the distance back, the distance brings the foreground forward. The artist can not do his full duty to any part of his picture without doing his full duty to the whole picture."

"If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Additions During 1890.—Noting each week the number of additions reported in the Messenger, I find the total to be 3,150 during last year.—*Kate Johnson, Somerset, Pa., Jan. 19.*

Commendable.—The Brethren and friends in the vicinity of South English, Iowa, collected twenty-seven barrels of second-hand clothing, which they sent to the sufferers of South Dakota. May others do likewise!—*Jacob Etter, Jan. 1.*

Glorious Work.—Who would not want to help a kingdom to come? Let us all not only pray for it, but work for it. Surely a king from Heaven would not overlook or forget one in this world who is working for his own kingdom! Good pay ahead!—*Landon West.*

Four Accessions.—Bro. Albert Hollinger commenced a series of meetings for the Cumberland church, Pa., Jan. 3, at the Latimore meeting-house. He continued until Jan. 11, with fair attendance and good order. Four dear souls were brought to a knowledge of the Truth.—*George Winand, Jan. 16.*

At Work for the Lord.—Bro. Lemuel Hillery is at present holding a series of meetings in the Solomon's Creek church, Ind. After the close of the meetings at that place, he will labor for the Pleasant Valley church, Ind. His address, until further notice, will be, Middleburg, Elkhart Co., Ind.

Twenty-two added to the Church.—Bro. A. J. Heistand commenced meetings in the Verdigris church, Kans., Dec. 23, and continued until Jan. 6, preaching sixteen sermons in all. Twelve dear souls were baptized, five were reclaimed, and we have five more applicants.—*J. M. Quakenbush.*

A Pleasant Council.—The Cedar Creek church, Anderson Co., Kansas, met in quarterly council Jan. 17. Considerable business came before the meeting, all of which was adjusted with the best of feeling. How good it is when brethren can meet in council and all is peace!—*Lafayette Watkins.*

Twenty-one Additions.—Bro. Peter Stuckman is holding a series of meetings in the southern part of the Cedar Lake church, Dekalb Co., Ind. We are enjoying a refreshing meeting. Up to the present time twenty-one souls have come out on the Lord's side. Four came forward last night, and others will come, it is hoped, before the close of the meetings. May God revive his work in the hearts of his children!—*J. H. Elson, Jan. 21.*

Mild Climate.—Cartersville, Va., would be an excellent place for some of our Brethren who are in delicate health, and who are living where the winters are so long and cold. We are few in number, and need laborers here to help us in the great work. I have been distributing tracts and the Gospel Messenger, trusting that good may result from them. I hope the Brethren will continue to send me tracts for that purpose.—*Florida J. E. Etter, Jan. 18.*

Four Souls Added.—The members of the Salem church, Ohio, commenced a series of meetings Jan. 10. Bro. B. F. Honeyman, of the Oakland church, is preaching for us. We are having good attendance, and good attention is given to the Word preached. As an immediate result *four* precious souls were received into the church by baptism, and more are deeply impressed. Our brother will remain with us a few more days, after which he will go to other fields. Pray for us, that much good may be done in the Lord.—*Jesse K. Brumbaugh, Jan. 19.*

Minister Elected.—The members of the Iowa River church, Iowa, held their quarterly council Jan. 10. There was considerable business before the meeting, but everything passed off with the best of feeling. We received two members by letter, and expect several more members to move among us in the spring. Bro. F. M. Wheeler was elected to the ministry and installed on Sunday after the forenoon services. Tears were seen to flow from many eyes. May the Lord bless him in his high and holy calling! Elders Stephen Johnson and A. M. Dickey were with us and gave us fatherly counsel.—*Fetter Hall.*

A Special Request.—Sister Catherine Brumbaugh, a widowed sister, living in Arroyo Granda, San Luis Obispo Co., Cal., wishes that some of the ministering brethren, traveling through that part of the State, would call and preach in that town. Sister Brumbaugh is the only member living there, as far as known. They have preaching in that country, but not to suit the people, and many have become disgusted, and wish to hear the good, old-fashioned Gospel preached. If Bro. John Metzger, who is in Southren California, or any other minister, would find time to go up north and look up this place, he surely would find a welcome.—*J. H. Miller.*

The Western Sufferers.—A letter from the Nebraska Relief Commission, this morning, and several from County Clerks of the Western Counties of the State, show that the homesteaders are still much in need. In Dundy County alone over three hundred families are in want, and it is estimated that 40,000 pounds of provisions of various kinds are needed. The merchants there agree to furnish provisions at cost. We have received over $200 from various places in the Brotherhood for the poor. As soon as Bro. D. L. Miller comes with his large donation from Northern Illinois, we will visit the destitute. Northern Illinois made a good move. Who will follow? As Paul wrote to the church at Philippi: "I desire fruit that may abound to your account." This is the way they added to their account. Do not the churches every-where want more to their "account"? Let us trust the Lord!—*J. E. Young, Beatrice, Nebr., Jan. 19.*

Good Meetings. Dec. 27 Bro. John Kurtz came to the Bunker Hill church, Ohio, and preached eleven soul-stirring sermons. Though we had no immediate results in the way of accessions, yet we know that saints were encouraged and sinners warned to flee the wrath to come.—*Sarah Middaugh, Jan. 21.*

Good Meetings. — Since the last writing we had more good meetings. Three more were added to our little band at Mount Carroll, causing much rejoicing. We had good attention and full houses. Last evening, Jan. 25, we had the best wine kept for the last. Sister Beery led the song service, and Bro. T. T. Meyers did the preaching. May the Lord bless them.—*J. J. Emmert, Jan. 26.*

Twelve Baptized. We are in the midst of one of the most interesting series of meetings we ever enjoyed, at Roann, Ind. Bro. D. Wysong commenced a series of meetings on the evening of Jan. 10, and has been preaching to crowded houses of attentive listeners. Up to this writing twelve have been baptized and two more applied for membership at the meeting last night. Pray for us that our meetings may prove a blessing to God's cause!—*B. Neff, Jan. 23.*

A Pleasant Council. The brethren and sisters of the Monitor church, Kans., met in council Jan. 17. Our beloved elder, J. D. Trostle, was with us. All business was disposed of satisfactorily. Our pleasure was marred only by the report that one of our sisters desired to walk with us no more. Brethren Archy VanDyke and C. T. Heckman were also with us and gave us good admonition. They also preached for us next day. We have an evergreen Sunday-school with good interest and attendance.—*S. E. Lantz, Jan. 21.*

Harmonious Council-Meeting.—The Brethren at Lordsburgh, Cal., met in council on Saturday, Jan. 17. All the business was done in two hours. Two members were chosen to represent this church at the District Meeting. A committee of three was elected to prepare and report a plan of raising money to defray church expenses. Deacons were authorized to secure a suitable place in which to hold meetings. Ministers from other congregations were J. F. Neher, D. B. Heiny and A. F. Deeter. Love and harmony characterized the meeting.—*M. M. Eshelman.*

Sunday-School Report. — I hereby give a full and correct report of the Sunday-school at Oronoco, Amherst Co., Va., beginning with the second Sunday of May and ending with the second Sunday of October. The school was ably superintended by brethren S. D. Gilbert and W. Taylor. The average attendance was fifty-one. The school was divided into four classes, each one taught by a teacher worthy of the trust imposed upon him. Our neighborhood seems to rejoice and thank God for the blessings conferred upon all by the school.—*C. D. Gilbert.*

Five Baptized. — Dec. 28, 1890, the Brethren commenced a series of meetings at Strait Creek Valley church, one mile south of Sinking Springs, Highland Co., Ohio. Brethren Santford Settey and W. M. Calvert assisted us until Jan. 3, after which brethren Landon West and George Wilkins came to our assistance. We had many blessings showered upon us during these meetings. Good attendance and attention characterized the meeting. The church was much built up and the members strengthened. Five dear souls were buried in baptism, and we have four more applicants. May they be bright and shining lights, that others may be constrained to follow their good example! At our council, Jan. 8, all business was transacted in harmony and love. Bro. F. Settey was elected deacon.—*Eliza J. Weaver.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

To the Churches of the North-Western District of Ohio.

The different local churches of the North-western District of Ohio are hereby notified that there will be a special District Meeting held in the Sugar Creek church, Allen County, Ohio, Feb. 5, commencing at 10 A. M. The object of said meeting is for the purpose of devising some plan, whereby aid may be sent to the Western sufferers.

Each local church is expected to be represented at said meeting by one or more delegates. Brethren will be met at Lima, Ohio, on the P. F. W. & C. R. R., Feb. 4 and 5. A. J. Baughman,
District Clerk.

Notes of Travel.

By order of the Mission Board of Middle Iowa, we boarded the train for Lost Nation, Iowa, to inquire into the condition of the church at that place. Elder Joshua Shultz is the only minister here. The outlook is not very encouraging. Emigration has reduced their number from one hundred to about twenty. We met good warm-hearted brethren and sisters, but some of them are quite old and are living very much scattered, consequently they do not get to meeting often. We learn by examining the record that they are likely to lose their church. The title is such that if they do not use it for worship, they can not hold it, and as the Brethren have moved away, it does not seem practicable to hold meetings there. Another detriment is that land is high and that there are no inducements to get cheap homes. Consequently the tide of emigration will not go in that direction.

Bro. Schultz has four points for preaching. He seems willing to do all he can. Think of it, brethren, how often it occurs that, in some places, three or four are behind the stand at once! Their church is one-half mile from town, but they can not get a congregation there. We preached five sermons while here, once thirteen miles out in the country, and four times in town, closing with a very good interest.

Our brethren and sisters here certainly should have our sympathy, but the great question is, how to meet their wants. We returned home from the above place just before the close of the old year.

On Friday morning, Jan. 2, we boarded the train for Grundy Center, Iowa. Here we met Eld. S. H. Miller, of South Waterloo, Iowa. Their quarterly council occurred Jan. 3. Much business came before the meeting, but all was adjusted very pleasantly. The church decided to call more laborers into the vineyard. Bro. L. E. Miller was chosen to the ministry and Bro. C. Messer to the deacon's office. Both were duly installed into their respective offices. May the Lord bless them and their companions, that they may be shining lights in his church! The church here seems to be in a good working condition. May the Lord bless them in the humble efforts that are being put forth, that the cause may prosper!

From here we went to the State Center church, where we met Brethren from different parts in a business meeting, pertaining to the Brethren's Insurance Company. As we are receiving letters relative to the above, suffice it to say, in this connection, that the Brethren have concluded to disorganize the company.

From here we went to the Iowa River church, where we met Eld. A. M. Dickey, of State Center. Here we held five meetings, during which time their quarterly council occurred. The business was all disposed of in a very satisfactory manner. They also decided to have an election for a minister. The lot fell on Bro. F. M. Wheeler, who was installed into his office. May the Lord bless both him and his companion that they may humbly discharge their duties. The Sunday-school and prayer-meeting are kept up here the year round. The church seems to be in a fair working order, and my prayer is that they may continue to watch and pray.

We arrived home Jan. 12, and found all well. We thank the Lord for his protection.

Stephen Johnson.

Garrison, Iowa.

From Olax, Custer Co., Nebr.

The Missionary Board of Nebraska sent Eld. Geo. W. Stambaugh, of McCool Junction, to hold some meetings at this place. While here he preached twelve sermons. Eight dear souls were added to the church by baptism. Six applicants who for some reason were not quite ready, will be baptized in the future. Two were reclaimed and others were near the kingdom.

At the close of our meetings we had a love-feast. All the newly-baptized members were privileged to meet around the table of the Lord.

We next commenced a series of meetings in the Baptist church at Lomax. Here we had six meetings, after which our Baptist friends desired the use of the house for their own services.

We then moved our meetings about six miles up the valley, to a school-house near Olax, where we had Sunday-school last summer. The meetings at this point were well attended, and a good interest was manifested. It was the first effort ever made in Custer County, and we look for an ingathering in the future. This point is thirty-five miles from the nearest settlement of our Brethren, and fifty miles from the nearest preacher (Eld. S. M. Forney). Brethren that have time and means to travel, will please come and help us to build up the cause.

We are not organized here, as yet, this being only a mission post. There are some Danes, Swedes and Norwegians here. J. W. Gripe.

Jan. 21.

New Testament Study.

During the Bible Term at Mt. Morris, a meeting composed of ministers present, was called for the purpose of getting things in proper shape for our next Bible Term.

The meeting was called to order, and duly organized by appointing Bro. James R. Gish, chairman and Bro. D. E. Brubaker, Sec'y. The object of the meeting was then briefly stated by the Chairman, who emphasized the importance of arranging a program of New Testament study for our next winter's Bible Term.

After considerable discussion, exchange of views, and suggestions, it was decided by vote to appoint a committee of three, to arrange a program on New Testament study.

On motion and ballot the three following brethren were chosen as said committee: D. E. Price, D. E. Brubaker and Edmund Forney.

Said committee was authorized to fill any vacancy that might occur from any cause in the committee. On motion it was carried that the committee send out a printed program, prior to next Bible Term. On motion it was carried that the proceedings of the meeting be published in the Gospel Messenger. James R. Gish,
Chairman.
D. E. Brubaker,
Secretary.

From North Manchester, Ind.

Bro. Lewis W. Teeter, of Hagerstown, Ind., commenced a series of meetings in the City of North Manchester on the evening of Dec. 26, 1890. Deep interest was manifested from the beginning. People came night after night, and a deep solemnity pervaded the greater part of the congregation. Marked attention was given to the Word preached. Prayer after prayer was sent to the Throne of Grace. Sermon after sermon was preached, and in a way and manner that none could fail to understand. Saints were encouraged on their way, and sinners were made to realize their condition. While all seemed deeply concerned, there was nothing in way of excitement. The preaching was sound Gospel doctrine which could not be gainsaid. As a result wanderers came flocking home until we had ten applicants for baptism. The latter ordinance was administered before the close of the meetings,—Jan. 14, 1891. On that day one dear sister who had been disowned, applied to be reclaimed. Next day, the 15th, one more dear sister, who had fallen, asked to be reinstated. The desire of both sisters was unanimously granted.

Thus closed our meeting,—a little too soon, as we believe from the interest taken. There were many good impressions made upon the audience. May many be constrained to forsake Satan, and join the army of the Lord! To God be the praise for the work done! May his grace sustain us all, keep us from the evils of the world, and finally give us a home in heaven.

D. S. T. Butterbaugh.

Jan. 22.

In Memoriam.

The subject of this brief memoriam, sister Lizzie Frantz, the daughter of Joseph and Catharine Miller, was born near Dayton, Montgomery Co., Ohio, Jan. 8, 1850.

Jan. 4, 1872, she was united in matrimony to Bro. Isaac Frantz, then of West Charleston, Ohio. This union,—a blessed and happy one,—continued until terminated by her death, which, after an illness of several months, occurred at their home, near Pleasant Hill, Ohio, at the going down of the sun, Jan. 13, 1891. Her age was 41 years and 5 days.

Dec. 14, 1873, sister Lizzie gave her heart to God, to be occupied and overruled by his Spirit, and to his glory and her great joy, was united to the church. She knew the peace of soul breathed from the great Divine, who constantly freshens, deepens, sweetens, renews and fits it for his eternal spirit, holiness and indwelling.

Her devotedness, companionable and high moral and social qualities and true Christian energy, kindness and spirit, won for her the friendship and esteem of all good people, old and young. A truly good, noble and generous-hearted Christian woman and mother has passed away. Her life was full of good works, and she loved to make others happy. But now she has gone, and has left earthly home, family and friends, to join, by divine appointment, the family of angels in that heavenly home, where all the righteous go. "How precious in the sight of the Lord, is the death of his saints." One by one he is gathering them home.

A kind and devoted husband, one daughter of fourteen, whose young and tender heart is with Christ, and two bright little sons remain of the now sorrowing and motherless family. She patiently and prayerfully yielded her soul to the stroke, and, in the full assurance of a living faith, passed calmly and sweetly to the spirit world. "The righteous hath hope in his death," and their hope is Christ. How we all loved her, and now, that she is gone, how much we shall miss her.

The immediate cause of death was rheumatism of the heart and brain.

Funeral services, prior to interment, were held in both the Brethren's and Christian churches in Pleasant Hill, conducted by ministers, Q. Calvert and the writer, in the former, and W. H. Boggs and Furnace in the latter, from the words, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14: 13.

The body was laid away in the Hopewell Cemetery where it will await the resurrection of the good.

S. W. Hoover.

How we May All Aid the Sufferers.

In reading Messenger No. 2, I saw there was great suffering out West. The question came to my mind, What can I do? I am making no money now; my crop was short and there is nothing to sell; but I want to do something, for I know what hard times are. I will sell a bag of oats and send the proceeds, though it will be but little. Can I do more? My wife is a member of Park church. Wednesdays the ladies meet in a sewing circle and make various articles to send to the needy. I will ask my wife to take the Messenger there and have it read, so that they may have an opportunity to give a penny with me. My daughter attends the Elmira School of Commerce. I will have her show the paper there also. I will ask my neighbors if they want to give a penny for the cause, and also call upon our business men. I got the following so far:

Park church Sewing Circle,	$1 80
School of Commerce, Elmira, N. Y.,	1 00
Neighbors,	50
John T. Lewis, proceeds of his bag of oats,	1 65
Scharnstheimer & Stampp,	26
Total, less 10 cents for postage, etc.,	$5 11

The writer is a colored brother, formerly of Pipe Creek congregation, Md. I am very glad that I have been permitted to do a little, at least, for the sufferers.

John T. Lewis.

Elmira, N. Y., Jan. 19.

An Appeal in Behalf of South-Western Iowa.

The ministering brethren of the western portion of the Southern District of Iowa have more calls for preaching than they can fill and do justice to themselves and the great theme they promulgate. A number of these churches have but one speaker. While such a one feels the responsibility of his calling, he also feels a peculiar *delicacy* in urging neighbors and friends to attend meeting (to hear him preach). If he goes away from home, he is expected to preach, so to him it is nearly all labor and he hears but little preaching. From experience, we know how to sympathize with such. My dear yoke-fellows,—those who contemplate passing through this part of the vineyard,—arrange to stop off and encourage these weak churches; and your labors will be appreciated by the hearers, and blessed by our Father. If you go over the C. B. & Q. R. R, write to W. W. Folger, Osceola, Clark County, or Isaac Barto, Stanton, Montgomery County, or David Markley, Mt. Etna, Adams County, or if you go over the C. R. I. & P. R. R. to M. Hermon, Adair, Adair Co.; especially do we plead for the Irish Grove church. Bro. Folger is alone in the ministry here, and has labored hard under a dark, over-hanging cloud, but the silver linings and golden edges are appearing, thereby showing that there is bright sunlight beyond.

If you go south from Des Moines on the D. M. & K. C. R. R., at 4:10 P. M., you will be met at Truro, at 6: 10 and taken to place of meeting by writing to Bro. Jacob Keffer, New Virginia, Warren County. It seems easy for strong and wealthy churches to get ministerial help but, dear brethren, let us be careful that we are not like the class alluded to in the latter clause of Isaiah 56: 14.

J. D. Haughtelin.

Panora, Iowa, Jan. 22.

From Markleysburgh, Pa.

I left my home in Garrett County, Md., Jan. 2, for the purpose of holding a series of meetings for the Brethren at Scullton, Pa. Upon arrival at the place of meeting, I held meetings each evening and on Sunday mornings, until the evening of Jan. 11. As an immediate result, two young sisters made the good confession. The interest of our meetings increased from beginning to the end, and a more kind, generous and attentive people, I think would be hard to find. May the Lord bless them! On Monday morning, Jan. 12, I turned my face homeward, where I arrived on the evening of the same day and found all well.

When we were within about three miles of home, the sad news reached us that Bro. Sylvanus Thomas' boy was accidentally shot and instantly killed, during a serenade in the village of Gibbon's Glade, Pa., where Bro. Thomas resides. The entire community sympathizes with brother and sister Thomas in their bereavement. May all take warning, and stay from places which, to say the least, are of no benefit to the Christian.

Jasper Barnthouse.

From the Salem Church, Ohio.

Our meeting closed last night. As stated in a former report, Bro. B. F. Honeyman, of Gettysburg, Ohio, did the preaching. He preached nineteen sermons for us. Saints were encouraged, and sinners were brought to a realization of their condition. Some were induced to leave the ranks of Satan, and join in with the people of God. Three souls were baptized into Christ, since our last report. Of the seven souls received into the church during the meetings, two are the daughters of the writer. Many more, we believe, are "almost persuaded."

Bro. Honeyman goes from here to the Hickory Grove church. May the Lord bless him in his labors.

According to present arrangements, Bro. Henry Frantz, of New Carlisle, Ohio, will commence meetings for us at Georgetown in our joint house about Feb. 5.

Jesse K. Brumbaugh.

Union, Ohio, Jan. 22.

From Cartersville, Va.

When in the midst of life all seems bright before us, then are we cut down by the hand of death, and we are in the midst of gloom and dark despair. The shepherd of our little fold has been taken from us, and we are left to wander to and fro in the great mountains, wild and bare. Bro. J. N. Kauffman was called away suddenly Jan. 19. We feel at a great loss, for he had set his house in order, and the prospect of our future welfare was bright. We shall miss him greatly. Our social intercourse was sweet together. Never shall we forget him. He now rests from his labors and his works do follow him. He was seventy-two years old. His remains were taken to his home in Ohio for interment. His companion will miss him sorely. May God be her refuge! They were only married a week and one day. May they meet in heaven where they shall never part again!

We trust some minister will sympathize with the condition of the little flock here, and help us to labor for the cause of our Blessed Master. Pray for us, for we need the prayers of all God's people.

Florida J. Etter.

Gone to His Reward.

WITH sadness I chronicle the death of our highly-esteemed elder, John Thomas, of Washington County, Iowa, who passed from death unto life on the evening of Jan. 13. The funeral services, were held in the home church, near his residence, by our aged brother, Jacob Brower, of South English, Iowa, who addressed a large audience from I Thess. 4: 14. Bro. Snowberger, of Colorado, also made a few remarks, after which the remains were laid to rest in the Brethren's cemetery, near South English. His age was sixty-four years, eleven months and thirteen days.

In the death of our brother we have lost a noble and useful man, who will not only be missed by his relatives, but by the church and the entire community. As a minister he labored very earnestly, never shrinking from duty, but ever being about the Master's business. Even when his health failed, he labored zealously. He was one of those large-hearted, whole-souled Christians, largely possessed of that wonderful love, of which the Apostle John speaks in his writings. In the Sunday-school Bro. Thomas was a most noble and excellent worker, believing it to be one of the best means of bringing up children in the nurture and admonition of the Lord.

The Sunday-school was near and dear to him. On several occasions, when I stopped in to see him as I went to Sunday-school, he exclaimed, "Oh how I wish I could go with you!" Last summer it was my pleasure to work with him in the Sunday-school, when I learned to love and respect him, who is now taken from our midst. We miss him, but the Lord's ways are not our ways. Isa. 55: 8. S. CORRELL.

"THE grand and, indeed, the only character of the truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

"ALL our murmurings are so many arrows shot at God Himself, and they will return upon our hearts; they reach not Him but they will hit us; they hurt not Him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a consuming fire."

Literary Notes.

Rev. George D. Herron's remarkable paper on "The Message of Jesus to Men of Wealth," which recently appeared in *The Christian Union*, is bringing the author laudatory letters from all parts of the country, East, West, North and South (from preachers, business men, college professors and others), and requesting its publication in a form suitable for distribution. Mr. Herron has revised the address and it will be issued at once in form somewhat similar to Prof. Drummond's popular booklets by the Fleming H. Revell Company, New York and Chicago.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

McLEAN—MILLER.—At the residence of the bride's father, Eld. B. F. Miller, of Alpena, South Dakota, Jan. 15, 1891, by Eld. D. S. Guinter, Mr. Grant McLean, of Manning, Iowa, and Miss Sadie Miller of Alpena, South Dakota.

WEDDLE—RAMER. — At St. Martins, Morgan Co., Mo., Dec. 23, 1890, by Bro. L. Mohler, Bro. Henry A. Weddle, of Johnson Co., Mo., and sister Mahala Ramer, of Morgan Co, Mo. L. C. SLUSHER.

KING—MANON.—At the residence of the bride's parents, Bro. John and sister Rachel Manon, in the Abilene congregation, Jan. 8, 1891, by the undersigned, Mr. Sherman G. King and sister Cora I. Manon, both of Gypsum City, Saline County, Kansas. J. E. KELLER.

SHERVALN—ARNET.—At the residence of the bride's parents, Jan. 1, 1891, by the undersigned, Mr. John M. Shervalm and sister Harriet Arnet. J. S. MILLER.

KAUFFMAN—WOOD.—At the residence of the bride's parents, Bremo Bluff, Va., Jan. 11, 1891, Bro. Jos. N. Kauffman, of New Carlisle, O., and sister Julia A. Wood. I. N. H. BEAHM.

BOWSER—GARDNER.—By Bro. Conrad Fitz, at the Astoria meeting-house, Jan. 11, 1891, Bro. George Bowser, of Fulton County, Ill., and sister Alice Gardner, of Schuyler Co., Ill. ANNA M. BURGARD.

SOLLENBERGER—DEUSCHMAN.—At Lisle, Ill., Jan. 15, 1891, by Bro. S. E. Yundt, Bro. Aaron Sollenberger and Leana Deuschman.

LIMBACHER—EILER.—At the residence of Bro. Michael Momer's, near Baltic, Ohio, Oct. 12, 1890, by the undersigned, Mr. Jacob Limbacher, of Coshocton County, Ohio, and Miss Elizabeth Eiler, of Holmes County, Ohio.

BARR—HOCHSTETLER.—By the undersigned at his residence, near Baltic, Ohio, Dec. 25, 1890, Mr. James A. Barr and Miss Mary E. Hochstetler, both of Tuscarawas County, Ohio. M. H. SHUTT.

KARNS—HARTLEY. — By the undersigned at his residence, West Milton, Ohio, Jan. 15, 1891, Mr. William H. Karns and sister Sadie Hartley. D. C. HENDRICKSON.

MILLER—STAUFFER.—At the residence of the undersigned, Jan. 6, 1891, Mr. Frank L. Miller, of Mansfield, Ill., and Miss Ella M. Stauffer, of Mahomet, Ill. C. BARNHART.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

DRIVER. In the Sugar Creek church, Allen Co., Ohio, Jan. 9, 1891, of apoplexy, sister Mary Ann, wife of Bro. Daniel Driver, aged 57 years and 10 months.

She leaves a kind husband, two sons and four daughters to mourn their loss. She became sick during the night and died next day at 2 o'clock. Funeral services by Bro. Abraham Detrick, assisted by Bro. David Byerly. GEO. W. MILLER.

KEIM.—In Elkhart County, Ind., Jan. 3, Bro. Tobias Keim, aged 68 years, 2 months and 7 days.

Deceased was born in Somerset County, Pa. At the age of six years he moved with his parents to Holmes County, Ohio, where he married Anna Domer, Sept. 7, 1843. He, with his wife united with the German Baptist church in 1846, in which he lived a consistent member until death. He moved from Holmes County, Ohio, to Elkhart County, Ind., in 1846. Deceased was the father of twelve children, five sons and seven daughters. Two daughters have preceded him to the better world. His wife, ten children, with fifteen grandchildren, and six great grandchildren survive him.

Funeral services were conducted by the undersigned, assisted by Bro. Daniel Shively, from Rev. 14: 13 to a large and sympathetic concourse of people. W. R. DEETER.

SHARTZER.—In the Lick Creek church, Ohio, Jan. 5, 1891, Bro. Philip Shartzer, aged 86 years, 5 months and 20 days.

The subject of the above notice was born in Lancaster County, Pa., July 14, 1804. He was united in marriage to Polly Kingerie, June 2, 1825. He moved to Wayne County, Ohio, in 1829, where he resided until April 1, 1853, when he moved to Williams County, Ohio, where he resided until death. He was the father of fifteen children, six sons and nine daughters, ten of whom are living and, with their aged mother, mourn their loss.

Deceased united with the Brethren church about twenty-eight years ago. He was baptized by Bro. Geo. Stockman. The deceased has fifty-one grandchildren, fifty-three great-grandchildren, and one great-great-grandchild living.

Funeral services by Bro. C. Krabill from 2 Cor. 5: 10, assisted by Bro. Geo. Sellers. M. J. BOSSERMAN.

BOCK.—In the Howard church, Howard Co, Ind., Jan. 13, 1891, of consumption, Catharine, daughter of Eld. Daniel and sister Susanna Bock, aged 27 years and 5 months.

This is the first loss in a family of seven children,—all grown up. Funeral services by Eld. Jacob Cripe and Bro. J. S. Brubaker from 1 Sam 20: 3. GEO. BRUBAKER.

ERBAUGH.—In the Pipe Creek congregation, Miami Co, Ind, Jan. 8, 1891, Bro. John Erbaugh, aged 63 years, 1 month and 24 days.

The deceased was born in Rockingham Co., Va, Nov. 14, 1827, moved with his parents to Montgomery County, Ohio, in 1834, and remained there until the spring of 1857, when he came to Miami County, Ind. Sept. 10, 1848, he was united in marriage to Sarah Ann Roderick, who departed this life May 17, 1889. Four sons and one daughter survive, to mourn their loss. He was a zealous worker in the church and Sunday-school. The latter he also ably superintended for several years. He was a member of the church for about thirty-nine years, and died in the triumphs of a living faith. We trust he has entered into that rest which remains for all God's people Funeral services from 2 Tim. 4: 6-8, by Bro. A. Rinehart, assisted by the Brethren, to a very large and sympathizing audience. W. B. DAILEY.

CRIPE—At Osceola, Mo., Nov. 20, 1890, of pneumonia, sister Catharine Cripe, wife of Christian Cripe (deceased), aged 64 years, 4 months and 1 day.

She united with the church at about twenty years of age, and lived a faithful Christian life, until God called her to a home in heaven. She lived five years after her loving companion was called home. She leaves five dear children to mourn their loss, but their loss is her eternal gain. She suffered very much, while sick. Previous to her departure she called for the elders of the church and was anointed, and so fulfilled the last command of the Master. After that she seemed to be at perfect ease and passed over the river of death without a struggle. Funeral services by brethren J. L. Jordan and J. A. Yost. T. J. SIMMONS.

SNYDER.—In the Woodbury church, Pa., Dec. 31, 1890, sister Elizabeth L. Snyder, wife of Bro. Simon Snyder, aged 63 years, 10 months and 5 days.

As the old year gave place to the new, her life closed here, to begin in heaven. Through her life she had learned well how to bear affliction, showing by her patience and trust that she could suffer and be strong. Her patience and resignation shone conspicuously in all her words and in her whole deportment. She was convinced of her frailty, but knew in whom she had believed, and was fully persuaded that he was able to keep that which she had committed to him.

In her death the church has lost a safe counselor and faithful member. She remembered the needy ones, and many, like in the days of Dorcas, mourn her departure. But while the church and the community miss her, she will be missed most sadly in the home. Upon Bro. Snyder and the family falls the heavy burden of sorrow. Four daughters mourn their loss. Three sons, living in different parts of the Far West, could not be present at the funeral, and when they return to the old home, they will miss most of all their mother. God can raise up some one to fill her place in the church, but who can fill a mother's place in the home?

Funeral services by Bro. James A. Sell from Num. 23: 10 in presence of a large concourse of people. J. K. BROWN.

KILLINGER.—Within the bounds of the West Nimishillen church, Stark Co., Ohio, Jan. 5, 1891, Jacob Killinger, aged 78 years, 3 months and 13 days.

Deceased was born in Franklin Co., Pa., Sept. 22, 1812. He was married to Rebecca Braucher May 15, 1836, who departed this life in March, 1870. This union was blessed with eight children, four of whom preceded him to the spirit world. One son and three daughters remain to mourn the loss of a dear father. He was a citizen of Jackson township, Stark Co., Ohio, for over fifty-seven years. The large congregation which convened on the occasion of his funeral, attested the high esteem in which he was held as a neighbor, friend and church member. Philpp. 1: 21 was the text used at the funeral services, which were conducted by the writer, assisted by Eld. Noah Longanecker. E. LOOMIS.

WHERLEY. — Near Philipsburgh, in the Sugar Creek congregation, Tuscarawas Co., Ohio, Dec. 11, 1890, Bro. Henry Wherley, aged 62 years, 1 month and 21 days.

He was the father of eleven children, of whom six are yet living. Funeral services by the writer to a large congregation in the Lutheran church at Philipsburgh.

KERCH.—In the same place, at the residence of Bro. Charles Kelsey, Jan. 9, 1891, two little twin boys of friend Nicholas Kerch and wife, aged fourteen and fifteen days.

Funeral services by the writer at the house. These two little ones were laid side by side in one coffin. M. H. SHUTT.

YOUNGER. — In the Panther church, Woodford, Co., Ill., Jan. 3, 1891, sister Sarah Younger, aged 52 years, 10 months and 9 days. THOS. KEISER.

EARLY. — In Bridgewater, Va., Jan. 11, 1891, of heart disease, sister Hester Early, aged 66 years, 2 months and 28 days.

Sister Early became seriously ill on New Year's Day. She called for the elders and was anointed, after which she improved so far that she was enabled to go about in the house. Last Sunday she seemed quite cheerful and ate her supper with a relish. While other members of the family were arranging to go to church, she was seen to sink in her chair, where she died without a word or struggle,—in a few minutes. Her husband,—Bro. Jos. Early, — preceded her to the spirit world twenty-six years ago, thereby leaving all the burdens of rearing the family on his surviving companion. She had the great satisfaction of seeing all but one of her children enter the church. The children have lost an excellent mother, the church a model sister, and our town a most worthy citizen, but we sorrow not as others who have no hope. Funeral services from Psalms 116: 15. S. F. SANGER.

HESS.—At the home of her son, S. J. Hess, in Duck Creek Township, Wilson Co., Kansas, Jan. 13, 1891, sister Catharine Hess, relict of the late J. F. Hess, aged 60 years and 13 days.

Funeral services at the Brethren church, in Fredonia, by Eld. G. W. Studebaker, assisted by J. R. France, from Heb. 3: 9, 10. ELIZABETH STUDEBAKER.

→PUBLICATIONS←

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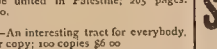
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IF you wish to make the acquaintance of a great man, read the life of St. Paul. By the time we get through with it, we will feel acquainted with, at least, one that is not great.

IF any of our readers have full sets of the *Christian Family Companion* for the years 1874 and 1875, that they are willing to sell, and will inform us of the price, we will be obliged.

THE Brethren of the Newry, Pa., church are holding a series of meetings in the McKee's church house, near the home of Eld. Jas. A. Sell. Eld. John S. Holsinger is doing the preaching.

BRO. J. B. FLUKE preached a series of sermons for the Woodbury, Pa., Brethren, which, we were told, were sound and logical. Certainly they would be so. Bro. John could not preach otherwise.

DURING our Bible Session we had evening talks on the following subjects: "The Bible and How to Study It," "The Introduction of Christianity," "Great Men and their Uses," "God's Means of Saving Souls," and "The Importance of Christian Baptism."

FEW of our brethren, who have not tried it, are aware of the advantages of a systematic and consecutive study of the Bible. It is in this way we get the connection, the relation and the completeness of the Divine Record. The Bible contains a chain of precious truths that can not be grasped by taking hold of links at random. It is by going from link to link that we see the beauty and strength of the whole chain.

WE, to-day, received the sad intelligence of the death of Bro. N. S. Replogle. He was a graduate of the Normal, a young man of promise, with bright prospects before him—but so soon the Master says, "Enough," and he is called over to the other shore to meet and be reunited with a young wife gone before. We deeply sympathize with those who mourn, and pray God that this dispensation of Providence may be accepted, as it was sent,—in love. "He doeth all things well."

SUCCESS,—WHAT IS IT?

THIS is a world of successes and failures. Some succeed while others fail. An investigation as to the causes of these different results in the lives of men, would make an interesting theme. Accepting as truth the old and well-founded conclusion that for every effect there is a cause, we must conclude that there are causes in all cases. Now, if we can determine these causes and so direct them that the results would be what they ought to be, to give the highest good to all, a great end will be accomplished. How desirable this would be, especially to those who are made to say sometimes, "All these things are against me."

May we not suggest a few thoughts as to how we may make our work more successful? There are things within our own possibilities, as given to us by our Heavenly Father, that tend to success and it should be our concern, not only to know these things, but also how we may do them to our good.

It is important for us to know what success means. Unless we know this, it is impossible for us to attain unto it. Anything that can not command God's blessing upon it, can never be a success to us, no matter how fully it may meet our present wishes and desires. That which satisfies the soul when our work is done, when the race is finished, when life is ended, is the *ultima* of all good. It is the thing, above all others, that we want,—that we need and must have if our life work is to be a success.

Having determined what this thing is, the next thing to do is to bend all of our energies in that direction, and leave no effort unmade until we are sure that the end will be the fulfillment of our desires.

Men who make the different callings in life a success, do it by making the necessary preparation to accomplish the end. It becomes to them the central thought of their life. They become so full of it, that it becomes a part of them. They think it, talk it, and live it, so that every effort that they make, adds power to their purpose, and every step one nearer the end for which they are laboring. Like a gun loaded,—they are charged so that when the occasion comes they go off with power and effectiveness.

This charging is the great secret of effective shooting. An empty gun will not shoot or kill. Neither will an empty man do good work. We, as ministers, are often made to feel this. We are hopelessly empty at the very time we should be pressingly full, and, as a result, we can do nothing more than make a noise, and then we are sometimes foolish enough to wonder why our preaching is not a success. There is no wonder about it, as success can not come out of emptiness. We can not give to others unless we first get ourselves. Our speaking should be the overflow of our fullness, and this can only be when we are full, with a pressing reserve back of it. When a man's heart is full and bursting with sorrow, we know it by the overflow. It is no task—no labor for him to tell of his sorrows—it is a relief, a solace, a natural overflow of the fullness within. So should we be filled with one great purpose in life. We should be so full of it that the overflow would be voluntary.

Is this our experience? We have the overflow; we all have this to a greater or less extent, but what is it? It is the same as that with which our hearts are filled. Hence the importance of the filling. What the heart thinketh, the mouth speaketh. The disciples and early converts to Christianity were striking illustrations of men charged and filled with the religion of Jesus.

When Peter and John were commanded not to speak at all, nor teach in the name of Jesus, the answer was: "We can not but speak the things which we have seen and heard." They had become so full of it that it had become their life, their language. They were so charged with it that when they opened their mouths to speak, they could not give expression to anything but Christ and him crucified. So it was with their converts. Wherever they went, it meant to preach Christ. Their souls were so filled with that which they desired, that it became their language, and herein God made the wrath of men to praise him.

The opposers of Christianity never made a greater mistake than when they dispersed these men by persecution. It was like casting firebrands up in the wind to scatter and fall in fields of stubble. They were so filled with the fire of God's love that wherever they went they started a blaze. Thus was the religion of salvation carried to the ends of the earth. This is what God's ministry needs to-day,—men so filled with the love of Jesus, that, wherever they go, a blaze will be started. We must have our weapons of warfare charged with the ammunition of salvation, so that every discharge will be an effective shot against sin and for Christ.

How is it, dear soldier of Jesus? Are you charged with this fullness? Examine your words, your thoughts, and your actions. What is your *life* doing for the salvation of souls? On your knees, before God, ask yourself these questions, and you will then learn with what your heart and soul is filled and whether or not in the end success will be thy crown.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE VERDICT OF DEATH.

How does Death speak of our beloved
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It clothes their every gift and grace
With radiance from the holiest place,
With light as from an angel's face;

Recalling with resistless force,
And tracing to their hidden source
Deeds scarcely noticed in their course.

This little loving fond device,
That daily act of sacrifice,
Of which too late we learn the price.

Opening our weeping eyes to trace
Simple, unnoticed kindnesses,
Forgotten notes of tenderness,

Which evermore to us must be
Sacred as hymns in infancy,
Learned listening at a mother's knee.

Thus does Death speak of our beloved
When it has laid them low;
Then let Love antedate the work of Death
And do this now!

How does Death speak of our beloved
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It sweeps their faults with heavy hand,
As sweeps the sea the trampled sand,
Till scarce the faintest print is scanned.

It shows how such a vexing deed
Was but the generous nature's weed,
Or some choice virtue run to seed;

How that small fretting fretfulness
Was but love's over-anxiousness,
Which had not been, had love been less.

This failing, at which we repined,
But the dim shade of day declined,
Which should have made us doubly kind.

Thus does Death speak of our beloved
When it has laid them low;
Then let Love antedate the work of Death,
And do this now!

How does Death speak of our beloved
When it has laid them low;
When it has set its hallowing touch
On speechless lip and brow?

It takes each failing on our part,
And brands it in upon the heart
With caustic power and cruel art.

The small neglect that may have pained,
A giant stature will have gained
When it can never be explained;

The little service which had proved
How tenderly we watched and loved,
And these mute lips to glad smiles moved;

The little gifts from out our store,
Which might have cheered some cheerless hour,
When they with earth's poor needs were poor,
But never will be needed more!

It shows our faults like fires at night;
It sweeps their failings out of sight;
It clothes their good in heavenly light.

O Christ, our life, foredate the work of Death,
And do this now!
Thou who art love, thus hallow our beloved!
Not Death, but thou!

—*Elizabeth Charles, in S. S. Times.*

"COVETOUSNESS WHICH IS IDOLATRY."

BY DAVID E. CRIPE.

COVETOUSNESS is an intense desire to possess that which belongs to another, which can not be obtained in a lawful way. Back of this desire to possess, deep down in the heart, is an inordinate love of the perishable things of earth, which are not to be loved, and it is *this* love that constitutes the idolatry of covetousness.

Thus covetousness resolves itself into an avaricious love of riches, of money, a love of money for its own sake,—not valuing it only as a means for accomplishing good. Closely connected with this love of money is the delight which some people take in accumulating and hoarding it, for no better purpose than to keep it away from those who need it more.

Whatever occupies the chief position in the heart's affections, is the idol of that heart, and that is what it worships. Man must worship something, and can worship but one thing at a time. If he does not worship God, he is an idolater. Man becomes like that which he worships. This is a law in nature, ordained by God himself, and is as inevitable as the law of growth and development. It could not be otherwise. When the mind continually ponders a subject or an idea, it becomes so saturated with that which it contemplates, that it can hardly remember its original state.

Those who worship God become God-like. Enoch walked with God until he became so like him he worshiped that he was holy enough to be taken to heaven. The prophets and martyrs of old became so God-like that the world was not worthy of them. Those who worshiped the child-devouring Moloch, though but a heathen idol, became so like him that they were willing to have their own children destroyed. Those whose god is the unrighteous mammon,—the modern phase of worshiping the golden calf,—become cold, soulless and unfeeling.

The religion of Jesus Christ sets aside everything pertaining to the nature of idolatry, including covetousness. Those who were converted under the early preaching of the apostles, sold all their possessions and laid the money they received therefrom at the apostles' feet, and it was divided for the benefit of all. This principle of sacrifice still remains in the nature of a complete conversion, though it is applied in a different manner. We have not now apostles at whose feet we can lay our earthly goods, neither do we think it best that we should do so. That would be shirking our responsibility, for, after we had given all we had, we would expect to be supported. Now, when a man is thoroughly converted, he lays all that he is, and all that he has, at his Master's feet, and consecrates everything to his Master's service. Any conversion short of this complete surrendering of everything, is not a real Gospel conversion.

The Lord accepts what a man gives him, but does not take it away; he leaves it in the man's possession, entrusting it to him as to a steward. In this way we become stewards to the Lord. It now becomes the man's duty to use to the best advantage all his talent, all his strength, all his means to accumulate something for his Master. Out of the proceeds of this labor and property he is first to provide for his own family, supplying every real want. The balance shall go to alleviate the wants and woes of the poor, and to carry on the work in the Lord's house. This leaves him nothing to purchase unnecessary luxuries for wearing, eating, or drinking, or for satisfying a depraved appetite. If he squanders money unnecessarily, he becomes, to that extent, an unjust steward. If he cheats or defrauds any one, so as to make more money for the Lord, he will find that such ill-gotten gains are no more acceptable than were the Amalekite sheep and oxen which King Saul had saved, contrary to his instructions, and brought home to sacrifice unto his God. 1 Sam. 15. This disobedience cost Saul his kingdom, and he who will defraud his fellow-men, even if it be to give to the Lord, may find himself debarred from a better kingdom than the one over which Saul reigned.

The Lord is not a harsh Master; his yoke is easy and his burden is light. If a man believes that he can best provide for his family and bring up his children in the nurture and admonition of the Lord by obtaining a home for himself, we believe it is right and well pleasing in the sight of God that he should use his means and his labor to purchase such a home. Good, simple Christian homes are among the best safeguards we can throw around the virtue and morality of the young. In such circumstances it will be necessary that all the cost of living should be reduced to the simple necessities, so that something may still be left to give to the Lord's work.

It is when a man tears down his barn to build greater, in order to have room to store away,—hoard,—that which God's blessing permits him to gather, that the Lord's patience is exhausted, and he will say, "This man can be steward no longer, and his soul shall be required of him."

If the gospel doctrine of conversion were more fully and clearly taught as meaning a complete change, a thorough sacrifice of every selfish interest and feeling, an entire surrendering to the Lord of soul and body, mind and strength, house and lands,—in short such a conversion as the apostles preached, which brought converts with all that they had to their feet by thousands, then the primitive strength and vigor of the church might be restored. There would then be no difficulty in raising all the funds needed to care for the poor and preaching the Gospel far and wide. If all would live up to this, none would be accused of covetousness. There would then be no necessity for adopting the business methods of the sinful world for wrenching the paltry mite from unwilling givers.

Akron, Ind.

THE LAW AND REIGN OF JESUS CHRIST.

BY LANDON WEST.

WAR, in all its phases, has not, in any case brought peace to the nations. Peace may have succeeded war, and been enjoyed by those who were engaged in bloodshed, not as a result of war, but because men grew tired of waste and bloodshed, and could support the costly remedy no longer, and, to stop ruin and loss of both life and property, peace was made, to save treasure and to get rest.

Fighting in riots, or as individuals does not make peace; it never has, and never will. Peace may follow the fight or riot, but it is because one party is overcome, or feels that he can not prevail; and, to save himself or what he has, he submits to peace, because compelled to it by force of circumstances.

Going to law to maintain our rights, has brought peace in no case, but the contests have ceased because money failed, or the cause and claim were too weak, to give hope for success.

Quarrelling has not brought peace on any topic or in any place, but may have ceased, and been followed with peace, because neither party could be convinced, or because one or both became ashamed of themselves and their folly.

All bitterness, hatred, strife, contention and oppression has in no case brought peace or good feeling, and never will, because these can satisfy neither party, and to bring peace and good feeling all parties must be satisfied.

Peace shows good feeling, and this should satisfy all men. But how different from war and contention is the effect of the law and teachings of Jesus Christ! His law, which enjoins upon men

to be servants one of another, has brought peace in every case. It gives peace to the individual, to the family, to the neighborhood, to the church, to the states, the nations, and the world, and, beyond all these, makes peace between earth and Heaven, —the creature and his Creator. It brings peace not for time alone, but for both time and eternity. No wonder that angels did sing for the first time, "Peace on Earth," in their new and glorious song to the shepherds of Bethlehem, because of the birth of Jesus, for it was the dawning of a new era, the giving of a new law, and the coming of a New Kingdom, when, instead of strife and bloodshed, with all their horrid effects, the aims and wishes of all should now be gained by love for one another, and by serving each other.

This one commandment, to be servants one of another, would, if fully carried out, bring peace on earth and good will to all men. Gal. 5: 13, 14. When this law shall prevail on the earth, then shall all wrath, malice, anger, bitterness and strife be done away with, and then shall peace flow as a river. Eph. 4: 31; Isa. 48: 18.

The coming of that kingdom for which all the followers of Jesus Christ are taught to watch, work and pray, is to bring peace on the earth as it now reigns in heaven. Surely there is no petition to our Heavenly Father, upon which all the followers of Jesus Christ can more readily agree than upon this one,—the first and greatest in the Lord's Prayer and the greatest for his people. Our world will be the place for this kingdom to come; our race will be the people to inhabit it; the word of Jesus Christ will be its law and all we now lack of the Kingdom, is the coming of earth's King and the enforcement of his law. For this we can all labor and pray, and his coming is sure.

Lanier, Ohio.

SUBSOILING.

BY C. H. BALSBAUGH.

ELDER J. H. MOORE,
Keuka, Florida,

Dear Servant of Jesus Christ: -

"LET us love one another, for love is of God!" Yea, "God *is* Love, and he that dwelleth in Love, dwelleth in God, and God in him." This is a sign which all the world understands. John 13: 35. And the opposite is no less easily interpreted, in heaven, on earth and in hell. The Name which is above every name, flaming on our foreheads, is misread by none. The very "devils believe and tremble." The scoffing, persecuting world can not withhold its verdict: "Behold how he loved him!" John 11: 36. And the *insight* of love is always superior to reason. Mark 14: 8. The "*herein*" of 1 John 4: 17, is not only wonderful, but it is natural.

The very first principle of Godlikeness is self-forgetful and spontaneous self-sacrifice for the good of others, even unto death. This makes the heroes, the missionaries, and the martyrs. This gives songs at midnight, in the inner dungeon, with the feet fast in the stocks. "Every one that loveth is born of God, and knoweth God." 1 John 4: 7.

In one of the most solemn parables of Christ on record, occur these words: *They had* NO DEEPNESS *of earth*; *because they* HAD NO ROOT, *they withered away.* Matt. 13: 5, 6. If love and righteousness are not synonyms, they are, in the divine nature and government, never separated. *Grace* must *reign* through *righteousness* unto *Eternal Life* by *Jesus Christ* our *Lord.* Rom. 5: 21. *As God* forgives us, *so* we are to forgive one another. Eph. 4: 32. To learn *of* Christ, is to learn *Christ.* We not only copy, but we assimilate. It is not only receiving from without, but unfolding from within. Christ *for* us is law fulfilled and righteousness offered. Christ *in* us is God incarnate, the "hope of glory." Without this inbeing the deepest is shallow; with "Christ our life," the most shallow has "deepness" of soil, and is "rooted and grounded" in the abysm of very Godhead. Eph. 3: 17, 18, 19.

A genuine *repentance* invariably involves the acceptance and expression of the divine love and righteousness. The original word for repentance stops not short of absolute identification with the "Mind of Christ" in its inflexible and eternal adherence to righteousness. This is the necessary starting point of the life everlasting, the embryo of all that grace and faith develop through time and eternity. Repentance has nothing of the burden and sorrow of sin in it, but is that radical spiritual *Passover* which seals us with the Blood of the Lamb, and sets the Pillar of Fire between Israel and Egypt. There is a faith that leads to this, and a faith that is its essential concomitant. The faith that introduces or precedes repentance can never, at that stage, bring peace or save the soul. It is a psychological impossibility to appropriate the results of the atonement by faith prior to that radical, absolute severance from sin and commitment to God signified by the word METANOIA. "*The* faith which was once delivered unto the saints," means not primarily the things which it expresses, but the *spiritual apprehension* of the *Divine Object* whence proceeds *Life* and all its possibilities and manifestations.

Repentance and sin can not co-exist; neither can faith and doubt and unrest. Godly sorrow is not necessarily repentance, but naturally leads to that profound reversion and facing-about which was meant by the searching, soul-sifting pioneer term of Christ's ministry – Metanoia. Sorrow for sin is an essential antecedent of repentance; but repentance itself is an altogether joyful, God-and-soul-wedding experience.

In Christ's vicarious functions we discover for the first time "The exceeding sinfulness of sin," no less than the incomprehensible love and superabounding grace of God. Pre-christian bloodshedding could only dimly adumbrate these tremendous realities. It is only when we see and accept by faith as our own, all that Christ has endured and achieved as our Substitute, and offers as our risen and enthroned Mediator and King, that Metanoia is consummated.

The elements of human nature are not given at the time of our introduction into the family, but in our genesis. The incoming of life carries with it all the essential constituents of being. Israel was redeemed and sheltered by the Passover Blood before they crossed the Red Sea. Between Pi-hahiroth and the Song of Moses we have the grand, symbolical representation of what was inaugurated in the land of bondage. We carry nothing through the Jordan that we did not seminally take through the Red Sea. Caleb and Joshua were not born at Mount Sinai, but received there a formal statement of the grandeur and vastness of what was promised by the blood on the door-posts and lintels of their exodus.

It is a stupendous thing that God has done in the flesh in the Person of Christ; and it is the very same thing, as regards character that he accomplishes in us by the Holy Spirit! The true confession of the Incarnation is the very consciousness and testimony indicated by *Metanoia.* 1 John 4: 2. To be "made free by the Truth," "the glorious liberty of the children of God," is at the very point of transition, when "old things pass away, and all things become new."

It was at the moment of the infusion of Deity into the Virgin, that the "great mystery of Godliness" transpired. And the same mystery is repeated in us, when, like the Virgin, we say to God with all the volume and emphasis of the soul—"be it unto me." Luke 1: 38.

The whole Christ found lodgment in human nature when "that Holy Thing" was conceived. After that all was development in the various stages in which flesh inshrined Divinity to meet all the liabilities of our bankrupt state; where Jehovah Jesus began his human career, there we also begin our ascent into "all the fulness of God."

It is the perfect coalescence of two wills that effects the conjunction in which the righteousness of God becomes ours. This remains with us, and is the "seed" out of which all externalization of the indwelling Christ springs. 1 John 3: 9. No one can have the righteousness of God imputed by faith who has not broken with sin as thoroughly and abidingly as the true meaning of *Metanoia* requires. No objective model, even God himself, constantly placed *before* the soul for imitation, can effect this change. It is God *in* us; the very Life of our life, that is needed for our redemption.

Oh, what glorious, peculiar people are the God-born! How Christ possessed, how Heaven-reflecting, how world-surmounting, how holy, wise, loving are those who are really "partakers of the Divine Nature." "Which thing is true in him and in you;" 1 John 2: 8. Oh that the whole church of God would lie prostrate before the Mercy Seat, and wrestle with the very earnestness of the blood-sweating Emmanuel for the realization of John 17: 21, 22, 23, 24; Philpp. 3: 8, 9, 10; Col. 1: 9, 10, 11, and Eph. 1: 17–21. Then will Jesus see of the travail of his soul and be satisfied. Isa. 53: 11.

Union Deposit, Pa.

THE SECOND COMING OF CHRIST.

BY A. HUTCHISON.

IN the investigation of this subject we shall notice what we conceive to be an error, and an error, too, which we think is misleading and calculated to confuse the mind of the student, and make the case seem mysterious and confused. There are three comings spoken of, and the error consists in blending these three comings into one. The first coming is, when Jesus came riding triumphantly into Jerusalem, on a colt,—as it had been prophesied that he should come. Jesus said before this when he was about leaving the city, that "Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord." Matt. 23: 39.

Then, when he returned to Jerusalem, riding upon the young ass, the people went out to meet him, and some of them had armed themselves with branches of palm-trees. Others threw their garments in the way that the humble beast, upon which he was riding, might pass over them. They said, "Blessed *is* the King of Israel that cometh in the name of the Lord." John 12: 13. Luke says, "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19: 37, 38.

Here we have his first coming fully set up, and the prophecy, concerning his triumphant entrance into Jerusalem, amidst the loud hosannas of the multitude, fully verified. We are, therefore, done with that coming. Next we shall notice his coming in the clouds of heaven. That will be when he comes to reign. When Jesus was arraigned before the high-priest, Caiaphas desired

Jesus to tell him plainly if he were "the Christ, the Son of God." "Jesus said unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 63, 64. So it seems that, when Christ was here, to suffer, die, rise and organize his his church, etc., that he made choice of Mount Olivet, as the place from which he would take his leave of his disciples. As he went up, a cloud received him out of their sight. Christ shall come again in like manner, as ye have seen him go into heaven. When he comes in the clouds of heaven, he will bring his saints with him. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive *and* remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Here it is easy to see, that he is gathering his saints together, and as the living saints shall be changed in a moment, at that time, from mortality to immortality, and caught up with the resurrected bodies of those whose spirits come with Jesus, and so all shall meet him in the air, it is again easy to see that what Paul, and Zechariah state, is true. Paul tells us something of what shall be "at the coming of our Lord Jesus Christ, with all his saints." 1 Thess. 3: 13. Zechariah says, "And the Lord, my God, shall come, and all the saints with them." Zech. 14: 5. These are amply sufficient to show that he is now coming to gather his saints together, to reign with them, and they with him. As to the place where he will make his landing, we quote the following: "And his feet shall stand in that day upon the Mount of Olives which *is* before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley." Zech. 14: 4. Here is where the camp of the saints will be.

Now, we will notice the third coming. This is when he comes to judge the world at large. The first Scripture to which we call attention reads thus, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. In this case you will notice, that he is not coming to Jerusalem, riding upon a colt, neither in a cloud, but in flaming fire, and that to judge those who have not obeyed the Gospel. Again we cite you to what is said in Rev. 20: 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." This is the time spoken of by the prophet Malachi, 4: 1 3. In looking at these several Scriptures, and thus dividing them, we are in no danger of becoming confused by the seeming contradiction, as seen when trying to apply them to one and the same coming, and in presenting the several comings, as we have here briefly tried to do, we get harmony out of what would otherwise be confusion. Hoping we are understood, we submit the case to the reader, for investigation.

McPherson, Kans.

WHAT OF THE FUTURE?

BY JACOB RIFE.

We have, several weeks ago, crossed the limits of 1890. Its account is closed, and whatever the balance sheet may show as to our standing, it is too late to change the entries. Their impress is indelible, and must remain. We have entered the year 1891 with a clean, white sheet, on which we will record our acts, whether good or bad, and are now pursuing our way to the untried scenes of another year. What shall be its experiences? Who can tell? Who would desire to know?

Eager, as we sometimes are, to pry into the hidden realities of the future, yet who would dare to lift the curtain that separates the future from the present? Who would not shrink from such a revelation as we might behold, even for the short time of a single year? It would be too much for us. What important questions,—religious, social, moral or of business, are to be settled this year, perhaps including not only our present but our future well-being? What of its religious or social life, joy or sorrow, or of its business character? Shall it be a success or a failure? Who can answer? We wait in silence,—gathering and learning as we go. If we are honest in doing our whole duty to God and man, we need have no remorse and no real unhappiness. If we have done the best we could, nothing more than that is expected of any one.

Life is made up of storms and sunshine, and the wise man accepts it as it comes, and makes the best of it he can. He feels that it is better than he deserves because of his ungratefulness to his Heavenly Father.

Outside influences have much to do with our lives, especially our Christian life, but he who permits them to turn him away from the simplicity of the Gospel, has not learned the grand secret of a happy life. It is not given to us to penetrate the future of this life. We gain preparation for the future by improving the present life. The past lingers only in the memory of things gone by, never to return to us again in this world. The things of this year will be revealed as we pass along, and each day will bring its joy or sorrow to us. Let us, who have *Christ* as our Leader, be prepared to meet all things bravely. It is said in *God's* Word, that in the sweat of his face man shall eat his bread. But, then, life is not for bread alone, but it reaches beyond, to that life which will never end. It can only be obtained by living by every word that proceedeth out of the mouth of God. This world has been wisely adapted to our good by our Creator, and as faithful stewards let us improve the time, by taking heed to God's eternal Word. The Scriptures are reasonable. Let us seek to understand them aright and obey them, and we shall be happy indeed.

Boston, Ind.

MUSINGS ON STORMS AND SUNSHINE.

BY MARY M. COX.

This has been a rainy, dreary day, and, while listening to the patter of the rain upon the roof, my thoughts have wandered far away to that fair land where there are no storms. While in this world we must have clouds and rain as well as sunshine, or vegetation would soon cease and our earth become a barren place.

So also our earthly life must have shades as well as sunshine if we would grow in grace. Were there no storm clouds of persecution, no dark days of sorrow, and no gloomy days of mourning, we would soon forget our dependence on the almighty arm of Omnipotence.

Many of the commandments of our Savior could not be obeyed if there were no sorrows, no sickness and no death. If we had no trials of our own, we could not sympathize with others in their misfortunes.

It sometimes takes storms of sorrow to develop a Christian life. Some of the noblest Christians the world ever knew were those who had passed through fiery trials of persecution. Our Savior drank life's bitterest cup to the dregs, and the disciples followed closely in his footsteps. We are so constituted that it takes both storms and sunshine to form in us a true Christian character. Were there no cross there would be no crown.

Trials and chastisements are not easy to be borne but, they will, after a while, yield the peaceable fruits of righteousness, if we bear them patiently. It will not be long—if we are faithful to him that called us until the storms will all be over and we will hear the welcome words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then we will know as we are known, and will see why we had so many stormy days.

In that fair land of perpetual brightness, we will greet the loved ones who have gone before and with them will bow before the great white throne, and thank our Heavenly Father for both the storms and the sunshine.

Sweet Springs, Mo.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Far West.

I just returned from Dayton, Washington, 132 miles by rail. I went upon the earnest solicitation of Bro. Hollinger, whom I found engaged in a very interesting series of meetings, seven miles from Dayton, in a new locality where the Brethren had never preached before. Bro. Hollinger left soon after my arrival. I continued the meetings over Sunday. The people were very much interested; they had never heard the Brethren preach before. I was obliged to close the meetings on account of ill health, but left with a promise of returning soon. About twenty-one members live in and around Dayton, and a more promising field of labor I have not found in all my labors. The field is white, ready to harvest. Bro. Hollinger had meetings at several places and baptized three.

Before we went to the above place, we thought that their desire was to organize, but we found that, on account of the members living somewhat scattered and the weather being unfavorable, we would have to defer an organization for the present. As far as we could learn, an organization would be desirable. We are beginning to learn the magnitude of the mission work in this country, and fear we shall have so many points to visit, as to scatter our work too much to make it a success, but we shall stay at each point as long as our time will admit. Oh, how much to do, and how short the time to work, while precious souls are starving for the Bread of Life! Brethren, give your prayers to the work! We want active work all along the line! Sidney Hodgden.

Moscow, Idaho, Jan. 26.

From the Dallas Centre Church, Iowa.

We have just closed a series of meetings, conducted by Bro. W. Wyland. He commenced Jan. 10, five miles north-east of Grand Junction, Iowa, where there are about fifteen members who belong to this church. Bro. Aaron Julius went up to assist in the meetings. Jan. 17, Bro. Wyland preached for us at our meeting-house, and Bro. Julius remained over Sunday with the Brethren at Grand Junction. Bro. Wyland continued the meetings until Friday night, after

which he went to the Panther Creek church, where he is now laboring.

While there were no additions to the church during our meetings, we feel that good has been done by the labors of our brother. He gave us wholesome instruction and tried to impress upon our minds the importance of obeying all the commandments. May the Lord bless him in his efforts, is our prayer.

We are having an interesting social meeting this winter. We meet every Sunday evening. We consider these social meetings of great benefit to the church, especially the young members.

A. W. Hawbaker.

Notes and Jottings.

On Saturday, Dec. 13, according to promise, Bro. I. D. Parker, of Ashland, Ohio, commenced a series of meetings in our house at Covington, under encouraging prospects, in the way of attendance. He held services both morning and evening.

The writer was detained at a series of meetings that he was holding with the Brethren in Middletown, Ind. I did not reach home until Jan 16, and was pleased to find such an interest at the very beginning of the meeting. Bro. Parker's matter and manner seemed edifying to all, both in and out of the church.

The meetings closed Jan. 12, with eleven additions to the church by baptism. We felt that the meetings did much toward encouraging the membership, and moulding sentiment in our town and community, favorable to the cause we love so much. Our growth has not been rapid, but gradual, for some time. A commendable feeling of peace and harmony reigns in our camp.

Our aged and endeared elder, Samuel Mohler, is in very fair health. He was in attendance at the meeting most of the time.

We are feeling despondent. The doctor's wife (my wife's sister), is prostrated, weak, helpless and low. Upon the dark cloud, hovering over us, I look through my tears again and again, but see no silver lining to the threatening cloud. Beyond the dark cloud, by faith, I distinctly see a light on the distant shore. Surely, "if we had only the hope in this life, we would be of all men most miserable." Verily, how true is the inquiry, "What will it profit a man though he gain the whole world and yet lose his own soul, or what can a man give in exchange for his soul?"

I. J. Rosenberger.

A Suggestion to the Churches of the Southern District of Indiana.

Since the District Meeting for the Southern District of Indiana occurs on March 25, which is so soon that it is not likely we could have a very good representation at a *called* (or special) District Meeting in behalf of the Western Sufferers, hence, in order to forward the work of securing means sooner than the regular time of District Meeting, we the undersigned officers of said District Meeting do advise that the officers of the several congregations, composing the said District take immediate steps to have a solicitation made in behalf of the sufferers of the West, and forward their contributions to the Brethren's Publishing Co., Mt. Morris, Ogle Co., Ill., for distribution. Some of those churches have already done so, and no church should fail to make such an effort. Now is the time of their distress. Let us do good unto all men, "bear each other's burdens and so fulfill the law of Christ." Sometime we, too, may need their assistance. We shall be blessed in making an effort to assist them, even if we never need any assistance on their part. Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." Acts 20: 35.

Jacob Rife,
D. F. Hoover,
Lewis W. Teeter.

Poor Fund.

Mary Zellars, Illinois,	$ 50
M. Hull, Ohio,	1 00
Sarah Marshall, Michigan,	50
D. W. Albaugh, Illinois,	40
A brother,	1 00
John Stauffer, Pa.,	1 50
Frank Leighton, Kansas,	2 00
Sarah Marshall, Michigan,	50
Wm. Hiner, Ohio,	50
Anna Garver, Ohio,	1 00
Joseph A. Price, Illinois,	3 00
Brother and sister, Ohio,	2 00
David Flora, Indiana,	1 40
Daniel G. Hendricks, Pennsylvania,	5 00
A sister, Kansas,	50
Barbara A. Wolf, Missouri,	60
Oran Long, Pennsylvania,	1 00
George Renner, Washington,	1 40
Ella Williams, Maryland,	30
E. D. Rensinger, Pennsylvania,	50
Lydia Ball, Pennsylvania,	50
Two sisters,	1 00
John E. Bosserman,	2 00
Fannie Fogle, Indiana,	40
Mary Sheets, Virginia,	25
Calvin Rodgers, Ohio,	40
Barbara Fisher, Ohio,	40
Jacob S. Guyer, Pennsylvania,	5 00
Mary Hosforde, Illinois,	40
Louisa Davidson, Ohio,	20
Henry Shock, Indiana,	1 50
Amos Hoover, Indiana,	50
Herrington Sunday-school, Kansas,	73
A. B. Wallick, Michigan,	3 00
Emma E. Kindig, Illinois,	50
Salome Anderson, Indiana,	25
J. W. Price,	1 50
Z. Arnold,	2 00
Susan B. Lahman,	1 50
J. A. Root, Kansas,	2 00
Samuel Henry,	7 00
Kezia Tyson	1 50
T. J. Yeoman,	30
Catherine Newkirk,	1 00
John Rudy,	1 75

RECEIVED AT EASTERN OFFICE.

Sally Sipe, Morrill, Kans.,	$1 50
Mary A. Hoofstitler, Millersville, Pa.,	50
A brother, Baker's Summit, Pa.,	2 75
Jonas P. Price, Elizabethtown, Pa.,	50
H. A. Rittenhouse, Easton, Md.,	2 00
Jacob D. Rosenberger, Hatfield, Pa.,	40
Daniel Keim, St Peters, Pa.,	40

From the Back Creek Church, Pa.

We began a series of meetings on the evening of Jan. 10. Bro. David Bonsack, of Westminster, Md., preached for us. Although not in good health when he came, he held forth the Word of Life with power and zeal. Our meetings were well attended. Good order prevailed and many seemed to take great interest in the way our brother held forth the Gospel. On the evening of Jan. 16 he met with us for the last time, as next day he returned home. May the good Lord bless him for his labor of love!

On Friday evening, Bro. William Anthony commenced to preach for us. By his assistance, we continued our meeting until Sunday, and closed with good interest. As a result, one was added to the church by baptism. We think that if we could have continued our meetings a little longer, there might have been much good done.

George Hege.

Among the Needy of the West.

By request of Bro. D. L. Miller, I am at Goodland, Sherman Co., Kans., looking after the wants of the destitute. I find nearly all in want, but have, so far, found none in an absolutely suffering condition, as there seems to be a disposition on the part of all to share to the last. This is a most commendable feature in the hearts of this noble-spirited people. But this can not last until another crop is raised, and many that now lend and divide what they have, will themselves need aid. My means at hand is limited, and I can only be governed by what is at my disposal. I had the best counsel I can get here, as a basis to work upon, and have relieved the present wants of about twenty-five families to the amount of from $5 to $15. Two days ago I was in Thomas County and did the same there, but these two localities cover but a small area of this great West. My distributions were to all the needy in and out of the church alike, and in this work I was aided by the judgment and counsel of good brethren. O! the glad hearts that even this little mite will make!

While I am penning these lines with tears, I am made to rejoice that the condition of the people is no worse, and that there are so many of our dear brethren and others, blessed with this world's goods, whose hearts are drawn out toward their destitute brethren of the West. I still hope that other State Districts will follow the noble example of the District of Northern Illinois, from whose bounties I am now supplying the needy and making glad hearts. Many here have been compelled to mortgage the last horse or cow they had, to meet the necessities of life. Such are at the mercies of their creditors, who, in many cases, I am glad to say, manifest a disposition of leniency and forbearance that is worthy of praise. The State furnishes coal to the sufferers.

B. B. Whitmer.

Quinter, Kans.

From the Martin Creek Church, Ill.

This church is in good working order, with a membership of twenty-six. We have been in great need of a meeting-house, and, by the aid of the Building Committee of Southern Illinois, we now have a house ready for the seats. It is 26 by 36 feet in size, and I think that we can now work to better advantage than we could by having meetings in the school-houses. By good, honest work, and the help of the Good Lord, a good work will, no doubt, be accomplished.

I can say a hearty "Amen" to Bro. Enoch Eby's article in Gospel Messenger of Jan. 27. It would be well if more of our dear old soldiers of the cross would write such articles. There would be more love and strength in the Brotherhood! We would see more heart religion and not so much merely of the head. B. F. Stephens.

Report of Money Received.

As I was requested to make a report of the funds received for the Dakota sufferers, I will report the following list of money received to date, Dec. 28, 1891:

Woodland church, Woodland, Mich.,	$16 50
Flat Rock church, Va.,	11 00
James Layman, Harrisburg, Va.,	11 00
C. C. Arnold, Somerset, Ind.,	12 00
Joel Glick, Mound City, Mo.,	26 00
John A. Cline, Stewart's Draft, Va.,	12 14

Daniel Wampler.

Detroit, S. D.

An Appeal to the Sisters.

My heart is filled with sadness this morning. I have before me a letter from Bro. J. E. Young, telling of the great suffering in the West and North. Now, what can be done? Will we all sit still and do nothing and say, "We have nothing to give?"—or will we be aroused to a sense of our duty and put forth an effort toward relieving the suffering? I know there have been efforts put forth in many places of the Brotherhood, but in many others nothing is being done. I felt pressed this morning, dear sisters, to appeal to you, to go to work in this good cause. Think of the little children that are crying for bread.

I will give you the account of my day's labor yesterday, and then some of you may take courage to go to work. I started out to solicit aid for the sufferers, and as you know the days are short now, I only got to seven houses, but I brought back quite a box of goods, and $6.00 in money. I felt that the Lord had blessed my labors and I feel to go on in this good work. Every one that I met seemed willing to do something in that direction.

Now, dear sisters, pray God to help you in this good work, and I know your labors will be blessed. Deprive yourselves of the luxuries of this life, that you may be able to give to the needy ones. May the Lord help you all to lend a helping hand!

LIZZIE HILARY.

From the Rock River Church, Ill.

THE above-named church began a series of meetings Jan. 2, conducted by the home ministry. Jan. 9 Bro. Joseph Trostle, of Woodbury County, Iowa, came, and preached in the evening. Jan. 10 Bro. David Eby, from Lena, Ill., took charge of the meetings, assisted part of the time by Bro. Trostle. The brethren continued until the evening of the 25th. As a result of their labors two were received by baptism and another made application to be baptized.

Bro. Eby preached a number of practical sermons. He has the cause of Christ and the purity of the church at heart, and presents the Word of Truth in its simple, plain and tangible form.

The Rock River church, by her generosity to mission work, and other enterprises and by sustaining, besides her regular appointments series of meetings, Sunday-school and social meetings, is experiencing a higher state of spiritual life. May the Lord help us all to live the life of Christ, that we may be nourished in that most holy faith once delivered to the saints.

J. L. MILLER.

Jan. 27.

Echoes from the Highway.

BRO. P. A. MOORE came to our place Jan. 10, and commenced a series of meetings, continuing until the 15th. Bro. Horning preached two sermons during the time. Then came Bro. G. S. Lehmer and continued the meetings a week longer. There was a full attendance at all the meetings and much interest was manifested. Apart from the Brethren, the Holiness people, so-called, are in the majority. It is needless to say their emotional theology was badly wrecked in the minds of many. In fact, the strong Bible doctrine, put forth so forcibly by those brethren, made those of popular views to tremble and quake, when they saw their pet theories crumble before the power of Gospel Truth. It is evident that "faith-alone," and "sinless-perfection" doctrine will not soon revive in this locality. Quite a number of the people are persuaded that it is a delusion to claim the promises of God, such as the gift of the Holy Spirit, holiness, sanctification, remission of sins, justification, or eternal life, without a legal title to them, and legality of title is dependent upon a living faith, that leads to the acceptance of all the commandments of God. Having come in by the door and done the will of God from the heart, then and then only can the child claim the blessings with the assurance that they will be his to enjoy,—here and hereafter.

Those meetings were a source of much joy to our members, confirming their faith, and, it is hoped, perfecting them in love. Two were added to the number by baptism and several others expressed their intention to come into the fold in the near future. Sisters Moore, Ida Frantz, Light, and Megie were also with us during the meetings, ever ready to assist by their effective private ministry of the Word and doctrine. We speak the sentiment of all our members when we say that our thanks are due those brethren and sisters for their earnest labors of love for the cause here. May God graciously bless them!

J. S. FLORY.

Tahunga, Cal.

A Trip to Chicago.

I ACCOMPANIED my daughter, Leah E. Hopsay, and grandchild to Normal Park, Chicago, in September, where they now live.

I had long desired to meet with the little band of members at Chicago. On Sunday morning son-in-law and I took the street-cars for the place of meeting. Bro. Royer, of Mount Morris, preached a good sermon for us. Their Sunday-school, also, is quite interesting. We were pleased to meet Bro. W. R. Miller, the resident minister, and the many earnest members. Two dear souls were received into the church that day.

It is true, the congregations were not as large as they should be, in the city. What they need most, is a house of worship of their own, and I hope the time will come, and that before long, when they will be able to thus assemble.

Let me suggest to our brethren and sisters, that, when visiting Chicago, they do not fail to attend church services with our Brethren. It is encouraging to the members there and the Lord will bless you for it. The place of meeting is on the corner of Oakley Avenue and Jackson streets. Sunday-school at 2: 30 P. M., preaching at 3: 30 P. M.

ELIZABETH WITWER.

To Mary Bucher Beahm.

My Dear Daughter:—

You are now engrafted into the True Vine by baptism. This is at once the noblest and most important step that can be taken by a fallen being for whom God's only Son bled and died on Calvary. My prayer to God is that your baptism be accompanied by that inward offering, so beautifully expressed by David in Psalm 51: "The sacrifices of God are a broken heart; a broken and contrite heart, O God, thou wilt not despise." They who are so changed will also pray the Father: "Create in me a clean heart, O God, and renew a right spirit within me," and "purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Right here, in the beginning of one's religious life, there is great danger of self-deception. "Let no man man deceive himself." 1 Cor. 4: 18.

The great and important question with those who wish to be saved is, "What must I do to be saved?" and it is of great importance that the question is made without any mental reservation whatever. In the case of Naaman, who went to Elisha to be cleansed of his leprosy, we find that he had it all arranged in his mind as to how the cleansing should be done, before he applied for a cure. After Elisha had sent a messenger unto him, saying, "Go and wash in Jordan seven times," etc.; he became angry and said. "Behold, I thought he will surely come to me and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper."

What Elisha, the man of God, bade him do was too little for him, for his servants came near and spake unto him, and said, "My Father, if the prophet had bid thee do some *great* thing, wouldest thou not have done it?"—etc. And this is not to be wondered at, since he "was a *great* man with his master, and honorable," and "also a mighty man in valor." 2 Kings 5.

So, also, in the case of the lawyer, who came to the Savior, tempting him, saying, "Master, what shall I do to inherit eternal life?" Luke 10: 25. Now, lawyers are a peculiar class of men, but, I fear, not in the sense in which the people of God are peculiar. This one, no doubt, was an average one, and it seems to me he put the question something like this, "Master, what shall I do to inherit eternal life?" As much as to say, some of the things you teach will do for common people, but we are of a higher class, "What shall *I* do?"

The question in German is, "What must I do?" and I rather like it better. So the self-loving, pleasure-loving, and high-minded (see 2 Tim. 3) lawyer likely emphasized the question thus: "What *must I* do?" as much as to say, "Some of the things you teach can not be binding; they can not be mandatory, but only advisory, and I ask you to tell what things I *must* do. These are a few of the sources from which the departures in the church spring. And such as are tinged with them, do not select for ensamples the humblest, most pious, and most self-denying members. Always the reverse! More anon!

GEO. BUCHER.

Kleinfeldersville, Pa.

From Linn County, Oregon.

IN GOSPEL MESSENGER of Jan. 13, I have just read the call for "help for the sufferers in the West," in response to which my feelings say, "God bless the poor."

We, as a church, have done nothing for them yet, in the Lebanon congregation, but as we are to meet next Saturday in a special, social council, something may then be done in the matter of contributions.

While in Dakota, Nebraska, and Kansas some are hungry and cold, yet loving and trusting our Master, we, in Oregon, are enjoying "his benefits" in an unusually mild and pleasant winter up to date, and in food, fuel, and clothing "enough and to spare." And while we are few in number, we are struggling hard, and sometimes almost unsuccessfully, against the tendencies of 1 John 2: 15, 16.

In our social meeting next Saturday we will work for the return of full fellowship and an increase of love and holiness. And may we each and all pray as in Psalm 19: 14, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

HENRY C. HOLCOMB.

Lebanon, Oregon, Jan. 22.

Notes from the La Porte Church, Ind.

JAN. 10, a sister, aged about twenty-six years, was buried "in the likeness of Christ's death," by the writer. Her husband also renewed the covenant, broken by neglect some years ago, and is cited to next church council for an adjustment of his case.

The sister mentioned in the note above had given her hand at a revival, conducted by a minister of one of the popular denominations, but as he was quite liberal in his views, he granted time to those who desired immersion until May, meanwhile baptizing (?) by sprinkling, which would

be just as good." She, with her husband, concluded to "search the Scripture, and see if these things be so," resulting as noted, in urging her to arise and "walk in newness of life." May many others "go and do likewise!"

A NEW POINT.—On Saturday evening and Sunday morning, Jan. 10 and 11 I preached to full houses in the Baptist church on Rolling Prairie, seven miles east of La Porte. These were the first sermons in the house, after having been remodeled and almost entirely renovated. It is a new point for the Brethren and the outlook is favorable. I left appointments for preaching again on Saturday evening and Sunday morning, Jan. 24 and 25. From that time on every four weeks on Sunday, at 10:30 A. M.

THURSTON MILLER.

The Mission Field of Southern Illinois and Elsewhere.

As the demand for laborers in the mission field becomes greater, the question arises, "How shall we get the laborers?"

It seems that the laborers are sufficient in number, but too many want to enjoy, and be benefited and rewarded by, the labors of others. When we go to the harvest field, each one is expected to perform the labors of his station, in order to receive the promised reward, but when we look at the mission field we see, in this part of God's heritage, at least, from six to twelve ministers on the same station, and a visitor performing the labors.

We, as a Missionary Committee, say, "Here, Brethren, we have a station some twenty miles away, which you can reach by rail. Your expenses, etc., will be paid. Will you go and occupy?"

They answer like this: "We are having such good meetings, I believe I would rather stay at home." The visitor gets the reward of his labors, but how can the rest expect to get the reward of their labors, when they do nothing? When they should be dealing out the Bread of Life to others, they are at home, feasting. G. W. GIBSON,

Girard, Ill. Sec.

From Nettle Creek, Indiana.

ACCORDING to previous arrangements, Bro. George L. Studebaker came here and held a series of meetings at the White Branch meeting-house, commencing Jan. 10, and continuing until the evening of the 25th—preaching, in all, twenty-six sermons. Surely the spirit of the Lord was with us! Fathers, mothers and friends were made to weep for joy, to see their children and neighbors returning home to Jesus.

As an immediate result of the meetings there were thirty-two baptized, and two precious ones, that had wandered from the fold, returned home again. May God bless them all, and enable them all to prove faithful! Everybody that attended these meetings seemed much interested. We had large congregations and the best of order. May God bless Bro. Studebaker and all his faithful servants who are thus laboring for the extension of the cause! ABRAHAM BOWMAN.

From Centre View, Mo.

Two dear ones were recently added to this church by baptism. They were wrought upon during our late series of meetings, but could not fully surrender until later. Thus the good work goes on! We feel to thank God and take courage.

We have re-organized our Sunday-school for the winter. We like to see an evergreen Sunday-school and to that end have sent for "Gospel Chimes," to help us along. We have also organized a singing-class, to meet once a week, to practice in the "Chimes" and in the Brethren's Hymnal.

We are glad to see in the GOSPEL MESSENGER that the good work of aiding the sufferers in the West is progressing. Yes, the sisters can do a great deal in this direction. The sisters of this church solicited second-hand clothing in their neighborhoods and sent it to the sufferers. A little effort on our part may gladden many a heart. We solicited from all denominations, and all gave cheerfully. The distribution will be to all needy alike. There is no trouble to get second-hand clothing in this vicinity. It only requires a little effort on our part. If we knew where more would be needed, we could send more.

AMANDA WITMORE.

Jan. 27.

A Special Notice.

I WOULD suggest the following to the Committees, appointed by Annual Meeting of 1890, to consolidate the interests and work of General Mission and the Tract Work, and also the Examining Committee on Manuscripts, that, if agreeable to all concerned, the Committee to examine Manuscripts meet at the place of Annual Meeting of 1891, on *Tuesday* before Conference (May 26), at 8 A. M. The "Committee on Consolidation" to meet at the same place on Wednesday morning, May 27, with the understanding that they commence their work when the former committee is through, or as may be agreed upon by both committees. Objections to the above arrangements must be prompt, otherwise the above plan will be in force. Furthermore, we hope all the members of both Committees will be present, if possible.

We also wish that all Manuscripts be legibly written, and that they be as comprehensive and condensed as possible. Manuscripts should be sent to the undersigned either at Booth, Reno Co., Kansas, or to Hagerstown, Md., Annual Meeting Box, so as to reach Hagerstown before May 25, 1891. ENOCH EBY.

Funds for Western Sufferers.

THE following amounts have been received at this office, and paid over to the Treasurer, since last report:

John C. Frantz, Laureldale, Va.,	$ 5 00
J. R. Trump, Melrose, Ill.,	1 00
Clara J. Harshbarger, Lewistown, Pa.,	4 00
Henry L. Harshbarger, Lewistown, Pa.,	4 00
G. W. Fausler, Bellevue, Idaho,	1 00
G. W. Wine, Ottobine, Va.,	5 00
Margaret Sechrist, Somerdale, Pa.,	1 00
Martin Garber, Sangerville, Va.,	5 00
E. J. Neher, Keuka, Fla.,	5 00
Ida Bashor, Oak Grove, Tenn.,	2 00
C. D. Leighton, Oak Grove, Tenn.,	2 00
S. J. Garber, New Hope, Va.,	5 00
Isaac Cook, Mason, Mich.,	50
Alcinda Cook, Mason, Mich.,	50
Thomas Cook, Mason, Mich.,	50
Isaac Cook, Jr., Mason, Mich.,	50
Waylen Cook, Mason, Mich.,	50
Amanda Newman, Mason, Mich.,	50
Granville Newman, Mason, Mich.,	50
A sister, Gettysburg, Pa.,	1 00
Henry Larrick and wife, Monte Vista, Colo.,	20 00
Unknown,	25
Sarah Copp, Salemville, Va.,	1 00
A brother,	2 45
D. H. Miller,	5 00
Sarah J. Miller, Camp Siding, Pa.,	5 00
Pyrmont church, Pyrmont, Ind.,	13 35
Henry Whisler, Unionville, Ia.,	5 00
John R. Groff, Galesburg, Kans.,	1 00
Rufus A. Wyatt, Rogers, Ark.,	1 00
W. H. Myers, Mount Pleasant, Pa.,	5 00
Sister Myers, Mount Pleasant, Pa.,	1 00
Portage church, Wood County, Ohio, J. P. Krabill, solicitor,	26 50
John T. Lewis,	5 11
Kansas Center church, Lyons, Kans.,	7 28
A sister, Lancaster County, Pa.,	1 00
Snake Spring Valley church, Pa.,	19 28
James A. McCay and wife, Platteville, Colo.,	2 00
P. S. Frantz and wife, Longmont, Colo.,	3 00
C. J. Clenan, Platteville, Colo.,	1 00
H. H. Wenger, wife and children, Platteville, Colo.,	5 25
Elizabeth Graybill, West Earl, Pa.,	1 00
Emma Welty, Waynesboro, Pa.,	2 00
Jacob Guyer, Sr., Loysburg, Pa.,	5 00
Jacob S. Guyer, Loysburg, Pa.,	5 00
Emmanuel Guyer, Loysburg, Pa.,	50
Lecta S. Guyer, Pa.,	50
Becca S. Guyer, Loysburg, Pa.,	50
John S. Guyer, Loysburg, Pa.,	3 00
Gabriel Swihart, Silver Lake, Ind.,	5 00
Lizzie Weaver, Silver Lake, Ind.,	5 00
J. H. Smith and wife, Swales, Pa.,	5 00
Joseph Smith and wife, Swales, Pa.,	2 00
Joseph T. Smith and wife, Swales, Pa.,	1 00
Annie E. Smith, Swales, Pa.,	1 00
Mary Shellenberger, McAlisterville, Pa.,	2 50
H. L. Smith, McAlisterville, Pa.,	2 00
Wm. G. Schrock, Berlin, Pa.,	5 00
A brother, Berlin, Pa.,	2 00
H. M. and F. I. Hoff, Golden Corners, Ohio,	1 00
A sister, Johnsville, Md.,	1 00
Michael G. Domer, Baltic, Ohio,	1 00
Jacob D. Glick and sisters, Rushville, Va.,	3 00
A sister, Norristown, Pa.,	5 00
Abner Fidler and wife, Levering, Ohio,	3 50
Susannah Smith, Pyrmont, Ohio,	5 00
H. Eliza Bosserman, Gettysburg, Pa.,	1 00
S. F. R. and family, Berlin, Pa.,	5 00
Mattie A. Lear, Sellars, Ill.,	1 00
A brother and sister, Meyersdale, Pa.,	3 00
Abilene church, Abilene, Kans.,	10 10
M. J. Bail, Strabane, Pa.,	1 00
Anna Lane, Strabane, Pa.,	1 00
Nan. A. Breakiron, Easton, W. Va.,	2 00
H. M. W., Unionville, Md.,	2 00
C. H. Balsbaugh, Union Deposit, Pa.,	2 00
A. J. Puterbaugh, Clarence, Iowa,	7 50
D. M. Mullendore,	10 00
Aaron F. Mullendore,	4 00
E. C. Mullendore,	3 00
G. W. and E. A. Kaetzel, Claggets, Md.,	2 00
Emma A. Miller, Sharpsburg, Md.,	2 00
Emma A. Mullendore, Claggets, Md.,	1 00
George Hartsough, Maxville, Ohio,	3 12
Cyrus Wallick, Bloomingdale, Mich.,	10 00
Saline City church, Indiana,	14 00
Howard church, Indiana,	28 32
Neighbors and friends of Knobnoster, Mo.,	6 80
E. J. Neher, Keuka, Fla.,	5 00
Total,	$367 36

$367.36. Mount Morris, Ill., Jan. 26, 1891.

RECEIVED of the Brethren's Publishing Co., the sum of three hundred sixty-seven dollars and thirty-six cents, to be used for Western sufferers.

DANIEL R. PRICE,
Treasurer of Northern Illinois.

"HELPING another may be the best possible method of helping ourselves. Selfishness will often prompt us to desire help from others; but it is not selfishness that impels us to give help to others. Therefore it is that we may be losers through the gratifying of our selfish desires, when we would be gainers through the exercise of our unselfish endeavors."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER. } - - - - - Assistant Editors.
JOSEPH AMICK - - - Business Manager.

ADVISORY COMMITTEE,
R. H. Miller, S. S. Mohler, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Feb. 10, 1891.

SINCE Dec. 1, 1890, eighteen have been received into the church at McPherson by baptism. With few exceptions, these were students of McPherson College.

THE family of Bro. Thomas Watkins have been, and still are, afflicted with scarlet fever. They desire the prayers of the brethren and sisters in their behalf.

THE Bible Term at McPherson was largely attended, and all were well pleased with the character of the work done. At the close of the term the class gave a substantial evidence of its appreciation of the services of Bro. S. Z. Sharp and Bro. A. W. Vaniman, the teachers, in the shape of a handsome sum of money. We are glad to note the interest taken in our Bible Schools, and we hope it will largely increase. Our old brethren, who have attended these Special Bible Terms, express themselves as highly pleased with the excellent advantages thus afforded to gain a thorough knowledge of the Scriptures.

"Two more were received by baptism at McPherson College Feb. 1." So reports Bro. S. Z. Sharp.

BRO. JOSEPH TROSTLE, of Kingsley, Iowa, in company with our Bro. Levi Trostle, of the Rock River church, Ill., paid us a short visit last week. We are sorry they could not remain with us longer.

A DEEP snow has fallen in the North-west. At some places it is reported to be two feet deep. In this locality there has been but little snow fall, and last week we had the first real cold weather for this winter.

BRO. DANIEL VANIMAN is in Eastern Kansas holding meetings, and working up the school interest. We hope he will be successful. Our school enterprises need not only the sympathy, but the financial aid of our Brethren.

BY the time this issue of the MESSENGER reaches our readers, we hope to be at our post again in the MESSENGER office. We made the trip West under protest, because we did not feel that we had time to spare from our office duties, but, after all, we are glad that we went. Many needy people in the West are being relieved, and one can not but feel gratified that they have the privilege of assisting in the good work.

THE following extract, clipped from the *Denver* (Colo.) *Republican*, shows that another State is about to place a law on its statute book against the sale of tobacco to minors. Those who favor the use of tobacco will do well to note the fact, that, in order to protect our young people from the evils following the tobacco habit, many of our State Legislatures,—sixteen in all, we believe,—have passed laws prohibiting its sale to children: "In committee of the whole in the Senate yesterday, Senator Whitely's bill to prevent the gift or sale of tobacco to children under sixteen years of age was ordered to a third reading and final passage. The bill is a very proper one, only it ought to be amended so as to include all minors. As it now stands the age of children will be stretched, and but few convictions will be had under it. Make it all minors and let the bill become a law."

EDITORIAL WANDERINGS.

SOME of our correspondents find plenty of time to write "on the wing," but as for us we confess that we prefer the comparative quiet of the sanctum, when we have writing to do; but as this trip is one that keeps us constantly moving from place to place, we must write as opportunity offers; here a little and there a little. This plan does not tend to give continuity of thought, hence our editorials for a few weeks will be broken into fragments.

* * *

"Westward the course of empire takes its way," said the poet, but long before expression was given to the thought, the movement of population had been tending toward the setting sun. The restless activity of the American people has carried them Westward with wonderful rapidity. Within the memory of those who have but reached the zenith of life, the western plains of Kansas and Nebraska were given over wholly to the Indian and the buffalo. The railways drove both these away, the buffalo to extinction, and the Indian to government reservations, and the cattle ranger and the cow-boy occupied the land. Then came the rush of emigration. The hardy homesteader put up his sod-house, or made his "dug out," and went to work to eke out a scanty living until he could "prove up" and secure a title to 160 acres of land. These hardy pioneers, with their families, took up claims far out on the dry plains. The railroads put their land on the market. The land agent came to the front, and the country was advertised, in many cases far above its just deserving. Hundreds were induced to purchase, some in hope of bettering themselves financially, and becoming land-owners, others in pursuit of both health and wealth, and the country rapidly filled up. Towns grew and farm houses dotted the prairies.

* * *

But this was all an experiment. Would there come to these western plains sufficient rainfall to mature crops? No one could answer the question, for no one had tried the experiment. The future alone would reveal whether prosperity would attend the efforts of the settlers or not. The ground was broken, seed was sown, and a scanty crop was the result. This led the settlers to hope for a better return in the future, and they sowed in hope, but the harvest came not. The much hoped for rain did not come, and for three seasons, in some places at least, total crop failures are recorded, and at last hundreds of families find themselves stranded on these plains without money to take them East, and without food, clothing or fuel to keep cold and hunger from their doors. These are some of the causes that have led up to the present condition of suffering in the West, which the charitably-disposed people of the East are making such noble efforts to alleviate. Hundreds who had money have gone East, and scores of empty houses are to be seen. Others would follow if they had the means. Some, with hope largely developed, are looking for better times. All the means they have in the world is invested here, and it is hard to leave it all. Some of the homesteaders must remain a year longer, until they can "prove up" and get a title to their land. When they get a deed from "Uncle Sam," they will go East unless times get better here.

* * *

Who is to blame? We put this question to a number of settlers, and we liked best of all the answer given by a brother in Western Kansas. He said: "If any one is to blame, I am the man; I came West with my eyes open. I looked over the country and decided to try it. If we had plenty of rain this would be one of the best farming districts in the West. The rain hasn't come, and hence we have had failures. I was not willing to accept the verdict of the old settlers who came here first, and abandoned their claims. Now it is not fair for me to blame others for the situation. No! if any one is to blame it is myself.

* * *

But what of the future of these plains? Are they to be deserted, and all the money that has been invested on them lost? Let the settlers learn wisdom from the conditions that existed here before they came. Millions of buffalo roamed over the land, growing fat, both summer and winter on the nutritious buffalo grass, with which nature has so bountifully covered all the plains. Agriculture is a failure. Without irrigation crops can not be grown, and surface water can not be had for irrigation. Let those who remain here, and are able to do so, go into stock raising. Sheep and cattle will do well, if properly cared for. Millet and fodder sufficient may be grown to feed them for the short time that the ground is covered with snow. In this way the land may become

valuable. Those who want to engage in farming must go East and South, or cross the Rockies and try the fertile valleys of Washington and Oregon, or California.

* * *

Is there actual suffering among the people? asks some one. Yes! but we are glad to say that the wants of the needy are being well supplied. Were it not for the help received from the East, many would suffer greatly.

* * *

At one place we were directed to the home of a family in need. Knocking at the door a feeble voice said, "Come in." Opening the door we entered a poorly-furnished room, the only one in the shanty. In one corner stood a bedstead on which a sick man lay. He was entirely alone. About the room were evidences of pinching poverty. Not even the bare necessities of life were to be seen. We spoke to the sick man. He had seen better days, but adversity had fallen upon his home. Sickness came and poverty increased, the wife and mother died, leaving his home desolate. His own sickness prevented him from working, and he was left destitute. The only child, a boy, was out, trying to get something to eat. We said to him: "You must suffer a great deal. "Yes," was the reply, "but the Lord knows it all. It may be for my good. I still trust in Christ." If those who gave could have seen that home, and then witnessed the gratitude, and seen the joy manifested, when the common necessities of life were provided, they would have felt in their hearts the truth of the words of Holy Writ: "It is more blessed to give than to receive."

* * *

On our Western trip we stopped for a short time at Sidney, Nebr. Here we met Bro. O. D. Lyon, at one time mailing clerk in our office at Mt. Morris. Two miles south of Sidney is the Grand Prairie church. There are about forty members living here, with brethren Lyon and Brower as ministers. After getting out of the valley, in which Sidney is built, there is a fine-looking country. Indeed, the lay of the land and the quality of the soil would lead any one to believe, that with a sufficient quantity of rainfall, this would be a rich agricultural district, but the rain don't come. Three continuous crop failures have left many of the homesteaders and purchasers of railroad land in straitened circumstances, and some must have help or they will suffer. We held two meetings in the Grand Prairie church in their comfortable house of worship, and enjoyed meeting a number of brethren and sisters whom we had known in the East. At the conclusion of the morning service the church appointed brethren O. D. Lyon, Silas Harter and J. D. Brubaker to take charge of, and distribute, the funds to those who are in need. Some are encouraged by the heavy snowfall here this winter, to hope for a good crop next year, but they must be supplied with corn, oats and wheat for seed. The brethren will use the money judiciously. Those having immediate necessity will be supplied as far as possible, and seed-grain will be purchased and distributed among those who are not able to purchase it.

* * *

From Sidney our best *route* to reach Western Kansas was *via* Cheyenne in Wyoming, and Denver, Colorado. We spent a day in Denver, waiting for a train to take us into Kansas. The city has had a wonderful growth since our first visit here in 1877. Being so near our Brethren at Longmont, Colo., we had a strong desire to visit them, but the work in hand seemed pressing and urgent, and we had to forego the pleasure.

* * *

On the train, in Western Nebraska, we fell into conversation with a very pleasant, elderly gentleman. He was a Norwegian by birth, but had lived many years in this country. The conversation was turned upon Christianity. He was a communicant of the State Church of Norway (Lutheran). In our talk we gave him, in answer to a very courteous inquiry, a brief outline of the faith and practice of the Brethren church. He gave very marked attention to all we had to say on the subject, and then said in substance: I like your doctrine; it is Scriptural. Your baptism is all right, but we think sprinkling will do, and that the Lord will accept it as valid baptism. Feet-washing was evidently practiced by Christ, and he told his disciples that they ought to wash one another's feet, but we think that if we have the spirit of humility it will be accepted, whether we wash feet or not. We replied that this might be so, but in the position taken there was an element of doubt. We prefer to stand on sure ground, by following the example and the commandments of our Master. We felt, that to do as he commanded us was absolutely safe, while to pursue the other course left us in doubt, as to our acceptance with him. But if we, from the heart, obey the form of doctrine to which we have been delivered, we shall be safe. Here the conversation closed.

* * *

Reflecting on what had been said, afterward, we wondered why it is that so many people are willing to take chances as to obeying God's Word. A plain command is given, and they say, "Yes Christ said that we should do that, but then we think he will not require us to answer if we do not obey it." They seem to be honest, too, in their opinions. The query with us is, "If the Lord didn't want his followers to do these things, why did he leave them on record?" We believe he wants us to obey him in all things, and in that line only there is absolute safety.

* * *

Quinter, Kansas, *via* Cheyenne, Wyoming and Denver, Colo., was our next stopping place. Here we met a number of our members, and the following committee was appointed to take charge of and distribute funds: Eld. John Eikenberry, Eld. B. B. Whitmer and Bro. J. B. Spurgeon. Help is needed in Thomas, Sherman, Philipps, Norton and Cheyenne Counties. In each of these Counties there are organized churches of the Brethren, and distribution will be made through these organizations. Bro. B. B. Whitmer started at once for the destitute localities, and brethren Eikenberry and Spurgeon will look after the needy ones nearer home. The plan of appointing responsible brethren to take charge of the work of distributing the funds, meets with very general approval. These brethren go into the districts that are reported to be in need, and see to it that the money is properly used.

* * *

At McPherson, Kansas, we were fortunate enough to find representatives from some fourteen churches attending the Bible School in session at that place. A meeting of the brethren was called, and Eld. Enoch Eby, and brethren W. A. Rose and A. F. Miller, all of Booth, Kansas, were appointed to take charge of, and see to, the distribution of money in South-western Kansas. This closed our work, so far as Nebraska and Kansas is concerned. The matter of distribution in Dakota will be arranged as soon as it is possible to attend to it. On our trip we traveled about 3,000 miles. We arranged with the various railroads by advertising for them in the MESSENGER, so that we paid out no money for railway fare, except from McPherson to Hutchinson, a distance of twenty-eight miles. Thus the money donated has been placed in the hands of responsible brethren with but little expense, and these brethren will see to it that it goes into the hands of the needy.

EVIDENCES OF CHRISTIANITY.

WE are constantly in receipt of letters inquiring as to the best works on the Evidences of Christianity. These inquiries grew out of the fact that we are compelled to meet infidelity to-day on almost every hand, and the fact that inquiries of this kind are being made by many of our ministers, shows that they are anxious to inform themselves fully on the grounds of Christian Evidences so that they may be amply prepared to meet the objections urged by unbelievers against the Bible.

Recently, in connection with the Bible Term at this place, we gave the subject a careful research, and examined a number of books, which we found to be very helpful in our work. We herewith submit a list of these works for the benefit of those who desire to prepare themselves fully on this important subject. We give the books in the order in which they appear to us to be the most valuable for the use of our ministers.

1. Paley's Evidences of Christianity, new edition,..... $1 25
2. Nelson on Infidelity,..... 75
3. Manual of Christian Evidences,..... 75
4. Many Infallible Proofs,..... 1 25
5. Divine Demonstration,..... 1 50
6. The Bible in the Nineteenth Century,.... 40
7. Grounds of Theistic and Christian Belief, 2 50

The last book named in the list is, in some respects, the best in the list, and those, who have had advantages of considerable study, will find it invaluable. For those who have not given the subject much attention, the books as they occur in the list, will be found to be most helpful. The figures attached are the publishers' prices, and they can be supplied from this office, postage prepaid, at the above-named cost. Special terms will be made to ministers, who desire to secure the entire list of books. Write for special terms.

SPECIAL NOTICE.

AT a meeting at McPherson, Kansas, there were present elders and members representing thirteen churches in Kansas. By their unanimous voice Eld. Enoch Eby, brethren W. A. Rose and A. F. Miller, all of Booth, Kans., were chosen a relief committee, into whose care Bro. D. L. Miller (who is, by the Northern District of Illinois, sent West to distribute relief to Western sufferers) committed some means for distribution to the needy in South-western Kansas. It was also the unanimous sentiment of the above meeting, that any money, raised for the above-named purpose, should be sent to Brethren's Publishing Co., Mt. Morris, Ill., and distributed through the systematized arrangement, set on foot by the Northern District of Illinois.

DANIEL VANIMAN, Sec.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill
GALEN B. ROYER, Secretary,	Mt. Morris, Ill

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MISSIONARY OUTLOOK.

BY GALEN B. ROYER.

DEAR brethren and sisters, let our motto for this year be, "One cent or more laid by every week for the Lord's work."

* * *

To my mind, one of the strongest arguments in favor of missionary work is, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should have everlasting life."

* * *

We are glad to note the improvement made in the Brethren's Almanac for 1891. Outside of it being a good almanac, and having, as near as possible, a complete list of our ministers, the article, headed "The Brethren or 'Dunkards,'" is worth many times the cost of the book. This is so, because it sets forth, in clear and simple language, both a brief history of the Church of the Brethren and an explanation of her doctrines. From this stand-point it serves as a tract setting forth that which, if I am correctly informed, is not found in any other of our church publications.

* * *

The Almanac for 1891, issued by the American Board of Commissioners for Foreign Missions, is one full of interesting facts and valuable information. Besides giving general information about all the mission fields of the world and the different Home and Foreign Missionary Societies, it gives many good illustrations of Bible Lands, and startling facts concerning heathen countries. In the table giving statistics of Foreign Missionary Societies of the United States for 1889-90, the Brethren's church finds a place. By comparison, we find that she has given the least amount of money for foreign work, but comes up in the list when we look at the number of foreign members, and the number added to the church by baptism, during the year.

Oh, that we were more zealous in carrying the Words of Life to heathen lands, and to those who have not heard it in its purity; not to make a better show in a missionary almanac, but for the sake of souls and a better showing in God's book of accounts!

When burdened with the cares of this life, or over anxious for gain in this world, we too often forget, "Are we living a life that will make us happy when we die?" Sir Walter Scott has well said, "When the hour of trouble comes to the mind or the body, or when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others, that we think on most pleasantly."

How true! How little the things we labored for and hoarded up in this world, concern us when death is near, and with what a degree of joy we dwell upon our good deeds! Only one regret, "Had I just done more of them," is heard.

* * *

We sometimes hear missionary enthusiasts lament because the church is so indifferent to missionary work—is so loath to give of her means to the spreading of the Gospel. Yet when we look at it properly, there is a reason for it. As the minister preaches, in a large measure will his congregation act. He is the shepherd: the sheep know his voice and *follow* him. If he says nothing about the duty and importance of helping to spread the Gospel—few, if any of his flock, will help. If he teaches that the "earth is the Lord's and the fullness thereof," and then is one of the most liberal to give, the individual members of the congregation will be interested and active in mission work. While through the medium of the press, many may be led to see their duty in this direction, there will not be that concert of action that many desire to see all over the Brotherhood, until our ministers teach and preach and give example that we are only *stewards* and not *sole owners* of what we possess; that the great business of each Christian in this world is not to sit down and selfishly enjoy Christ, (if that be possible) but to carry him to those who know him not; and that we must obey *all* of Christ's commands, the last one, "Go ye into all the world," etc., as well as the first ones that came to us, "Believe, repent, and be baptized." When a due portion of such preaching is proclaimed from every one of our pulpits, the Mission Board will have consecrated laborers and means enough to prosecute this great work properly. Let us take thought of this, my brother minister, and do our duty in this direction, is my earnest prayer.

A WORK FOR THE CHURCH.

BY SAMUEL T. HARNES.

"I know thy works."—Rev. 3: 8.

IN every epistle the Lord Jesus says, "I know thy works." That repeated expression is very striking. The Lord Jesus says to one, "I know thy labor and patience;" to another, "Thy tribulation and poverty;" to a third, "Thy charity and service and faith," but to all he uses the words, "I know thy works." It is not, "I know thy profession, thy desires, thy resolutions," but "I know thy works."

Reader, the works of a professed Christian are of great importance. They can not save our souls, they can not justify us, they can not wipe out our sins, they can not deliver us from the wrath of God, but still they are of importance. The man who thinks he can be saved by works alone is fearfully deceived, and yet, on general principles, a man's works are the evidence of his faith. If we call ourselves Christians, we must show it by our daily walk and works. The faith of Abraham was proved by his works. Was he not justified by works when he was willing to offer Isaac, his son, upon the altar? James 2: 21. Remember, it avails you and me nothing to profess we know God, if, in our works, we deny. Remember the words of the Lord Jesus: "Every tree is known by its fruit." Luke 6: 44.

Again Christ said, "Go therefore and teach all nations." You and I may say, "We are not able." Remember the two mites cast into the treasury. Should not we put our mites together and send the good news far and near? Whatever the works of a professing Christian may be, Jesus says, "I know them." His eyes are in every place, beholding the evil and the good. We never spoke a word no, not even a whisper, but Jesus heard it. We never wrote a letter, even to our dearest friend, but Jesus read it. Even the most secret thought is familiar to him. All things are open and manifest before him. He says to every one, "I know thy works."

If this be true, we should be very careful how we use our talents and the goods that are entrusted to us,—the gold and silver. The Lord Jesus knows the works of all. They are not forgotten in heaven, though they may be upon earth. When the great white throne is set and the books are opened, the dead will be judged according to their works. The Lord Jesus knows the works of his own people and weighs them. He knows the why and wherefore of the deeds of all believers; he sees their motives in every step they take.

Ah, reader not a few things are done by believers which seem very good to you and me, but are rated very low by Christ! The Lord Jesus knows the works of all his own people and will one day reward them. He never overlooks a kind word or a kind deed done in his name. He will own the least act of faith and declare it before the world in the day of his appearing.

Reader, if you love the Lord Jesus and follow him, you may be sure that your work and labors shall not be in vain in the Lord. The works of those that die in the Lord shall follow them, because they are done in love. "He that loveth God, loveth his brother also," and will show him that he loves him by letting his light so shine before him, and presenting him with the Truth, as it is in Jesus, in the form of tracts or the Bible itself.

Remember that, as it is stated in the parable of the pounds, every man shall receive his own reward according to his own labor. Jesus said, "I know thy works." What a solemn warning!

Our Heavenly Father finds pleasure in our poor, feeble efforts. He approves of our efforts in publishing periodicals, books and Bibles, and of our preaching and teaching the Gospel. Let all believers take comfort in the promises of the Lord, and while we realize that the Lord knows all our works, let us look within and calmly consider which objects chiefly occupy our thoughts and engage our desires. Are they things of earth or things of heaven and the salvation of men? What do we most value? Think of it, Jesus says, "I know thy works."

National Military Home, Ohio.

LECTURES ON MISSION WORK.

Delivered in McPherson College Chapel, by Eld. Daniel Vaniman, and synoptically reported by Eld. John Forney.

THIS interesting and important subject was treated under the seven following heads:

1. Authority for Missionary Work.—It was shown that missionary work for the propagation of the Christian religion is not only authorized, but required by the Highest Authority known to man.

The authority is direct from him who has all authority in heaven and in earth. It is sustained by the power of him who is the Creator and upholder of all things, by him for whom are all things, and in whom all things consist. The

words, "Go into all the world and preach the Gospel to every creature, teach all nations," etc., contain the Master's orders for his entire army, for all time to come, accompanied by the never-failing promise, "Lo, I am with you alway, even unto the end of the world."

2. The History of Missionary Work.—Under this head it was shown that the history of missionary work may be traced farther than the confines of earth. The first missionary society was organized in heaven. It is composed of FATHER, SON AND HOLY GHOST. One of their number was sent as a missionary. He laid his plans broad and deep. The place, to begin operations, having been determined, he chose his own helpers, kept them with him for three and one-half years, under his own immediate instruction. After this three and a half years' term of training, he left the work in their care, returned to the Father, and sent the Holy Spirit to the field, to comfort and help carry forward the work through all coming time.

3. The Missionaries of the Past.—A missionary is one sent to propagate religion. The first and greatest of all missionaries for the propagation of the Christian religion is Jesus of Nazareth, sent from another world to this. He was sent by the Father with authority to send others. "As my Father hath sent me, even so send I you." John 20: 21.

Thus sent, they went, and faithful workers are still being sent. Many of their names were mentioned and their work explained.

4. The Gospel System of Missionary Work.—The speaker showed that the Gospel is pre-eminently a book of principles, and therefore any system that accomplishes the object, required by the Commander, is a Gospel system, and the system which does the most and best work, in the particular part of the great field among the people and amid the surroundings where the work is to be done, is as good as any. Over two hundred missionary societies, for the propagation of the Christian religion, are now in active operation, varying in detail, but having the same end in view. Here the Brethren's system was illustrated on the blackboard, by a large tree, representing the general Brotherhood. A mark on the trunk near the roots of the tree represented the General Church Erection and Missionary Committee. The thirty-two large limbs of the tree each represented a State District with its Church Erection and Missionary Committee marked near the junction of the branch with the trunk of the tree. The branches on the large limbs represented the churches of the districts. Thus was the entire missionary work of the Brotherhood shown to be all one system. Many suggestions were offered for enlarging the tree, until the limbs and the branches thereof should reach every country on the globe.

5. The Relation of the Church to Missionary Work.—This was shown to be the same as the relation of the branches to the vine,—the members of the natural body to the body, and the natural body to the head of the body, which is Christ. As the head directs, so each member should perform the part for which he is adapted, and thus carry forward the work designed and ordered by the Head, which is Christ.

6. The Qualification for Missionaries.—It was shown under this head that the supreme qualification, the bottom foundation of all, is love. The three great masters of Christianity are agreed upon this. Paul, in 1 Cor. 13, contrasts it with the eloquence of the tongues of men and of angels, with the gift of prophecy, with all knowledge, and all faith and many other desirable qualifications, and places it above all. Peter says, "Above all things, have fervent love among yourselves." John goes still farther and says, "God is love." The more love there is in the missionary, the more there is of God, and the more of God in us, the greater our power.

Secondary qualifications were also pointed out, as well as our relations to the principles, underlying the possession and use of these missionary qualifications.

7. The Present Missionary Field and how to Cultivate it.—The most practical topic of all was embraced in the surveying of the entire field, which was explained to be the world. Thus there was brought before the mind, an idea of the amount of work already done by the two hundred missionary societies and the seven thousand missionaries and their helpers, now in heathen, or partly heathen, lands.

8. The Amount of Work yet to be Done to fulfill the Command of the Master.—Christ said, "Preach the Gospel to every creature," and in regard to this point, some practical suggestions were made, how to reach the rank and file of the whole army, with the teaching that will arouse and bring into action the hidden influence, yet slumbering beneath the surface,—the broad and far-reaching influence which has been set to work by D. L. Moody and other experienced workers. Each year these workers collect hundreds of college students from the leading colleges of this and other countries, to Northfield College, Mass. With the help of experienced missionaries from heathen fields, one or more of the summer months are spent in instructing and inspiring them with the knowledge and zeal, necessary to carry on the cause in their colleges and in heathen countries, which many of them will, sooner or later reach. Some of the soul-stirring speeches, made by the the experienced workers above referred to, are annually collected and published in book form, by the Fleming H. Revell Company, Chicago, Ill.

Abilene, Kans.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

SERIOUSLY ILL.—The prayers of the church are asked in behalf of our son, who is under the hand of affliction, and suffering severely. Brethren, remember him at a Throne of Grace.—*John Ikenberry, Plum Tree, Ind., Jan. 21.*

SEVEN ACCESSIONS.—Bro. C. H. Holsinger commenced a series of meetings in the Pleasant Hill church, Ill., Jan. 23, and a commendable success is already apparent. Saints have cause to rejoice, for sinners are coming home. There were seven baptized on Sunday, and more will follow.—*James Wirt, Jan. 28.*

SIX SOLDIERS FOR CHRIST.—Bro. David Dilling, of Monticello, White Co., Ind., came to the Snake Spring church, Bedford Co., Pa., Jan. 10, and remained until Jan. 26. During that time he preached twenty sermons, and six dear souls were baptized. Bro. Dilling labored earnestly for us, and the church was built up. May many others, who are seriously considering the cost, decide to come ere it is too late!—*Solomon Hershberger.*

INTERESTING MEETINGS.—Bro. Hiram Kreighbaum, of South Bend, Ind., came to the Pokagon church Jan. 17, and remained until the 29th, delivering, in all, fourteen discourses. During this time he held forth the Word with power and earnestness, so that all became interested in the meetings. While none made the good resolve, we hope that the future will show that the labors of our brother have not been in vain. May God bless the good work every-where, and may his Spirit abide with us all!—*Ida Stretch, Jan. 29.*

FIVE ADDITIONS.—A very interesting meeting is now in progress in our Painter Creek house, in the Ludlow congregation, Ohio. Bro. J. B. Trout is doing the preaching. Five have been baptized, so far, and there are more applicants to-day.—*Jesse Stutsman.*

ONE BAPTIZED. The members at Edna Mills, Ind., have, since Bro. Henry Frantz left there, baptized one more dear soul. I hope others will soon follow her good example. We expect Bro. Daniel Mohler, of Illinois, to hold a week's meetings in this congregation soon.—*John E. Metzger, Jan. 26.*

PLEASANT MEETINGS AND COUNCIL.—The Brethren of the Tippecanoe church, Kosciusko Co., Ind., held a series of meetings from Dec. 20 to Jan. 4. Although we had no accessions, yet we had good meetings, and hope that good results may follow. We held our quarterly council-meeting Jan. 3. Much business came before the meeting, but all was disposed of satisfactorily. *Daniel Rothenberger, Jan. 27.*

ONE BAPTIZED. The members of the Four Mile church, Ind., enjoyed an interesting series of meetings at their White Water meeting-house, beginning Dec. 25 and ending Jan. 2. The meetings were conducted by Bro. Joseph Holder, of Deweyville, Ohio. The Gospel was preached in its primitive purity. One dear sister was added to the fold. The brethren and sisters were encouraged, and admonished to faithfulness in every line of Christian duty.—*Wm. McWhorter, Jan. 26.*

THE KANSAS CITY MISSION.—Our meetings are gaining in attendance. Jan. 18 Bro. Isaac Barto, of Iowa, preached to a fair congregation. We have now arranged for meetings on the first and third Sundays of each month, at 11 A. M., and on the Saturday evening preceding, at 7: 30 P. M. The place of meeting is on the elevated railroad running from the Union Depot to Chelsea Park. Go to the Park, then one and a half blocks to Chelsea Park School-house. All interested will please attend. Any one having friends in the city should inform them as to the place and time of services. *Isaac H. Crist.*

TWO ACCESSIONS.—Bro. Daniel Shively, of Peru, Ind., began meetings in the Bear Creek church, Ohio, on the evening of Jan. 10, and continued until the 25th. While there were no additions, we felt there were several who had heard the wooings of the Spirit. After the meetings were closed, a young man and his wife came to the Brethren for admission to the church. They were asked if they would wait a week until the regular meeting, but preferred to be received at once. A meeting was therefore appointed on Monday morning, and a goodly number assembled. The applicants were gladly received, and we hope that more will follow who are so near the kingdom!—*M. B. Weybright, Jan. 27.*

TEN ACCESSIONS.—Elder Levi T. Holsinger, of Ladoga, Ind., came to New Enterprise, Pa., to labor for the church here, Jan. 8, and remained until the 26th, preaching in all twenty-seven sermons. They seemed to be very much appreciated, as was evidenced by the close attention given, and the increased attendance, which continued until the close, on the evening of Jan. 25, when there were probably nine hundred persons present. Ten souls were added to the church by baptism, and we are glad to report a general awakening of the membership to a higher appreciation of their duties and privileges. The best wishes of the church here follow our dear brother to his other fields of labor, and we hope he may yet be given many years of service for the Master.—*Geo. S. Myers, Jan. 27.*

SIX SOULS FOR THE LORD.—I am at present holding a series of meetings in the Millmine church, Ill. So far six have been baptized and others are counting the cost.—*Michael Flory, Jan. 31.*

FOUR ACCESSIONS.—Eld. Andrew Hutchison preaches during the week each evening, at the College Chapel, McPherson, Kans. Four were received into the church to-day.—*S. Z. Sharp, Jan. 25.*

PROSPECTIVE MEETINGS.—Bro. Appleman is to commence a series of meetings in the Paint Creek church, Kans., on the evening of Feb. 14. I hope to give a good report at the close of the meetings. —*A. C. Numer.*

GOOD MEETINGS.—Dec. 17, 1890, Bro. Amos Moomaw, of Bed Rock, Marion Co., came to Altoona, Iowa, and held several meetings for us in our school-house. We had good meetings, pleasant weather and excellent attendance.—*J. W. Moats.*

MINISTERIAL AID DESIRED.—The church at Rushville, Nebr., though in a good condition, is much in need of ministerial help. Our elder is not able to do much, owing to the infirmities of old age, and we hope that some one will come to our assistance, and aid us in the work of the Lord. —*J. W. Reehm.*

INTERESTING MEETINGS. Bro. John Barnhart came to the Mount Vernon church, Jefferson Co., Ill., Jan. 15, and held a short series of meetings. Some favorable impressions were made, but, as it is too often the case, he went away too soon. We have reason to believe that if he had staid a while longer, much good would have resulted.—*D. F. Eby, Jan. 28.*

FOUR ACCESSIONS.—Bro. Paul Wetzel preached for us from Jan. 14 to the evening of the 25th. By his labors the members were much revived and four were added to the church by baptism. Others are counting the cost seriously. May the new-born babes in Christ hold out faithful, and be a light to the world.—*Israel Brown, Wichita, Kans., Jan. 26.*

INSTRUCTIVE BIBLE TERM.—Our Bible course at McPherson, is nearing its close. We were made to feel glad to see that our brethren who had the matter in hand, adhered so closely to the Bible, and brought forward such overwhelming proofs of the genuineness and truthfulness of the Blessed Book. To the writer it was a grand privilege, to be permitted to attend such a school. This week I have had to deny myself the privilege of being with the class, on account of a turn of *La Grippe.* I hope now, to be out again in a day or two.—*A. Hutchison, Jan. 28.*

EIGHT ACCESSIONS.—Jan. 24, was the quarterly council in the Hickory Grove church, Miami County, Ohio. All business passed off with the best of feelings. It was clearly demonstrated what may be done for missionary work when Brethren go to work in earnest. Bro. Bennett Trout, of Springfield, Ohio, came to us Dec. 27, and gave us a series of meetings at West Charleston. As an immediate result of the meetings eight were received by baptism, four of whom were between eleven and thirteen years of age. The saints were much encouraged. Our afflicted brother, Jacob Frantz, of whom we spoke in our last correspondence, desires the prayers of the church in his behalf. Soon after the loss of his companion he met with a sad accident, the results of which are slowly but surely wearing his life away. He is now almost helpless. At present we are having meetings at the Old Grove church, with Bro. Honeyman, of Gettysburg, Ohio, behind the stand.—*Jacob Coppock.*

THREE ACCESSIONS.—Bro. D. M. Garver came to the Price's Creek church, Ohio, on the evening of Jan. 17, and held a series of meetings until Jan. 25. While no one made the good confession, during the meetings, we were made to rejoice when, at our quarterly council, to-day, three souls came forward and were baptized. At the council everything passed off satisfactorily.—*Jos. Longanecker, Jan. 29.*

TWO RECEIVED BY BAPTISM.—Bro. Daniel P. Shively has just closed a two weeks' series of meetings in the Bear Creek church, Montgomery Co., Ohio. At the close of the meetings, Jan. 25, two,—a brother and sister,—came out on the Lord's side, and were baptized next day. We had good meetings and hope that both saints and sinners have been benefited by the services.—*Levi A. Harries, Jan. 26.*

GREAT INTEREST AROUSED.—Brethren David Hollinger and Samuel Blocher came to the Hoglen church, Paulding Co., Ohio, Jan. 17, and preached for us until the 25th. Marked interest characterized the meetings. The people said that such strong impressions never were made upon them. Now, brethren, will we let the interest die out, or will some one come soon, to finish the work, so nobly begun by our dear brethren?—*G. M. Lauter, Jan. 17.*

ONE ON THE LORD'S SIDE.— The Brethren at Lewiston, Minn., have just closed a ten days' series of meetings. We had good meetings, fine weather and excellent attendance. Bro. O. J. Beaver, of Fredericksburgh, Iowa, did the preaching. We are much encouraged and built up. One was made willing to leave the world and join in with the people of God. Others are near the kingdom, and almost persuaded to become Christians. During the meetings we raised a collection of $22.10 for the Western sufferers.—*J. H. Wirt, Jan. 28.*

MEETINGS AT A NEW POINT.—I commenced a series of meetings at a new point in Harlan County, Nebr., on the evening of Jan. 12, and closed on the evening of the 23rd. We had meetings every evening except on Saturday and Sunday evenings, when I filled appointments at another place, thirty miles from home. The attendance was very small at first but the interest as well as the attendance increased. While there were no additions, some were made to wonder why they never heard the Gospel preached in that way before. I distributed some tracts, but what the result will be, God only knows. One man said, "I read the tract, 'Why am I not a Christian?' and it hit me pretty hard." We need more help in the ministry. Who will come and help us?—*J. P. Nofziger.*

DO YOU STILL EXPECT TO GO EAST IN THE SPRING?—In answer to the above question, I say, yes. That is my present purpose (if the Lord will). I expect to start on said trip about March 1. I think of going *via* Chicago, Ill., and Dayton, Ohio. I expect to travel over the Baltimore and Ohio R. R, from Chicago, and will aim to preach for the Brethren at such places where they feel to hold meetings in the spring or before Annual Meeting. I do not expect to return over the same road. I think of returning through Virginia and West Virginia. Those who may wish to have some meetings between this and Chicago, will please inform me here, before I leave home. I intend to go to Chicago on the Rock Island Road. The time of my arrival at Chicago will depend on the amount of work which will be called for between this place and the City. I think of spending a few days with the Brethren in the City, as circumstances may seem to indicate.—*A. Hutchison, McPherson, Kans.*

THE WORK AT WICHITA, KANS.—My late series of meetings at Wichita commenced Jan. 15, and was continued for twelve days. The Lord brought fourteen souls to a knowledge of the Truth, of whom nine were baptized during the meetings; the others will be received into fellowship later on. I expect to hold a series of meetings at Kansas City and from there to return to my home in Iowa.—*Paul Wetzel, Jan. 28.*

INTERESTING MEETINGS.—Bro. Moses Deardorff came to the Indian Creek church, Iowa, to hold some meetings at Gravel Point. As the measles broke out at that place, however, we thought it best not to commence the meetings there, and Bro. Deardorff agreed to stay with us here over Sunday, to preach some doctrinal sermons. These discourses have put many minds to thinking, and made the church here stronger in the faith.—*Thos. H. Higgs.*

EXCELLENT ATTENTION.—By the request of the Brethren I commenced a series of meetings Jan. 17, at the Disciple church, east of Roanoke, Ind., where I had been holding meetings once a month during last summer. The twelve sermons that I delivered were received with excellent attention. The preaching was mainly of doctrinal character, and I hope many will be led to search the Scriptures to see whether "these things" be true. —*Dorsey Hodgden.*

MEMBERS GREATLY REVIVED.—The members of the Wyandot church, Wyandot Co., Ohio, commenced a series of meetings Jan. 17, and continued until the 25th. Brethren David Lytle and S. M. Loose conducted the meetings, and while we can not report any additions, yet we rejoice to say that all were much built up in the most holy faith. We also enjoyed an interesting children's meeting, in connection with our other meetings. At our annual council, preparatory to District Meeting, brethren Isaiah Heastand and Joseph Crumrine were chosen as delegates to District Meeting. The last-named brother was also chosen as correspondent for the MESSENGER.—*Joseph Crumrine, Mexico, Ohio, Jan. 27.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Meeting Notes.

ON the evening of Dec. 19, I began a series of meetings at the Wheatville church, Preble Co., Ohio, and continued with increasing interest up to the 27th, when Bro. Joseph Longanecker, of the Price's Creek church, came to my aid, and labored faithfully for the Master's cause till New Year's Day. While there is no precious ingathering of sheaves to reward our labors, the bread is upon the waters and doubtless will be "gathered after many days." During my four years' of constant service in this church, I have never seen the cause more prosperous than at the present time.

Jan. 5, I left home for Cottage Grove, Ind.,—one of the meeting points in the Four Mile church, just twenty miles south-west of us, and joined the Brethren in a protracted effort at that place. We had about all the advantages that we could desire in conducting such meetings, except a week's work in the dark of the moon, but the congregations were good all the while and constantly increased till the second Sunday evening, when the house was filled to overflowing.

I was called home to solemnize the marriage of Bro. Charley Showalter and sister Almeda Phlei-

ger. During my absence, the large crowd of eager listeners was richly instructed by Eld. Jacob Rife. Returning the following day, I continued the meetings with unabated interest till Wednesday evening, Jan. 21, closing with four accessions by baptism, and many others so near the Kingdom that I was loath to leave them. I extend many thanks for favors shown me while there.

While laboring in that field, Bro. Peter Eikenberry met with a painful, and what may yet prove a fatal accident. While among his horses in the barnyard, one gave him a kick in the back, which broke one rib, fractured another and injured one lung. Being seventy-four years of age, the shock is very severe. Eld. Daniel Brower is also very feeble and is fast approaching his last setting sun. A. G. CROSSWHITE.

Gratis, Ohio, Jan. 26.

Florida Notes.

— ELD. F. W. DOVE, of East Tennessee, came to us Jan. 17th, and remained ten days. He commenced his meetings on Saturday evening, and did some very acceptable preaching, but on Tuesday was taken with a very severe attack of the *La Grippe*, which at once put an end to his meetings. By our simple way of treating that disease we had him up and around in a few days, but he was not able to preach before the following Sunday, and then only one sermon. His sickness was quite a disappointment to all of us, as we had expected a number of very pleasant meetings.

— The main object of Bro. Dove's visit was to assist in the ordination of Bro. E. J. Neher of Keuka, and Bro. J. C. Lahman, of Northern Illinois. The latter is now spending the winter here. The elders of Tennessee decided in favor of Bro. Neher's ordination, while the elders of Northern Illinois wrote me that we should also have Bro. Lahman ordained at the same time, for general missionary work. The ordination of both brethren took place Jan. 21. As Bro. Dove was too sick to leave the house, the ordination services were held at my house, in the presence of nearly forty members. The occasion was a very impressive one, and did much in the way of strengthening the faith of all the members.

—Both of these brethren stand well in the church and also out of it, and we feel that they will magnify their office and do a good work for the Lord. Bro. Lahman's ordination for general church work is certainly important, for the Mission Board is greatly in need of suitable elders for work in new fields.

—Our church interest is moving along very nicely. The *La Grippe* has been its rounds among us, but in this mild climate it is of short duration.

J. H. MOORE.

Keuka, Fla.

The Needs of the West.

EVERYBODY who "loves his neighbor as himself" is interested in the people who live in the destitute regions of the West and North-west.

To-day we are kept in-doors on account of the blizzard that is raging without. It is not very severe but it is always best to be on the safe side in temporal and physical matters; much more should we strive to be on the safe side in the spiritual and religious life, for our temporal and physical life is short at its longest period, but the spiritual knows no end.

Likely some who can not be witnesses to the want and woe of the homesteaders, think that exaggerated stories have gone out. My real convictions are that it would be hard to exaggerate the true state of the people. As for clothing, so far as we can learn, they are fairly supplied. However, some of the most needy have been missed. We have seen children running in the snow, barefooted. It is rather difficult to reach all with help. People live far apart and some of the country is immensely rough, and many of the farmers' horses are so weak and poor that they can travel but a short distance in a day. We are not fairly started yet in the work of distributing. Places where we had preached before, they are so anxious to have meetings that we can scarcely consent to leave the Word and "serve tables." Bro. G. E. Whisler has volunteered to take part of the burden of looking after the poor. If the distributing of temporal things could be followed with Gospel truth, the spiritual life of the people could be much improved. Temporal gifts seem to inspire confidence and give a hold on the people's affections which can be gained by no other method. There is much anxiety among the farmers about seed for spring and the condition of their horses for work.

Some are hopeful that the State will appropriate some grain for seed. But if the State continues quarreling about the elections, she will exhaust all her means so that there will be nothing left for the poor. Why will men spend so much "for that which is not bread, and their time for that which satisfieth not." I believe God will bless us, as a people, for opening our hands for the poor. Read Ps. 41; Deut. 15: 11; Prov. 10: 4. Examine what Jesus says about the poor.

"Pride costs more than hunger, thirst and cold." Let the world make its show as it always did and will, at the Columbian Exposition in 1893 at Chicago, but let us, who belong to another kingdom, not lay up our treasures on earth, neither build monuments of marble, etc., but exchange earthly coin for heavenly by helping the poor and giving to the mission cause, to spread the Gospel. Help the kingdom of Christ in every way you can. I am sure all will do so when they know they belong to the heavenly family. J. E. YOUNG.

Maywood, Nebr., Jan. 28.

Wayside Notes.

I MET with the Brethren of the Canton church, Stark Co., Ohio, Jan. 11, and continued our labors until Jan. 29. It pleased the Divine Father to give us delightful weather and a gracious outpouring of his Holy Spirit. The church worked together in behalf of the good cause and the Lord made known the power of his salvation. Thirteen precious souls made the good confession and, we trust, will continue on the highway of holiness.

As the writer has assisted the Canton church in several series of meetings, previous to this, we can speak of the dear ones there as a loyal band of warm-hearted and faithful Christian workers. While they have much opposition on every side, yet, under the loving appeals and efficient leadership of our dear, aged brother, Eld. Conrad Kahler, they are moving triumphantly onward and upward. May God abundantly reward them all for the kindness we received at their hands while among them! I. D. PARKER.

Jan. 30.

Thanksgiving Offer.

J. R. Gish,	$ 50
Uriah Fink,	1 00
C. Whitney,	1 00
Sister C. Imbler,	50
Jno. E. Bosserman,	2 00
D. D. Horner,	4 00
Rachel Broadwater,	50

RECEIVED AT EASTERN OFFICE.

Joseph Speicher, Deer Park, Md.,	$1 00
W. M. Howe,	1 00
Hatfield, Pa.,	2 00
J. M. Klepser, Martinsburg, Pa.,	1 00
John Brumbaugh, James Creek, Pa.,	1 00

Report of Donations.

THE following amounts I received from Jan. 1 to Jan. 22, for the Western sufferers:

J. F. Oller, Pennsylvania,	$ 5 00
A. Weimer, Greenville, Ohio,	5 00
M. L. Solenberger, Beatrice, Nebr.,	1 00
J. H. Keller, Livingstone, Iowa, a neighborhood collection,	23 50
Beaver Creek church, Md.,	7 00
Aley A. Ownby, Afton, Iowa,	3 00
A brother in Akron, Ind.,	2 00
Geo. Marchand, St. Mary's, Kans.,	5 00
A brother and sister, Leeton, Mo.,	5 00
Samuel Funk, Hammond, Ill.,	5 00
Hannah Rosenberger, Leipsic, Ohio,	1 00
From Lancaster, Pa.,	2 50
L. P. Keim and neighbors, Kent, Iowa,	10 00
Bro. and sister J. H. Puterbaugh, Dallas Center, Iowa,	5 00
J. L. Brown, Bellevue, Idaho,	1 00
D. L. Miller, from the general collection,	500 00
A general collection at McLouth, Kans.,	35 00

We are now among the destitute, using the means to the best of our judgment. We take a receipt of every one who receives help. By this means we can show where every dollar has been used when our work is done.

Some may think that, because they have only a dollar or fifty cents, it will not be worth while to send that. We came to the little sod home of a widow and her daughter a few days ago, who said one dollar was all they had wherewith to buy. When that was all they did not know what they would do. Another was using the siftings of her meal for bread.

Many little sums aggregate a large amount, so let all send what they have. J. E. YOUNG.

Western Sufferers.

THE following amounts for the above purpose have been received by me since last report:

Amount reported in No. 3,	$1639 81
Naperville church, Ill.,	77 50
Shannon church, Carroll Co., Ill.,	33 00
Milledgeville church, Carroll Co., Ill.,	78 50
Cherry Grove, church, Carroll Co., Ill.,	11 00
Silver Creek church, Ogle Co., Ill.,	13 75
Rock River church, Lee Co., Ill.,	10 55
West Branch church, Ogle Co., Ill.,	6 00
Rock Creek church, Ogle Co., Ill.,	25 50
Yellow Creek church, Stephenson Co., Ill.,	5 00
Collected by J. G. Smith, Chadwick, Ill.,	30 00
A friend to the needy, Trotwood, Ohio,	1 00
Pleasant Hill church, Macoupin Co., Ill.,	52 90
Jacob Hendricks, Virden, Ill.,	2 00
Hatfield church, Pa.,	43 50
D. J. Knepper, Dunkertown, Iowa,	1 00
Mrs. D. J. Knepper, Dunkertown, Iowa,	1 00
Ida Knepper, Dunkertown, Iowa,	50
G. B. Knepper, Dunkertown, Iowa,	1 00
Susan Newson, Dunkertown, Iowa,	50
W. J. Sprecher,	1 00
J. B. Sprecher,	1 00
Amos Shellabarger, Miami County, Ohio,	1 00
A sister, Crown Hill, W. Va.,	5 00
Henry Jacob, Lattasburgh, Ohio,	50
A family at Pekin, Ill.,	4 30
Claar church, Blair Co., Pa.,	24 00
Geo. S. Rolands, Mountville, Pa.,	5 00
From a friend, Salem, Va.,	20 00
Codorus church, York Co., Pa.,	25 00
Midvale, Franklin Co., Pa.,	2 00
Total,	$2122 81

D. R. PRICE,
Treasurer.

Oregon, Ill.

From the Conestoga Church, Lancaster Co., Pa.

THIS church is very seldom heard from. Though one among the oldest and first-organized churches in Eastern Pennsylvania, it, like many other churches, has had its seasons of prosperity and adversity. Bro. Joseph Myers is our elder. He has, however, retired from active church work, as he is past the eighty-fourth mile-stone of his earthly pilgrimage. Our ministering brethren are R. S. Reidenbach, John Grabil, Hershy Groff, and Jacob Pfautz.

Nov. 22, 1890, a protracted meeting was commenced at the Earlville meeting-house by Bro. Hiram Gibble, who, in fourteen sermons, labored faithfully to declare the message of salvation. Two were added to the church by baptism.

Dec. 13 another series of meetings was commenced at the Blue Ball meeting-house by Bro. E. W. Stoner, who also preached fourteen sermons. One made the good resolve, while others are much impressed.

Let us, dear brethren and sisters, often think of the covenant, made with God, and see how we are fulfilling the same. Let us not try to see how far we may wander away from God, and engage in worldly affairs and sinful pleasure, but let us rather endeavor to live up to the standard of the religion of Jesus Christ, that we may be a light to those outside. If there are those who are weak in the faith, let us endeavor with the spirit of meekness and love to strengthen them, that we may all go hand in hand, and press toward the mark for the prize of the high calling of God in Christ Jesus." Philpp. 3: 14.

During last year seven were added to the church, and there is one applicant at present. Two brethren have been called away. Bro. Thomas McGallager, aged eighty-three years, and Bro. George Seldomridge, aged sixty-five years.

Dec. 27 friend John Grabil (father of our ministering brother, John Grabil) died, aged eighty-eight years and one day.

J. W. TAYLOR.

From Fulton Co., Ind.

THE little band of brethren and sisters located in the south-eastern part of Fulton County, have been strengthened, spiritually and numerically.

Jan. 10 brethren John Wright and Noah Fisher came to us and preached nine sermons. Jan. 17 Bro. Wright was called to other fields of labor, and Bro. Frank Fisher assisted in continuing the meeting until Sunday night.

The meetings were well attended and good order prevailed during all the meetings. The Brethren "contended earnestly for the faith once delivered unto the saints."

As an immediate result, five precious souls confessed their sins and were buried with Christ in baptism to walk in newness of life. Our prayers are that they may ever keep their backs to the sinful world and their faces turned Zionward, and at last secure that home, prepared for all of God's children.

There is one more applicant for baptism and many others are counting the cost. May God help them to decide for right, before it is forever too late!

We are isolated from the church, but the Brethren preach for us the first Sunday of each month.

S. A. BLESSING.

Macy, Ind.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GROVER—STUTZMAN. — At the residence of the bride's parents, in Virginia, Nebr., Dec. 31, 1890, by Eld. Owen Peters, Mr. A. O. Grover and sister Nannie Stutzman. C. S. EISENBISE

HOPKINS—CLEMMER. — At the bride's home in Beatrice, Nebr., Mr. William W. Hopkins and Miss Lillie S. Clemmer. J. E. YOUNG.

PYLE—LOWRY. — At the home of the bride's parents, Jan. 6, 1891, sister Cora E. Lowry and Mr. George D. Pyle, both of Somerset County, Pa. JASPER BARNTHOUSE.

SONDERGARD ESKILDSEN. At the residence of sister H. Top in Herrington, Kans., Jan. 15, 1891, by the undersigned Bro. N. P. J. Sondergard and sister Christine Eskildsen, both of Herrington. Both were formerly from Denmark. ENOCH EBY.

JONES BECKNER. -At the residence of the bride's parents, Jan. 18, 1891, by A. I Mow, Bro. Isaac N. Jones, of Saline City, Clay Co., Ind., to sister Martha J. Beckner, of Walnut, Marshall Co., Ind NATHAN SWIHART.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WILLARD. In the Roann church, Hancock Co., Ohio, Dec. 24, 1890, sister Willard, wife of Bro. Henry Willard, aged 74 years, 10 months and 5 days. Funeral services by Bro. J. C. Witmore from Heb. 9: 27.

TYSON.—In the Portage church, Wood Co., Ohio, Jan. 21, of diphtheria, Clara Elizabeth Tyson, daughter of friend Daniel and Zina Tyson, aged 4 years, 5 months and 21 days. Funeral services by J. C. Witmore. J. P. KRABILL.

GARBER. — In the Middle River congregation, Va., Jan. 8, 1891, of heart disease, Bro. Samuel Garber, aged 67 years.

He and his sister were the only ones left of their family. Several brothers and sisters have been called, with the parents, to the spirit world. Funeral services by Bro. John P. Zigler, of Broadway.

HANGER. At the same place, Jan. 22, 1891, sister Margaret Virginia Hanger, wife of Peter Hanger and daughter of James and Mary Phillips.

She was a severe sufferer, but bore all with Christian fortitude. She was sick about four weeks. She leaves a dear husband with a little infant, about four weeks old, and four other children by her former husband,—Bro. John Garber. She also leaves father, mother, several brothers, one a minister (G. A. Phillips), to mourn their loss. Funeral services by the writer and Mr. Bailey, of the Methodist church, from Rev. 14: 1.

J. M. CLINE.

CULP.—In the bounds of the Fairview church, Appanoose Co., Iowa, Dec. 30, 1890, Mary Ellen Culp, wife of Israel Culp, aged 35 years, 6 months and 13 days.

Deceased was the daughter of Bro. Benjamin Leval, deceased, and was the mother of seven children, the oldest having preceded her to the spirit world. Six remain, with the sorrow-stricken husband, the youngest about ten days old. Her remains were followed to the cemetery by a vast concourse of sympathizing people. The funeral discourse was delivered by the pastor of the M. E. church, of Unionville circuit, assisted by the writer.

JOSEPH ZOOK.

BOWER. — In the Blue River church, Whitley Co., Ind., Jan. 19, 1891, Bro. C. A. Bower, aged 35 years, 8 months and 26 days.

The deceased, after an illness of some months, and severe suffering, passed away quietly. A *post mortem* examination proved his disease to be a knobular cancer. Bro Bower leaves seven small children, the oldest but twelve years of age, without a father or mother. Their mother preceded him to the spirit land less than two years ago Funeral services by the Brethren.

C. K. ZUMBRUM.

HEMINGER. Also in the Portage church, Ohio, Jan. 22, 1891, sister Mariah Heminger, aged 82 years, 2 months and 10 days.

She leaves a large family of children, twelve in number, to mourn their loss. They were all present at the funeral. About seventy grandchildren and many great-grandchildren are left behind. Her husband preceded her to the spirit world some years ago. Funeral discourse from Job 5: 26, by J. C. Witmore and Rev. Hill, of the M. E. church, assisted by the writer. J. P. KRABILL.

MILLER.—At his home, in the La Porte church, Ind., Jan. 5, 1891, of consumption, Enoch C. Miller, oldest son of the late Eld. Isaac Miller, aged 44 years, 5 months and 11 days.

Funeral sermon by the writer, Jan. 7, in the Ball Hill church, four miles south-east of LaPorte City, Ind.

Deceased was an applicant for membership in the church, and at one time during the fall had agreed with Bro. Shreve upon a time to be baptized, but when the time came was not strong enough to attend to it.

This is another sad warning to the living to "prepare to meet thy God," before the awful summons comes. "Thou shalt die and not live." A wife and seven children are left to mourn their loss. THURSTON MILLER.

PAUL.—In the Clover Creek congregation, Pa., Dec. 11, 1890, Bro. Daniel Paul, aged 79 years, 11 months and 9 days.

Bro. Paul lived a devoted Christian life for many years. He was a consistent member of the church since 1830. Sept. 8, 1838 he married Christena Dilling, who survives him. To this union were born twelve children, four of whom preceded him to the spirit world. There are also twenty-six grandchildren and four great-grandchildren living. He always enjoyed good health to within about four weeks of his death, when he became afflicted with dropsy of the chest. He bore his affliction with Christian fortitude, and was prepared to meet the pale messenger. A few weeks previous to his death, he called for the elders of the church and was anointed in the name of the Lord. His children all live in Pennsylvania, and were present at his funeral. If they heed their father's good admonitions and live devoted Christian lives, their next meeting will be where all is joy forever.

E. D. KENSINGER.

RIES.—In the Portage church, Wood Co., Ohio, Jan. 22, 1891, Bro. John A. Ries, aged 65 years, 8 months and 19 days.

Bro. Ries united with the Brethren's church many years ago, since which time he lived a consistent, Christian life, until his departure. He leaves a companion, several children and a large circle of relatives and friends.

Funeral services by Bro. J. C. Witmore, assisted by Bro. J. W. Reese, from Rev. 2: 10 (latter clause). J. P. KRABILL.

MILLER.—In the Brooklyn church, Poweshiek Co., Iowa, Jan. 9, 1891, of membraneous croup, Benjamin F. Miller, youngest child and only son of Bro. John and sister Catharine Miller, aged 5 years, 11 months and 1 day.

Little Bennie has gone to meet his father, who preceded him to the Paradise of God about two years.

Funeral services by Bro. George Hopwood, of Deep River, to a large audience. Text, "What is your life?" B. F. CONNELL.

SHENCK. — In the Yellow Creek church, Elkhart Co., Ind., Jan. 8, 1891, Bro. Samuel Shenck, aged 33 years, 8 months and 13 days.

The subject of this notice leaves a father, mother, one brother and two sisters to mourn their loss. Bro. Samuel met with a very sudden death on the morning of Jan. 8. After hitching a horse to the buggy, for his parents to go to town, he went into the house, and, after sitting down, experienced a smothing sensation, and asked that the writer of this notice be sent for. But before I got to the place, he was silent in death. Funeral services conducted by Bro. John Metzler and the writer. JOHN NUSBAUM.

SHENBERGER.—At Buffalo, Mo., Jan. 6, 1891, Solomon Shenberger, aged 75 years, 9 months and 15 days.

The subject of this notice was born in Pennsylvania, March 21, 1815. He was married in Ohio to Miss Elizabeth Saylor, Aug. 14, 1838. Eight children blessed their union, seven of whom survive him. Several years after his marriage he removed to Indiana and from there to Missouri. He professed religion early in his life, and, after his removal to Indiana, united with the Brethren church, in which he remained a faithful and consistent member to the day of his death. He also served in the office of deacon.

He was confined to his room for four months, but his disease baffled the skill of the physicians. Toward the close of life his sufferings were intense, but he bore them with Christian fortitude.

His remains were laid to rest in the Buffalo Cemetery. We command to the God of all grace his disconsolate widow and fatherless children. SAMUEL DUNCAN.

CORL.—In Bourbon Township, Ind., Jan. 14, 1891, Ora E. Corl, aged 24 years, 1 month and 17 days.

Deceased leaves a mother, three sisters and three brothers to mourn her death. The funeral sermon was preached by Bro. John Sellers to a large and sympathizing congregation. NANCY MYERS.

EIKENBERRY.—In the Salamony church, Huntington Co., Ind., Jan. 22, 1891, William Eikenberry, aged 39 years, 2 months and 2 days.

Deceased was the oldest son of Bro. John and sister Eikenberry. He was born in Preble Co., Ohio, Nov. 20, 1851, and came with his parents, while quite young, to Indiana. He was married to Elnora First, April 23, 1878. Two sons were born to them, who, with his wife, two little boys, a father, mother, two sisters, three brothers and many other friends mourn their loss. May God comfort the mourning friends. Funeral services by Bro. D. Shidler, assisted by the writer and Bro. H. Wike. SAMUEL MURRAY.

HOFFMAN.—In the Indian Creek congregation, Westmoreland Co., Pa., Nov. 15, 1890, sister Sarah Hoffman, aged 57 years, 6 months and 25 days.

Sister Hoffman was born in Somerset County, Pa., and was the daughter of our esteemed friend John Keim, deceased, and sister of Bro. J. J. Keim, in Salisbury. Her affliction was lingering, but she bore all with Christian patience. Funeral services by the undersigned in presence of a large audience.

D. D. HORNER.

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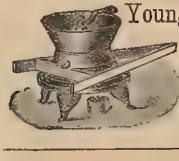
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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Feb. 17, 1891. No. 7.

The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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CLOSE OF THE BIBLE SESSION.

One of the pleasant events of our late Bible Session was its closing on Friday, Jan. 30. All that came, with two exceptions, remained to the close, when a number of very touching talks were made by different members of the class. All expressed a most kindly feeling towards the work and the benefits received during the session, which, of course, gave us great pleasure, as the great burden of our prayers was that the work might prove to be a success. To this end we labored, and whatever success has been attained we attribute it all to the Lord, who is the source from which all that is good comes.

On our part, we are glad to say that all were excellent students, taking six classes or periods a day, and the lessons were well prepared, especially when we consider that some of the members of the class were from the farms and shops, and not accustomed to the work of a student. The greater part of them took in the full term of four weeks, and, as a result, got the full benefit of the session. We fondly hope that this was only a beginning, and that our future sessions may be greatly enlarged. We aim to do solid Bible work, such as will be helpful to all Christian workers, and our work is so systematized that we are enabled to do the greatest amount of work in the least possible time.

We feel greatly encouraged in the start we have made, and hope, by the blessing of God, we may be enabled to awaken a greatly increased interest in the study of the most important of all books, the Bible. Several of the class remained for the remainder of the regular school term, and classes are being continued in Bible study with encouraging interest and attendance.

We have received letters from a number, expressing their regret that they could not be with us, and that they hope to come by another year. All will be gladly welcomed.

VISIT TO PHILADELPHIA.

By request, we spent last Sunday with the Brethren in Philadelphia, and preached in their hired hall in the morning and evening. We were most cordially welcomed among them, and our visit was a pleasant one indeed. Their meetings are not largely attended, but a spirit seems to pervade the membership that makes them enjoyable.

In retrospecting the life and experiences through which this church has passed, we see much to admire and to call forth our sympathies. They have had their ups and downs,—especially the latter,—and when we consider the nature of them, the great wonder is that there is as much left as there really is, and we were made to wonder how many of our churches, that boast of their strength, would have passed through the fiery ordeal as this church did, and have come out any better, or as good. No true church test can be made independent of surrounding circumstances. This church manifests a zeal for the cause that is worthy of admiration. They are now building a new church house, which will tax their financial strength heavily, but determination like theirs knows no defeat. By the first of April they expect to have it ready for occupancy. And if they can then be successful in securing a loyal and devoted minister, we prophecy a brighter day for the the Philadelphia church. May our good Lord so lead and direct.

THE FOOT-LIGHTS.

In theaters and operatic performances the foot-lights have an important relation to those who are placed on the stage. Before them is the audience to be entertained, and the tastes and desires are so varied and many, that no point of attraction must be left undeveloped. This has special reference to the person or persons who come before the audience for their entertainment. The position, the movement of every member of the body, the hair, the face and the apparel must all be faultless, so that when the foot-lights are thrown on, no defect will be noticeable by the exacting and scrutinizing eyes of the beholders. This most severe demand is keenly felt by all who assume such responsibility, because they feel that their reputation is at stake. They stand before an exacting world and appreciate its meaning.

We, too, as professing Christians, stand before the great audience by which we are surrounded. We stand before the world as followers of the Lord Jesus Christ. We have promised to show to the world a pure life, devoted to the Master's work. We, every day, are placed on the stage and the foot-lights are flashed upon us with such burning brilliancy, that "the cloud of witnesses" behold our every action, and every movement is sharply scrutinized, every mistake seen. Do we feel that we have great responsibilities, and that our Christian reputation depends upon how we appear before the flashing foot-lights by which we are surrounded? Do we appreciate the grave responsibilities that are ours by profession?

Is there any difference between those who play for the flesh, and those who play for the soul? The most notable of the world's artists may fail on the theatrical stage, — the foot-lights may reveal the emptiness and sham, and the great audience may leave the place, loud in their expressions of disappointment, but where the harm, where the loss in such failure? Such disappointment may be great gain instead of loss. But how is it with those who play for the soul? A failure here may mean an inestimable loss, not only to the player, but also to the played for. Such loss would be so great that every one professing a discipleship to the Christ should feel alarmed and make every possible effort to so appear before the world, that when the foot-lights are turned on, there will appear no spot, blemish or any such thing. We are all playing a part on the stage of life that makes us deeply responsible for all of our actions. And we, as Christians (above all others), should feel these responsibilities and so direct our steps and actions, that it may truly be said of us, "Their lives are the light of the world."

The great trouble with us, to-day, as followers of Christ, is, we do not feel the weight of responsibility that is resting upon us, and the kind of influence we are exerting over those around and about us. Until we can feel this more, our power for good will be sadly deficient. God has so arranged that the world must be saved through us. And this power for salvation comes down to our personal lives. It is a work in which we are interested as individuals. We are to be walking, living preachers of the plan of salvation, and some lost soul may be looking to us for salvation. Have we ever thought how our life will appear to such as are looking when the foot-lights are thrown on? What will they see? Will they see in us the Christ, the Way, the Truth and the Life? Place your life outside of yourself just once, and take a good look at it. Look at it as you are sometimes disposed to look at your erring brother. Look until you are sure you have seen yourself all over, and we feel sure that it will do you good and result in good for others.

"No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being the better for it."

Anointing the Sick 99 [illegible]

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

GOD'S WAY IS BEST.

At early dawn I rose and prayed:
"My place and portion, Lord, this day
Appoint. O, let my soul be staid
On thee! Hedge with thy care my way,
That all I do may glorify
Thy name. Beneath thy wing
Hide me, lest Satan should draw nigh
To bruise me with his poisoned sting."

Still while the morning sunbeams played,
Like blithesome children round my door,
Sorrow had hung my way in shade,
And tears my path had watered o'er.
Nature rebelled against the fate
Of troubling griefs that thus molest;
But when the day had grown late,
I understood how it is best.

Grief turned my heart from vain desire,
And weeping blinded me to sin;
My longing eyes were lifted higher,
In hope of better things to win.
This was the answer to my plea,
Although I knew it not. His wing
All day had kindly sheltered me
From Satan's wiles and venomed sting.

O, troubled soul! Look up! Take heart!
When gathering clouds do overhang
Life's way. Celestial light will part
Them soon; and soothing strains which rang
Like joy-bells in the happy days
Gone by, shall be retuned when thou
Shalt comprehend God's strange, sweet ways,
And patience like a gem, adorns thy brow.

—*Gertrude A. Flory.*

La Porte, Ind.

THE PRECIOUSNESS OF CHRIST.

BY J. S. MOHLER.

"Unto you therefore which believe, he is precious."—1 Peter 2: 7.

THE term *precious* means an object of great intrinsic value, or of external beauty.

A beautiful painting is precious to the eye, but has no intrinsic value. A rock of quartz may have no external beauty nor preciousness of surface, but intrinsically, is very precious, because of its value in gold. Thus Christ is precious to the believer, not so much from external beauty, as from intrinsic worth.

1. He is Precious to us as a Savior.—Imagine our condition, had we no Savior. We would have no hope and would be without God in the world. The world would have sunk into midnight darkness with no Savior, no Bible, no church, no ministry, no light to shine upon the dark way of sin, to lead us into the way of the Lord.

Had we no Savior, men would still be worshiping the work of their own hands,—idols,—gods of their own making, and darkness would cover the land,—gross darkness the people. He saves our souls from the ruinous effects of sin, and helps us make them pure. He fits us for eternal joys hereafter, in the world to come.

2. Christ is Precious as a Friend.—A true friend is the nearest kin we have. "He sticketh closer than a brother." Such a friend is Christ. To a friend, we unbosom our mind in the day of trouble. We feel that our friend, in some way, can help us. He can bear part of our trouble and give us comfort. Christ is a true friend in every time of need. Earthly friends, too often, when needed most, turn against us. They are only friends in our prosperity,—when we do not need them, but in adversity prove false. "A friend in need is a friend indeed."

Such a friend is Christ. The more we need him, the more willing he is to help. The more we are forsaken by others, the nearer Christ comes to us. "What a friend we have in Jesus!" The more we are *tempted*, the more he will help us. The *weaker* we feel ourselves to be, the stronger he becomes to us. The more we are *troubled*, the sweeter is his friendship. The more we are *forsaken* by others, the nearer he comes to us. He is a true friend in time and in eternity.

3. He is also Precious as a Priest.—A priest is one who bears the sins of others, and propitiates for them. The more sensibly the priest can feel the failings of others, the more successful will his intercession be. In this, Christ is a most merciful high-priest to us all. "He was tempted in all points as we are." "He was touched with the feeling of our infirmities," hence he is able to succor all that would come to God by him. He is thoroughly impressed, on every side, with the weakness of our humanity, and his divine power is able and willing to help us in time of need.

This is comforting to every believer to know that we have a merciful priest, who ever stands ready to aid us in our disappointments and sorrows here.

4. He is also Very Precious as a Leader.—Our condition in life is such that we are continually being led, either in the right or wrong direction. Christ and Satan are leading the human race. Christ leads to glory,—Satan to shame. It ought to be a serious question in the mind of each one, "Who is my leader?" To the believer, Christ is precious as a safe leader. He always leads in the path of peace, truth, love, temperance, patience, and into every good work,—on to final victory over the world, into the kingdom of eternal glory beyond.

Satan, as a leader, will be overcome and destroyed, and all that were led by him, while Christ, as a Leader, will ever remain, leading us on in the heavenly world to fountains of living waters.

5. He is Exceedingly Precious as a King.—One of the principal duties of a king is to look after the condition of his subjects, and to provide for their happiness in every way possible. In this Christ has no equal. His love for his subjects was so great that he gave his life for them.

No earthly king will condescend to a level with his subjects, but Christ, our King, came lower than the lowest of us, and acted in the capacity of a servant, instead of a ruler, and ministered to his subjects in every way, so as to relieve their sufferings and add to their happiness, both of soul and body.

No earthly king can be with his subjects always, hence does not know their needs at all times, but Christ will be with his subjects always, even unto the end of the world. He will supply all our wants, and guards us, day by day, against the dangers that otherwise might befall us.

Again, no earthly king will allow any of his common subjects to occupy the throne with him, but Christ promises to all his subjects, to sit on the throne with him and the Father and to reign with him.

How exceeding precious Christ is to the believer in every phase of human experience, as a Savior, Friend, Priest, Leader, King, and, we might have added, as Physician, able to heal every malady of the soul. May we so live as to be precious to him!

THE TRUE CHRISTIAN.

BY LISSA FREDERICK.

WE may well say that the religion, inaugurated by Jesus Christ, differs from all other systems, since it is the distinguishing glory of Christianity, not to rest satisfied with shallow appearances, but to correct the motives, and purify the hearts.

The true Christian, who obeys the lessons of Scripture, nowhere more deeply feels the insufficiency of his unassisted strength, or more earnestly prays for divine aid, than when he has exhausted all in his power, and yet longs for something higher and better than he has ever known.

He may well, indeed, watch and pray against the encroachments of a fierce disturbance of mind; which, when suffered to pass over unrestrained, is sure to prove ruinous to the distinguishing graces of the true Christian temper.

Our passions, too often, insensibly acquire force, because they are continually strengthened. Almost everything from without gives nutriment, and the growth of it within is carefully protected and aided by such powerful helpers as pride and selfishness, the natural and, perhaps, most tenacious inhabitants of the human heart.

Strongly impressed that there is a necessity of guarding against the progress of this untruthfulness, the earnest Christian thankfully exercises himself in the considerations suggested to him by the Word of God. He occupies much of his time in searching out and considering his *own* faults. He tries to acquire and keep a just conviction of his great unworthiness; and keeps in remembrance, that, whatever distinguishes him from others, is not properly his own, but that he is greatly indebted for all to the undeserved mercy of God.

Great care should be taken that we may not estimate ourselves too highly. Undeserved praise may often lead us to form a wrong conception of our true worth. And, yet, praises are a stimulus. They strengthen the growth of those qualities which the Bible enjoins upon all.

In all these things the Word of God must be our guide. Should we be tempted to win the favor, even of *good* men, let us remember that there is danger of being led into wrong by their influence. The only example we ought to follow in all things is the one given us by Jesus Christ. Him we know to be true. We can find no surer and safer Model than him who has suffered and died to save sinners, and wishes his children to walk in truth.

THE COMFORTER.

BY DAVID E. CRIPE.

WE hear but little said about the Comforter. The feeling seems to have spread over the people that they do not much need to be comforted, or if they do, they will look to the things of this world, and not to the Holy Spirit of God, for comfort.

At the time when the Comforter first came it was not so. When Jesus was taken and slain, the disciples sorely needed a Comforter. They had trusted it were he who should have redeemed Israel. Sinful, smitten, abject Israel surely needed a Redeemer. The disciples had hoped Jesus would establish an earthly kingdom, grander than that over which Solomon ruled, thus restoring the glory of Ancient Israel. Earthly hopes and human aspirations have never risen higher than they had in the hearts of the disciples. Jesus had explained to them the nature of his kingdom, and that he must suffer and die, and had tried to comfort them and prepare them for the great disappointment and sorrow that awaited them, but they had their plan so firmly settled in their minds that they would not understand him. He promised, when he was gone to send them another Comforter. While the Bridegroom was with them, they were not sad, and while the long-expected Messiah was in their midst, they could not realize the need of another Comforter.

Never was sorrow more crushing, despair more dark than that which filled their hearts while Jesus was dying upon the cross. It was as black and rayless as the darkness which enveloped the City and the Judean hills from the sixth to the

ninth hour. But their despair left them not when light returned. They had forsaken every earthly consideration; they had left their boats and their nets by the sea, and their seats, at the receipt of custom, to other men, and had followed Jesus.

They had no one else, to whom to go. When Jesus was buried they sadly turned away to wander through the now empty world without him.

After the risen Savior appeared unto them and explained the Scripture to them, they began to understand the nature of his kingdom,—that it should be a spiritual kingdom, a kingdom in the hearts of men.

When Jesus had ascended, the disciples lingered at Jerusalem, hopeful, until the day of Pentecost was fully come, and the Holy Ghost, the Comforter, came and lighted on, and filled, each one of them. Jesus had promised that when the Comforter came, he should abide with the disciples forever. His office was to comfort them, to testify of Jesus, and to guide them into all truth. The record of the Acts of the Apostles, and the writings of these holy men show how fully the Comforter performed his mission in all these respects. He was with them all through their earthly career, and comforted them, and did not forsake them in death. They no longer mourned that their Best Friend had gone to heaven,—much less were they grieved over their shattered earthly ambition. Their lives, too, were cheerful, happy lives, in spite of the enemies that ever beset them and the persecutions and dangers they had to undergo. Their troubles and tribulations never made them gloomy and discouraged. Immediately after they were filled with the Holy Ghost, Peter,—no longer dismayed by the questions of weak sinners,—preached a powerful sermon to the enquiring Jews, testifying of Jesus, and explaining to them the truths of God which he now fully comprehended.

The Comforter, who was to abide forever with the disciples, and is as powerful to-day, to comfort, to encourage and to lead, as he was in the days of the apostles, still remains with all faithful followers of Christ. The Holy Spirit of God is as undying, unchanging as God himself. He is as wise and infallible, too, and makes no mistakes. What the Comforter does is completely done,—well done.

If we fall short of living the happy, holy lives which characterized the disciples and early Christians, the fault is on our part and not on that of the Comforter. It shows that we do not sufficiently divest ourselves of all prejudice and self, and do not fully yield ourselves to the influence and guidance of the Holy Spirit. If we, like the Israelites, murmur at the discipline, the sameness, the unhappiness of our present condition, and yearn for the bondage and fleshpots of Egypt, then our affections are not centered upon the proper object. Our state is sad, indeed, for the Comforter can not reach us.

If, like Lot's wife, we cast a longing, forbidden look behind us, at the wicked companions and pleasures we have left in the doomed valley of Sodom, we, too, are in danger of losing the power that enables us to press forward. We perish by the way as a monument of warning to others. Then we feel the need of a Comforter, but do not look to the Holy Ghost for it.

The Holy Spirit was no comfort to Ananias and Sapphira, who had kept back a part and tried to deceive. If we do not, in our conversion, surrender everything; if we try to keep some things back and make some mental reservations, such as doing, using or wearing forbidden things, then we follow in the tracks of those who tried to deceive, and can expect no comfort from the Holy Spirit, —the Spirit of Truth.

If we resign ourselves wholly to God and try to love, serve and obey him in all things, then his Spirit will comfort us. If we make any sacrifice for his sake, the Comforter will recompense us manifold, and will enable us to become bright and shining lights in the world. Then the sinful pleasures and amusements around us will have as little allurement for us as for the early Christians, and our lives will be as complete, cheerful and happy as theirs. "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Ps. 37: 4.

Akron, Ind.

EVIDENCES THAT GOD'S WORD IS INFALLIBLE.

BY M. R. BASHORE.

EVERY effort on the part of man to deny the authenticity of God's Word has failed. All human efforts in that direction, have been utter failures.

One of the strongest evidences against those who claim that the Bible is the invention of man, is, that God has spoken nothing that should come to pass that has not, in due time, been fulfilled. Everything that the prophets have predicted and prophesied has, and will be, literally fulfilled. This is one of the strongest evidences we have of the authenticity of God's Word.

It would be utterly impossible for any human agency, or set of men, to devise something like the history of the Bible,—such of which the prophets have prophesied, and the fulfillment of which is recorded. The predictions of the prophets, concerning the coming of Christ, what his reign and kingdom on earth should be, how he should come into this world, his mission, his manner of life, his cruel treatment, how he should suffer and be crucified to redeem fallen humanity, I say again, have all been literally fulfilled. It would be an impossibility, on the part of man, or any set of men, to devise means that would, in the course of over four thousand years, harmonize and fulfill all these prophecies.

This is one of the most conclusive evidences that God's Word is authentic. It should cause every mind, who tries to evade the force of God's Word, to pause and consider.

The various convincing circumstances, related in the Bible, should incite every thinking and intelligent mind to fear God and obey his Word. Dear friend, read God's Word, but do not only *read*, but MEDITATE on what you read. Let your mind reach out far and wide, and your reading will become food for the mind and soul to feast upon. Look at nature, and up through nature to nature's God, and ask him to give you faith to dispel every doubt.

There is a possibility of man being and remaining in ignorance, because of a lack of proper information concerning the infallibility of God and his Word, but I do fail to see how an intelligent mind, when looking at nature,—the handiwork of God,—can have the least shadow of a doubt as to the authenticity of the Bible. Yes, the Holy Bible, when carefully and prayerfully read and studied, portrays divine truths to the mind. It becomes a mighty telescope that will bring to our view the beauties of the heavenly world. It is manna to the hungry and weary soul!

O, could our limited understanding grasp the object and design of our creation, it would incite us to live a more consecrated, a more holy and divine life. We would be better prepared to shun that which is evil, and love and obey that which is good. The man who has an unflinching, unwavering and abiding faith in God and his life-giving Word, is happy indeed. Though trials, difficulties, troubles and sorrows cross his pathway, he can, with joy, look through them all, knowing that the God whom he loves, fears and obeys, will lead him safely through by his strong arm. Our pathway is often crossed with sorrow and sadness,—all because we live at too great a distance from our Heavenly Father. In nine cases out of ten, we are the direct cause of all our troubles.

In taking up any book whatever, no matter on what subject, it soon becomes exhausted, and the enquiring and searching mind seeks after other treasures. But take the Sacred Volume,—the "Holy Bible,"—and we always find, in reading, perusing and meditating upon its sacred pages, something new. The more we read it, the stronger is our appetite and desire for reading, until our very soul is filled with the morsels of its sweetness.

My brethren, when we look at the greatness of God, we must exclaim, "Too deep, too deep for the finite mind to comprehend." Well might the Psalmist exclaim, "What is man that thou art mindful of him?" Yet not one of the hairs of our head shall fall to the ground, without God's will. We are too ready to forget the goodness of God. He has created, redeemed and preserved us. It is our happy privilege to be his adopted children, and it is our Father's good pleasure to give us the kingdom.

Then let us dispel every doubt, thank God, believe his Word, trust his grace, and finally, if we are faithful to our calling, we shall hear that welcome plaudit, "Come up higher."

Van Dyke, Pa.

ANOINTING THE SICK.

BY JESSE CROSSWHITE.

My attention was called to this practice among the Brethren, more particularly, by the reading of an article prepared by Bro. D. L. Miller in the almanac for the current year. It is not the design of this article to criticise Bro. Miller's representation of the practice of the Brethren in the administration of this service, because I believe that Bro. Miller has, in this, as also in the other subjects treated, given a very correct exposition of the subject, as understood and practiced by the General Brotherhood.

My object in writing this is for the purpose of reasoning with the brethren on the prevailing practice among us, and, if possible, to convince them that, however time-honored the present practice may be, that does not make it any the more correct.

There are two points in the prevailing practice of the Brethren in the performance of this service, in which I think, they are at fault:

1. In the language employed in applying the oil.
2. In the design of the service, and the results to the sick.

I shall, in the first place, proceed to discuss what I understand to be the promised results to those believing sick, who, trusting in God and in his promises, "call for the elders of the church," and have this sacred service performed for them according to the directions of the apostle James. He says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5: 14, 15.

We notice in this statement of the apostle James that there are several essential things necessary in the correct observance of this sacred institution.

1. A believing sick person.
2. Faithful and believing elders.
3. Oil for the anointing.

4. That the anointing must be done in the name of the Lord.

5. That the prayer over the sick must be an *earnest* prayer of faith.

6. This "prayer of faith" must be to a certain end, or for a certain result.

Now any one must see that if any of these essentials are wanting in the performance of the service, the ceremony would be a mere farce, or at least not what is commanded in the case, and hence the result of the promise would fail to be realized. This brings us to the consideration of what the result of this anointing is to be. James says, "The prayer of faith shall save the sick." If, then, it is the prayer of faith that saves the sick, it can not be the anointing with the oil. The anointing with oil is only a *means*, while the prayer of faith is the *cause*. Hence we are not at all surprised that so many die, who, when sick, call in the elders of the church and are anointed.

In my varied experience, I have found but few elders of the church, who, according to my idea of requisite qualification, could perform this service to the full extent of the realization of all the blessings to be derived therefrom.

True, I am only human, and therefore not infallible in my understanding of Scriptural subjects, but I am quite sure of one thing,—if the Scriptures mean what they say, and say what they mean, then the view, held by many Brethren on this subject is incorrect, according to my understanding.

One of the points to which I wish to call special attention, is that contained in the words, "Save the sick," and "the Lord shall raise him up." The idea entertained by the General Brotherhood seems to be that this has reference to a future salvation, and to the "raising up at the last day." From this view I am compelled to dissent, and for my reasons for so doing, I offer the following Scriptural reasons:

1. While the word *save*, as found in the English translation, is the same as that found in Mark in connection with baptism, and may mean either present or future—it is not so in the *German* translation, and which all, I believe, admit to be the more correct of the two. If you will take the pains to examine the subject of the anointing, as given in the German Testament, you will at once be struck with the difference. I will here give the German:

Leidet Jemand unter euch, der bete; ist Jemand gutes Muths, der singe Psalmen. Ist Jemand krank, der rufe zu sich die Aeltesten von der Gemeine, und lasse sie über sich beten, und salben mit Oel in dem Namen des Herrn. Und das Gebet des Glaubens wird dem Kranken helfen, und der Herr wird ihn aufrichten; und so er hat Sünden gethan, werden sie ihm vergeben sein.

Now the words which I want to specially call your attention to in this quotation, are *helfen* and *aufrichten*, and then ask all who can do so, to carefully examine the meaning of these words in every place where they occur in the Scriptures, and see if, by any fair interpretation, they can ever be made to mean future salvation, or a raising up at the last day. I shall only have time in this to refer to a few cases as evidence of the correctness of my position.

First I will ask the reader to examine the case of the impotent man at the temple, whom Peter healed, as recorded in Acts 3: 7, "*Und griff ihn bei der rechten Hand, und richtete ihn auf.*" Now there can be no shadow of a doubt in the mind of any what Peter did to this impotent man. All must readily admit that he raised him up from his prostrate condition. Then, if this be so, and if it be a safe rule to interpret the meaning of a sentence in Scripture which we do not understand, by a similar sentence about which there can be no doubt, I ask, "Why not apply the rule in this case?"

But, in order to make the case more certain, if possible, I will now call the attention of the reader to one of a different meaning, where the word "raise them up" occurs in the English. Here I would just remark that this seems to be the meaning which most of the elders, with whom I have conversed, ascribe to James 5: 15. Examine, if you please, John 6: 39, 40. Here Jesus is speaking of raising them up at the *last day*. While the English makes no difference in this, and that of James 5: 15, yet you will observe that the German makes a very marked distinction between the meaning of the two words and not only here, but throughout the entire Scriptures is this same difference maintained, the raising up at the last day always being *auferwecken* or *auferweckt*, while that of the present up-raising is always *richtete ihn auf*. I shall only ask for space in this article to give one more quotation from the German, as evidence on this question. In Mark 6: 13, we have it thus, "*Und trieben viele Teufel aus, und salbeten viele Siechen mit Oel, und machten sie gesund.*"

Here it is expressly stated that the design of the anointing with oil was to make the sick *sound*, or as we would word it, make them *well*. But some will probably say, "Oh, this was done in apostolic times." Well, so it was, and so was baptism for remission of sins done in apostolic times. If we keep up apostolic practices, why not expect apostolic results?

But enough on this part of the subject for the present; we will give abundance of further proof if called on to do so, at some future time. The next question which engages our attention is, "What form of words is proper to use while administering the oil to the sick person?" Bro. Miller gives the formula, as generally used by the Brethren, in the Almanac, to which I before alluded. Now I do not want to be considered *ultra*, or of a disposition to quibble or find fault, but, honestly, I do not like the formula thus presented. My reasons are that I do not believe we have any right to make substitutes for sacred things, and I consider the one, as given by Bro. Miller and as accepted by quite a number of brethren, as being a substitute for the one given by the inspired apostle, St. James. While I give my reasons for objecting to the formula, as given by Bro. Miller, I do so with all due respect to all who may have accepted it as being Scriptural. I have said it is but a substitution for the one given by Inspiration and will here transcribe it, and then also give that which the "text" clearly authorizes, "Thou art anointed in the name of the Lord, for (unto) the strengthening of thy faith, for (unto) the comforting of thy conscience, and for (unto) a full assurance of the remission of thy sins." The inspired formula is, "Thou art anointed in the name of the Lord, that thou mayest be saved from thy sickness, and that the Lord may raise thee up, and if thou hast committed sins, they shall be forgiven thee."

Now, the reason why I believe the latter to be preferable to the former, is, because it embraces every promise contained in the ordinance while, on the contrary, the former is calculated from its very wording to weaken the applicant's faith in the realization of all the blessings promised to accrue to him in the performance of the ordinance, and I further believe that if the elders who are performing the service, would use the words which are clearly implied to be used, their faith also would be strengthened in their expectations of the realization of the blessings promised. But while we substitute something else in lieu of God's appointment, no marvel if our faith is too weak to realize the promises.

Garber's Mills, Tenn.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Gleanings.

THE winter, so far, has been pleasant. We have had no snow, and the weather was just cold enough to keep fruit and vegetation from starting or swelling in bud.

* * *

In the last number of the MESSENGER, I see that J. M. Martin asks the question, "Why do not some of the brethren preach the doctrine to people of the South? The people here, at Carlisle, Ark., would gladly receive the Truth, and good results would follow." This may cause inquiry in the minds of some, as they know that we live here. We had several meetings in the Baptist church when we first came here, as they had no resident minister then. But they soon obtained one and we had no more calls to preach in their church houses, so we had no more meetings in the town. But in the vicinity around, we had regular meetings and still have. There might be some good done if the Brethren had a house of worship in Carlisle, but it would require those who claim to be members, to live up to the doctrine of Jesus.

* * *

I have thought much about the Hymn and Tune Book, whether it will be expedient or not to revise it. The cost, connected therewith, necessitating the members to buy a new book, probably is the greatest objection to the revision. There is no doubt but that we could easily dispense with a number of hymns that are seldom, if ever used, and also the duplicate tunes and a number of tunes that are seldom, or never, used. Then there are some excellent hymns and tunes that might be added, which would greatly improve our Hymn and Tune Book, and would be a great help in new fields, and where the membership is not large.

* * *

I can not see or conceive of any reason why any church should be the worse off for having three, four or five elders, if they properly work together. They should, at all times and at every council-meeting, have a proper understanding who is to be foreman. One may be at one meeting and another at the next meeting, or one preside on one case and another upon a different case. They can easily ascertain who is to preside by casting ballots among themselves, or by leaving it to the church, and that would be an advantage to the church over other churches having but one or two elders, as out of so many they might select a good foreman. If the Districts decide matters at their District Meetings by the delegate system, no church will have the advantage over another, on account of more elders or more members.

SAMUEL WEIMER.

Carlisle, Ark., Feb. 1.

In Memoriam.

ELD. JOHN THOMAS was born Jan. 28, 1826; was married to Susanna Sanger, May 25, 1847; was baptized with his wife in 1849; was called to the ministry in 1857. In the spring of 1862 he, with his family, moved to Washington County, Iowa, where he was ordained to the eldership, in which capacity he served the church faithfully until his death, Jan. 13, 1891. He suffered severely for about six months, especially during the later part of that time, but bore all with Chris-

tian resignation. In Bro. Thomas the church has lost a good and wise counselor, and an able defender of the Truth. The widow has lost a true and loving husband, the children a kind and good Father, the community a worthy citizen, but all feel assured that their loss is his eternal gain, as he was one like the Apostle Paul, that could say, "I have fought the good fight," etc.

His funeral was largely attended, and the services, by his request, were conducted from 1 Thess. 4, latter part, by Eld. Jacob Brower, of South English, assisted by the writer.

JOHN S. SNOWBERGER.

Notes of Travel.

ON Saturday, Dec. 27, Bro. Eisenhower and I boarded the train for a place in Stark Co., Ind., thirty miles distant, and about six miles from the station. As we found no one to meet us upon arrival, we started to walk to our destination. After having traveled about three miles, we had an opportunity to ride the rest of the way to the school-house, where the meetings were to be held. We began preaching to a full house, and continued our meetings for two weeks. Four dear souls were baptized. One applicant thought she was not well enough to be baptized at present. Many others here are near the kingdom. The people at this place are generally poor, but are anxious for preaching. The Brethren of the above vicinity will please accept our thanks for the kindness we received at their hands. J. H. SELLERS.

Feb. 3.

Chips from the Work-House.

THE special Bible Term at McPherson College, beginning Jan. 5 and ending Jan. 30, was one of special interest and enjoyment. Upward of eighty students, ranging from eighteen to seventy-five years of age, attended day lessons, twenty-eight of whom were ministers. Large, attentive audiences attended the lectures in College Chapel each night. In the day lessons the Chautauqua text books, and the Bible were used. Two lessons a day were given by Bro. Sharp on Bible and Sunday-school work. Special attention was given to best methods for reading and studying the Bible, accompanied by actual practice of reading the Bible and hymns, in public. One lesson a day was given by Bro. A. W. Vaniman on Evidences of Christianity.

Part of the above lessons were given on blackboard in the form of systematized lectures. In addition to the above we had discourses at night in College Chapel, the first week by Eld. Daniel Vaniman, on "Missionary Work;" second week, by Eld. Enoch Eby, on "Church Government." The rest of the time we had doctrinal sermons, by Eld. Andrew Hutchison.

Twenty, during the last two months, were received by baptism. Thus the good work goes on. The Lord be praised for his mercies!

DANIEL VANIMAN.

A Few Suggestions.

IN reading the MESSENGER I am often made to wonder, and these are some of the things at which I wonder. Why is it that we pay money for missionary work in far-off places, when so great a work might be done in our adjoining Counties? Why is it that our church is advancing so fast in fashion, and retrograding so swiftly in the principles of true religion?

Why is it that some of our brethren, when they are looking for a place to work in the vineyard, go to a part in which the vine is under good cultivation, where the fruit of honor and of the purse may be gathered in abundance, and where the little hinderances which do exist, can not hinder prosperity? Why not go to the place where the branches can only hold up a few pale leaves, above the weeds of popularity and fashion? Places where the rich ground is as yet uncultivated, are passed by, seemingly unnoticed.

What is the matter? Are our brethren patterning after Jonas, who would sit under a gourd vine ofease, to awaitthe future disappointment and destruction of others? Here, within forty or fifty miles of as strong a membership as we have, we have heard but two sermons by our church in one year, for which we thank Bro. Samuel Petrie, of the Mill Creek church.

Are these things in accordance with Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature"? Can not such matters be revolutionized?

Are there not physicians yet, who will minister to those, even of other persuasions, who plead spiritual starvation for the want of the "True Bread of Life?" JOHN H. SENGER.

From Lyons, Rice Co., Kansas.

OUR quarterly council was held Saturday, Jan. 31, in the Kansas Centre church. All business passed off pleasantly, and, we trust, in the fear of God. Bro. I. H. Crist was with us. His presence we greatly enjoyed. He was with us several days previous to the council, during which time he gave us some good Gospel sermons. One was received by baptism. We have decided to organize our Sunday-school on the first Sunday in March. Our earnest prayers and desires are that the blessings of heaven may attend our efforts, that we may be able to so conduct our school that some good may be accomplished. Though we greatly feel our weakness, we are made to believe, through the Word of our Blessed Master, that if we look to him for grace and strength, he is able to sustain us that we may all be able to do some good in the Master's service.

We, in this part of Kansas have a great many blessings to be thankful for. Among them is our mild and pleasant winter, *good* health in general, and plenty of everything to make us comfortable and happy. May God's choicest blessings rest upon the well-written and timely article of our dear brother, Enoch Eby, under the heading of "Qualifications of Ministers." We feel and see the popular opinion too rapidly growing in our Brotherhood. SADIE J. DRESHER.

A Voice from the West.

DEC. 18, I took the train for Yoder's Station in Reno County, where I arrived the next day and began a series of meetings in the evening, at the Vansickle school-house, about eighteen miles southeast of Hutchinson. I continued the meetings till Dec. 30, and preached fifteen sermons to crowded houses, with the best of order. Much interest was manifested in the doctrine of the Brethren.

One was baptized. Others expressed themselves as being satisfied that we were right, but, like a Felix of old, are waiting for a more convenient season.

Our next point was the Pleasant View church, where meetings were appointed for Wednesday night, but, owing to rain and a snow-storm, we had no meetings till Friday night. Then the roads were so blockaded with snow-drifts, that but few attended.

We continued here till Jan. 5. The proposed Old Folks' home is located within about half a mile of the Pleasant View meeting-house, and is beautifully situated on an elevation, commanding a pleasant view of the surrounding country. The Home certainly is a laudable enterprise, and worthy the substantial support of the brethren and sisters. Money invested in this home will be a living monument of good, — blessing the poor the helpless, and homeless, who are tottering under the burden of old age, with a home, and the common blessings of life. More, and best, they will here have that sweet association of kindred spirits in the congregation of the saints, — feasting upon heavenly food and influences.

Jan. 5, I went to the Salem congregation, southwest of Nickerson. The brethren had been holding meetings here about two weeks. Brethren Enoch Eby, of Booth, and Frank McCune, of Iowa, did the preaching. I continued the meeting a week longer. Two came out on the Lord's side during the meetings at this place. One of them was a son of our lamented brother, P. J. Trostle. Our meetings were stopped several times on account of storms, but I enjoyed myself very much with the dear brethren and sisters in Reno County. It was my first visit and labor in this part of the Lord's vineyard. God bless the brethren and sisters for their kindness and interest manifested in my comfort. God bless the earnest efforts of his children every-where for good. I arrived home Jan. 15, and found all well. CHAS. M. YEAROUT.

Westphalia, Kans., Jan. 30.

From Pitsburgh, Ohio.

BRO. I. BENNETT TROUT, of Clarke County, Ohio, came to us Jan. 16, to labor with us, and for the Lord, at our Painter Creek house. He continued his earnest and effective labors until the evening of the 30th, completely arousing the people,—not by telling death-bed stories and singing camp-meeting songs, but by holding forth the pure Word of Life, "in demonstration of the Spirit and of power." The meetings closed on Friday evening with thirty-two additions by baptism, and one wanderer reclaimed. On Saturday one more was baptized, on Sunday two more and to-day (Monday), two more. In all, as an immediate result, there were thirty-seven received by baptism and one reclaimed. Our membership has been greatly encouraged and many "Felixes" were left standing near the door. May the good angel continue "to trouble the waters" that many more of the afflicted may be healed!

Our dear brother has gone to labor for a short time in the Upper Stillwater church. Many earnest prayers go up from our congregation in his behalf, that he may ever be kept humble, true and faithful to the cause of our Redeemer!

JESSE STUTSMAN.

Feb. 2.

From the Martin's Creek Church, Ill.

THIS is a lonely day. We have no preaching, as Bro. John Harshberger has gone to Fulton County for a two weeks' series of meetings. I have been confined to the house for a few days, by illness, and hence had ample opportunity of reading the MESSENGER. Among other good things I notice the accounts of the many protracted meetings being held all over these United States. For this I feel glad, but when I look at Southern Illinois, and especially the Martin's Creek congregation, I am saddened. Fifteen long years ago about six members of the church moved from Virginia to this place, and so lived, without church privileges, up to the time mentioned before, when relief came to us. It was just in time to save a few stray sheep from being lost. Since we got relief we feel thankful, and yet we hope that more aid may be given us, that souls might be gathered into the fold of Christ.

In my letter of Jan. 10 I said "Jeffersonville church," when it should have been "Martin's Creek." JOHN MAUCK.

Jeffersonville, Ill., Feb. 1.

From Garrison, Iowa.

JAN. 25 we closed a very interesting series of meetings, conducted by Eld. J. A. Murray, of Waterloo, Iowa. The song service, conducted by Bro. Samuel Fike, of South Waterloo, also added much to the interest of our meeting. We wish the Brethren could have continued longer with us. We felt that it was a time of seed-sowing and we hope to see a bountiful harvest ere long.

During our meetings we raised $96 for the Western sufferers. Our brethren and sisters, near Shellsburg, are enjoying a series of meetings, conducted by Bro. James Thomas, of Ames, Iowa. May the Lord bless their efforts!

Bro. George Aschenbrenner is seriously ill with lung trouble, but at this writing has somewhat improved, so that we are hopeful of his recovery.

LIZZIE JOHNSON.

An Open Letter.

My dear Brother and Fellow-Laborer:

YOUR experience, with the suggestions of your mind, is very similar to that which I passed through, and is only such as we all have, more or less, passed through. The reasons you assign for becoming discouraged are not sufficient to carry you into that state, having, as you have stated, the Lord and the wife upon your side—two most powerful levers,—which, if properly utilized, will enable you to succeed in defiance of all the combined forces of the enemy.

You have no desire to be classed with the dyspeptics, but from the tone of your letter, I discover strong symptoms, and it has been, thus far, brought on by common causes.

You have used too much strong meat, and have not properly digested it, and, perhaps, you have aimed to reach the stature of an Apollos in one great leap, forgetting that we can only get there by the rule of addition, onward, upward, step by step. This will advance us to the full stature of manhood in Christ Jesus.

You also stated in your letter, that you absent yourself from the public worship of God's house, fearing that you may be asked to preach. This feature of the case I very much dislike, and the spirit, that prompts you to absent yourself from services, may prove to be your most successful enemy. I advise you, fight it as an enemy, with all your powers and might. If there is any one who has more and greater enemies than others, it is the minister of the Gospel, called forth to preach God's Word. Marvel not, my brother, because you have the enemy to beat back. With renewed energies resolve that, with the co-operation of the Lord, and help of a faithful and untiring companion, you will overcome the difficulties and faithfully accomplish all things. Do not attempt to turn the world upside down, but do the work assigned you by the Master.

Your letter reminded me of the days of my boyhood, when I failed to cope with those in the class, who, by reason of time and study, were more advanced. I would occasionally resolve to absent myself from the school-room, failing, at the time, to realize that in the act I was losing that, which required of me a double effort to regain. Every time you absent yourself from services when it is possible for you to be there—you will suffer loss, which may cost cries and tears to regain. I fully realize the responsibilities that thickly gather around you in your calling, and should they become to you a burden, cry mightily to the Lord, and he will come down and place himself under you and the burden, and bear you up on eagle's wings.

You say you have prayed to God to give you ability, etc., and he has failed to answer. Perhaps, if God would give you all you ask for, it would not be for your good. Rest assured, my brother, that the Lord will not withhold anything from you, that is for your good. There is a possibility that if you possessed all the desired attainments, you might become presumptuous. David found it necessary to ask God to keep him from presumptuous sins. Excuse me for my plainness of speech, for my address is to myself as well as to you, and I pray God that the few suggestions I have given, may be the means of not only giving you encouragement, but others also, who are struggling with the same difficulties.

Firmly hold the part assigned to you by the church, and do not allow yourself to cherish the thought of resigning your office. Stop, never, no never, until the Master declares, "It is enough! come up higher." Remember the grand old chorus:

"We'll work till Jesus comes
And we'll be gathered home."

Your Brother in Christ,
D. F. STOUFFER.

Benevola, Md., Jan. 24th, 1891.

From Esterly, La.

MANY dear brethren and sisters have written me as regards our home in the "Sunny South" and as I have not the time to answer all personally, I will give a short answer through the MESSENGER.

We have lived in Louisiana nearly three years and came here from Kansas. There are ten members living here. We like the country well. Our products are rice, cane, cotton, sweet and Irish potatoes, corn and oats. All kinds of vegetables do well. Fruit of all kinds may be raised in abundance. Our soil is alluvial, and capable of high culture. All kinds of wild grass grows in profusion.

We have no stone or sand, but have excellent lumber, and in abundance, and to a Kansas man prices seem low. We have a mild climate. In summer the average is from 75 to 85 degrees, the hottest days not exceeding 100 degrees. In winter the temperature varies from 55 to 65 degrees above zero.

As regards health, we can say that we have been as healthy here as in the north. A great many who were invalids when they came here have become healthy. Asthma, catarrh and rheumatism often are entirely cured. Land is worth from $5.00 to $150 per acre.

As regards the prospects for building up a church here, we have great hopes that ere long we shall be able to organize, for if all come that have expressed themselves, we soon can have a good-sized congregation. The people here are anxious that the Truth be preached. We have distributed the MESSENGER and tracts in all directions. We think the way is opened for the preaching of the doctrine of the Master and as the Mission Board has decided to locate a minister in our midst, we hope for much.

We here express our thanks to the one who sent us a package of tracts. Others who have any tracts that they wish to have distributed will please send them to me and we will try to place them where they will be read.

Those who contemplate moving South had better come and see before bringing their family. We will try to entertain you as best we can and show you around. We are no real estate agents, but are desirous of having a church home, and the association of the Brethren, and will do as much in that direction as is lawful.

We will try to give whatever information we can to those who write, but shall expect each one to enclose a self-addressed, stamped envelope.

SIMON SUTTER.

From the Kansas Center Church, Kans.

JAN. 28, Bro. Isaac H. Crist came to us, on his way homeward from Barton County where he had been laboring. He remained with us until Feb. 1, and preached in our new church-house with good interest. The last discourse was preached at a funeral occasion, when the eight-year old child of Bro. H. T. Brubaker was laid to rest. Such occasions are always attended with sadness, yet we may feel consoled when the departed ones are prepared for the change. We think many lasting impressions were made upon that occasion. Especially was this manifested, when, at the close, one young man applied for admission into the church, and was received by baptism the same day. Jan. 31 was our council-meeting, and a pleasant one it was, because charity was the ruling motive of all. Oh, how often is this Christian grace lacking! Then discord and confusion is the result. Our church chose Eld. Jonathan Brubaker as delegate to District Meeting; also decided to begin a Sunday-school March 1, at the church, with Bro. H. T. Brubaker as Superintendent and J. P. Vaniman, Assistant. ISAAC S. BRUBAKER.

Mitchell, Rice Co., Kans.

From Libertyville, Iowa.

ON Sunday, Jan. 25, as the Brethren and friends were assembling at the Libertyville church, Jefferson County, Bro. S. M. Goughenour, made his appearance among us and conducted a series of meetings during the week, holding forth the Word with power. During the meetings two dear young people came forward, to be identified with the people of God.

On Saturday, Jan. 31, was the time of our quarterly council at the Pleasant Hill church. Bro. Goughenour was with us, and assisted us in the transaction of the business. All was adjusted, seemingly, to the satisfaction of those present. Surely, the Spirit of the Lord was amongst us.

On Monday, Feb. 2, our brother left for home. May the blessing of God attend him every-where. We would like very much if brethren, passing over the Rock Island R. R., would stop off and preach for us. ABRAHAM WOLF.

Feb. 2, 1891.

"On the Way."

DEC. 15, I met with the Union City church, Ind., to hold a series of meetings. The elder remarked to me, "We closed our meetings too soon, as a number were counting the cost." How strange that it takes so much preaching, of late years, to have any effect!

On Christmas evening, I commenced some meetings in the Palestine church, Darke Co., Ohio. Both of these series of meetings were enjoyable to me, and at each one we held a children's meeting. This seemed to the brethren the most enjoyable part of the whole service. If we can only keep our children from drifting with the popular world, and educate their minds, while young, we may have such influence over them as to bring them to Christ. However, I see some of our dear brethren do not see with us in this noble work, and remark to us like this: "I do not take as much stock in the children's meetings, as some of our brethren."

I have observed, as a rule, that those who oppose Sunday-school work and children's meetings do not have their own children under proper subjection. Such children may, at times, be led away by outside influence; they may refuse to join the Brethren church, and unite with one of the fashionable churches, and bring trouble and sorrow upon the hearts of parents. Solomon tells us "Train up a child in the way he should go: and

when he is old, he will not depart from it." Prov. 22: 6. Again, hear the apostle Paul upon this matter, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. I know of one family in which the husband and wife are both Sunday-school Superintendents, and good Sunday-school workers. They are also friends of the children's meetings. They have erected a family altar. Their children are taught to pray, and, not long since, I saw two of their little girls, with a number of others, ranging in ages from ten to fourteen years, go down into the water to be baptized.

What a power of influence parents can wield over their children! I remember of holding a meeting at a certain place, and after service I was invited home with a brother. Before we retired, one little girl whispered in her mother's ear, "Mamma, let us have prayer before I retire." The mother looks over at me and calls for prayer to satisfy the little girl, and before that meeting closed, she was one I had the happy privilege of immersing. Oh, what influence! Brethren, do not discourage Sunday-school work! Do not say you "take no stock" in children's meetings. Our children may suffer from such neglect, and then, who will be responsible in that great day?

Jan. 13 I commenced a meeting in our home district,—an isolated place. The New Mennonites had meetings in progress near by, which lessened our attendance somewhat. A few were ready to join, but met with such strong opposition that they did not have the moral courage to tear loose from sin, but waited for a "more convenient season."

Hearing of Bro. Lemuel Hillery holding a series of meetings in the "Big Church," Elkhart Co., Ind., wife and I went over to the meetings, and found them progressing with good interest. While there, we saw two baptized.

Jan. 29, I met with the brethren of the Berrien church, Mich., in church work. Two that had wandered away from the fold returned and acknowledged the old ship Zion the best of all for travelers who wish to make sure work for heaven and happiness. J. H. MILLER.

Goshen, Ind., Feb. 2.

From the Oakland Church, Darke Co., Ohio.

ACCORDING to previous arrangements, Bro. I. W. Hutchison, of Pennyville, Jay Co., Ind., commenced a series of meetings in the Oakland church on the evening of Jan. 18, and continued day and night until the evening of Feb. 1, 1891. During this time we had considerable inclement weather. The attendance and interest, however, were good, and we have reason to believe that many good and lasting impressions were made on all who attended the meetings. As an immediate result eight precious souls were made to realize the importance of joining in with the people of God. May the Lord ever help them to walk in newness of life! We rejoice in the God of our salvation, that eight souls have united with us to help move on the great ship of salvation. May the grace of God sustain us all and keep us from the wickedness of this world, that we may all finally be permitted to pass through the pearly gate of heaven, which stands ajar for all who prove faithful to the end.

We feel assured that many more were made to realize that all is not well with them, but for some reason they could not get the consent of their minds to make a surrender. May the wooings of the Holy Spirit continue to press upon them, until they will be made willing to accept the Savior as their guide. May they be brought to a realization of the fact, that to procrastinate means danger, for life is uncertain. We really have no right to spend our talents, our energies, and our lives outside of the service of our Master, upon whom hangs our entire dependence.

What is life? Life is a portion of time given to each of us, in which to prepare for the great future. It is the portion of time, in which we can prepare ourselves to enjoy an existence in that endless duration beyond the misty line, which marks the division of this world from the world to come. We are all eternity-bound creatures,—whether to a blissful abode with Christ, and all that glorified host that shall accompany him to the portals of heaven, or whether to sink into eternity amid the crimes of every description, where we will have to take up our abode with the damned of all nations and ages. If the latter should be our lamentable lot, who shall bear the blame? Certainly not God, for God so loved the world, that he gave his only begotten Son to die for our ransom, that whosoever believeth on him, and does his bidding, shall have everlasting life. It is said by Divine Inspiration, that the way is so plain, that we need not err therein. There is no excuse for staying out of the kingdom. May the God of love and mercy help us all to so live, that we may have an abundant entrance in the glory world, where we may be permitted to enjoy the company of those who are awaiting our coming in the Paradise of God. I. B. MILLER.

Webster, Ohio.

Funds for the Western Sufferers.

J. M. Angle, Mt. Vernon, Ill., from Brethren and friends,	$ 3 05
Stony Creek church, Indiana,	15 10
Pine Creek church, Indiana,	26 00
Swan Creek church, Ohio,	9 50
A brother and sister, DeGraff, Ohio,	5 00
Pleasant Valley church, Floyd County, Va.,	12 00
Box 266, Nevada, Mo.,	5 00
John E. Bowman, Polo, Mo.,	5 00
J. L. Wagoner and wife, Pyrmont, Ind.,	2 00
Elizabeth Wagoner, Pyrmont, Ind.,	1 00
East Nimishillen church, Stark Co., Ohio,	23 00
G. G. Grady, Syracuse, Ind.,	1 00
I. S. Grady, Syracuse, Ind.,	1 00
Rachel Markley, Syracuse, Ind.,	50
White Oak church, Pennsylvania,	47 00
Henry Balsbaugh, Harrisburgh, Pa.,	1 00
Collected by Elenora Falls, (10 years old) Dayton, Va.,	4 50
Jacob Bluebaugh, Robins, Ia.,	5 00
Catharine Bluebaugh, Robins, Ia.,	5 00
D. W. Miller, Robins, Ia.,	2 00
Jennie B. Miller, Robins, Ia.,	2 00
Ida E. Miller, Robins, Ia.,	1 00
John W. Moats, Altoona, Ia.,	5 00
John Bennett, Elbinsville, Pa.,	10 00
Mrs. Anderson Etzler, Woodboro, Md.,	1 00
George Holsopple, Air Hill, Ohio,	2 00
Slate Creek church, Conway Springs, Kans.,	57 50
I. C. Johnson and wife, Somerset, Pa.,	1 00
Jesse L. Moss and wife, Elkhart, Ind.,	2 00
Silver Creek church, Williams Co., Ohio,	24 80
D. D. Horner, Jones Mills, Pa.,	5 00
G. J. Horner, Jones Mills, Pa.,	1 00
Jesse Roop, Linganore, Md.,	10 00
Catharine D. Price, State College, Pa.,	5 00
John H. and May A. Hoofstetler, Millersville, Pa.,	5 00
Jacob Crumpacker, Rinehart, Mo.,	5 00
J. W. Halloway, Zanesville, Ohio,	50
D. N. Yothers, Detricksville, Pa.,	50
Mollie B. Hooker, Woolwine, Va.,	2 00
A. E. Evans, Lancaster, Pa.,	1 00
A brother and sister, Overbrook, Kans.,	10 00
D. C. Hardman and wife, Hamilton, Mo.,	10 00
Mill Creek church and other kind friends, Va., by B. B. Miller,	54 00
A friend, Keep Tryst, Md.,	5 00
Elkhart Valley church, Ind.,	5 00
Anna Downing, Gridley, Kans.,	40
H. H. Ritter, Dixon, Ill.,	1 00
E. A. West, Moscow, Idaho,	1 00
Brother and sister Stiverson, Moscow, Idaho,	1 50
S. J. Peffly and wife, Moscow, Idaho,	2 00
L. C. Schubert, Carey, Ohio,	1 00
Christena Moyer, Harleysville, Pa.,	50
D. H. Lind, Astoria, Ill.,	1 00
F. Hines, Silver Lake, Ind.,	10 00
B. F. Spitzer, Rockingham. Mo.,	50
Samuel Valentine, Corning, Kans.,	3 50
George Holler and wife, Huntington, Ind.,	11 00
Members and friends of the Thornapple church, Mich.,	167 08
West Nimishillen church, North-eastern Ohio,	40 00
Arcadia church, Indiana,	5 50
Curtis Gouker, Caretown, Md.,	1 00
Keuka church, Florida,	8 10
Mrs. Samuel Strock, Sterling, Ill.,	2 00
I. H. Rosenberger, Spitzer, Ohio,	5 00
West Dayton church, Ohio,	10 55
West Dayton Sunday-school, Ohio,	15 28
T. Crone and wife, Primrose, Ohio,	3 00
Jacob Rutlidge, Primrose, Ohio,	50
W. M. Stoner and wife, Waldron, Mich.,	75
H. Bender, Walden, Mich.,	1 00
Jonas Snyder and wife, Fayette, Ohio,	1 25
Lewis Helt, Fayette, Ohio,	50
Henry Schwartz, Fayette, Ohio,	1 00
H. K. Marks, Fayette, Ohio,	50
H. M. Reynols, Fayette, Ohio,	25
George Millnor, Fayette, Ohio.	50
Catharine Henry, Fayette, Ohio,	25
Catharine Winters, Fayette, Ohio,	25
H. S. Calkins, Fayette, Ohio,	50
J. Whitmore, Fayette, Ohio,	50
J. Reynols, Fayette, Ohio,	50
Unknown,	1 65
Sugar Creek congregation, Ohio,	7 00
Johnstown church, Pennsylvania,	13 00
Church in the First District of Virginia, by Eld. B. F. Moomaw,	60 00
From a brother, Ankneytown, Ohio,	5 00
A brother and sister, Hill Grove, Ohio,	25
Brethren, friends and neighbors, Lower Stillwater church, Montgomery Co., Ohio,	230 77
Geo. Bucher, Kleinfeldersville, Pa.,	2 75
Yellow River church Marshall County, Ind.,	31 20
Members and friends, Upper Fall Creek church, Southern District of Indiana,	162 24
Swan Creek church, Ohio, by Lizzie Hall,	5 35
G. E. Goughnour, Maxwell, Ia.,	3 00
A friend, Decatur, Ill.,	5 00
West Conestoga church, Lancaster Co., Pa.,	34 50
Sugar Ridge church, Ohio,	9 00
Noah Snider and wife, West Alexandria, Ohio,	2 00
Nathan Hoffman, Pottstown, Pa.,	5 00
David S. and Mary E. Leedy, Pierceton, Ind.,	2 00
Isaac Smith, Campbell, Mich.,	4 00
Total,	$1281 82

"GOD knows where we can do the most good better than we do. Hence it is well for us to realize that we are just where we ought to be when we are in the place where God has set us. 'If each drop of rain *chose* where it should fall,' says Charles Kingsley, 'God's showers would not fall, as they do now, on the evil and the good alike.' So it is that the world is benefited by God's choosing the place for his individual workers in the world."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Assistant Editors.
J. G. ROYER. }
JOSEPH AMICK, - - - - - Business Manager.

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R H Miller, A. Hutchison, Daniel Hays

☞Communications for publication should be legibly written with **black** ink on **one** side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Feb. 17, 1891.

BRO. L. H. EBY has changed his address to 1102 North 26th Street, Lincoln, Nebr. Please make a note of this change.

SISTER MARY R. MOHLER, of Clyde, Cloud Co., Mo., wants the address of James Burd, formerly of Tama County, Iowa. Who will answer her request?

WE are sorry to learn that Bro. R. H. Miller has again been prostrated by an attack of *La Grippe*. He was slowly recovering at last report. May the Lord restore him!

WE learn that Bro. S. S. Mohler is improving very slowly. The change for the better is hardly perceptible, and yet it is sufficient to encourage the hope that he may again be restored to health. He has been led along a path of great suffering. The Lord has sustained him in it all. Our prayer is that he may again be fully restored to health, and we know our Brethren will join us in this petition to a throne of grace.

BRO. HOWARD KEIM changes his address from Elk Lick, Pennsylvania, to Ladoga, Indiana. And now, Bro. Howard, since you have moved Westward, come to Mt. Morris and visit us.

"ELD. GEORGE ZOLLARS, of Mt. Carroll, Ill., has been holding a series of meetings for us in the old Indian Creek church, and at the close of these meetings Bro. Jacob M. Price was elected to the ministry." So writes Bro. Jas. Y. Heckler.

SISTER NANCY MARSHBURNE, of Estacado, Texas, would like to have some of our ministers visit that locality. She says the country is settling up rapidly, and that it is a goodly land. The MESSENGER she finds to be a welcome visitor in her isolation.

BRO. JOHN HOLLINGER, of Kansas, has this to say about the Brethren's Almanac for 1891: "Your Almanac answers the purpose of a tract very well. I have disposed of all I had save one copy." Many others feel the same way about the Almanacs, and are still making efforts to distribute them. We can fill orders as fast as received.

THE Old Folks and Orphans' Home, located at Booth, Kans., is receiving some liberal donations from those outside of the State who are interested in charitable work. The Kansas Brethren are to be commended for their efforts in this direction, and those who may feel like helping on the good work can send their donation to Bro. George W. Keedy, Booth, Kans.

AN error occurs in MESSENGER No. 4. Bro. Austin is made to say that he intends to travel with a tent. What he did say is as follows: "What brother will come and labor here in July and August? I think best to have a tent, and move it from place to place. Who will come? Let me hear from some loving brother." We ask Bro. Austin's pardon for the error.

BRO. D. M. REPLOGLE, of the Mexico church, Indiana, informs us that they are in the midst of a very interesting series of meetings at that place. Bro. I. J. Rosenberger is with them and had preached twenty sermons. Seven had come out on the Lord's side, and others were deeply impressed. The brethren expected to continue the meetings, with the hope that others may be induced to accept Christ as their Savior. We hope to have a full report of the meeting at its close.

WE are receiving notices of good meetings being held in many parts of our Brotherhood and many souls are turning to Christ. At Pleasant Hill, Ohio, the church enjoyed a wonderful season of refreshing from the presence of the Lord. Forty-six souls were led to Christ. How we rejoice to know that men and women are being made willing to accept Christ! We do not feel to rejoice only that OUR church is receiving additions, but that Satan's kingdom is being diminished and that the religion of Jesus Christ is growing. We sometimes hear of great rejoicing because some have turned their back upon the church of our choice and united with others. We wonder whether such rejoicing comes from an honest, earnest desire to see the kingdom of Christ enlarged or whether it comes from the selfish pleasure born of a desire to see one church torn down to build up another. Surely there is work enough for us to do in battling against sin and the power of the Evil One, and in snatching sinners as brands from the burning. The spirit that rejoices in the evils that grow out of church troubles is not, we fear, the outgrowth of the love of God, for behold the spirit of that love "rejoiceth not in iniquity, but rejoiceth in the truth."

BRO. G. B. ROYER spent a few days at Lanark, Ill., recently. He reports interesting meetings with good attendance.

BRO. ANDREW HUTCHISON will spend his time from now until Annual Meeting among the churches in the East. His health is improving, and we trust he will be able to continue in the good work.

DURING our short stay at McPherson, on our recent trip to Kansas, we enjoyed a short visit at the pleasant home of Bro. Michael Reber, formerly of Waterloo, Iowa. They expressed themselves as being well pleased with their new home. Sister Reber is a mother to a number of the students.

THOSE who write to sister Gibson in reference to the Children's Mission, or send money to her, will please address plainly, Mary M. Gibson, Box 421, Virden, Macoupin Co., Ill. Sister Gibson also suggests that drafts on New York or Chicago be sent, as they are more convenient than money orders. She says that the banks will usually issue drafts free for charitable purposes.

BRO. S. A. SANGER, of Scott's Ford, Va., sends us the following report: "Bro. S. F. Sanger, of Bridgewater, Rockingham Co., Va., began a series of meetings in the Mill Creek congregation on Jan. 18 and continued until Feb. 1. As an immediate result fourteen were added to the church by baptism. Bro. Sanger's labors were very much appreciated. We hope he will come often."

FROM Mendon, Chariton Co., Mo., Bro. J. M. W. Smith writes, that Bro. S. B. Shirkey preached seven sermons at that place, commencing Jan. 20. Bro. Shirkey's discourses were doctrinal in character and were well received. One was received into church fellowship by baptism. Bro. Smith thinks that there can be a church established at Mendon, and asks the prayers of all for the success of the work there.

ARE you doing what you can for the Missionary and Tract Work of the church? Don't forget this important matter. The work must go on; there is to be no halting in the work of the Lord. Missionaries must be sent out and supported. Tracts must be printed and circulated, and if you are to have a lot and part in this matter, and the blessings that will come, it will be because you have given as the Lord has prospered you.

THE churches have not yet all responded to the call made by the Government for a correct census of our people. A blank was mailed to some one in each congregation with the request that it be filled out and returned. We hope this simple request, made by the Government, will be complied with. We are taught to be subject to our Government, and this we ought to do, so long as we are not required to violate any principle of our holy religion. The greater part of the congregations have been heard from, but there are some that have not responded. We hope they will do so at once.

"OH, to see the church and the world with Christ's eyes and heart," said good Norman Macleod. "One of the difficulties of our day is that men are not willing to be guided by Christ's eyes. The statement is made by thousands of professors, that the plain, simple commandments of the Gospel need not be obeyed. They tell us that these things are in the New Testament, but they were meant for apostolic times and not for these days of enlightenment and refinement. So they depart from the law of Christ and mark out lines of their own. How foolish for men to set up their judgment against Christ?"

We have just received word from the manufacturers that our new pasting, folding and trimming machine has been shipped from Erie, Pa. If the machine works well, we hope, in a few weeks, to send out the paper pasted and neatly trimmed. We hope this improvement will please our readers.

A new edition, the tenth, of "Europe and Bible Lands," has just been issued, and orders are being promptly filled again. An announcement of the new edition may be found on the last page of this issue of the Messenger. The Brethren's Publishing Company are offering liberal terms to agents. Write at once for terms.

Bro. J. M. Neff, writing from Knoxville, Tenn., under date of Feb. 2, says: "We held our first preaching service in the city last night. Attendance and attention exceeded our expectations. The room that we occupied was full, and then all were not accommodated. The Lord willing, we commence a series of meetings at the Choto church next week. We are well. Having a good deal of rain, otherwise pleasant weather. May the Lord bless his work and his people every-where."

The memory is often treacherous and can not be depended upon. A few days ago we received a letter, from some one, containing a sum of money for the Western sufferers, but the writer failed to sign his name. We credited the money to "Unknown," and to-day comes a postal card from a brother, saying that he had sent the money, but his mind was impressed with the fact that he failed to sign his name to the letter. He remembered that he had forgotten, and so correction was made. Another still more singular case came under our notice a few weeks ago. A letter came with money for books. No name was signed to it. Later a letter of inquiry as to whether the former letter had been received, came, and still the writer failed to give his name. The matter is still standing open, awaiting a name and address.

In this world how often joy and sorrow follow each other in quick succession! There lies before us on our desk a sheet of paper on one side of which is written an obituary, on the other a marriage notice. Here we have brought close together the sadness and sorrow of the house of mourning, and the joyous sound of wedding bells. Only a few weeks ago, by a singular coincidence, there appeared in the same issue of the Messenger the marriage and the obituary notices of a dear old brother, well known to many of our readers. The house of rejoicing was suddenly turned into a house of mourning. The words of congratulation still sounding in the air, are met by words of sympathy for the mourners. And so sunshine and shadow, daylight and darkness, follow each other in quick succession. The brightest sky is soon overcast with the darkness and blackness of the storm-cloud, and the gentle zephyrs of the balmy days of spring-time give place to the moaning and shrieking of the fierce winds that herald the coming storm. But amid all these sudden changes the child of God rests secure. He knows in whom his hopes and trust are fixed, and the joys and sorrows of this life only bind him closer to the all-loving Father above.

THE WESTERN SUFFERERS.

Since our return from the West we have received a number of letters from Brethren and others in the districts where help is needed, and where aid is being given, commending the Brethren and friends for their generous liberality, as well as the plan adopted for the distribution of the money given. In Kansas and Nebraska the work of distributing is being carried on according to the plan given in these columns several weeks ago. Personal supervision of the distribution by organized committees, for the most part appointed by the church, will insure careful work; receipts taken from those who receive help will show where the money goes.

In Dakota an organization of the Brethren is being effected, and the work of relief will begin at once. Of course it will not be possible for the Brethren to meet all the calls made. We can only relieve so far as the means at hand will allow us. Others are helping in the good work, and the States are taking action, looking toward giving assistance to the needy. It is thought that the State Relief will afford those, unable to purchase seed grain, an opportunity to secure it free of charge.

Already the fund, started by the District of Northern Illinois, has grown to $5,000. Churches and individuals from all parts of our Brotherhood have responded most liberally to the Messenger appeal for help, and over $2,000 has been received at this office, and reported to date. The money comes, for the most part, from our Brethren, but many warm-hearted, liberal friends also have a lot and part in this matter. In the distribution of the funds church lines are not regarded. The needy are helped without regard to their religious faith. True Christian charity is as broad as humanity. It embraces all of God's creatures.

All money sent to this office for the Western sufferers will be acknowledged in the Messenger, turned over to the treasurer, and properly receipted for. The printed list of donors, with the sums given, published in the Messenger, will show that the money has been received, and the treasurer's receipt will show that it has been paid over to the proper person.

In addition to $5,000 received, as above stated, at least $1,000.00 has been sent to individuals in the destitute districts, so that the church and our friends have donated at least $6,000.00 in cash for the relief of the sufferers in the West. We rejoice that this spirit of liberality is thus made manifest, for we know God's blessing will surely follow it.

We herewith give extracts from letters received from the West. Letters from brethren Lyon and Whitmer may be found in another column of the Messenger.

From friend B. Thompson, Benkleman, Dundy Co., Nebr., we have the following:—"*Dear Editor*: I am now seventy-three years old, and have spent all my life on the frontier. I witnessed a sight at Benkleman that impressed upon my mind the destitution of the people, above all that I had ever seen. J. E. Young, a minister of the Brethren's church, was there Feb. 3 with a large crowd of destitute men and women around him, pleading for aid to sustain them and their little ones until they could raise something to live on, and I must say that Bro. Young fills his place well. All have confidence in him. May the Lord's blessing rest upon his labors, and upon the Brethren who are so liberally giving of their money to carry on the good work."

Bro. J. E. Young, writing from Wallace, Nebr., on the 2nd inst., says,

"This is the coldest day of the winter. We are comfortably situated by the fire at Bro. Allen Cripe's. We feel sure there are many who are suffering from cold and hunger this morning. Bro. G. E. Whisler is helping in the work of distribution. He returned from Chase County on Saturday. He reports great destitution among the people. Fuel is most needed. Some were tearing out the partitions in their houses, and the mangers in their barns, and using them for fuel.

"The means that we have used so far, will reach over one hundred families. A lady in Illinois collected clothing in the town in which she lived to the amount of five hundred pounds. She committed it to our trust. Thirty-five families were helped with that amount. Praise the Lord for the helping hands all over the land! We leave here to-day for other places. Coal is needed above all things now. Bro. Whisler goes to Omaha to urge a supply. The railroad company favors him with a free pass. This is very helpful in our work."

"A man by the name of Moss met us in Maywood and reported that they had nothing to eat at home. God pity the poor and move the people to relieve them.

"The plan of taking a receipt from all who receive help works well. We aided about twenty-five families at Maywood with $50. We have the work well systematized, so that we can not be defrauded."

On the 4th inst., Bro. Young writes from Haigler, Nebr., as follows: "*Dear Brethren*:—This morning we are within four miles of the Colorado line in Dundy Co., Nebraska. Here is a section of country that has not received much aid yet. There is many a little one shivering from cold and hunger. Yesterday we stopped at Benkleman, the County-seat. The day was fair. Many had come thirty-miles to see whether there was not some aid for them. Thursday was our day to be there. But owing to the cold weather we had to suspend preaching and came two days sooner. We could not have come at a more favorable time. The people reminded me of hungry wolves when they found we could aid them. We were happy to be able to do so. Several boxes of goods from Missouri were ahead of me, for which we were very thankful. One man said, 'Three families have moved together to economize, and they were at the bottom of the sack; and fuel all.' Others were tearing down empty houses to keep from freezing. We could multiply such sad stories told with tears. We helped at least twenty-five families yesterday in two hours. We have a record of all."

We also hear from Bro. Young under date of the 5th inst. Writing from McCook, Nebr., he says: "We now have eight places established for distributing. Everything seems to be working very nicely, and the hungry are being fed. At Benkleman a poor old lady stood by the desk and told of her hardships, while the tears were rolling down her cheeks. Some had divided their last sack of flour with their neighbor; others their last bushel of coal, others had moved in with their neighbors, others were tearing down empty houses and burning them. So there is quite a variety of stories of hardships."

We know that these letters, with others published in this issue of the Messenger, will make those who have given to aid the sufferers, rejoice that God has blessed them with the means to give, and that their hearts were moved upon thus to help the needy. From many a needy home in the West will go up prayers for God's blessings to rest on those who have fed the hungry and clothed the naked, and in the end the Master will say, "Inasmuch as ye did it unto the least of my brethren, ye have done it unto me."

All contributions sent to this office, will be accounted for, and be used to alleviate the suffering of the needy.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"DUTY is the voice of God, and a man is neither worthy of a good home nor a heaven, that is not willing to be in peril for a good cause."

"THERE are two tests of pastoral efficiency, a growing church-register, and a growing spirituality. The former may sometimes be deceptive; the latter never."

"NO grace is more necessary to the Christian worker than fidelity — the humble grace that marches on in sunshine and storm, when no banners are waving."

"MINISTERS are not like Plato and Aristotle, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed."

"THE strong argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile Christianity, could not stand."

"EVERYBODY wants the reward of honest and laborious endeavor; but not everybody is willing to give the honest labor which is necessary to win the rewards of such endeavor. There is a Jewish story of a little boy who, while studying his Hebrew alphabet, was told that when he had learned his letters an angel would drop him a piece of money from the skies. Thereupon the little fellow, instead of reverently studying his lesson study, began to look up to see the promised money drop from the skies, and so his progress in knowledge was stayed. There is a great deal of this kind of looking for the reward of work before the work itself is done. Men are told that they shall have skill, or standing, or reputation, or character, if only they will persevere in faithfulness in the line of their present endeavor; and at once they begin to look for the promised reward, instead of sticking at that which would bring it to them—or bring them to it. On every side there stand idle stargazers expecting the dropping of unearned rewards from the skies; and there they are likely to stand."

"No truth is truer than the truth that it is more blessed to give than to receive. But giving in order to receive is not the kind of giving that wins a special blessing. It is he who gives because he ought to give, and loves to give, with no thought of gain to himself or reward from others because of his giving, who finds a blessing beyond his expectation in the joy of giving, and in the return that the Lord makes to those who look for no return."

THE WOMAN'S FIELD.

BY LANDON WEST.

IN more than one number of the MESSENGER I see intimations that the woman's field is not wide enough, and repeated calls for more ground are constantly being made.

It reminds me of what is said of Alexander the Great, that when he thought he had conquered the world, he wept because there was not another world to conquer, but died a drunkard. But would it not be best to look at the territory already occupied before more space or a new field is called for? I feel so, for it is not at all reasonable to think that the Holy Spirit would overlook the talents and qualities of the sisterhood, or fail to provide a field for the full display of their every gift. It is done, and well done; and a field as wide as the world has been long opened, giving space and opportunity for the exercise of every gift possessed.

Read carefully Titus 32: 3, 5, and then tell us if that is not field enough for the mothers, wives, sisters and daughters of all the world. The behavior of aged women is named first, and well it should be, for their behavior is their light that is seen, and not the field.

A behavior, consistent with holiness, is what is needed just now, and to keep that gift in exercise amongst the aged women of the church and of the world, would make light as bright as day, in both hearts and homes. It is to make the tree good, and then good fruit is the result. It is to purify the fountain and then all its streams will be pure also. This one note of the spirit of God would call out every talent and put into active service every gift possessed by either man or woman. It opens all the field of the Master's vineyard, and we need ask no more.

But the Good Spirit goes on: "Not false accusers," — would bring peace where there is now wrangling, divisions and strife in words, in law, and sometimes in blood. This one note of the Spirit, if carried out, would go far toward bringing peace on earth, and the kingdom that is to be eternal. But as yet the field is seen in narrow bounds.

The note, "not given to much wine," implies that there should be temperance in both eating and drinking, and if this one point were carefully observed by the mothers of only this one generation, it would mould the sentiment of generations yet to come. And is not the field wide enough at this point for all the talent yet received? I feel so.

And "teachers of good things." What a thought! The sentiments of heaven are now to be distributed by the mothers of the earth. One glorious thought is, this field is unlimited, and these mothers and aged women can teach the good things to everybody. What greater field is wanted?

Human conception can not grasp the bounds of this opening or the yield of this sowing. This note of God's Spirit has placed the destiny of mankind, and of both church and State, yea, of the world, in the hands of the mothers and their teaching.

Eve, the mother of all living, gave a lesson to Adam on eating, and the marks of that one lesson are yet seen in every part of the earth.

Rachel gave Jacob a lesson on deception, and that of his father Isaac, and its fruit, have been seen in nations for ages.

The mother of Moses, of Samuel, of Jesus and of Timothy evidently taught good things and especially of devotion to the Word of God, for this fruit we see in the sons of these mothers, and it will be seen throughout eternity. That fruit will never fail.

But now opens the greatest field to the mothers of the earth, and that is, "to teach the young women," embracing all classes, —daughters, granddaughters, nieces, orphans, servants and strangers, —all the younger women and in every place "*to be sober*." What a field and what a lesson! All mothers can teach it and all women can learn it, and if this one thought of sobriety were taught as it could be and should be done, it would revolutionize the world.

And if all wives were taught "to love their husbands," that one stroke of the spirit, when active, would at once overcome the powers of darkness, and adultery, with all its consequences, would be abolished.

If all mothers would love their children as here taught, and teach them to fear God and keep his commandments, it is impossible to now see what a glorious result would follow. But it would close the gates of hell, now all open, and give peace and love and joy in all the earth. To love our children is natural and easy, but the command is in place, for to love them is not to indulge them blindly in lust and vanity, but to love them as Christian parents and intelligently, and give them the Word of Life from infancy, as did Timothy's mother and grandmother. This is to close the door against Satan and his host, and these will and can not enter in where the law of God reigns. The false teaching that our children must have time to sow their "wild oats," should have been, long since, rooted out, for it is squarely opposed to the Word of God which says, "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6.

No, my dear sisters, do not ask for more territory when there is yet so much of the field uncultivated. Let us all go to work and make use of every thought suggested and Spirit of God to both fathers and mothers, teachers and all! Let us cultivate the gifts we now have, and make good use of every opportunity that may be presented, and we will all have field enough for the improvement of all our time and of every talent, and may God help us to see and use the gifts we now possess!

CHRISTIAN MISSIONS IN OUR TIME.

BY RICHARD S. STORRS.

THE command given long ago is still as imperative for all who owe allegiance to Christ as it was at the beginning; it will continue to be so till all shall have heard the Divine message, and there shall be no more call or room for its fresh preaching. And it is one of the astonishing facts in the progress of modern thought, that, after the vast missionary success of the early disciples, and of those who have followed them, down to our day, there remains still, here and there, a doubt, even among those who call themselves Christians, whether the lesser and lighter work yet remain-

ing can be performed; whether it is possible, even in our day, to preach the Gospel to every creature,—to make disciples of all the nations. The apostles might almost have been pardoned if they hesitated before a command so staggering as this to human prudence. But, surely, we are blind if we draw back in timid unbelief; since the nations are now physically accessible, all over the world, as then they were not. The earth is so knit together that it might almost be said to be diminished in physical bulk, by steamships, railways, lines of telegraph, the explorations and expansions of commerce. Its most distant parts are practically nearer us to-day than the confines of the empire were in Paul's day to Rome. Japan and China are not as remote as Britain then was from the palaces on the Tiber. India is an English dependency; Egypt, a European suburb; Africa is being brought into the light of general knowlege, in all its extent, with a rapidity proportioned to the depth of the darkness in which it has lain; the islands of the Pacific are within easy reach from American shores. There is a supreme moral meaning in modern machineries. They came contemporaneously with the wide uprising of the missionary spirit, and came to be its ministers,—the swifter wheels for its advance, the silver trumpets for its Divine tidings.

There is now, too, a surpassing weight and majesty in the appeal of the Gospel which never before appeared so fully, not only in its address to individuals, but to peoples. It has now a Christian civilization behind it, such as the old world knew nothing about,—hundreds of years of what has been, on the whole, an impressive, an illustrious history. The Gospel is not henceforth in words alone, in letters, sermons, even treatises and volumes. It is in great civilized States, whose fame is familiar throughout the world; it pervades large parts of the noblest modern literature; it is in arts of beauty, and in useful inventions; in governments at once popular and strong, in multitudinous institutes of learning and of charity, in our many churches, and tens of millions of happy, cultured, and prosperous homes. It sets its impress on statute-books and makes laws more humane. It helps the poor, and heals the sick, and gives sight to the blind, as did the Master. It carries education into humblest hamlets; and it fronts tyranny, on whatever coast, or legalized crime wherever it exists, with a voice of command like that of the Lord, and with sure expectation of victory to come. Therefore the nations are more ready to receive it than ever before; because they see, and can not but see, the secular benefits which march in its train. They want what it has got to be done by it for themselves; and whether its doctrines and precepts suit them or not,—though these continue as offensive to them as aforetime they were to Roman and to Jew,—the peoples of the world feel, as Darwin did, that "the lesson of the missionary is the enchanter's wand," and they want that wand to start liberty, education, popular advancement among themselves; to turn the coal into color and power, to transform iron into steel, and to make electricity the servant of man. There is no mistaking this vast new trend in the attitude of the unevangelized world toward the Gospel of Christ. It may want this for its effects, rather than for itself; but those effects shine before it, quickening desire, alluring hope, as a sovereign prize.

At just this point there appears also, as almost might have been expected, another combination of cosmical forces reminding one of that in which Roman power and law went with Greek speech around the world. The interdependence of distant peoples was never before so close as now; and the outstretch of the commerce and of the languages of Protestant nations was never so vast. Not mere isolated points are now accessible to the Master's message. The whole world is open to it, dusky continents and cannibal islands, lands newly discovered, and lands of ancient and proud renown. It may be almost literally said that there is no people, or part of a people, no tribe or fraction of a tribe, to which may not be carried at once the angels' song, with the transfiguring story which follows. The habitations of cruelty have seen a new light, remotest coral-reefs watch for the mission-ship, Ethiopia stretches her hands unto God.

So such successes are realized now as have not been paralleled since the early days of missions. Standing in the vestibule, the house is not altogether in our view. Standing in one city-street the whole splendid and populous area is not before us; and figures as yet can not fully set forth what has been achieved.

Here then appears the immense and pressing duty of our time; pressing as the inexorable movement of the years, urgent as the moral and social need of mankind, superlative as the nature and work of the Lord! Here appears, too, our noblest privilege,— the privilege of taking part in this enterprise; of following in the line of those whose faith, consecration, and holy heroism, have built Christendom, and have made the religion which to human eyes came out of Galilee familiar in its name, and in many of its principles, wherever thought has language for its vehicle; the privilege of coming to such fellowship with the Master as can not be reached in song or sacrament, or in even the uplift and ecstasy of prayer. We touch his mighty and tender hand as nowhere else, when we are doing his work in the world. We come nearer to him here than we can elsewhere until we see him face to face; and many a distant missionary home, remote from civilization, planted amid an earthly darkness dense enough to be felt, is radiant with his manifest presence as the costliest chapel or the proudest cathedral never is. In this work we touch the future of the world, and put elements and forces into its history which shall be springing to their results long after the very stones at our graves shall have crumbled into dust. Through missions for the Gospel we realize the hope, and make the coming ages bright. It is the province of civilization to conquer and re-fashion the physical earth, as it is widely, magnificently doing, making wastes to bloom, abolishing mountains as barriers to intercourse, irrigating deserts, conquering seas, setting village and city amid the encircling loveliness of landscape. The Gospel is for every created thing, and the earth arrays itself in new garments before it.

But the primary and pre-eminent office of that Gospel, and of the churches which make world wide the knowledge of it, is morally to renew the race of mankind to which the earth has been committed, and so to build on the globe that ultimate, resplendent city of God which shall link the earth with spheres celestial, having come down out of heaven from God! No other work can be conceived so vital and so noble as that! There can be no other, the remembrance of which shall be to us so beautiful and dear when we stand—if we may—with apostles and martyrs, and with the redeeming Son of God in worlds of light.

For this is needed more than anything else, the temper of utter consecration,—which gives money gladly and vastly; which gives life, with that utter unreserve which marks the highest reach and royalty of the devoted human soul. Livingstone counted it a privilege, not a sacrifice, to have spent so much of his life in Africa; and that is the spirit of which the promised millennium shall show itself the predestined outcome!—*S. S. Times.*

WHAT SISTERS CAN DO.

BY MRS. AUGUSTA ELSON.

In reading the Gospel Messenger the many appeals of the Macedonian cry, "Come over and help us," from North, South, East and West, my heart was stirred to its inmost depths by these cries for help,—and help means money. I felt as though there was something I could do, and I want to do it, God helping. Having been treasurer in the Women's Foreign Missionary Society, in the Methodist church, for the last seven years, I know what women can do, and do it successfully, too, and if every woman throughout the entire Brotherhood would consecrate $1.00 a year, what a help we could be to Christ's cause and kingdom. In this way we could each one feel as though we were doing something for our Master independent of our husbands.

So many of the sisters are satisfied with what the husband gives, but I want to give for myself. There is positive pleasure for me to even drop a nickel in the basket for Jesus' sake.

There are several reasons why I am a member of the Women's Foreign Missionary Society. The first great reason is, that I am a life member. Second, appreciation of their trust and confidence, by again and again giving me that office even after leaving their church two years ago. The third and last reason is the great esteem and respect I have for those noble Christian Women Missionaries and every one that "hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake," Matt. 19: 29, who have indeed forsaken all these, and have gone to those far-off heathen countries,— India, China, Japan, Korea, Italy, Bulgaria, Mexico and South America, to endure losses and crosses, trials and privations, that the Gospel may be preached to every nation.

There are now one hundred and six missionaries in active work in those foreign fields,—sixteen are home on sick-leave. The Cincinnati Conference Division always responds nobly to the demand made upon it, and last year raised the large sum of $38,860. With the nine other Divisions, the sum of $220,329.90 was raised in a membership of 138,950 women. This large amount has been raised by self-denials, sacrifices, etc., for the saving of those who worship gods of wood and stone. Why can not we, as women, do something for the calls made to us, by sending out the Bread of Life freely and willingly, to those who are not heathens, but are not so fortunate as we. With a treasurer in each church to see every sister personally, to collect her dues of twenty-five cents quarterly,—which will take time and labor,—what a help we could be to brethren Royer and Bock for the Missionary and Tract Work!

We are not expected to go to those isolated places, but it is our duty to help send them the Gospel, by giving of our means, our time and our talents, to help those brethren and the silent messengers (tracts) to answer these calls. We would love to see the sisters every-where so enthused with this mission cause, for Christ's sake, in our own dear native land, that we would all be up and working, for "the harvest is great but the laborers are few." If we, as a church, are to help evangelize the world and to "preach the Gospel to every creature," it is high time we are about the "Father's business," "for soon the night cometh, wherein no man can work."

There will be exceptions where some are not able to give twenty-five cents quarterly, but they might all give something, if only the widow's mite. "She, of her penury, hath cast in all the living that she had."

In soliciting, we should not slight any one, for

it is a common cause, and should be dear to every heart. If only we could all feel as Mary did, when Christ said, "She hath done what she could!" It will only require a little self-denial, a small sacrifice on our part, to save two cents a week, with a prayer,

"Take my hands and let them move
At the impulse of thy love."

I have faith in women's ability, if they can be touched by the miseries of others who know not God and his wondrous love. God grant that the time may soon come when every woman will see that there is something she can do to help "enlarge the borders of Zion."

There are various ways in which this money can be raised, one is to consecrate all the two and three cent pieces, left from your shopping. Another plan,—where a brother uses tobacco in any form, is, to give the same amount, spent for the filthy habit, to the wife for her missionary money. The use of tobacco is of no benefit to the wife or children, but the amount of money spent for it would be of untold benefit to the upbuilding of Christ's cause.

Feeling as I do about this great mission of love, with the consent of our ministers, we have already undertaken the work to see what we, the sisters of the West Dayton church, can do, with God's help, for the "General Missionary" and "Tract Work." "What thy hand findeth to do, do it with thy might."

Grant it, oh Lord, that each one may give of that which thou hast given to us, is my prayer!

Dayton, Ohio.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Soul Brought to Christ.—We had a pleasant series of meetings in the Hickory Grove church, near Brandt, Ohio, from Jan. 22 to Feb. 1. Bro. B. F. Honeyman, of Darke County, Ohio, did the preaching. One dear soul accepted Christ, and others are much impressed. Our quarterly council Jan. 24, passed off pleasantly. A collection was taken for the Missionary and Tract Work of the church.—*Carrie Studebaker.*

One Accession.—The Huntsdale, Pa., brethren and sisters have been much encouraged and strengthened in the faith by a series of sermons, preached by Henry C. Early, of Virginia, at the Huntsdale meeting-house. He commenced his labors Dec. 13, and delivered twenty sermons in which he ably defended the doctrine. One was received during the meetings and many are almost persuaded to believe. *Albert Hollinger, Feb. 5.*

Fourteen Accessions.—According to previous arrangements, Bro. S. F. Sanger, of Bridgewater, commenced a series of meetings for us in the Mill Creek church, Va., Jan. 18, which he continued until Feb. 1. As a result of his labors, aided by the influence of the brethren and sisters and the blessing of God, fourteen dear souls decided to make the good choice. Bro. Sanger did not shun to preach the Word in its primitive simplicity and power. *Samuel Petry, Good's Mill, Va.*

Rejoice with Us! The waters were again troubled to-day, when three dear young souls were buried beneath the liquid waves. They were twelve, eleven and ten years old, respectively. May these young lambs prove shining lights to the world! There is one more applicant for baptism, which will be attended to as soon as circumstances permit. Thus the good work goes on! May we all feel encouraged to press onward and upward! *Alice Garber, South English, Iowa, Feb. 8.*

Interesting Meetings. Bro. J. M. Mohler, of Pennsylvania, commenced a series of meetings at the Dickey meeting-house in the Ashland church, Ohio, Jan. 3, and continued for two weeks. Then the meetings were continued at the Oak Grove house for one week. Our souls were fed abundantly during these meetings. May God bless our dear brother for his labors among us! From here Bro. Mohler went to the Loudonville church. Jan. 31, we held our regular quarterly council-meeting. Everything passed off very pleasantly.—*W. F. England, Feb. 2.*

Pleasant Council.—Last Saturday our church at Cabool, Texas, met in regular, quarterly council. The day being rainy, the turn-out was small. All business was conducted in a Christian spirit. Six members were received by letter. Three letters were granted to members going into other fields of labor. Eld. S. A. Honberger, with his family, goes to the mission field in Louisiana. Bro. David Glick goes to Vernon County, Mo., to teach school. God help them, that they may be successful in their new fields of labor! —*J. J. Troxel, Feb. 2.*

Three Accessions. Eld. Jeremiah Gump, from Indiana, came to the Poplar Ridge church, Ohio, Jan. 10, and stayed till the 25th. He gave us many good lessons which made us a good meeting, with good attendance and attention, and revived the church. Three precious souls came out and confessed Christ and were buried with Christ in baptism to walk in newness of life (one being a nephew of Bro. Peter Nead, aged seventy-one years). Others are counting the cost. We expect Bro. Gump back again some time in March. *Simon Long, Jewell, Ohio.*

Ministerial Aid Desired.—We greatly desire that some of the ministering brethren, traveling through Irving, Marshall County, Kans., would call and preach in our neighborhood. The writer lives two miles west of Irving, and is the only member living here. I am thirty-five miles from the nearest organization of the Brethren. We have preaching in our neighborhood, but not to suit us. The people have become disgusted; all wish to hear the good, old-fashioned Gospel preached. Ministering brethren will surely find a welcome here!—*Joseph Mleynek, Feb. 5.*

In Fair Working Order.—The Yellow River congregation, Ind., is still moving on in the good work. Dec. 6, 1890, Bro. Daniel Wysong, of Nappanee, came to our congregation and commenced a series of meetings. He preached to good audiences, night after night and did his work well, but it seemed that, at the time, no one was ready to go with us. The church was built up by his earnest labors. We baptized six souls during 1890. All are faithful members. One of them was an old sister, eighty-five years of age. Our church is in fair working order and in love and union. May it ever remain so!—*J. H. Sellers, Feb. 3.*

Three Baptized.—Bro. Jesse Stutsman came to the Pleasant View church, Allen Co., Ohio, on Saturday evening, Dec. 20, and commenced a series of meetings, which continued until Jan. 4. He preached, in all, twenty-seven sermons. As an immediate result three were baptized, and one reclaimed from the Old Order Brethren. Bro. Stutsman held forth the Word with such convincing force, that the church was much built up. After a few meetings the house was well filled with interested spectators, on whom, we believe, serious impressions were made. The Pleasant View church was built in the summer of 1889, by the Brethren of the Sugar Creek congregation, near its eastern boundary. This was the first series of meetings ever held in this neighborhood. —*N. Vore.*

Refreshing Meetings.—Bro. H. S. Claypool, of Salt Lick Bridge, W. Va., came to Hacker's Valley, Webster Co., W. Va., on Friday, Jan. 23 and commenced a series of meetings that night. He rightly divided the Word of Truth to both saint and sinner. It caused sinners to weep and saints to rejoice, and some were near the kingdom. I believe some would have been adopted into the family of God, had they not been debarred by sickness. On Sunday night, Jan. 25, when Bro. Claypool had just started on his sermon, a young lady was taken with a fit. That ended the preaching for the time being. The young lady is still afflicted with that trouble, and we, know not whether she will recover. We ask for the prayers of God's people in our every behalf.—*Harriet Bankhead, Jan. 26.*

Fifteen Accessions.—Bro. C. S. Holsinger came to the West Otter Creek church, Jan. 15, and preached nine sermons, when, on account of the small-pox, within a few miles of the church, it was thought best to close the meetings. He then went to the Pleasant Hill church, four miles east, and preached eight sermons, when, for the same cause as stated above, it was thought best to close there also. Bro. Holsinger labored earnestly in defense of the Master's cause. Saints were encouraged and sinners warned. The meetings closed with good interest. Fifteen united with the church at the two places. Most of them were from ten to sixteen years of age. One Sunday-school teacher of the West Otter Creek church had the pleasure of seeing seven of her class buried in baptism. May they all prove faithful until death!—*Chas. Gibson, Girard, Ill.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

A Pleasant Visit.

Dec. 25, Bro. John Olsson, from Malmo, Sweden, came to this place, Elmhult, from Wanneberga, where he had been for two weeks, preaching the Word. As a result of the meetings, many sinners returned to their Father's house.

At the last-named place there are now four members. One was baptized there a month ago. It is now only about six months since the Brethren came to that place to preach our doctrine, and it seems to be a good place to labor in.

On the day above mentioned at 2 P. M., we had a very good meeting in a place named Golshult, not far from my parents' home. We had the meeting on a young man's farm. His name is Swensson. He desires to join the church, and I believe he will be a good help for the cause. His wife gave her heart to God a few weeks ago,—glory be to Jesus! At the close of the meeting, two dear souls came out on the Lord's side. It was a mother and daughter from a village near by. They desired to have a meeting at their house Tuesday night.

Saturday morning, Bro. John Olsson and Swensson, with wife, took a ten-mile drive to Swensson's old home, where they remained until Tuesday, and preached the Word.

Wednesday, at one o'clock, we again had a meeting in Falhult. Two men and one woman, all advanced in years, gave their hearts to God as a "New Year's gift." May they all be led by his own hand, to our heavenly home "over there," is our prayer.

New Year's Day, at two o'clock, we again met for worship. Bro. Olsson preached on 2 Thess. 1:

1-10. He held forth the Word of Eternal Truth with much power. The children's meeting which was held at four o'clock, was a good one. Afterwards Swensson's bade us all to supper, and I wish that we all might gather, at last, around that large table "in the Kingdom of God." These meetings were enjoyable, and will long be remembered by all who attended them.

Next day, early in the morning, Bro. John Olsson started for his home, after staying a week here. I hope the good seed sown may soon bear much fruit. Bro. Olsson is a good and faithful minister. He has a very large territory,—much more than he can attend to alone. We have three more ministers, but all are working-men and can not help him, excepting on Sunday. Bro. Olsson needs a faithful minister to assist him every day in building up the Master's cause. The harvest truly is great, but the laborers are few. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10: 2.

Before closing, I desire to return my heart-felt thanks to all the dear brethren, sisters and friends with whom I was associated while in the United States, asking an interest in your prayers, so that, if we no more meet here below, we may all be so unspeakably happy as to meet where partings are known no more! O, it will be a happy meeting! May God help us to remain faithful to the end, is my prayer! ANDREW WESTERGREN.

Kloxhult, Elmhult, Sweden.

From the Walnut Valley Church, Barton Co., Kans.

BRO. JOHN WISE, of Conway Springs, Kans., closed a week's meeting June 5. Elder R. F. McCune, of Dallas Centre, Iowa, came to us on the evening of Jan. 6, and continued the meetings until Jan. 19, with increasing interest, not shunning to declare the whole counsel of God. On the evening of Jan. 19, two made application to be received into the church. On the evening of the 20th, Eld. I. H. Crist, of Olathe, Kans., came and continued the meetings. Jan. 21 five more came out to go with the children of God, making, in all, seven that have been received by baptism. The meetings closed on the evening of Jan. 27th. May the Lord bless the tender lambs that they may, with us, grow in the knowledge of our Lord and Savior Jesus Christ. May the Lord also bless our dear brethren, who so faithfully labored for the cause of the Master! MICHAEL KELLER.

Feb. 3.

Working for the Master.

ABOUT twelve or fifteen months ago the people of Albemarle County, Va., about four miles south of Crozet, a station on the Chesapeake and Ohio railroad (near the Miller school),—called for the Brethren to come and preach in a temperance hall. Bro. John Brower and I held one meeting near the same place about eighteen years ago. In May last the writer filled the call, and held some meetings again in June, July, August, September and November. The people are very kind and sociable. They seemed to enjoy the meetings, and ask us to keep up the meetings.

In August two (man and wife) made application for membership. In September they were planted in the likeness of Christ's death.

Dec. 17, a snow fell with us, twenty-four inches deep, which put a stop to the Albemarle mission for that time. We hope soon to commence again.

Jan. 10 we went to Newport, Page Co., Va., where we held meetings that night and worked for the Master as God gave ability. The few members there,—twenty-five perhaps,—are isolated from the body, and surrounded by strong opposition. We held nineteen meetings and received four young brethren by baptism on Jan. 27. May the dear brethren be strong and true to their calling! Others were pierced to the heart and fully persuaded as to their duty, but stifled conviction and put off their duty until the future; may God help them to submit themselves to the Truth!

E. L. BROWER.

Waynesborough, Va., Feb. 3.

From the Newton Church, Ohio.

LAST night we closed our series of meetings, which commenced Jan. 10. Bro. Quinter Calvert preached thirty-nine soul-inspiring sermons, which much encouraged the saints on their way heavenward, and warned sinners to shun the ruinous results of sin. To the joy of God's people, the unconverted took warning and came flocking home to God. Time after time the waters were troubled until forty-six precious souls were gathered into the fold of Christ, to walk in newness of life with the people of God.

The newly-baptized members ranged in age from fifteen to seventy-eight years in age, and among them were the heads of twelve families. We feel that more are near the kingdom. Thus the good work goes on, and we praise the name of the Lord! J. B. DEETER.

Pleasant Hill, Ohio, Feb. 4.

From Lucas County, Iowa.

RECENTLY we visited, and held a meeting with the few members near Derby, Lucas Co., Iowa. Our meeting was held in the Presbyterian church in town. I am requested, by our dear brother and sister Henry, to say to our ministering brethren, who may pass over the C. B. & Q. R. R., between Chariton and St. Joe, that those isolated members would be glad to have our brethren stop and preach for them. There are several isolated members there, and others of the Brethren's children who ought to be in the church. God help them to come so the work of the church may be carried on! We hope to meet again the fifth Sunday in March. If any brother can respond to this request, he will please notify Bro. Emmanuel Henry, Derby, Lucas Co., Iowa, and he will be met and cared for, and arrangements made for meeting.

LEWIS M. KOB.

Garden Grove, Iowa, Feb. 3.

From the Shiloh Church, W. Va.

A SERIES of meetings was commenced at the above-named church, Jan. 10, and continued until the 22nd. Bro. Aaron Fike, of Eglon, Preston Co., W. Va., came to us during the first part of the meeting and preached fourteen sermons for us. As a result of his labors nine were baptized. One was reclaimed and three more applicants are to be attended to. The home ministers labored with Bro. Fike. The congregations, at first, were small, on account of the inclemency of the weather. After the second evening the audience began to increase in number, and the best of attention was given. Saints were made to rejoice and sinners to tremble. Bro. Fike made many friends while among us. May the Lord crown his labors with success! L. G. SHAFFER.

Jan. 31.

From La Porte, Ind.

ON Sunday, Jan. 18, at 2 P. M., I attended the funeral of a young man, twenty-six years old, another victim of consumption. The occasion was improved by the Pastor of the Free Methodist Fraternity, in their church at Springville, five miles north of La Porte. The minister did not suggest one ray of hope for the departed, whose remains were soon to be consigned to the earth. His life was Christless, his bed of pain bereft of religious soothing balm, and his death unblest by hope. How terrible! When the coffin with its awful burden rested in its place in the ground, a cold shiver ran through my frame. When the last benediction to the dead, "Earth to earth; dust to dust, ashes to ashes," was pronounced by the preacher,—my silent but earnest prayer was, "O let me live the life of the righteous and let my latter end be like his." THURSTON MILLER.

Treasurer's Report.

Previously reported,	$2122 82
G. W. Kephart, Altoona, Pa.,	5 00
A brother and sister, Warrior's Mark, Pa.,	1 00
Bettie Miller, Laurel Hill, Fayette Co., Pa.,	1 00
Hopewell church, Bedford Co., Pa.,	20 00
John Gable, New Sharon, Iowa,	3 00
Collected by J. G. Smith, Chadwick, Ill.,	14 15
Jacob Blickenstaff and wife, Oakley, Ill.,	10 00
A. J. Nickey and wife, Oakley, Ill.,	10 00
Hutsonville Sunday-school, Crawford Co., Co., Ill.,	7 00
Ramona church, Marion Co., Kansas,	11 50
Salem Sunday-school, Nickerson, Kansas,	9 00
Collected by Allen A. Oberlin, Fredonia, Kansas,	8 75
Shannon church, Carroll Co., Ill.,	14 50
Cherry Grove church, Carroll Co., Ill.,	1 25
Phebe J. Whitmer, North Liberty, Ind.,	5 00
Monticello church, Ind.,	12 80
L. D. Minear and wife, Rhodes, Marshall Co., Iowa,	10 00
State Center church and community, Iowa,	65 00
Eel River church, Kosciusko Co., Ind.,	6 00
Sugar Creek church, Auburn, Ill.,	13 25
Cottonwood church, Emporia, Kans.,	6 00
Shade Creek congregation, Somerset Co., Pa.,	30 00
Union Center church, Indiana,	38 07
Garrison church, Iowa,	76 65
Ozawkie church, Kansas,	41 00
Joshua Shultz, Elwood, Iowa,	1 00
Yellow Creek church, Northern Illinois,	1 00
A sister, Menges Mill, York Co., Pa.,	2 00
S. H. Moyer, Philadelphia, Pa.,	1 00
Covina congregation, California,	30 50
Salem church and friends, Ohio,	107 00
Flora family, Divernon, Ill.,	5 00
Received of the Brethren's Publishing Company,	2028 40
Total up to this date,	$4718 64

DANIEL R. PRICE, Treasurer.

Oregon, Ill.

From the Wabash Church, Ind.

OUR meetings closed last night with three additions. Bro. George Stump, of Ohio, did the preaching. We have never attended a more interesting series of meetings and we think that many lasting impressions were made on the minds of all who attended. Our meetings continued to grow in interest till the last. We were well satisfied that some were near the kingdom, but, like Felix of old, they have said, "Go thy way for this time; I will call for thee at a more convenient season." Bro. George is one of our plain-spoken brethren. He strikes some hard blows. Let us, dear brethren and sisters, try to profit by what we hear. When our brethren say something in their sermons that hits us, or crosses our path, let us not get offended, but rather encourage our brethren in their arduous work. Bro. Stump's kind companion accompanied him in all the meetings. To-morrow morning they expect to go to their home in Ohio. May God's choicest blessings ever attend them! C. C. ARNOLD.

Wabash, Ind., Feb. 4.

From Gilman, Ind.

BRO. G. L. STUDEBAKER commenced a series of meetings Sept. 6, in the Killbuck church, and continued until Sept. 21. The meetings were continued by the home brethren until Sept. 28. As an immediate result six souls were made willing to follow their Savior in the holy ordinance of baptism. Sept. 27 was our regular quarterly church council. Much business came before the meeting, but all passed off quietly. Saturday, Jan. 24, we met in council again, at which the mission work was considered. There was a motion to petition District Meeting to appoint solicitors to raise an Endowment Fund for the mission work in the District. This motion was deferred until next quarterly council. It would be well for the churches of Southern Indiana to consider this subject. At this meeting one more was added to the church by baptism. Pray for us that we may work till Jesus comes!

H. E. MILLSPAUGH, Cor. Sec.

From Sidney, Ind.

On the evening of Jan. 13 I commenced meetings in the large meeting-house in the union church, Marshall Co., Ind., and continued the meetings until the evening of Feb. 1, preaching in all thirty-two sermons to large and attentive congregations. As an immediate result, seventeen dear ones came forward. Seven of the number asked to be baptized. The others, who had wandered away from the fold, requested to be re-instated. Among the number received was a dear mother and her two sons, the one being only eleven and the other thirteen years of age. We were made to believe that many others are counting the cost, and will come soon.

We commenced meetings at home, in the town of Sidney, last night, and expect to continue the meetings till Feb. 12. Then I expect to go to the Rock Run District, Elkhart Co., Ind., to begin a meeting there on the night of Feb. 13. I ask the prayers of all in my behalf, and for the success of the meetings. DANIEL SNELL.

A Welcome Visitor.

JAN. 24, Bro. D. L. Miller unexpectedly arrived in Sidney, with heart and hands laden with gifts, both spiritual and temporal.

The next day he instructed a large audience in the way of holiness, and we are glad to say that Christ's name was honored and his precepts taught in a practical way. In the evening Bro. Miller spoke of Bible Lands from personal observation, to an attentive audience.

On Monday, after having had a committee of three brethren appointed by the church, he left with them $466.44, to be used among the needy of this County. He then left for Western Kansas to seek other needy people and aid them.

The people of Western Nebraska are needy; but we thank God their needs are being supplied! May the Good Lord abundantly bless the kind donors of Northern Illinois, and other places, who have so liberally opened their hearts in a practical way and responded to the cry of the needy. We fully realize that it is "more blessed to give than to receive," and we invoke the choicest blessings of the Infinite God upon those who have such charitable hearts, for their kind remembrance of the needy.

We shall have a report to make in due time, through the MESSENGER, of the distribution of the money left here. Shall also send a letter to the Northern District of Illinois after the funds have all been used, to try to show our appreciation of their gift.

O. D. LYON,
Treasurer of Committee.

Sidney, Nebr., Feb. 1, '91.

"How much of that which is best in us is due to the inspiration and example of our friends! How much of that which is worst in us is a result of our living within ourselves, instead of living for others, and in the light that others shed upon our pathway! It is our best side that we like to show to others. Our worst side we want no one to know but ourselves. And when we have a friend who holds before us a lofty ideal, in example or in suggestion, we are drawn away from ourselves and toward that which is better than our native aspirations. The very trials that a true friendship brings to us are a help outward and upward; and the joys that we gain in a friendship are a foretaste of the joys of a better state than this.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CRUMRINE - WHITE — At the residence, of the undersigned, Jan 25, 1891, Samuel G. Crumrine, of Osage Mission, Kansas, and sister Dora White, of near Odell, Pa.

HOLDER—CRUMRINE. — At the residence of the undersigned, Jan. 31, 1891, Bro. Wm. M. Holder, of Danils Run, Pa., and sister Sarah Crumrine, of near Beallsville, Pa., both of Ten Mile congregation, Washington Co., Pa. N. B. CHRISTNER.

HARRISON -STRICKLER. — In Johnstown, Pa., Dec. 24, 1890, by Bro. Abram Fyock, Bro. John C. Harrison, of Johnstown, to sister Maggie Strickler, of Lanark, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HOOK In the Bethel church, Fillmore Co., Nebr., Feb. 2, 1891, sister Mary Hook, aged 67 years, 5 months and 27 days. Funeral services by Bro. D. M. Fike and the writer. E. S. ROTHROCK.

REED.— In the Swan Creek church, at Wauseon, Ohio, Dec. 15, 1890, sister Annie E. Reed, wife of Bro. Charles Reed, formerly of Mount Alta, Franklin Co., Pa, aged 41 years, 1 month and 16 days.

Deceased was a great sufferer for over a year, and when she saw that her end was near, she called for the elders and was anointed in the name of the Lord, and then expressed herself ready and anxious to be released from her suffering and go home. We all mourn the loss of one of our earnest Sunday-school workers,—one who was seldom absent from her post. Funeral services at the house by the undersigned. DAVID BERKEYBILE.

LOCY. Near Bissell, Washington Co., Pa., Jan. 19, 1891, Jennie Locy, wife of friend William Locy, aged 35 years, 3 months and 27 days.

Deceased was a daughter of Bro. Joseph G. Grable, of near Beallsville, Pa. She joined the Progressive Brethren a few weeks prior to her death. She leaves a kind husband and two little daughters to mourn their loss. Funeral services improved by Bro. A. J. Sterling (Progressive), from the words, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8: 37. She was buried at Hill's cemetery.

N. B. CHRISTNER.

HOLLINGER. — At her home in Shady Grove, Franklin Co., Pa., Jan. 18, 1891, sister Elizabeth Hollinger, aged 87 years, 8 months and 25 days.

Sister Hollinger's maiden name was Royer. She was a daughter of John and Susannah Royer. She was married to Samuel Hollinger on May 21, 1822. Twelve children were born to them. All are in the church except the youngest, and we trust this dispensation of God's providence may be the means of bringing him to Christ. Among her descendants are forty grandchildren, and fifty great-grandchildren. Sister Hollinger joined the church of the Brethren in 1823, and lived a devoted life to the church of her choice for sixty-eight years. Her husband, Bro. Samuel Hollinger, preceded her to the spirit world, June 18, 1883. In her death the church has lost a strong pillar, but we hope that our loss is her eternal gain. Funeral services in the Shady Grove meeting-house by the writer from Job 5: 26, to a large congregation of friends and neighbors. Her remains were taken to the Shank's church grave-yard. WM. A. ANTHONY.

BROWN. — In the Libertyville church, Jefferson Co., Iowa, Dec. 20, 1890, Bro. John U. Brown, aged 79 years, 4 months and 24 days.

Bro. Brown was born in Bedford Co., Pa., and moved to Iowa at an early day. He was a faithful member of the church for about forty years, and died in the hope of a resurrection to eternal life. Funeral services by Bro. Daniel Holder to a large concourse of friends. JAMES GLOTFELTY.

WERKING.—Also, in the same congregation, Dec. 8, 1890, Ida R., daughter of Bro. Martin and sister Christena Werking, aged 9 years, 3 months and 2 days.

She was the only daughter. May God comfort the dear family in their sad bereavement. Funeral services by Eld. Lewis W. Teeter, assisted by others.

ABRAHAM BOWMAN.

BOOKOUT.—Near Losantsville, Wayne Co., Ind., Sept. 16, 1890, friend John C. Bookout, aged 33 years, 8 months and 10 days.

The subject of the above notice was an invalid for many years. His illness resulted from the effects of typhoid fever and rheumatism. He was a good boy, loved and respected by all who knew him. He was the oldest of a large family of children, and the first of the family to be called away. May God bless the dear father, mother and family in their sad bereavement. Funeral services by Bro. Lewis Kinsey and the writer.

MAHONEY.—In the Nettle Creek church, Ind., Oct. 13, 1890, of consumption, sister Jane E. Mahoney, wife of Bro. George G. Mahoney, aged 33 years and 19 days.

She leaves a dear husband, three children and many relatives to mourn their loss. She leaves the bright evidence that she has gone to the home of the blessed. A few days before her departure, she called for the elders and was anointed in the name of the Lord. In her dying hour she said to her husband and friends, who stood around her bed, not to weep for her, knowing that their loss was her eternal gain. Funeral services by Eld. Daniel Bowman and Lewis Kinsey.

ABRAHAM BOWMAN.

CRIPE.—In the Rock Run church, Elkhart County, Ind., Jan. 13, 1891, of dropsy and heart disease, sister Elizabeth Cripe, aged 41 years, 4 months and 1 day.

Funeral services by brethren Levi Weaver and Isaac L. Berkey.

B. F. STUTSMAN.

EMERY. — In the Sappy Creek church, Nebr., of diphtheria, Jan. 2, 1891, Ernest Ray, son of Bro. L. P. and sister Catharine Emery, aged 7 years and 21 days.

Bro Emery lives in Phillips, Kansas. Funeral services by the writer from Mark 10: 13–16.

DILLON.— Also, in the same church, in Harlan Co., Nebr., Emma, infant daughter of Isaac and Anna Dillon, aged 17 months.

Little Emma was taken away to be happy forever in the paradise of God. It is a loud call of God to the parents and friends, to prepare themselves to meet little Emma in heaven. J. P. NOFZIGER.

BEER.—In the Plum Creek congregation, Pa., Jan. 15, 1891, of typhoid fever, sister Carretta, wife of Clark Beer, aged 31 years, 5 months and 29 days. The husband and four children are left to mourn their loss. Services from Rev. 14: 13.

BEATY.—Also, in the same congregation, Jan. 28, 1891, sister Martha Jane, wife of Bro. Wm. Beaty, aged 32 years, 9 months and 29 days.

Blood poisoning caused her death in less than two days. A babe, fifteen days old and four other children, with Bro Beaty, are left to mourn their loss. Services from Job 14: 15. LEWIS KIMMEL.

HILDEBRAND.—In Johnstown, Pa., Nov. 12, 1890, Emmanuel Hildebrand, aged 24 years and 5 months. He leaves a wife and two children.

Mr. Hildebrand was employed in the Cambria Iron Works. While adjusting a heavy roll it got loose from the crane and fell on him, causing his death in a few minutes. On the day before he saw a boy killed in the same spot.

Funeral services were conducted by Bro. A. W. Myers to a large circle of relatives and friends. E. H. DETWILER.

HOWER. — At Sonington, Ill., Jan. 25, Verna Blanche, daughter of Adam and Nelly Hower, aged 6 months and 12 days.

ELIZABETH HOWER.

TISSUE.—In Markleysburgh congregation, Pa., Dec. 30, 1890, sister Mary Tissue, aged 44 years, 5 months and 13 days.

She was the youngest daughter of Bro. Michael Thomas, who is an aged and consistent member of the church.

J. H. MEYERS.

GARISTSON. In the Dry Creek church, Linn Co., Iowa, Jan. 14, 1891, Albert Garistson, aged 34 years and 5 days.

Bro. Garistson suffered for a long time with consumption. Funeral services by Bro. George W. Cripe. J. A. PATTERSON.

BRUBAKER.—In the Kansas Center church, Rice Co., Kansas., of typhoid fever, Alice Brubaker, daughter of Bro. Henry T. and Nannie Brubaker, aged 8 years, 3 months and 24 days.

This occasion was improved by Bro. Isaac H. Crist, from 2 Sam. 12: 23.

The cup of joy that the fond parents always enjoyed is now mingled with bitter sorrow. A vacancy that is new to them will be found in their home, but the tender lamb is only taken in, out of the raging storms of life, and is waiting at the portals of glory, to give a joyful welcome to parents and sisters.

ISAAC S. BRUBAKER.

John Royer was the son of Christian Royer, the son of Christian Royer, a Brethren family

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DISTRICT MEETINGS.

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April 10 and 11, at 9 30 A. M, First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

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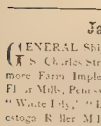
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Europe and Bible Lands.

BY D. L. MILLER.

A new edition, THE TENTH, of this excellent book of travels has just been issued. The extensive sale of the work gives abundant proof of its great popularity It was thought, at first, that one or two editions would supply the demand, but already ten editions have been issued and yet the book finds a ready sale.

Thousands of copies have been sold outside of our church, and many strong testimonials have been recieved from those who have read the book. The following partial list will give an idea of the contents of the work:

Life in Germany.—Berlin. —The King's Palace. Dresden — The Crown Jewels.—Women in Germany.—The City of Prague The Martyrdom of John Huss.—The Habits and Customs of the People. —Bro. Hope's Work in Denmark. Old Castles and Prisons of the Middle Ages.—Paul's Preaching at Mars' Hill. Old Temples at Athens.—The Seven Churches of Asia —Ephesus, and the Temple of Diana.—Jaffa.—The House of Simon, the Tanner Plain of Sharon Lepers and Leprosy. Mountains of Judea. Jerusalem. Place of Crucifixion.—Mount Moriah Solomon's Temple.—Mount Zion.—David's Tomb. Bethlehem.—The Fields Where the Shepherds Watched their Flocks by Night —Rachel's Tomb.—Mount of Olives.—The Garden of Gethsemane Jericho.—The Dead Sea. —River of Jordan. Bethel. The Mountains of Blessing and Cursing.—Nazareth.—Cana of Galilee. —Capernaum. —Damascus. Ruins of Baalbec.—Customs, Manners, Habits and Home Life of the Arabs.

Bro. Miller visited the places he describes, and tells about them in an easy, pleasant manner, which makes the book exceedingly interesting. It contains 439 pages, and 40 engravings, among which are a number of full-page illustrations of Palestine scenery. It is printed on heavy, white paper, in clear-faced type, bound in a good, substantial manner, and will be sold at the very low price of $1.50 per copy, cloth, or $2 00 for full leather binding, postage prepaid.

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TESTIMONIALS.

We have space here only for extracts from a very few of the kind letters received by the author.

A copy of Bro. D. L. Miller's work on Bible Lands is before me. I like it very much. It contains much spiritual food for the Christian as well as many useful historical facts. —*Eld. Enoch Eby.*

It is an interesting book and should be in every family, and read by every young man and woman, so that they may know how the people live in Europe and the East. I would not take three times what the book cost me and do without it. *Eld John Knisley.*

I have read Europe and Bible Lands, and I am ready to confess that it gave me more satisfaction than I anticipated. I am especially pleased that the history you give of the Bible lands corresponds in its arrangements so well with the Bible. Since reading your book, I think I can almost see the different cities, mountains, rivers, scenery, with the valley and the river of Jordan. *Eld. John Forney.*

Your book brought back to me many pleasant recollections of countries I saw long ago, and which you describe so vividly and truthfully. You have done a good work in publishing a book which contains so much interesting and valuable matter, especially for our young readers, giving the present aspect of many countries and the present condition of many interesting questions *Hon R R Hitt*

Having given considerable time to the study of sacred history and antiquities, I was especially interested in that portion of the work devoted to the description of Bible Lands, and can truly say that I have obtained from it much information that I have not been able to obtain heretofore although I have perused volumes. The author has been careful to combine the past and present history of those lands, the better showing the fulfillment of prophecy, which makes it doubly interesting to the Bible student. And then, the cheerful, spicy manner of narration makes it of incalculable worth. —*M. H. Robinson, Sherwood, Ohio.*

I received your book of travels in the Holy Land, and have finished reading it I consider it an excellent work, not only for our people, but all who have an interest in the Holy Land and a desire for Bible knowledge. It gives, in a plain, clear style, much information regarding the country, towns, mountains, rivers and seas made sacred by the footprints of our Savior. Another thing which makes your book valuable is the religious character given to all your travels, even outside of Palestine. I would be glad if all our reading matter had such religious character underlying it; how safe and profitable it would be for the Church, our children, and the world to read! *Eld. R. H. Miller.*

I admire your book very much, and while it has cost you much work and great anxiety, it will prove a source of pleasure and profit to others long after you and your wife have gone to the Paradise above. I consider the book a credit to you and the Church. When you left us for your trip, I knew you would make a great effort to put your thoughts in a readable shape, and do your utmost to describe everything of interest. In that respect you have succeeded far beyond my expectation, and now instead of reading your work for pleasure, I consult it for solid and reliable information. I hope the book will have a large sale, for it deserves it, and ought to be in every family, especially in the Brotherhood.—*Eld. J. H. Moore*

Mr. Miller has been careful in collecting his facts, and conscientious in describing what he has seen. He has not sacrificed truth to mere picturesque effect. It is this very quality of simplicity and truth that makes the book interesting. After one has been satiated with the common type of the book or letter of travel, which aims at describing the writer's fancies or saying something fine, but which seldom descends to describing things as they are, it is really refreshing to read this straight-forward and faithful narrative. More than one half of the book is occupied with Bible lands. There are many books on the Holy Land, and this work will make no pretensions to supersede them; but it will find its way into many homes where the larger works have not appeared. By reason of its simplicity of style, it is well adapted to younger readers, and it will doubtless stimulate in many young minds a greater interest for Bible study.—*A. W. Burnett, Strasburg, Germany.*

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H. B. Brumbaugh, Editor,
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Some of our correspondents from the extreme North-west report a great desire, on the part of the people, to have our brethren come and preach. Who are they who will say: "Here, Lord, send me." If there are such, they should be sent, not as squatters, or to open up farms, but to preach the Gospel.

Death, our common foe, is still at work, and at his call one of our members, sister Annie Myers, was taken from us. She was yet young in years, and leaves a husband and son to mourn their loss. She was a daughter of Henry and Nancy Brumbaugh, of the James Creek church. The bereaved husband has our sympathies, and we hope that the good Father will, in some way, direct his bereavement to his good.

Just as we were closing our editorial for the week we received the intelligence of the death of Eld. John Studebaker, of Troy, Ohio. Tick, tick, as swings back and forth, the pendulum of the old family clock, each time it seems to say, "One gone, one gone," and so it is. We are all hastening along the round that will, sooner or later, come to an end and pass us over to the other shore. This is not our home. The stay is too short to so call it, but let it be a pleasant sojourn, with a hopeful looking forward to the closing day and the opening of the eternal day, when there are no shadows of sin, and when there are meetings without partings. Eld. Studebaker was human as we all are, but there were times when, with an eye of faith, he saw the bright light which filled his soul, without giving language for expression. His daughter, sister Quinter, was with him during his sickness and death, and has not yet returned.

Bro. W. J. Swigart held a week's meetings in Frederick City, Md., and he reports a very pleasant stay with the brethren and sisters of that city. They have a good house and a fair membership.

Bro. J. B. Brumbaugh is now holding a series of meetings in Waynesboro, Pa. There is a good membership in that place, and it is said that they are live and active workers. In such congregations it is not so hard to awaken an interest as when the members must first be moved, which, sometimes, is the hardest part of the work.

CIRCUMSTANCES AND OUR RESPONSIBILITIES.

It is often said that our lives are much as our surrounding circumstances make them, and there is considerable truth in it. But is it all truth, or, at least, should it be? That circumstances by which we are surrounded and with which we are related tell largely in the shaping of our lives, is a truth beyond a successful denial. But, then, is there not another way in which we may look at it and draw our conclusions? A very important question in locating human responsibilities is to determine who is the author of our surrounding circumstances. If we are entirely independent of their authorship and their being around us, and then accept the idea that they *necessarily* shape our lives, then, if we are wrongly shaped, the blame must rest on the circumstances, and not on us. If, however, we are the authors of our own environments, or if we are the cause of them being such, we must accept, at least, part of the praise or blame ourselves. Our rseponsibilities are in proportion to our cause of their being and allowing them to be around us.

God has given us the possibility of being the authors of our surroundings, or to become the subjects of those made by others, and we are called upon to decide which we shall do,—make such as suit us or accept such as are made by others. Many have raised themselves above the nests in which they were born and bedded, and, by God's help, have made their own environments. Our Father has given us senses, and wisdom and will power to use them. If we fail to use these and are willing to remain mere figure heads or machines, we will go through life and turn up in the end just what circumstances have made us. But if we utilize our God-given powers, we may be what God would have us to be, a blessing to the world and an honor to the household of faith.

The good men of old were not the outgrowths of their surroundings—Abraham, Jacob, Joseph, Moses, David, Daniel, and the Hebrew children, were all men that walked and lived above their surroundings. This may also be said of the disciples and especially of Paul. Think, for a moment, of them being thrown into the crucible and coming out shaped into golden calves! No, they came out of all these things better men than they were before. They made and turned up circumstances that were in harmony with their senses of duty, and so must we do, if we ever expect to reach the true standard of manhood.

There are three things we can do:

First. If our surroundings, as we find them, are such as are adapted to our highest development and good, we can utilize and magnify them in a way that will serve us to our best advantage, and for the accomplishment of the most good.

Second. If they do not suit us, or are not adapted to our needs we can either drive them away from us, or we can go away from them. There are no man-made circumstances from which we can not, in some way, free ourselves. The surroundings of Paul and Silas in the Philippian prison, with their feet in the stocks were about as incongenial and hard to get away from as we can well imagine, and yet they did it, even before the walls were shaken and the gates thrust ajar. They possessed a power that was unbindable. In the midnight-hour, inclosed within prison walls and barred doors, they were the same indomitable witnesses for Christ as they were the day before, and, in a most inauspicious moment, they converted surroundings that seemed most unfruitful for good, into such as proved most favorable and opportune.

Third. If your surroundings are such that you can neither change them or get away from them, then make better ones higher up. Either of these ways will place us largely beyond the reach of the ordinary environments of life and enable us to be ourselves and do as we wish. It is not intended that we should run the current as drift-wood, but to stem the flood when need be. When duty calls, be as ready to go against the current as with it.

There is more drifting with us, as a people, than many would be willing to admit, and this drifting is not in the single channel of fashion as some would gladly make believe. There are other currents running worldward as rapidly as this, and by hissing all at one, others have been allowed to quietly slide on unnoticed. It will be well for us all to take heed to our ways, lest, while we are hissing at the heels of others, we, ourselves may slide on our own slipperiness. We need men in the church who are not the creatures of circumstances but who are well-founded on the principles of Truth, and who dare to do right though a heavy current must be stemmed to do it. We admire the moral pluck of the man who could say: "I would rather be right than President." Such men, if filled with the Spirit of truth, will make circumstances and such ones, too, as will be a power for good in the world.

This is what we should all strive to be. Life is too short and precious to try to be one thing and do otherwise. A little bit of reputation is spoiling some people. Their environments are endangering their souls but the morsel is so sweet that they would not have it otherwise, even if they could.

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"LET NOT YOUR HEART BE TROUBLED."—St. John 14: 27.

Fear not, weary storm-tossed Christian,
God will make a way for thee
To escape, when fierce temptation
Would engulf thee in its sea.
Round, about, above, beneath thee,
Dangers seen and unseen lie;
But beyond these cometh comfort,
Fear not, little flock—"'Tis I."

"It is I—your Lord and Master;
I will succor, I will save,
Through temptation I will lead thee
To a home beyond the grave.
As thy day, so shall thy strength be;
Oft in weakness cometh might;
After conflict comes the victory;
After darkness cometh light."

Day by day the shadows lengthen,
Night by night they fade away,
By and by there'll be no sorrow,
When we've gained that perfect day
When our latest sun is setting,
When our trials all are o'er,
When these fragile barks are nearing
Canaan's bright, celestial shore.

When we reach the Golden City,
When we see the white-robed throng,
When we hear in sweet perfection,
Angels sing Redemption's song;
When, O when we see our Savior,
When admitted to his fold,
We will shout, "O glorious vision!
Not the half has e'er been told."

—*Mrs. J. S. Thomas*

Philadelphia, Pa., Feb. 1, 1891

OWE NO MAN ANYTHING.

BY J. L. SWITZER.

"Owe no man anything but to love one another."—Rom. 13: 8.

"My experience," — says Bro. Eby, — "proves the words of Solomon to be true." My experience proves the words of Paul to be true. Samuel Smiles says, "By running into debt, you are giving another person power over your liberty."

Security is the second degree of debt. If it be wrong in its second degree, is it not wrong in its first? Under the moral law the wages of the hireling were not to remain with the employer over night. Under the Gospel we have the golden rule and the language of Paul.

It will be noticed in the case of Onesimus and Philemon, that Paul wished Philemon to cancel the debt. Every debt ought to be cancelled. Is it possible that we can close our eyes, and be indifferent, to the tremendous convulsions that debt is producing in this nation?

Is it possible that the church is insensible to the multiplied sorrow that financial entanglements have caused her?

One thing, to me, I know is not possible, and that is that my own experience can pass by unfelt and unheeded. A small obligation, given to a brother in 1874, swept all my property away in 1886, involved a number of others to a shameful extent, and nearly ruined an entire church. It was a painful exemplification of the maxim, "Give the devil the little finger and he will soon have the whole body."

What happened to me is happening almost every day in this County and in almost every other County in Kansas. Neighbor Cook told me today that he met the Sheriff and that he had in his possession a number of foreclosure notices; and so great and disastrous has been the effects of these inexorable obligations in Kansas that special legislation is demanded to mitigate the evil and give relief to the people.

The people have been brought under bondage. What brought them under? Owing a man something besides love,— debt.

Bro. Eby deals with one phase of the evil,— going security one for another. Is it any less an evil for a man to give his farm or other property for security?

When one man goes security for another, the security is obtained by the consent of the endorser. When the farm is given it binds all the family, often without their knowledge or consent, and the children's labor and property must often go to satisfy the debt.

What are the advantages of going into debt? Is it the part of discretion and good judgment to go into debt? Is it generally attended with financial advantage, or with disadvantage? Is it a source of peace and tranquility to the individual and to the church? Does not Rom. 13: 8 positively forbid it?

I am aware of the position, taken by some, that you do not owe a debt until the obligation to pay becomes absolute, but a more shallow conception of a plain fact is difficult to conceive. Just consult your dictionary, consult your judgment, consult plain common sense.

I feel glad that Bro. Eby has approached this subject. Individuals, myself included, and the church, have suffered much from too much indifference, upon the part of the pillar and ground of the truth, with regard to this matter. The great credit system of doing business, adopted by the world, has insensibly overshadowed the church and insidiously crept into her methods and dealings, until many of us have gone to sleep over a chasm, only to be aroused by the fearful shock at the bottom.

Individual members are not generally very prone to practice virtues which the church does not teach and enforce. This salutary admonition, aye, *command* of the Apostle Paul has met the fate of every precept and principle of the Gospel which Christians do not enforce, which the church does not maintain. Its disregard is the result of a gradual slackening of the reins, that permits many to wander off into the slough of despondency, and, if they get out at all, their garments are soiled.

Better wake up to the glory and beauty of our perfect law of liberty.

"TO ALL THAT ARE AFAR OFF."

BY C. H. BALSBAUGH.

While this epistle is intended for all that are "scattered abroad," it is specially designed for the little band of brethren and sisters in South-eastern Colorado. There is something very precious and heavenly to be learned in "the back side of the desert," which can not be learned in Egypt nor in Canaan. Ex. 3: 1.

Too much of the tangible and visible in religion is not consistent with "our high calling in Christ Jesus." "God is a spirit; and they that worship Him must worship in spirit and in truth." John 4: 24. The more of material and external we need to make God intelligible, the farther we are yet from the apprehension of the doctrine Christ preached at Jacob's well. Symbols change with changing dispensations, and the higher and more spiritual the economy, the less of symbol and medial worship. The great consummation to which all dispensations tend, is the perfect fulfillment of the petition, "Thy Kingdom come," and the only medium between God and the saint will be the glorified Humanity of Emmanuel. To the extent that we realize the Beatific Vision of 2 Cor. 4: 6, will we be prepared for the more immediate and perfect beholding of Rev. 22: 4.

Ordinances are needful while in the flesh; they are God's object-lessons to quicken and expand our dull spiritual perceptions. But to be in bondage to them is to convert them into hinderances instead of helps. What these scattered sheep in the desert need, and what, indeed, we all need, is that God open our eyes to behold a well of water in the wilderness, where we think we are hidden away from all human companionship and sympathy. No matter how far circumstances or Providence may lead us into the desert, God has a Beer-la-hai-roi, or a Beersheba to quench our thirst and refill our empty bottle, and send us on our way rejoicing. Gen. 16: 7–14, and 21: 14–19.

Colorado belongs to Christ, as does every other inch of this sin-smitten planet. The Holy Ghost has the same mission there as elsewhere. Although you are separated from personal communion with the general Brotherhood, you are not cut off from the Fountain of Life. "Lo, I am with you always," to the end of the world both as to space and time. That means the little flock browsing on the field of Colorado. The pastures grow as green and the waters flow as quietly in your locality as in the richest Goshen of Egypt, or the most fertile hills and dales of Canaan. Psalm 23: 1, 2.

"Jehovah is my Shepherd, *I shall not want.*" "My sheep hear my voice, and I know them, and they *follow* me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10: 27, 28. How will that do for Colorado?

Eighteen centuries have not changed either the heart or the voice of "the Good Shepherd." His heart is as full of love, and his hand as full of power as when He nailed sin and death and hell to the cross, and, in His glorious resurrection, "spoiled principalities and powers," and made an open show of them in His mighty triumph of self-liberation from all the claims of the eternal Law of Righteousness. Col. 2: 14, 15.

He is the Faithful Shepherd and Bishop of souls, "elect precious; and he that believeth on Him shall not be confounded." 1 Pet. 2: 9, 25. The ravening wolf of hell is crafty and strong, and he knows well where Colorado is, but he can not overpower or circumvent the Omnipotent, Omniscient Shepherd of Israel. "If you abide in *Him*, and His words abide in you," and you employ His name aright, you will be "strong in the Lord and in the power of His might," and "the gates of hell shall not prevail against you." John 15: 7; Eph. 6: 10. In the midst of all your isolation and trials and afflictions, you can hum the sweet heart-melody which has cheered God's pilgrims always and every-where: "God is my *salvation*, I will trust and not be afraid; the Lord Jehovah is my strength and my song." Isaiah 12: 2.

Led by such a shepherd, you will find the Crystal River of Life in the dreariest wilderness, and "with joy draw water out of the wells of salvation." Isa. 12: 3. The Beersheba of Calvary springs wherever there is faith to "Behold the Lamb of God," and accept His cross as the ground of hope and the standard of life.

Although you are weak as Philadelphia and poor as Smyrna, you may be "a happy little band," wearing 1 Pet. 1: 8, as a sign upon thine hand and as a frontlet between thine eyes. Ex. 13: 16. Beware of the greed of Cesar and of the "leaven of Herod," and of the siren snare of angel-cloaked devilism. 2 Cor. 11: 13, 14, 15. If you would be kept of God, then keep yourselves. 1 Pet. 1: 5; Philpp. 4: 7; 1 John 5: 18. Then Galatians 6: 16.

Christ first, then the church. "We are his workmanship." Eph. 2: 10. "Ye are God's building." 1 Cor. 3: 9. In Jesus we are "builded together for an habitation of God,

through the Spirit." Eph. 2: 22. "He who hath builded the house, hath more honor than the house." Heb. 3: 3. The church is a Divine institution, but it is no substitute for the Founder. Through the Word and the Holy Spirit and faith, we have direct access to our Redeemer and Father. Eph. 2: 18; John 14: 6. When Elijah was in the cave at Horeb all alone, he was as near to God as when in populous Palestine.

"Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you," is as true in Colorado as in Pennsylvania or Jerusalem. If you "seek first the kingdom of God, and His righteousness," "with all your heart and soul," you will have a Pentecost which will fill your heart and mouth with the Magnificat of Luke 1: 46–54, and convince the world that you are indeed risen with Christ, and your citizenship is in heaven. Rom. 6: 4, 5; Col. 3: 1–4; Philpp. 3: 20.

Although you are few in number, you can often "assemble yourselves together," "build up yourselves in your most holy faith, praying in the Holy Ghost, keeping yourselves in the love of God," and thus be "mighty through God, to the pulling down of strongholds." Jude 20, 21; 2 Cor. 10: 4. You have an infallible teacher and omnipotent leader, and his promise is, "I will never leave thee, nor forsake thee." Heb. 13: 5.

You can not only serve God acceptably, and be "strengthened with might by His Spirit in the inner man according to the riches of His glory," but you can, by "your chaste conversation," the "ornament of a meek and quiet spirit, which in the sight of God is of great price," win others to the Crucified, and thus enlarge the borders of Zion. Eph. 3: 16; 1 Pet. 3: 2, 4. The best preaching is to "walk even as he walked." 1 John 2: 6.

Light is its own testimony. I stand in doubt of garrulous saints. Wordy Christians are often like "sounding brass, or a tinkling cymbal." We may preach and pray fluently, and "speak with the tongues of men and of angels," if our neighbors witness our selfishness, spleen, passion, envy, impatience, kicking and clubbing our animals, scolding and maltreating our servants, they will naturally and reasonably put a heavy discount on our religious profession. Such demonstrations of the flesh take Christ out of the most eloquent sermon. If we are temples of the Holy Ghost, and the love of God rules body, soul, and spirit, everything around us will share the gracious presence of Incarnate Deity. "To me to *live* is CHRIST." "I live, yet not I, but Christ liveth in me." This is the only religion that will avail us before God, or convince the world of our celestial pedigree.

Expect nothing from God save by faith. Remember Christ's motto, Mark 9: 23. Moses can not conduct the soul into the promised rest. Joshua and Jesus are synonyms. All the Divine promises are made to faith, but only to such faith as includes all obedience. The world is full of protestants against both faith and obedience; some mistaking emotion for faith, while others sum up obedience in ordinances.

To believe, in the Gospel sense, is to accept Jesus as our justification from all legal liabilities. Acts 13: 38, 39; Rom. 5: 1. To obey is to *live* what the ordinances symbolize. Not he that is baptized, but he that exemplifies trine immersion, is a sacred person. Compare "THOU ART" in Acts 8: 23, and "WE ALSO" in Rom. 6: 4. The ordinances are for believers, and believers stand in such relation to God as the vicarious sufferings and imputed righteousness of Jesus Christ establish. Grace does not disparage obedience, but it fulfilled what law could only prefigure. This is the Gospel, and any chipping or compounding is under a double anathema. Gal. 1: 6–9.

Works can never be interposed as a basis of acceptance; but they are always demanded as the argument of faith and the expression of the indwelling Christ. What it costs to satisfy Divine Law and maintain the Divine Righteousness, is seen in the Divine-human career of Emmanuel. It is folly for us poor sinners to attempt it. Blessed be God, it is not required of any one. It is done once for all. On that foundation we step by faith, and on it we remain by faith, externalized in all the relations and manifestations of life.

Let there be a bright spot in Colorado, where obedience to the Gospel means "God manifest in the flesh" by faith in Christ, and not poor, human nature vainly struggling to incarnate God by works. Have prayer-meeting, Bible-class, Sunday-school, and let "holiness to the Lord" flame on your foreheads, and be written on pot and pan, table and door, no less than on the altar and the Ark. The grace of Christ is sufficient, and if your faith is correspondent, your life will be ditto. This is the practical trinity of salvation. God works because He is God, and believers work because God is in them. Life must out, but it must first be the gift of God. Rom. 6: 23.

Union Deposit, Pa.

THE JUDGMENT.

BY A. FLORY.

CHRIST says, "When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. This locates the place where the judgment will be. The apostle Paul says, "The saints shall judge the world." This explains to us who the judges will be.

This judgment can not occur in this dispensation, for God has appointed a day for this purpose. This day will not come until after the resurrection of all the dead. John says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20: 13. None save those that have judged themselves will be competent to judge others. The apostle Paul says, "If we would judge ourselves, we should not be judged." The man that is in sympathy with those who violate the laws of America is not competent to render a verdict and the same is true in regard to God's law. All those that believe that a man can be a Christian in any church, regardless of their practice, are in sympathy with those who violate God's law, because many of those churches do not fully believe Christ's commandments, neither do they practice them. Therefore those who are thus minded, lack some of the qualifications of a judge. Paul tells us to examine ourselves whether we be in the faith. It is impossible to be in the faith of the Gospel of Christ, and, at the same time, believe all the creeds in the land to be right. It is much to be deplored that we have some in our Brotherhood that lack this qualification.

Dear brother and sister, if this is your faith, you may be found wanting in the great day of accounts. Possibly you have not searched God's Word as you should have done. In all ages of the world none save those who fully believed and and obeyed God's Word, were justified. It is extremely wrong to justify the ungodly. This was clearly demonstrated in the camp of Israel. After the earth had opened her mouth and swallowed up Korah and his host, we find that the people murmured against Moses and against Aaron, saying, "Ye have killed the people of the Lord." Num. 16: 41. Please read to the end of the chapter, and you will find that 14,700 persons died simply because they were in sympathy with those that refused to obey one of God's commands. We do not wish to hurt the feelings of any one. We simply give these few thoughts for the benefit of our brethren and sisters.

Meyerhoeffer's Store, Va.

RECEIVING AND IMPARTING TRUTH.

BY B. C. MOOMAW.

IN the pursuit of truth in any department of the Christian economy, we ought always to be willing to lay aside our preconceived notions, and accept the plainest and most significant teaching of the Word of God. This, however, is frequently very hard to do. Indeed, it is so difficult that we, not infrequently, see men completely blinded by prejudice, while at the same time honestly, but mistakenly, protesting that they are entirely free from it.

To a person in this state of mind, all evidence is more or less distorted. They are not to be taken by logic. If you hurl a syllogism at them, it will glance off. If you quote authorities, they are discredited. We do not make these remarks to show that prejudice is a perversity, for this is not always the case.

Most men are creatures of circumstances. The illiterate man, who declaims against education, would be entirely on the other side of the question if his father had graduated him in some good college or university. The Calvinist, who insists on predestination, would have been a zealous Armenian, if his parents, uncles and cousins had been Methodists.

The exceptions to this rule are very rare. It requires, therefore, great knowledge of self, and no little ability, to lift the mind out of its well-worn grooves, and give it such penetration that it can recognize truth in a strange dress, and weigh reason without bias. One mark of a mind, emancipated from the thraldom of traditional modes of thought and traditional opinions, is its ability to recognize changed conditions, and to adapt itself readily to a new order of things.

Perhaps the most conspicuous example in all history of this kind of genius is the apostle Paul. By birth and education he was the representative of a sect, notorious for the pertinacity with which it clung blindly to the traditions of the fathers, and rejected every innovation with uncompromising zeal, no matter how good it might be in itself.

This Pharisee of the Pharisees so expanded under the light of the Gospel that he could readily adapt himself to the constantly changing conditions, customs and habits of thought which met him among the differing peoples of his widely-varying missionary work. "He became all things to all men," not in respect to their moral or spiritual condition, but in respect to all such customs, habits, traditions and characteristics, as were simply hereditary and constitutional without being immoral.

As an illustration of the Apostle's meaning in this utterance, which puzzles so many people, we may refer to the policy of many American and English missionaries to China, who wear the Chinese costume because it gives them more influence with the natives. The ignorant Chinese have a strong prejudice against the dress of a foreigner, because it is so very different from their own. Of course, it is an unfounded and unreasonable prejudice, but it hinders the Gospel, and for this reason the missionaries adopt the native costume and conform to other customs of the country, "so that by all means they can save some."

In an enlightened country like ours, the general level of intelligence is much higher, and we do not encounter so many and so violent prejudices,

but here and there we find individuals and communities far removed from the sunny heights of knowledge, and in almost every community there is a sub-stratum of spiritual ignorance, wide-spreading and profound. How to get light into this prevalent darkness, how to disarm prejudice, how to inform and persuade where suspicion closes the door, and contented ignorance darkens the window, is one of the gravest problems which confronts the teacher, preacher and reformer.

We are obliged to use the words "knowledge" and "ignorance" relatively, for in respect to mere human attainment, no man living has so much knowledge that he can be said to have no ignorance. By virtue of our natural limitations, it for no other reason, we can only, at the best, explore but a small corner of the vast empire of knowledge. There are a thousand mysteries all around us, completely hidden from our understanding; but while our limitations are of such a nature as to prevent us from knowing everything, yet they do not prevent us from making continual and often rapid progress into the clear shining of every kind of light.

He who makes no progress, who has no aspiration to know more and more, who perhaps imagines that he knows about all that is worth knowing, who thinks that there is no more light than just enough to fill the narrow bushel of his understanding, is stagnant, if not dead.

To hide this fact from their own consciousness, we sometimes see men engaged in the pitiful task of pouring the ocean of truth into the thimble of their own formula, making the entire spiritual revelation of God consist of a few things which they can easily count on their fingers. Every man who has had even a little true experience in the things of God, knows that he is only a babe in knowledge, but not discouraged thereby. He ever follows the beckoning of Truth, and so converts an ever-increasing knowledge into an ever-deepening wisdom. He continually discovers new truth, as well as new beauty in the Word, and there is not a day in which he does not make some new application of truth, new or old, to the practical duties of life, whether God-ward or man-ward. "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things *new and old*."

No man, who is a man, will put his mind and conscience into a cast iron mould, either of his own making or somebody else's making, lest Truth, like a wayfaring angel, should come along and find no hospitable door, no cheerful welcome. It is well to hold the Truth we have with unyielding tenacity, but it is folly to seal our doors so tight that old error can not go out, and new truth can not come in.

No man is perfect in this life, or can be, either in respect to moral excellence, or theological understanding, and as churches are simply aggregations of individuals, no church is perfect in either particular. It is a very fortunate thing that in the economy of grace, salvation is not made to depend upon our own perfection, but upon the perfections of *another*. Our perfection is made, not the condition of salvation, but its result, its mature fruit, beginning to develop at conversion, and going on through time to the threshold of eternity. Some individuals and some churches are more perfect than others, and this is always found to be in exact proportion to the diligence and faithfulness with which the "things *new and old*" are continually set before them and appropriated by them.

Every Christian, therefore, is a reformer, in relation to his own spiritual life and in relation to the circle of his individual influence. Likewise every true preacher is a reformer in relation to the church as well as to the world. A preacher who is not a reformer is a cipher. There have always been some of both, and there has never been a good understanding between them. "Light is sown for the righteous," but there are those who "love darkness rather than light." Nevertheless when that light "shineth unto the perfect day," it will be seen that "Wisdom is justified of her children."

Buena Vista, Va.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Goodland, Kans.

Our dear brother, B. B. Whitmer, of Quinter, Kans., was here, looking after the needs of the destitute. After a careful investigation of our condition, he made arrangements for the proper distribution of the funds, donated through the liberality of the dear brethren and friends of Northern Illinois and other places, who, as an evidence of their love to God, have given freely for the relief of the suffering ones. The members and all others who have received of the donations, wish me to extend their grateful thanks to the donors.

Language fails to express what my eyes have seen and ears heard, in visiting from house to house, for the purpose of learning the needs of the people. With the $147 that I received of Bro. B. B. Whitmer, I assisted twenty-eight families and caused over 123 souls to rejoice. I thought, while distributing this money, if the donors could see the poor mothers and six or eight half-clad children, rejoice over a few dollars, they would realize the blessedness of giving.

The Lord only knows what an influence this is wielding for the cause. I have heard it on all sides that the Brethren practice what they preach.

We are having more snow this winter than we have had since I am here, and I think that the Lord will bless the earth during the coming season, that it will bring forth its fruit.

J. F. Cline.

From the New Hope Church, Cherokee Co., Kans.

Although this church has seen dark days, yet we have reason to be hopeful for the future. On Saturday, Jan. 3, Bro. J. H. Neher, and wife, of McCune, Kans., came among us. Our meetings commenced the same evening, and were continued until Sunday evening, Jan. 11. Bro. Neher did the preaching and labored earnestly. The roads were bad, the nights dark and the weather unpleasant part of the time, so that we did not have large congregations part of the time, yet we think much good was done, as the members were built up, and there are some who, we think, will unite with us soon.

On Saturday, Jan. 31, the church met in quarterly council. All the business that came before the meeting was attended to with love and good feeling. We were made to rejoice that one who had wandered from the fold, returned again. The painful duty was laid upon us lately to disown one of our number. Two have been received by letter. We are glad to have members locate with us, as we are but few in number.

At the above-named council, brethren J. H. Neher and Samuel Edgecomb (our elder) were with us, and labored until Sunday evening very acceptably. We have three appointments for preaching each month. On last Sunday we organized a Sunday-school at Neutral. We ask an interest in the prayers of God's children everywhere!

A. B. Lichtenwalter.

Neutral, Kans., Feb. 11.

From Beatrice, Nebr.

The following donations were received at home, while I was away distributing:

John W. Wayland, Mt. Jackson, Va.,	$ 2 00
Brethren and friends, Congo Valley, Cal.,	10 00
Belleville, Kansas,	6 50
George Benner, Fairfield, Wash. Ter.,	5 00
Libertyville church, Iowa,	35 00
Belleville, Kansas,	2 00
A brother, La Porte, Ind.,	5 00
Solicited by A. J. Strickler, Brazil, Iowa,	5 00
William and Mary L. Miller, North Manchester, Ind.,	2 00
Unknown, from Pennsylvania,	1 00
George B. Royer, Dallas Center, Ia.,	27 15
William Flickinger, McPherson, Kans.,	6 00
Solicited by S. A. Douglas, Brandon, Iowa,	11 00
Solicited by Jason Holopeter, a boy four years old, Rockton, Pa.,	1 00

We have already reached two hundred and fifty or three hundred families with the funds we have distributed. None have received less than $1.70 worth of provisions and none more than $5.00 at one time. The sum of $650 has been consumed, and we have a goodly sum on hand now. The newspapers and many individuals say, "The Brethren are doing more for the destitute than any other religious people."

I learned, while among the needy, that many societies are sending aid to their members only. The Bible says, "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. Members or not,—we use all alike.

Was there ever a better opportunity? We pray that it may be said by those who watch us that we, the Brethren, do more for the *spiritual* good of the people than many are doing. Surely, the whole Gospel, in its original, self-sacrificing and self-denying form will do more good than *a part* of the Gospel. Read Num. 32: 11, 12.

J. E. Young.

Feb. 11.

From Cartersville, Va.

While sitting in darkness, God caused great light to shine in our hearts, and new joys to inspire our thoughts. We were thinking seriously of the following Sabbath, that being the appointed time for our dear brother Kauffman to have come to labor for us, but God had called him to a higher realm, where he would be free from the cares of life.

While thinking how lonely we would be without our dear brother's words of admonition, God sent one into our midst to fill the appointment,—Bro. Wm. Bowser, of Ohio, who came the evening of Jan. 31 and remained until Feb. 3. He preached three sermons while with us. We hope that he will be pleased well enough to come here and locate amongst us. He lives five miles from Bro. Kauffman's old home in Ohio. He also visited the bereaved wife of our dear, deceased brother. She is bowed down with grief, and she wishes the prayers of all God's people. My mother, S. J. Etter, spent eight days with her, trying to comfort her in her lonely hours. God has promised to be our refuge in time of trouble, and his promises can not fail.

We are earnestly praying for Bro. Bowser's return, to labor for us in the Master's vineyard, and will do all we can to help him in the work. While

he was with us, we enjoyed singing the songs of Zion. Our minds were carried heavenward, where we can unite in singing God's praises forever and ever. Pray for us! FLORIDA J. ETTER.

District Meeting.

THE Southern District of Indiana will hold her District Meeting March 25, at 10 A. M., in the "old church," two miles east of Middletown, in the Upper Fall Creek congregation. Those coming by the Pan Handle R. R., will be met at either Honey Creek or Middletown on the evening before. Trains arrive from the West about 5 P. M., and from the East about 9 P. M. On the morning of the 25th trains arrive from either way between eight and nine o'clock A. M. Parties coming over the Ft. W. C. & L. R. R., will be met at Springport on Tuesday evening. If any desire to come from the South over this line, on the morning of the 26th, they will please notify Bro. G. W. Painter, Springport. We think it would be well for brethren to come the evening before, especially those from a distance. Brethren, do not forget to bring the sisters along to help us in the meeting. D. F. HOOVER.

From Manassas, Va.

WE enjoyed a visit from Bro. J. B. Miller and daughter, of New Paris, last Sunday. They attended our regular meeting at the Valley meeting-house; we also had meeting on Sunday evening at the Cannon Branch school-house. After meeting, one dear soul requested to unite with the church. We appointed a meeting at the house of the writer; then repaired to the waterside where prayer was wont to be made. Bro. Miller performed baptism in the same stream that was crossed by thousands of soldiers during the war. Now we are trying to enroll soldiers for the Lord's army in this beautiful country, that formerly was under the bonds of slavery and sin. Slavery is now in the past, but sin still abounds.

All the brethren that can, will please drop in and do like Bro. Miller,—give us a few meetings at least. We have members scattered along the Virginia Midland R. R., for a distance of about forty miles in this beautiful country, but have room for many more preachers, deacons and lay members to move and locate here among us. We have a healthy and mild climate, and while the land has been treated badly, it may be highly improved. Some that have moved here from the North and West are doing well.

Feb. 12. T. S. HOLSINGER.

Funds for the Western Sufferers.

Levi Zumbrum, Wolfe Lake, Ind.,	$ 1 00
Social meeting collection, Nappanee, Ind.,	10 00
Henry Willand, Arcadia, Ohio,	3 25
Four Mile congregation, at Florence house, Indiana,	14 00
Somerset church, Ind., Joseph Winger, Jr., Collector,	7 05
Elizabeth Swigart, Strode's Mills, Pa.,	2 00
J. C. Swigart, Strode's Mills, Pa.,	2 00
Salem church, Kans.,	1 00
Fanny Root, Leona, Kans.,	5 00
Mohermans, Ashland, Ohio,	5 00
S. P. Frame and wife, Bois D'Arc, Mo.,	2 00
Brick church, Floyd Co., Va.,	16 62
Chestnut Grove church, Fayette Co., West Virginia,	13 50
Samuel Kemp, Jackson Center, Ohio,	1 00
David Keim, St. Peter's, Pa.,	1 00
Harvey Carter, Frankfort, Ohio,	1 00
Rockrun church, Elkhart Co., Ind.,	17 00
Loon Creek Sunday-school, Salamonie church, Ind.,	14 00
Eel River church, Ind.,	23 15
John Barnhart, Mansfield, Ill.,	2 20
Dry Creek church, Linn Co., Iowa,	9 00
Jacob and Anna McMillen, Chanute, Kans.,	5 00
David H. Wisman, Harrisonburgh, Va.,	50
Collected by Minnie B. Sanger:	
M. L. Ellison, Gatewood, W. Va.,	1 00
C. F. McAvoy, Gatewood, W. Va,	1 00
Sue E. V. Sanger, Gatewood, W. Va.,	50
Minnie Sanger, Gatewood, W. Va.,	1 00
Ida S. McAvoy, Gatewood, W. Va.,	1 00
Ira Sanger, Gatewood, W. Va.,	50
Lucy M. Rodes, Gatewood, W. Va.,	01
J. F. Sanger, Fayetteville, W. Va.,	2 00
H. E. Sanger, Fayetteville, W. Va.,	50
R. D. McLain, Fayetteville W. Va.,	1 00
J. W. Meador, Fayetteville, W. Va.,	1 00
A. P. Gibson, Mt. Ida, W. Va.,	1 50
A brother and sister, Abilene, Kans.,	10 00
Catherine Heefner, Marion, Iowa,	1 00
A brother and sister, Pekin, Ill.,	5 00
Rebecca Studebaker, South Bend, Ind.,	5 00
Manor church, in vicinity of Sharpsburg, Maryland,	14 63
A brother, Ozawkie, Kans.,	5 00
Rebecca M. Driver, Timberville, Va.,	5 00
Elijah Horn, Roseville, Ohio,	5 00
Jeremiah Faust, Champion, Pa.,	1 00
Brethren and friends, Lewistown church, Pennsylvania,	28 44
A. H. Williar, Bush Creek church, Md.,	5 00
Dayhoff boys, Bush Creek church, Md.,	4 50
Wm. N. Lyon, Pipe Creek, Md.,	1 00
Rebecca Rinehart, Pipe Creek, Md.,	50
John B. Epply, Pipe Creek, Md.,	50
Henry Shriver, Pipe Creek, Md.,	50
Little Swatara church, Pa., $112.50 less collection personal check, twenty-five cents,	112 25
Mountville congregation, Lancaster Co., Pa., Salunga meeting-house,	20 60
Mountville congregation, Lancaster Co., Pa., Manor meeting-house,	13 50
A. N. Huffman, Tekoa, Wash.,	7 50
Tulpehocken church, Lebanon Co., Pa., $70.25 less twenty-five cents collecting check,	70 00
Reuben Baile, Strabane, Pa.,	5 00
Frank Weaver, North Georgetown, Ohio,	5 00
Frank Stutsman, Peru, Ind.,	1 00
J. E. Hendricks, Peru, Ind.,	50
Valentine Hays, Peru, Ind.,	50
John Volpert, Peru, Ind.,	50
Christ Richer, Peru, Ind.,	1 00
John Richer, Peru, Ind.,	2 00
J. C. Richer, Peru, Ind.,	2 00
Eli Fouts, Peru, Ind.,	50
John Fisher, Peru, Ind.,	25
Cash unknown, Peru, Ind.,	50
Sugar Creek church, Ragersville, Ohio,	17 00
I. L. Eshelman, Milton Grove, Pa.,	8 00
Black River Brethren, Ohio,	16 00
Lydia Shewman, Bath, Ind.,	10 00
Rebecca A. Cobb, Bath, Ind.,	2 00
Lydia A. Cobb, Bath, Ind.,	50
Mary L. Cobb, Bath, Ind.,	50
James D. Cobb, Bath, Ind.,	2 00
Ed. M. Cobb, Bath, Ind.,	1 00
Less collecting draft, 25 cents,	15 75
Montgomery church, Hillsdale, Pa.,	6 00
Brethren and friends, South part of Upper Twin Creek church, Preble Co., Ohio, by Reuben Furry, collector,	40 50
J. P. Myers and wife, Sipesville, Pa.,	2 00
M. H. Myers, Sipesville, Pa.,	1 00
Caroline Myers, Sipesville, Pa.,	1 00
B. A. Kurtz, Howard, Ill.,	2 00
Coventry church, Pa.,	30 00
D. Burket, River, Ind.,	50
Mary A. Sensenbaugh, Oakley, Ill.,	4 00
Lulie E. Ghere, Oakley, Ill.,	1 00
D. G. Hendricks, Chester, Pa., $12.25 less collecting check, twenty-five cents,	12 00
Riley Stump, Nevada, Mo.,	50
Amy Jewett, Laud, Ind.,	1 00
J. F. Ross, Simpson, W. Va., $10.00, less collecting check, twenty-five cents,	9 75
Nanny R. Benezette, Garland, Mo.,	1 00
Elizabeth Ebersole, Arcadia, Ohio,	1 00
M. A. Royer, Cohoke, Va.,	25
Georgie, Willie and little Mary Wittenmyer, Centerville, Iowa,	3 25
John G. Cober, Hespeler, Can.,	2 00
Aaron Cober, Hespeler, Can.,	25
Josephus Cober, Hespeler, Can.,	26
Jacob B. Cober, Hespeler, Can.,	5 00
Mrs. J. B. Cober, Hespeler, Can.,	3 00
David P. Cober, Hespeler, Can.,	1 00
Flossie Maud Cober, Hespeler, Can.,	50
Bessie Cober, Hespeler, Can.,	10
Isaac U. Cober, Hespeler, Can.,	1 00
George Wellmon, Hespeler, Can.,	25
John Wildfong, Hespeler, Can.,	1 00
Samuel Pannebacker, Hespeler, Can.,	1 00
E. Pannebacker, Hespeler, Can.,	1 00
G. Stanis, Hespeler, Can.,	1 00
S. Cober, Hespeler, Can.,	50
Mrs. Cober, Hespeler, Can.,	50
A. Cober, Hespeler, Can.,	25
Mary A. Cober, Hespeler, Can.,	25
J. Cober, Hespeler, Can.,	50
Thomas Chester, Hespeler Can.,	1 00
N. P. Cober, Hespeler, Can.,	4 65
William Biddle and wife, Chili, Ind.,	2 00
Elizabeth Harshman, Chili, Ind.,	1 00
J. Shamberger, Shamburgh, Md.,	70
J. D. Yoder, Monitor, Kans.,	5 00
Mary E. Yoder, Monitor, Kans.,	1 00
A brother, La Due, Mo.,	1 00
A sister, Annelly, Kans.,	50
Eph. Stouffer, New Windsor, Md.,	1 50
Pipe Creek church, Carroll Co., Md.,	57 83
A sister, Eureka, Ill.,	1 50
A brother, Chambersburg, Pa.,	1 00
Quemahoning congregation, Pennsylvania,	1 50
Levi Stump and wife, Ligonier, Ind.,	8 00
George Witter, South Bend, Ind.,	5 00
Jacob Whitmer, South Bend, Ind.,	5 00
Zachariah Emrich, New Carlisle, Ind.,	5 00
Michael Augustine, South Bend, Ind.,	3 00
Martha Frame, South Bend, Ind.,	1 50
Charlotte Ammons, South Bend, Ind.,	2 00
John Stroup and wife, Warren Center, Ind.,	1 50
Adam Coover and wife, South Bend, Ind.,	1 50
A. Suser and wife, South Bend, Ind.,	1 00
Jane Fisher, South Bend, Ind.,	1 00
Charlotte Myler, South Bend, Ind.,	75
David Rose, South Bend, Ind.,	1 00
John C. Ulery, South Bend, Ind.,	1 00
Noah Early and wife, South Bend, Ind.,	25 00
John Huston, Warren Center, Ind.,	1 00
W. W. Reynolds, Rogers, Ark.,	5 00
Absalom Glick and wife, Fairview, Kans.,	5 00
Santa Fe church, Peru, Ind.,	18 55
Mary Cray, Lime Springs, Iowa,	1 00
A brother and sister, Lime Springs, Iowa,	1 50
V. J. Drayer, wife and others, Trenton, Ohio,	17 30
W. A. Isenberg, Battle Creek, Iowa,	50
J. H. Isenberg, Battle Creek, Iowa,	50
Isaac Rowland, Lanark, Ill.,	10 00
Jonas Fike, Eglon, W. Va.,	1 00
Silver Creek church and friends, Ill., collected by D. Emmert,	15 95
C. M. Wenger and wife, South Bend, Ind.,	2 00
Brethren, sisters, neighbors and friends, White church, Montgomery Co., Ind.,	94 55
Price's Creek church, Preble Co., Ohio,	132 11
W. H. Hall and wife, Lingleville, Texas,	5 00
Total,	$1148 20

From Loraine, Ill.

At our last quarterly meeting, in November, we organized a prayer-meeting, which, so far, has proved a great blessing among us. We meet every Wednesday evening. Our meetings are frequently led by sisters. We have songs, prayer, reading of Scripture and speaking on the lesson subject by all who wish to do so.

Upon the whole we realize that the meetings are food for the soul, strengthening to the spirit, comforting to the mind, and to the upbuilding of the Christian associations of our neighborhood. The meetings are well attended by outsiders and other denominations.

I have been out in the field, preaching, most of my time, this winter. I will start to Missouri tomorrow, to hold some meetings in the Novelty congregation.

The weather is still very fine here. Mercury has not been lower than sixteen degrees above zero until night before last, when it dropped to two degrees below zero. H. W. Strickler.

Among God's Children.

Jan. 3, in company with my two little boys, I started on a visit to Tennessee. We drove thirty-two miles in a buggy over snow drifts, in the mud, and through farms, to the railroad station.

Jan. 4, at 11: 30 P. M., we arrived in Johnson City, Tenn., and in a few minutes were with loved ones.

Next morning (Sunday) we were conveyed about four miles to the Knob Creek church, where we met with a number of God's children and tried to point out the "Lamb of God," to them. The brethren desired us to continue services here a few days and nights, and we preached about seven times to fair congregations. Then we went to the home of Eld. G. C. Bowman, where we tried to preach about the "house not made with hands." We have reasons to believe that Bro. Bowman has a little family over on the other shore in that "house not made with hands." A few years ago we met around his family altar and heard the feeble voice of our grandfather, Eld. Austin Hylton, mingling with the voices of sister Bowman and Willie, her oldest son, but on this occasion their voices were not heard. They have gone to join the angel band.

On the following Sunday we were conveyed to Union where we met a very attentive audience. Here services were continued for a week, both morning and evening, by Eld. G. C. Bowman, S. J. Bowman and myself, to interested congregations.

Here we visited some very warm-hearted brethren who showed an interest in the Master's cause. As we had other business to see after, and as the time had arrived when we had to take leave of our brethren, we were forced to discontinue our meetings, but we met once more with the Brethren at Knob Creek.

In the Knob Creek church, Dec. 25, 1890, at 5 P. M., our beloved brother and father-in-law took his final departure from loved ones on this mortal shore. His spirit was peacefully translated from earth. The death angel came so quietly that not a signal was given until his work was accomplished, and, like Bro. Quinter, it may truthfully be said,—he died at his post. He had served the church for a number of years as a deacon, and it may be said of him that he was a preacher helper, and no doubt, his exit from this world was a glorious exchange for him.

While in Tennessee we met with elders D. B. Klepper, of Blount Co., Tenn., and C. H. Diehl, of Jonesboro, besides all the elders and ministers of Knob Creek, and some from Sullivan County.

While in Tennessee some united with the church and others were, seemingly, very much impressed with their awful danger.

We enjoyed our visit very much and feel very grateful to the dear brethren for their kindness shown us. We arrived at home Jan. 23, and found all well. May God every-where be adored!

C. D. Hylton.

Hylton, Va.

Wayside Gleanings.

We, the Kaskaskia church, Fayette Co., Ill., are trying to make some progress in the divine life. We were much encouraged on our journey heavenward by a series of meetings, held at the Victor school-house by our beloved brother, Allen Taylor, of Mulberry Grove, Bond Co., Ill. Bro. Taylor closed his two weeks' effort Jan. 25, with one applicant. We had a crowded house of interested people. We hope that much good seed was sown, for some, apparently, are near the kingdom. Many tears were shed at his taking the parting hand. Come again, Bro. Allen.

At our regular meeting at the Hog Creek school-house, Feb. 1, Bro. Allen's applicant was baptized into Jesus Christ. We hold all of our meetings in school-houses because we have no church house of our own in which to worship, and up till this time we have not been able to build even a small church house, yet, if the Lord will, we aim to make a strong effort in that direction the coming season.

* * *

We are trying to follow the instruction of Annual Meeting in regard to paying all the members a pastoral visit, but in doing so, we are holding a social meeting in connection with the visit and the members seem to enjoy and appreciate our weak efforts.

* * *

There is one advice of Annual Meeting that I find it very hard to carry out,—that we should instruct applicants for baptism, if they use tobacco, to quit its use, unless used for medicinal purposes. I never did use the weed myself, but to advise babes in Christ to quit it when, at the same time, others will not leave it alone, it looks, how? You answer, brother.

* * *

I am in school as usual this winter again, which deters me from doing any aggressive work for the Master. Pray for us, one and all!

Granville Nevinger.

Our Arrangements for the Annual Meeting of 1891, to be Held at Hagerstown, Maryland.

We presume that it is already generally known that the Annual Meeting has been deferred two weeks, from Whitsuntide, the usual time for holding the Annual Meeting, and our arrangements are (if the Lord will) that the Standing Committee can meet on Thursday, May 28, and be ready to organize on Friday morning, the 29th, as usual.

Other committees that have business to arrange, prior to the General Council, can come a few days *earlier*. We have arranged to accommodate them also. The General Council is to open on Tuesday morning, June 2. We have secured Kee-Mar College,—the commodious school buildings of Dr. Keedy,—in which many can be accommodated with lodging within a few rods of the Tabernacle. Those who wish to lodge in this building during the meeting, had better write at once to the *Lodging Committee*, and secure a room or rooms as they may wish. The rooms vary in size,—small and large. Four, six, or eight persons may occupy a room, and enjoy all the conveniences that might be expected in a building of this kind.

As we are to pay a considerable sum of money for the use of said buildings and their surroundings, which privilege we consider quite an accommodation to our Brethren, we will expect each one to pay twenty-five cents for the use of the bed each night they occupy it, during the meeting. Should any one desire to have the use and control of an entire room, they will be expected to pay in proportion to the capacity of that room. Therefore, if you select a room with capacity to accommodate four persons, you will be expected to pay $1.00 per day for the use of that room, and if its capacity is eight persons you will be expected to pay $2.00 per day, and so on, according to the size of the room. We desire to assign these rooms to persons who will be present during the entire time of the meeting. The following brethren have been appointed a lodging committee: Charles W. Reichard, David Emmert, D. Elmer Wolf, Robert Cushen, Samuel Frounfelter.

Persons desiring to secure rooms are requested to write at once to *D. Elmer Wolf*, Secretary of Lodging Committee, Hagerstown, Maryland (writing *Maryland* in full), giving a full statement of their wants. If an entire room is wanted, state the capacity of it and the number of beds desired. Also give, as near as possible, the date when you expect to be on the ground.

When possible it is recommended that companies of four, six, eight or more of men or women be formed, who may be assigned to the same room. Additional lodging will be found in private families and in boarding houses in the City. Hotel accommodations can be secured also through the Lodging Committee at hotel rates.

W. S. Reichard,
Secretary.

McPherson Notes.*

The four weeks' Bible Course held at this school during the month of January, was in many respects remarkable. One of these was, the very deep interest manifested by all who participated in the study of the Bible, thereby proving that the study of this book can be made as interesting, if not more so, than that of any other book introduced into our schools.

Another peculiarity was the feeling of equality and freedom which prevailed among the members of the class. The aged grandsire of seventy-six and the young brother of sixteen recited together without any embarrassment. Those who had but few advantages, could learn something and tell it, while those who studied the Scriptures for fifty years, found questions they could not answer.

The character of the work done was sufficiently varied to make it as profitable as possible to all. The morning session was devoted to Sunday-school work, embracing *the teachers' qualification, the teachers' preparation, principles of instruction, methods of instruction, the management of the class, etc. The principles of reading*, as applied to the Bible and hymn book, were also taught and those books used as text-books in reading. More than ordinary interest was manifested in this last exercise, and, we believe, much good was accomplished.

In the afternoon the regular Bible study was taken up. The manner of study and objects studied will form a topic for a future article. After the daily lesson in the *outlines* of Bible study followed a lesson or lecture on the *Evidences of Christianity*. This, too, will merit further notice. We only mention it now to show how well the time was taken up.

Six evenings each week were devoted to sermons. First, on *Missionary Work*, by D. Vaniman; second, a course of sermons on *Church Government*,

*Part of the contents of this article appeared in Bro. Vaniman's "Chips," published last week, but as Bro. Sharp has interwoven them with his notes, we give space to them again. —Ed.

by Enoch Eby; third a course of *doctrinal sermons*, by Andrew Hutchison. Eternity alone can reveal the widespread influence these sermons have had upon our students and others, gathered here from eleven States. The immediate result was six received by baptism, making twenty-one in all since the school began in September.

Let no one think that the care for these young converts does not give us the deepest concern, and sometimes comes upon us with crushing weight.

The Visiting Board of Elders, appointed by Annual Meeting to watch over the spiritual welfare of the school, discharged their duty faithfully, being with us, in part, during the whole month, and labored for us in a loving way, but we still greatly need the prayers and help of all the faithful.

Besides twenty-three of our regular students there were fifty-six others in attendance, of whom twenty-eight were ministers. S. Z. Sharp.

More About the Destitute.

I feel like offering some suggestion in regard to the condition of the destitute, as I think the most serious time is yet in the future. A total failure in 1890 means no grain on hand for seed or feed for 1891, when the mild days of spring approach, and the anxiety to supply feed for stock and clothing for man, will begin to subside. Then only will begin the real want for grain to feed teams, and for seed.

No seed for 1891 means a general "pull out" from this Western country. This will be disastrous in the extreme, as such a move means a sacrifice of all they have, their homestead included. Many have only from one to two years to final proof, and to leave now would involve a loss of all the farm utensils; also a great loss on depreciation of stock of all grades.

Should those homesteaders return to the East they will be as destitute there as here, and will have to depend on the charity of the community in which they live.

Now, in the face of all this, would it not be wise to keep those who must have aid, here, instead of all this sacrifice? Thousands of families that are prosperous now, were helpless in the times of extreme failure and grasshopper scourges, and by a little aid from the East they were made able to withstand the privation of that early period. Much has been gained by those parties being helped, so they could stay here. Would it not be better to help them here and save their homes, so as not to be renters all the rest of their lives?

Again, another entire failure will not likely again occur for years, and people are learning each year, more and more, to suit themselves to the adaptations of this country, and making greater exertions to accomplish greater results from their efforts, by accumulating stock. Upon the whole we think a brighter day is awaiting this great Western country, if we can only see the hand of God in all these privations and afflictions. Who can estimate the result of a full crop of wheat and corn over all this western country for a few years in succession? We would loathe the products of the earth.

The writer sincerely believes, looking at all things in a general way, that if all of the Kansas people use their utmost endeavors, through petitions to the State and general Government, for seed and feed for the spring crop, and if a general help of donations will continue, as already begun, we will all see the wisdom and blessing of the outcome. I will venture the assertion that thousands of families, now discouraged, would, in one year from now, be in much better circumstances, and could not be induced to "*pull out.*"

I give this for the prayerful consideration of many who may improve my suggestions by amending, etc., but some steps should be taken at once to keep the homesteaders here until final proof.

B. B. Whitmer.

From Waynesborough, Pa.

We began a series of meetings at the Welty meeting-house, near Edgemont, Jan. 20, 1891, and closed Feb. 1. Bro. H. C. Early did the preaching. He preached fourteen sermons at that place. He did not fail to declare the Gospel in its primitive purity. The weather was unfavorable nearly all the time, the roads were very bad, yet the congregations were large and very attentive to the Word preached. As a result of our brethren's labors two made the good confession and were baptized into Christ's mystical body. Two were reclaimed. There was much rejoicing when those four were brought into fellowship with the church.

Bro. Early came to Waynesborough on Sunday evening, and preached an able sermon from James 1: 12, first clauses of the verse, "Blessed is the man that endureth temptation." On the following morning he took leave and went to his home.

Our Sunday-school, under the new organization of officers,—all busy, young, active members, with the assistance of Bro. I. F. Emmert, starts out well. The school has increased, both of old and young people. The writer has formed a class of middle-aged men, hoping to be able to do a noble work for the Lord,—not only in training the young mind, but also the minds of older ones, to lay hold of the one thing needful.

We anticipate holding a series of meetings to commence Feb. 14, and hope that the members of this church will look to that time with prayerful anxiety for a happy and successful meeting. May God's people be built up and sinners brought to Christ! J. F. Oller.

In the Field.

My last was written at Middle Fork, Ind., Jan. 8. Meetings closed there on the evening of Feb. 13. On my way to the train, on the morning of the 14th, I met a brother, who informed me that his daughter wished to be baptized that day, not wishing to wait another day. This was right, for "to-day is the day of salvation," and we have no promise of to-morrow. Knowing the Brethren there could and would gladly attend to the work, I went on, and she was baptized into Christ that day. May she be a shining light, is my prayer!

I reached home on the night of Jan. 14th, and for two days was kept busy, looking after the duties of home.

Jan. 12 I went to Arlington, Ohio, to hold a meeting in a joint house, owned by the Wolf Creek and Salem churches. This meeting closed on the evening of Feb. 1. The attendance and interest were very good, but I had to wonder, while here, as I often do, how strange it is that men and women say the church is right, that it is founded on the Gospel, that they expect to unite with it before they die, and, though not a moment is their own, they still wait and say, "Not now." Oh, dear sinner, when will you say, "Now?" How many have waited till it was too late? Oh, what a pity when God has made such great provisions for us all! Who will not go? May God help many to say, "I will arise and go,—not to some man, or some favorite preacher, but,—to Christ, the Lord of all."

While at this meeting, I was called home twice, once to attend our council-meeting and once to attend the funeral of Bro. J. N. Kauffman, who died very suddenly in Virginia. Just as I was opening services on the evening of Jan. 22, I received the sad news of his death. I could hardly realize it to be true. Often we occupied the same pulpit, and we lived in the same church for fifteen years. It almost disqualified me from preaching that night. Then, again, I thought, "There is nothing strange about it, as any one of us may pass away as suddenly." Oh, let us be ready and have the armor on!

After closing the meeting at Arlington, I was at home one day; then went, on Feb. 4, to the White church where I am trying, by the help of the Lord, to preach the Word of Everlasting Truth. I expect to return home Feb. 13th and remain for two weeks, to be present at a series of meetings, which I expect to hold at New Carlisle. The Lord willing, I shall commence a series of meetings at Georgetown, Ohio, Feb. 28, and on March 12, a similar effort at Pyrmont, Ind. I had thought of spending a few months in California this winter, as I feel that the two trips I have made to the Golden State have improved my health very much.

A good brother says to me, "Bro. Henry, you had better be out, preaching the Gospel, than to go to California." While I would not expect to quit preaching, even in the Far West, yet, as the Pacific Coast is fairly well supplied during the winter, I thought that, perhaps, I might be of more use there in the summer, and more *here* in the winter. Henry Frantz.

Colfax, Ind., Feb. 9.

From the Milmine Church, Ill.

One of the most interesting series of meetings, that has been held in the Milmine church for many years, closed last evening. Bro. Michael Flory, of Girard, Ill., conducted the meetings.

Ten precious souls heeded Jesus' pleading voice, and came while the door was yet ajar. May they live faithful and be the means of leading others of their associates into the fold!

Others were almost persuaded. May they yet come before the harvest is past, so when their labors here are ended, they may be gathered with the loved in Paradise.

During the first week of our meetings a donation for the poor western sufferers was made, to the amount of $53. Not only our immediate district, but several members from adjoining districts, also, donated very liberally. Anna Bowman,

Feb. 6. Correspondent.

From Ionia, Kansas.

A draft was sent from the Solomon's Creek church, Elkhart Co., Ind., by Hiram Forney, of Milford, Ind., for the benefit of seventeen families, living in Rawlins County and Clinton, State of Kansas. The draft amounts to $68.18. From the English Prairie church, Ind., we received $31, through Y. D. Yoder, of Lima, Ind. From B. B. Whitmer, of Quinter, Gove Co., Kansas, we received $10.

The above funds are to be divided equally among seventeen families. Zachariah Troyer.

Practice in most things is better than theory. We are more ready to believe what we see than what we hear. Thomas heard, but it did not satisfy; he wanted to see, and in seeing he was convinced. There is a sense in which we can not see, and yet it is blessed to believe. Yet even in this, it is seeing and believing. While we can not see the tree, we do not see the fruit which it bears. The seeing of the fruit is unmistakable evidence that there is a tree. There are times when it is better that we see both Thomas' believing was all the better for the seeing. And it would be better for us if we would not believe until we get all the evidence that can be obtained.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER. } - - - - - Assistant Editors.
JOSEPH AMICK. - - - Business Manager.

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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to needless answering of letters.

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☞Entered at the Postoffice at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized Organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, Baptism by Trine Immersion for the remission of sins, and the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the only Christians.

It also maintains the Feet-washing, as taught in John 13, both by example and command. Believers should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with it, Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the Followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principles of Plain Dressing and of Non-conformity to the world, taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5, 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon believers, and the conflicting theories and discords of modern Christendom, it claims, must ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Feb. 24, 1891.

BRO. HENRY HOKE, of the Yellow Creek church, Indiana, visited with us last week.

BRO. SAMUEL WEIMER will locate at Wyman, Washington Co., Ark., where he may be addressed in the future.

BRO. S. BURKET sent $10.00 for the Western sufferers. It is regularly recorded, but was not reported in the MESSENGER.

BRO. D. E. BEUBAKER, of this place, started for Wisconsin last week, where he expects to labor for some time in mission work.

THE address of Bro. M. J. McClure, of Morrisonville, Ill., is changed to Oakley, Ill. His correspondents will please make a note of the change.

ANY one knowing anything of the present whereabouts of William E. Vaughan, whose address in 1888 was Alvord, Texas, will confer a great favor by informing J. W. Reynolds, Oak Grove, Jefferson Co., Tenn.

BRO. PETER BROWER reports three additions to the church at English River, Iowa, recently, and expresses the hope that God's blessing may rest upon these dear young lambs of the fold.

THE General Council of Annual Conference at Hagerstown, Maryland, will open on Tuesday, June 2, at 9 A. M. Some of the committees will meet, at least one week previous to above date.

IN report of money received for Western sufferers in MESSENGER Jan. 27, read Samuel Wagner and family instead of Meadow Branch church, and instead of J. A. Trackler and wife, McComb, Ill., read McComb, Ohio.

HOW easy it is for us to make mistakes and fall into errors! What man is there who can say, My life is wholly free from errors and inconsistencies? This being true, we should never be too hasty to condemn, for, after all, we may have fallen into the same fault at sometime in our lives. While we should not condone sin, yet we should always be ready to deal gently and kindly with the erring.

BRO. SILAS HOOVER writes, Feb. 10, 1891, as follows: "I met with the saints in the Johnstown congregation on Jan. 24 and continued meetings, over two Sundays. The meetings were held in a school-house on what is called Yoder Hill. As an immediate result ten were added to the church by baptism, and several of the number came over from the German Reformed church. Our visit among the saints in the above-named church was an enjoyable one. Many thanks to the brethren and sisters for their kindness."

THE report of money received for the Western sufferers, published in this issue of the MESSENGER, contains all donations received to Feb. 18. Money received after that date will appear in the next report. We ask those who have sent in money to examine the report carefully, and if any omission or errors occur, to report at once, so that corrections may be made. Since last issue a Committee has been appointed by the church in South Dakota, composed of brethren B. F. Miller, Geo. J. Royer and D. F. Thumb, and money has been sent to those brethren for distribution. As spring approaches money will be needed to purchase seed and feed for stock. The Brethren and friends have responded most nobly to the calls for help in the West. What an outpouring there has been, and we do know that God's richest blessings will fall upon those who give to the poor and needy.

A BROTHER, who walked with us years ago, and with whom we enjoyed many hours of pleasant, social intercourse in the past, says he can not walk with us any longer. We have always admired honesty, and while we regret to have our church relation broken, yet we believe that it is better for a man, who is not in full sympathy with the church, to go where he can be satisfied. If we are honest we can not do otherwise. Some there are who accept the ministry from the church, and then go about trying to pervert her doctrines. Such a course does not commend itself to men of even common honesty. Personally, we feel no bitterness toward those who go out from us; we feel that it is better thus. If our views should so change that we could not indorse the faith and practice of the Brethren church, we should feel that it was our duty to honestly tell the Brethren so, and ask them to relieve us of the work given into our hands. This would be honest and right, according to our ideas of right. Let us, as the Scriptures teach, entreat those who go out from us as brethren, and not as enemies.

AT a recent council-meeting, held in the County Line church, Allen Co., Ohio, Bro. W. R. Guthrie was called to the ministry, and Bro. J. Grant to the deacon's office. May these brethren be blessed of the Lord in the work which the church has given them to do!

A WELL-KNOWN, faithful brother, one among our best writers, in whose judgment we repose great confidence, has these good words for the MESSENGER: "Many good words are said for the GOSPEL MESSENGER. I do think that it stands at the head of Christian journals in the United States, as an exponent of sound Gospel doctrine. The Lord bless you in the worthy work, is my prayer." We feel unworthy of such strong commendation. We hope, however, to be able to make the MESSENGER in every way worthy the name it bears. We often receive letters of commendation, but publish only a few of them. Sometimes, after receiving a severe castigation for not publishing some correspondent's article or cutting down another, it is refreshing to receive a few words like the above. Not long since a brother wrote us to stop his paper because an article that he had written had not been printed. If we should publish all that is sent to us, it would not be long until the dear brother, who wrote the kind words given above, would have occasion to form quite a different judgment of our work. Kind words never die, and how good it would be if unkind ones could be forgotten forever!

SOMETIMES brethren insist upon the publication of an article, which, in the judgment of the editor and his advisers, it would not be best to publish in the MESSENGER. The writers occasionally demur to the judgment thus given, and feel that we ought to give their productions a place in the paper. Recently one said: "You publish my article and let the responsibility rest on me. I am able to stand it." Now here is just where the trouble comes in. According to present arrangements it is the editor and not the correspondent, upon whom the weight of responsibility falls. If each individual, who writes for the paper, could be held personally responsible in the same sense, and to the same degree that the editor is, how happy that individual would be to share in this matter! But were this so, would it be best to publish all that comes to the office? If those who think so could examine our contribution box, they would at once be convinced that such a course would not only be unwise, but absolute folly. Our Progressive Brethren tried the free rostrum idea of running a paper, and the veteran editor was compelled to call a halt. With all their ideas of liberality in Christian thought and practice, it was found that it wouldn't do to publish all the articles sent in. We have extremists on almost every question that comes up. For example here are two articles on the tobacco question, one against, one in favor of the use of tobacco, both radical, both extreme. Wisdom says, "Don't print either one." Here are extreme views on both sides of the question of a supported ministry. One favors a salaried ministry out and out, with strong language and some abuse of the church for not having adopted the correspondent's ideas long ago. Here is another, taking the opposite extreme, not willing even to give the minister in need a support. Well we say of both, "Better not publish them." We might enumerate other examples of this kind, but these will show that it would not be wise to publish everything that reaches the editor's desk, even if the writer could be held personally responsible. The editor's task is by no means a pleasant one, and he needs the sympathy and prayers of all who are interested in the success of the work placed in his hands.

Bro. James M. Neff has changed his address to Rodelia, Knox Co., Tenn. He enjoys the fresh, pure country air, and says his health is improving. He reports one baptized at the above-named place, recently.

Bro. S. H. Myers, of Timberville, Va., writes us that there are quite a number of State Districts that have so far failed to pay up their annual assessment, and asks us to call attention to it through the Messenger. The treasurers of the various State Districts, who have not already done so, should at once send the amount due from them to Bro. Myers. The money is needed to pay up current expenses, and should be paid at once. Please attend to this and you will very much gratify the treasurer of our Annual Conference.

THE PRICE OF THE MESSENGER.

One of our agents, who works hard to increase the circulation of the Messenger, meets the objection that the paper is too high. He says: "I would like to have some information as to the price of the Messenger. There are some very erroneous reports, at least it seems so to me, out about the price of the paper. Some say it could be got out for half the price now charged for it. Some information on this point would help me in my work."

One reason why some of our brethren conclude that the subs ription price of the Messenger is too high, is because they compare the subscription price with that of the large city weekly papers. The comparison is not a fair one. The city weeklies are published by those who also own and print daily papers. The weekly edition is printed from the same type set for the daily, so that it costs nothing to set type for the weekly, as exactly the same matter is used the second time. Again, from one-third to one-half of many of the weekly papers is taken up with advertisements, and as those more than pay the cost of the paper, the subscription price is put down to $1.00 a year or less, and this the publisher can afford to do, for what he receives for subscription is usually clear profit.

Again, the circulation of the city weeklies runs up to many thousands. Some of them send out hundreds of thousands of copies each week. All things being equal with such circulation, the paper can be sold for much less than if it had only a small circulation as has the Messenger, when compared with the large city weeklies.

It will be seen at once that a comparison of this kind would not be fair and just. The proper thing to do is to compare the Messenger with other religious papers of the same size, and with the same or a larger circulation, and we invite our brethren, who feel that we are asking too much for the paper, to make such a comparison, and we are satisfied that if it is made it will be shown that the Messenger is, perhaps, cheaper at $1.50 per year, all things considered, than are many other religious papers.

We receive at this office a number of religious papers in exchange, and we, for the purpose of comparison, give the prices asked for them.

The Christian Standard, published at Cincinnati, Ohio, claiming double the circulation of the Messenger, has from ten to fifteen columns of advertising matter weekly. Its pages of reading matter are 11½x16 inches in size, and the same number of pages as contained in the Messenger. Subscription price, $2.00 per year, paid in advance, $2.50 at the end of the year.

The Christian Evangelist, a trifle larger than the Messenger, has ten columns of advertising weekly, claiming the same circulation as Messenger; subscription price, $1.75 per year.

The Christian Cynosure, something smaller than the Messenger, with fifteen columns of weekly advertisements, circulation not known to us; subscription price, $2.00 per year; if paid strictly in advance, $1.50.

The Christian Worker, a Quaker paper, published in Chicago, a little over half the size of the Messenger, with over four pages of advertising matter each week; subscription price, $1.50.

The Religious Herald, less than half as large as the Messenger, with eight columns of advertising matter each week; subscription price, in advance, $2.00; if delayed, $2.50.

The Herald of Truth, the Mennonite paper, published at Elkhart, Indiana, twice each month. The paper contains a little over one-half the reading matter to be found in the Messenger; subscription, $1.00 per year. If the Messenger were sold in the same ratio, the price would be $3.50 per year.

The Religious Telescope, published at Dayton, Ohio, a United Brethren paper. We do not have a copy at hand, hence can not give its size. The subscription is $2.00 per year.

We might increase this list from among our exchanges, but we trust this will suffice. Upon a careful comparison of reading matter, we find that the subscription price of the Messenger is lower by from ten to fifty per cent than the average religious paper, and we feel that the price is not too high.

It should also be remembered that we furnish our paper as a donation, and to the General Missionary and Tract Work, where it is sent out as a missionary, at $1.00 per year. Last year we had on our list a very large number of $1.00 names. Our agents are also authorized to furnish the paper free to the worthy poor, and we have a good many free names on our list. This burden we do not, however, bear alone, for many of our brethren and sisters assist in this matter.

We are willing to have a fair comparison of prices made at any time, knowing full well that we are furnishing our church paper at a lower price than religious papers are usually sent out for. We hope those who have heretofore felt that the price asked for the Messenger is too high, will at once see, upon reading this explanation, that we are not doing so when a proper comparison is made.

QUERISTS' DEPARTMENT.

Special Notice. Old Folks' Home.—The Mark of Cain.—Pensions. Purifying the Soul.—Flying, Fiery Serpents.—The Resurrection.

Special Notice. — Heretofore we have, by special request, withheld names of those sending in queries. In one or two cases the queries were of a personal character, and resulted in a demand for the names of the querists. In order to avoid difficulty in the future, we shall only answer queries sent in by those who are willing to have their names appear. All matters of a personal character should not be the subject of a query.

Dear Messenger:—Will you please inform us through your columns, how many Old Folks' Homes there are established among the Brethren; where they are located, and who are the superintendents? A. Spangle.

There is an Old Folks' Home in the Middle District of Indiana, located near the town of Mexico, Miami Co., Ind. Bro. Frank Fisher has charge of it. Near Hagerstown, in the Southern District of Indiana, is located an Old Folks' and Orphans' Home. We do not know who has charge of it, but a letter, addressed to Bro. James Wyatt, Hagerstown, Indiana, a member of the Board of Trustees will bring all the desired information necessary. The Brethren of the State of Kansas have organized a Board of Trustees, and are now engaged in raising money to complete the purchase of an Old Folks' Home at Booth, Reno Co., Kansas. Any information as to the enterprise may be obtained by addressing Eld. Enoch Eby, Booth, Kans. The Brethren of Northern Illinois have appointed a Committee to receive donations for an Old Folks' Home. Eld. Joseph Amick, of Mt. Morris, Ill., may be addressed on the subject. Northern Indiana is also moving in the direction of an institution for old folks, and it has been suggested that Northern Illinois and Northern Indiana unite their forces and establish a home at some central point.

2. What was the "mark" God put upon Cain, as spoken of or mentioned in Genesis?

3. Inasmuch as we are a non-resistant people, is it consistent with our principles as a church, for Brethren, who were in the "Civil War," not members at the time of the war, but united with the church after the war, to draw pension from the Government? Jefferson Mathus.

Ans.—2. Don't know. The Bible is silent as to the nature or character of the mark placed upon Cain. We might speculate, but one man's speculation is as good as another's. The question does not specially concern our salvation.

3. We do not think it inconsistent for a brother to receive a pension, if he deserves it, and if the Government adjudges him worthy to receive such a favor.

Dear Bro.:—Will you explain 1 Pet. 1: 22? "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." John H. Stager.

Ans.—Obeying the Truth, as revealed from heaven through Jesus Christ, purifies the soul, if the obedience be prompted by the right motives. But it must have in it the influence of the Spirit, and this leads to love. Not only to love, but unfeigned and fervent love for those who are of the household of faith. The soul made pure, the heart also becomes pure, and then it is that we can "love one another with a pure heart fervently," and this comes as the result of obeying the Truth.

4. Did the Lord send flying, fiery serpents among the children of Israel? I have heard ministers say so in their sermons, but I never could find the Scripture to prove it Please answer through the Gospel Messenger.

J. B. Sell.

Canton, Mo.

Ans.—The only reference to flying, fiery serpents in the Bible that we can find, is Isaiah 14: 29; 30: 6.

5. Please give your views on 1 Cor. 15: 43, which reads as follows: "It is sown in dishonor; it is raised in glory: it is sown in meekness: it is raised in power." What is that seed-field in which our bodies are sown? E. F. Wolf.

Ans.—The entire chapter from the 35th verse to the close is an argument for the resurrection of the body. The meaning of the language is that our bodies die and see corruption. Our flesh becomes offensive even to our friends, thus the body is laid away, and from our earthly view sees dishonor. Our strength wastes away, and we are laid away in our weakness. In the resurrection all this will be changed. We shall be raised with a glorious body with the power and strength of the life of Christ. Reference is doubtless made to the grave, as to the field wherein our bodies are cast, as a sower casts the grain upon the field.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

CHURCH GOVERNMENT.

Synopsis of a series of sermons, delivered at McPherson College Chapel, by Eld. Enoch Eby, during the Special Bible Term of 1891.

FIRST DISCOURSE.

GOVERNMENT is only another name for order. "God is a God of order and not of confusion." Government and order exist in heaven. Obedience to law are its requirements. Fallen angels were cast down, and man was excluded from the Garden of Eden for disobedience to law.

All nature is controlled by immutable laws, which result in the beautiful order among the heavenly bodies, and through the entire animal creation.

Please observe the wisdom of God, as displayed through the government of the entire animal creation,—the law of adaptation, and the instincts of animals, fowls, and insects, the perfect order of a humming-bird's nest. Examine the construction of the honey cells, as well as the work of collecting and storing the honey. Look at the wisdom of the ant in all its ways and work! Think of the wonderful instinct of the hen, which, by a variation of voice, warns her brood of the danger by the approaching hawk; then, when the danger is over, calls them again with the cluck of safety. With still a different call, they run to her for the food just discovered. The little chick, of two days old, knows more than the average child when two years old. You can not get the cat to give notice of the approaching thief, nor the dog to sit and watch mice. Among all the millions of human beings in the world there are no two alike. This must be so, in order that order and harmony, instead of confusion, may result.

CONCLUSION.—Since government and order are so essential to happiness, both in heaven and in earth what folly to suppose that in the church, the greatest family on earth, there should be no government, but that each one should be allowed to do as he pleases!

SECOND DISCOURSE.

In our first discourse we showed the necessity for law, both in heaven and in the entire realm of nature, and that everything of which we have a knowledge, is governed by law. Man, being endowed with intelligence, created only a little lower than the angels, needed additional law for the regulation and development of his moral or higher nature. This law God gave to him little by little as he became able to receive it. Man had no written law for nearly two thousand years. The first written law was given by Moses on Mt. Sinai, written on two tables of stone, but had no penalty attached. Later came the ceremonial law, with penalty attached, and carrying with it types and shadows of a perfect law. This law had no eternal life in it. The blood of bulls and goats could not take away sin. Its rewards and punishments were all temporal. It was a school-master to lead man to Christ and his perfect law of life, which is able to free us from the law of sin and death.

The speaker thus explained:

1. The wisdom of God, the happy results and the beautiful harmony, resulting from the law of instinct and adaptation.

2. The necessity and nature of the moral and ceremonial law, found in the Bible, for the regulation of the higher nature of man, and to lead him up to the Gospel dispensation, which contains the highest type of law and government, known to man, which will be the theme of future discourses.

THIRD DISCOURSE.

1. The church of Christ is a body of baptized believers, governed by the Gospel of Christ.

2. She is built upon the Rock, Christ, and can not be destroyed. The gates of hell shall not prevail against her.

3. She is the pillar and ground of the Truth, the body of Christ,—the habitation of God through the Spirit.

She is one family, part of which is on earth, and the other part in heaven.

She is the best organization on earth.

4. Great power is committed to her, power to remit and power to retain, power to bind and power to loose.

All her work must be done like the leaven working from the inside out.

5. Her government is democratic because vested in the people. All have equal rights.

6. The whole Brotherhood is one body, as the people of the United States compose one Government.

The Gospel of Christ is her only law, to which not one iota may be added or from which nothing may be diminished.

7. The Gospel is a book of principles which does not specify everything that is sinful. The interpretation and application of these principles belongs to the body and not to the individual. If each individual subject of the United States Government, would assume the privilege of interpreting the law for himself; and acting according to his own interpretation, it would result in great confusion. So in the church. The church, governed by the Holy Spirit, judges and determines the propriety of the conduct of her members.

8. Their counsels have always been safe. Note her decisions against slavery, the manufacture and sale of spirituous liquors, against the costly, sinful fashions, on the prayer covering, etc. My own tastes and notions are always to be surrendered for those of the body. That is the only way in which we may maintain the oneness, taught in the Gospel.

9. Sufficient uniformity to distinguish the church from the world is taught in the Gospel and required by the church.

10. What shall be done with members who will not govern themselves sufficiently to keep inside of Gospel limits? *Ans.*—Restrain them by applying the government of the church the same as the government of the State or of this school is applied to those who will not govern themselves, and thus teach the members subjection to the government of the church.

11. The church has the mildest, most merciful and most loving government on earth. It is always used to help the individual out of danger into safety, from darkness into light, and into greater usefulness.

FOURTH DISCOURSE.

Bro. Eby next set forth the qualifications and duties of elders, ministers, deacons and their wives as examples for the flock, also the advantages of all falling in line with Heb. 3: 17, "Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you.

The government of the church of Jesus Christ is one of love, and not of physical force. It is the best government on earth. It accords equal rights to all its members. The babes in Christ have the same right to make a speech and vote on the question as the oldest elder in the church. The discourse closed with an illustration of the advantages of steadfastness on the principles of right. The affections of a young sister had been won by a young man who did his best to turn her away from the church but was deliberately told by the sister that she joined the church to live out her principles, because they were right, and much as she loved him she did not intend to forsake her principles of right for him or any other man living, and unless he could allow her to live a consistent member of the church of her choice, further attentions to her must end that night. This resulted in greatly increasing the young man's love and respect for her. He not only married her but her steadfastness to the principles of right won him to Christ, and caused him to join her in the good work of the Lord.

THE FIFTH DISCOURSE.

In this address the difference between private and public offenses was explained, pointing out the Gospel government in each case, illustrating the relation of each member of the church to the church by the relation that each member of the natural body sustains to the body, and the whole body to the Head of the church, which is Christ. He showed that in the church (the best government on earth) each member is cared for even as we care for the members of our natural body.

The speaker pressed the importance of each member doing all he can to so learn to govern himself that the church will have no trouble. The idea of each member helping others all he can in a private way, by correcting every mistake made, so far as can possibly be done without bringing it to the church council, was also made quite prominent.

THE SIXTH DISCOURSE.

It was shown that in withdrawing fellowship from any member two objects must always be kept in view,—the safety of the church and also the good of the erring one.

The government of the church of Jesus Christ is a government of love. The reason why fallen members need not be rebaptized was also given; and the imperative duty to forgive and restore the true penitent was forcibly set forth. Much encouragement was given to strive for higher attainments, both in the church and school.

DANIEL VANIMAN.

McPherson, Kans.

"WHILE you wait, doubting and hesitating the opportunity to do the best thing possible, your life is passing away. Give yourself a grand surprise by putting your best impulse into action at once."

READ THE BIBLE.

BY LANDON WEST.

If you want a knowledge of God, of his works, or of his people, read the Bible.

If history is wanted, read Genesis, the Books of Samuel, Kings and Chronicles.

If biography is wanted, read the Gospels.

If experience is sought for, read time and again, the Book of Psalms.

If law is wanted, read Exodus, Leviticus, the Gospels and the Epistles.

If future events are sought for, read the prophets and Revelation.

If you wish the full character of our Savior, read all that is spoken of him from Genesis to Revelation, and if you wish to learn how fully his life and character agree with what the prophets have spoken of him, read his biography,—what he did and said, as given by Matthew, Mark, Luke and John. To know him, we must hear his prophets and his biographers.

If you want comfort, read the promises made and given to the people of God in all his Revelation, and under all the varied circumstances that they have been placed. There is a promise for every servant of God, in every place, age and condition.

If you want the benefits of Revelation, in full, make the Book of God a study. Take one book or thought at a time, and learn what was said, who said it, to whom spoken, and the thought given; and you will soon learn that you are being associated with the sentiment and language of another world, and the more you become submitted to the mind of God, as revealed to all men in his Holy Word, the more are you becoming fitted for a life in the world from whence the Word of God has come. If we have no delight now in things spoken of God, or the communications we now have from him and his throne, how can we hope for enjoyment in a world where God's face is to be seen, his voice is to be heard, and his praises to be sung forever? The Bible is the great book, given us to prepare us for the sentiment, the songs, the society and the life in a heaven to come, and it becomes all men to acquire the fullest acquaintance with all the great truths that are now given us.

No wonder the man, without the wedding garment on, is represented as speechless, for he had nothing to say. He did not know what to say, and, of course, could say nothing. And now, when we are all bidden to a wedding, and the fullest instruction is given us, so that all may have a wedding garment on, and that, too, without spot and blameless (2 Pet. 3: 14), is there not great danger that we, too, may be found both naked and speechless, all because we did not hear the Word given us?

Lanier, Ohio.

THE PRAYER COVERING.

BY CHAS. M. YEAROUT.

"Please explain through the GOSPEL MESSENGER the covering, or cap, that your sisters wear. Do you think it necessary for Christians to wear it? I have never understood that part of the Gospel." S. B.

THE Apostle Paul, in 1 Cor. 11: 4, 5, 6, says, "Every man praying or prophesying, having *his* head covered, dishonoreth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if a woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." Dr. Adam Clarke, in his comment on these verses, says, "The men of the Corinthian church sat in the house of God with caps or turbans on, and the women bare-headed," and thus worshiped (I quote from memory), hence the Apostle is trying to set them in order (verse 34).

"But is not the hair the covering?" I say emphatically, "No." "For her hair is given her for a covering," has no reference to the prayer covering. The apostle says, "If the woman be not covered, let her ALSO be shorn," which is equivalent to "If she will not put on an artificial covering, in time of prayer or prophesying, let her also cut her hair off." Substitute the word hair where covering is used and you will observe at once that it makes no sense of the Word of God. How can a woman cut her hair off, if she has no hair on her head?

"Will not a bonnet or hat do for this covering?" No, for this is a special covering for a special purpose, *viz.*, the honor and glory of God in prayer and prophesying, for the woman does not pray unto man, but unto God through Christ.

The bonnet and hat are worn as articles of dress, for comfort and a protection from heat, rain, storm, etc., and not for the honor and glory of God. This prayer covering is not worn as an article of dress to keep out cold, rain, and sunshine, but should be worn specifically in the service of God,—prayer and prophesying.

"But," says some one, "the Apostle does not say it should be a cap." No, but it is necessary that it be composed of some kind of material, and have a form. Who has a right to say what that form shall be? The devil? No; for he is the enemy of God, and his church. The world? No, for they are not subject to the Law of God, and this covering does not concern them. The individual member of the church? No, for God never gave such authority to individual members. But the church of God being the only party interested in this covering has the right to say what form it shall have. See Matt. 18: 18; 16: 19. They should be united in all, saying the same thing. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. LET US ALL WALK BY THE SAME RULE, *let us mind the same thing.* Phil. 3: 16; 1: 27; 2: 2.

The same cause must produce the same effect. The same spirit will produce the same fruit in ten, that it does in one, and the same in ten thousand, that it will in ten. "For by one Spirit are we all baptized into one body, whether *we* be Jews or Gentiles, whether *we* be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 13.

If a man were to go into the church, and get down and pray, then get up and preach a sermon with his head covered (his hat on) you, with hundreds of others, would say, "He is crazy; it is a shame to thus desecrate the holy sanctuary." It is just as much a shame and desecration for a woman to pray unto God uncovered (bare-headed), for the same authority that says it is a shame, or dishonor for a man to pray with his head covered, says it is a shame or dishonor for a woman to pray uncovered.

The woman ought to have this covering—power, or sign of authority,—on her head because of the angels. To what angels does this refer? Evidently to the administering angels. Every child of God has an administering, or guardian angel who goes with him through the uneven, checkered journey of life, and delivers him from hurt and danger. These guardian angels are ever hovering around us during the busy scenes of life, and keep their watchful vigils during the silent slumbers of night. Ps. 34: 7; Matt. 18: 10; Dan. 3: 28; 6: 22; Heb. 1: 14. Angels are not heart-searchers, or rein-tryers. They go by sight. Ex. 12: 13. Hence the woman ought to have a sign of authority on her head because of the angels (Revised translation). There is truly a power, or sign, of authority in this covering.

The flag of the United States, or stars and stripes, illustrate this very beautifully. While it is nothing but a very thin fabric, it is a sign of power, or authority, and is recognized by all civilized nations of earth as an emblem, or sign, of the great power of America. It is a protection to her citizens in all climes, but nothing but the stars and stripes represent the American government, or her sign of authority. A flag of any other color has no protection for the American citizen. So this covering has behind it the power of the church of God, and is recognized by the angelic throng. Black, or any other color, does not so fully represent the characteristics, as does white, which is an emblem of purity, — spotless, and chaste,—and fittingly represents the character of the child of God.

At the marriage of the Lamb, his wife,—the church -will be clothed in fine linen, clean and white, which represents the righteousness of saints. Rev. 19: 7, 8, 9.

White being a representative of righteousness, this prayer covering, which brings the sisters very near to God in prayer, certainly ought to be white.

"But if any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11: 16. The Apostle gives us plainly to understand here that they had no such custom as men praying unto God with their heads covered (hats on), and women uncovered (bare-headed), neither have the churches of God such a custom as that.

"Do you think it necessary for Christians to wear it?" I certainly do; for it is a shame for a woman to pray or prophesy without it, or, as the original has it (*Kataischunei*), disgraces her head. Our worship will certainly not be acceptable unto God, unless it is in conformity with his divine will, and it is the will of God that men pray unto God with their heads uncovered, and that women pray unto God with their heads covered, and that a specific covering for the service of God only. I do not believe that a woman should pray without it. Paul says he was taught what he preached by the revelation of Jesus Christ, and if an angel preach any other, let him be accursed. Gal. 1: 8, 9, 11, 12; 1 Cor. 11: 23. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14: 37.

There was a time in the history of the churches of any age, when their sisters wore a plain, white cap as our sisters do at the present, but, sad to state, pride entered, and humility went out. Pride and humility can not dwell together. "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head," for it is the same as if her hair was cut off, which is a shame.

Westphalia, Kans., Feb. 2.

"FAITH is more than reason, but faith is not unreasonable. 'It is the most reasonable thing in the world,' says Mark Hopkins, 'to believe that God, being what he is, will do as he has promised to do.' And Jeremy Taylor suggests, that 'it is impossible for that man to despair, who remembers that his Helper is omnipotent.'"

THE old Quaker was right: "I expect to pass through this world but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

INFORMATION DESIRED.—As I am living in St. Joseph, Mo., again, I would like, if there are any members in or near that place, to address me as below. Any members traveling through, will please call on us. We live north of Frederick Avenue, on Twentieth and James Street; Francis Street depot is the nearest to us.—*Mary E. Cole, 2003 Twentieth St., Holmes, St. Joseph, Mo.*

GOOD MEETINGS.—Bro. Joseph Glick, of Pratt Co., Kans., came to the Mingona church, Kans., on the evening of Jan. 21, and commenced a series of meetings, which he continued until the evening of Feb. 1. He preached in all fourteen sermons, with a crowded house and the best of attention. During our meetings researches were made as to the truth of the things preached, and although we had no accessions, yet we had good meetings, and hope that good results will soon be manifest. — *Wm. Smith.*

PLEASANT COUNCIL. — Our quarterly council-meeting was held last Thursday at Sugar Hill, and was one of the most pleasant meetings we have had for years. The mission work of Southern Ohio was substantially aided, and arrangements were made to relieve the "Western Sufferers" by canvassing our church district by school districts. Several other churches in the valley are adopting this plan. Try it, brethren, your outside friends will assist you in the good work. Let us not wait until they are beyond our assistance.—*A. G. Crosswhite, Gratis, Ohio, Feb. 12.*

LASTING IMPRESSIONS.—Bro. John B. Fluck, delivered a series of sermons in the Woodbury church, Pa., commencing Jan. 10, and continuing until Jan. 22. Bro. Fluck worked with his usual zeal and energy, and we feel indebted to him, the more so as his health was such that it required quite an effort on his part to speak. The meetings were well attended and close attention was paid to the Word spoken, and although there were no additions to the church, yet we think there were many lasting impressions made, which will be as bread cast upon the waters, to be gathered not many days hence.—*Annie E. Miller.*

FLORIDA MOSS, HOLLY, ETC.—Since coming down here to this land of oranges, I have received many letters, asking if I would send Spanish moss, also holly and mistletoe. Certainly I will. If you send half a dozen stamps for postage, I will send you a nice twelve-ounce roll, or if you wish a large four-pound package, send sixty-four cents in stamps, and I will mail that amount to you. Any one is welcome to send, as there is plenty of it here, and easy to get. I do not ask any remuneration for so little trouble, so please do not offer it. If I can oblige in any way like this, I will do so, for I remember how glad I once was to get such things from the sunny South Land.—*Mrs. F. A. Warner, St. Nicholas, Fla.*

INTERESTING MEETINGS.—The members of the Massissinewa church, Delaware Co., Ind., commenced a series of meetings Jan. 1. Brethren Jacob Rarick and Samuel Younce conducted the meetings during the first week, while Bro. Geo. L. Studebaker labored for us during the second week. The attendance, as well as the interest, was excellent, and though we could not rejoice over additions to the church, yet we believe that much good was done, and, had the weather remained pleasant and roads good, there would have been some accessions to the church. On the evening of Feb. 8, Bro. Abraham Young, of Ohio, preached a very acceptable sermon on "Ye are the light of the world."—*Calvin W. Hooke, Feb. 11.*

TWO ACCESSIONS.—The Brethren have just enjoyed an interesting series of meetings at Little Walnut church, Putnam Co., Ind., commencing Jan. 18, and ending Jan. 23. Bro. Wm. R. Harshberger and Bro. Wm. Lawter, both of Ladoga, Ind., did the preaching. Two young ladies came out on the Lord's side. May they so live as to influence others to come to Christ!—*Nannie McGaughey, Clinton Falls, Ind., Feb. 9.*

OUR CHURCH NAME.—It seems to me that some of our Brethren are at a loss as to a name for our church. We have a good name for it, one that was established by our Lord Jesus. Why not call ourselves as the Lord calls us,—*Brethren?* Let us add nothing to this. It is a far more appropriate name than "German Baptists," "Dunkards," or "Triune Baptists." Take the Gospel name and this will be a pure and right name. St. John 20: 17.—*Joseph Mleynek, Irving, Kans., Feb. 7.*

NEW MEETING-HOUSE DEDICATED.—The home ministers of the Panther Creek church, Ill., commenced a series of meetings in the new meeting-house at Roanoke, Jan. 25, to be continued two weeks. The new house was dedicated to the Lord on Sunday, Feb. 1. The services were conducted by Eld. Jas. R. Gish, who read from 2 Kings 8, but took his text from Matt. 6: 10. We had meeting again in the evening when Bro. C. S. Holsinger addressed us. Many encouraging thoughts were given us by these brethren. May the seed sown spring up and bring forth much fruit. Our council-meeting will be held on Saturday, Feb. 7. —*Neoma Gish.*

PUZZLED.—In GOSPEL MESSENGER of Feb. 3, 1891, Bro. Martin Neher says, "It looks very clear that the supper at Jerusalem had not ended when it was not eaten yet." Will Bro. Neher please tell us why,—if his assertion is a fact, in regard to supper being "not ended" when it was not eaten,—the Brethren wash feet before the supper is eaten? Christ washed his disciples' feet, then sat down again and gave the sop to Judas. Were they not eating after feet-washing? If Bro. Neher is correct, the Brethren have it backwards. With all due courtesy to Bro. Neher, we ask an explanation through the GOSPEL MESSENGER.—*W. H. Miller, Adrian, Mo.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Our Trip to Cumberland and Franklin Counties, Pa. and the Manor Church, Md.

JAN. 14, 1891, we commenced meetings in the meeting-house at Mechanicsburg, Cumberland Co., Pa. We preached four times at that point, and there was every prospect for a successful series of meetings, but appointments at Huntsdale and Canada, Upper Cumberland, hurried us away.

At Canada we found a hungry audience for the Bread of Life. Here we held forth the Word of Life five times, with the deepest interest. One soul was brought to Christ and a number were deeply affected. It was a pity that we could not stay a week longer at this place, but meetings ahead, in the Ridge church, called us there. We held two meetings at the Vogelsanger house, one at Bro. Neff's, one at Scotland, one at Salem, and four, six miles north of Salem, near the Blue Mountain.

Upon arrival at Bro. Neff's, they kept Bro. Adam Shope to labor at that point while they took me north, to assist Bro. Vineman in a series of meetings, in progress for some time before I got there. The audience here was quite attentive and hungry for the Bread of Life. I labored here, under divine influence, four times, then left for Stoufferstown, near Chambersburgh, where I preached twice to an intelligent audience. Bro. Shope left for home with a feeling of having done a good work for Christ while in the field.

After paying visits to some relatives around Chambersburg I then left, in company with Bro. Jacob Zug, for the ministerial meeting at the Manor church, Washington Co., Md., where the Annual Meeting was held in 1857. Here I found many preachers and laymembers convened, and found this to be the most interesting meeting I attended for a long time. The program of subjects was published in the GOSPEL MESSENGER prior to the meeting, and those subjects were duly discussed. Three Pennsylvania ministers were present,—brethren Daniel Keller, John Trostle and the writer.

When the subjects were opened by the persons to whom they were assigned, impartial liberty for all present was extended, and as far as I can recollect, all ministers and some others, participated in solving the questions. I must say for the credit of the Brethren, that a noble spirit of love was manifested during the deliberations on that occasion, and I came to the conclusion that meetings of that kind would be a great benefit for the ministry in all the districts of the Brotherhood, to ventilate dark subjects of the Bible, and to harmonize the clergy in sentiment, as well as to do away with clashing remarks in the pulpit or, at least, get such a training as to handle ideas with more Christian courtesy, if not seeing eye to eye.

The subject, "Blessed are the meek, for they shall inherit the earth," was assigned to Bro. Daniel Stouffer and he gave it a fair and Scriptural exposition, claiming the meek shall inherit the earth right here, just now, and allowed also, in a wider sense, that they might take part in the Millennium, but this last as a secondary matter. He defined the word "meek," as Webster gives it in his unabridged work. Some of the Brethren would not countenance his assertions, as above given, —but thought it applied only to the second advent of Christ. The writer came up in support of the ideas held forth by Bro. Stouffer.

The German text makes it plainer than the English. In the German the term, "meek" is a compound, and a verbatim translation of the phrase would be, "Blessed are the 'mild-minded,' for they shall possess the earth." Now, if men have all the characteristics of the term used by Webster, they will certainly manifest a divine life, incarnated in a human body, right now and here in this life. Such men are no slaves to the mammon of unrighteousness, but they are able to control all that God gave to them, and they are not controlled by matter and vanity. Thanks to God for such a power! Those men are always ready to do the bidding of God in all the various functions in life, here on earth, and ever ready to depart this life and enjoy the everlasting realities of the future. WM. HERTZLER.

A Correction.

IN the *Brethren's Evangelist* of Oct. 29, 1890, page 5, W. J. H. Bauman has an article, headed, "From the Base of the Rockies," in which he has false statements in regard to our meetings, held near Longmont, Colo., in October last. In part Mr. Bauman's article is deceptive, viz, in regard to the *opposition meetings.* The idea would be drawn from his language that our Brethren appointed our meetings in opposition to theirs, which is untrue. Our meetings were published, and announced before our Brethren knew of their (the

Progressive) meeting. The reader may judge which was the opposition.

I was told by those who heard Mr. Bauman preach in the Pella school-house, near Longmont, Colo., that, in his preaching, he was telling how he used to have the dyspepsia (having reference to the time when he was a member of the German Baptist or Brethren church), but did not have it any more *now*. Mr. Bauman also states, they closed their meetings on account of "much inclement weather," etc. Our meetings were only one and one-half miles apart; *we* had nice sunshine at our place of meeting in day-time, and nice moonlight at night, when Mr. Bauman closed his meetings. On account of *nice weather* and a growing interest in *our* meetings, *we* decided to continue one week longer, which we did with good results. Six were added by baptism and one reclaimed.

The false or untrue statement Mr. Bauman made, was in charging me with saying, "All any one needs to do to join the Progressives is, to go forward and give his hand, and thus become a member (no matter how mean he is). The words in parentheses have been manufactured. I did *not* use them. I will leave the congregation, which was present, to testify and not Mr. Bauman, who was not present, and, I think, none of his members.

Oct. 12 I preached a sermon, showing the reasons, from a Scriptural stand-point, why we do not invite members of other churches to commune with us, and gave as *one* of the reasons that we could not commune with the so-called Progressives, because there was no union between us, from the *fact* that they took expelled members from our church into their fellowship by the expelled member going forward and giving his hand to the Progressive church, without being required to make his (the expelled member's) wrongs right, with the church from which he was expelled,—regardless of the wrong done.

On this statement or any other I made on Oct. 12 last (in the stone church near Longmont, Colo.), I am willing to meet Mr. Bauman, or any one else. If I can not prove my statements true, I am willing to write a letter and confess my mistake and have it read at the same place. Is not that fair, Mr. Bauman? JACOB WITMORE.

Centre View, Mo.

*We publish the above notice by special request of Bro. Witmore.—ED.

From the Far West.

I LEFT my home and many loving friends near South Bend, Ind., on Wednesday, Nov. 12, with a family who were moving from that place to Oakland, Cal., and with whom I have made my home since here.

After a very pleasant journey of four days, crossing prairies and mountains, and viewing many objects of interest, the principal places passed through being Omaha, Cheyenne, Ogden City and Sacramento, we reached our destiny. All stood the trip well.

Our winter, here, with its few light frosts, is over, and we are having delightful spring weather now. Oakland is beautifully situated on the Bay, with a population of about sixty thousand, and contains many beautiful homes, as it is more a place of retirement than business.

But while people are enjoying their homes here, I am afraid they are neglecting the one thing most needful. I have not seen a brother or sister since I left home, and have talked with only one person, that has any knowledge of the German Baptist Brethren. While our brethren are earnestly laboring in the East, to save souls, we feel that their labor is more needed in the Far West, where the true doctrine of Christ has never been preached, than where churches have been established.

To the brethren who have a few weeks to spend in the winter, I will say, Do not stop at places where your labor is not needed, but do as Christ did, when he was on earth,—go to new fields of labor! Come to the Far West, where souls are dying for want of the true teachings of the Gospel. Come where the very air is darkened with the arrows of death. I do not know of any members, living in or around Oakland, but if any of the readers of the GOSPEL MESSENGER have knowledge of any, or a church that can easily be reached by rail, I would be pleased to be informed, either by letter or through the MESSENGER.

ALZINA E. WHITMER.

Oakland, Cal., Feb. 8.

From Ontario, Southern California.

THE new year has opened up with bright prospects, financially, socially and spiritually. A good class of citizens, from all parts of the country, are locating here, quietly selecting their lot and improving it, but there is no speculative boom. A very extensive beet sugar factory is in progress near here, and affords one of the finest openings for parties of small means to get a good start, by buying a small tract, leasing more and cultivating all in beets, for which there is a steady and profitable market. The orange crop is now being gathered and sent on its way Eastward. Thousands of fruit trees of every kind are now being taken from the nurseries for transplanting. There have been touches of frost in many places, but Ontaria tomatoes and lettuce are still on the market.

In taking a leisure walk up Euclid Avenue and looking at the beautiful homes, we may see cypress, artistically trained into pitchers, baskets, pyramids, and arches, creeping vines and flowers. The mind reverts to the dawn of time, and we wonder whether Paradise, or Eden, could be much fairer.

There are no saloons here, but while there are a number of church edifices, there is still room for spiritual improvement. The "earlier rains" have failed to make their appearance, yet there is room for the later. The religious interest in this country is fair, while, at places, the condition described by the minister, who held his services above a saloon, continues. On being asked how he was prospering, he answered:

> "We have a Spirit above and a spirit below;
> A Spirit of love and a spirit of woe,
> A Spirit Divine and a spirit of wine."

We held services in Anaheim,—a small town down south. The spirit of wine is the leading spirit at that place. There are a dozen saloons and two man-forsaken, and probably God-forsaken, churches. At a meeting, which we held at this place, some confessed that they never "heard it in that fashion." Two dear souls made the willing confession and were baptized. A number of others are counting the cost. We considered it best that they should search the Scriptures and lean somewhat on their own better judgment, that they may, of a truth, say, "We do not believe only because you said so, but because our eyes have seen and our hearts felt the force of the truth."

ELD. P. S. MYERS.

Ontario, Cal.

In the Field.

WHEN I wrote last, I was with the Brethren in the Raccoon Creek church, Montgomery Co., Ind. I labored for the Brethren here, in the cause of our Master, through the month of December. My family was with me. The Brethren were kind and hospitable to us; may the Lord bless them! A report of this series of meetings has been given by sister Charity Himes.

I returned home Jan. 6, and found all well excepting my wife's niece, who is suffering from lung trouble. May she have the prayers of God's people!

Jan. 10 I again bade farewell to my family and went to the Nettle Creek church, Wayne County, Indiana. At first the weather was very unfavorable, but soon everything seemed favorable, and we had glorious meetings. Souls were converted and the church was much revived.

In these last two series of meetings I noticed something that is commendable. In each case the church seemed ready for the meetings. Work was suspended, and the brethren and sisters attended the services both day and night. Some, who lived as much as six or seven miles away, would attend both meetings and bring their children. As a result, they were made to rejoice to see their children come into the church.

Brethren, whenever we call in a brother to assist in holding a series of meetings, let everything else go! Attend the meetings and take your children. By so doing you encourage your neighbors, and the result will be a glorious meeting.

Saturday, Feb. 7, I was called to preach the funeral of Bro. William and sister Mollie Barber's infant child, aged one month and twenty-one days. May the parents continue faithful until the end, that they may be permitted to meet their little boy, "that is not lost but gone before!"

Feb. 9 I again bade farewell to my family and wended my way to the La Fayette church, Allen Co., Ohio, where I am now trying to hold up the banner of our Lord. The meetings began with a very small attendance, but are steadily increasing. There is one applicant for church membership and I hope that others may follow!

My next series of meetings will be with the Brethren in the Oakland church, Ohio. May the Lord bless Zion every-where, and may many more laborers go out into the field, for "behold they are white already for harvest!" Many souls are perishing for the Bread of Life. Let us be up and doing! GEO. L. STUDEBAKER.

Shideler, Ind., Feb. 12.

From the Lower Stillwater Church, Ohio.

BRO. DANIEL SHIVELEY, of New Paris, Ind., came to us Jan. 17, and continued until Feb. 1. Dark nights, rainy weather and muddy roads, during last week, worked somewhat against the success of the meeting. Four made the good confession and showed their faith by works, being baptized for the remission of sins, and walking in newness of life.

March 6, or sooner, we expect to begin a meeting in our upper house. Bro. Lewis W. Teeter is to preach for us. May we show to the world and the Master that we desire the conversion of sinners, and power will be given from on high to accomplish it.

To-day, Feb. 11, was our regular quarterly council. Considerable matter came up for disposal, which, we hope, was considered in the fear of the Lord. We fear that sometimes we allow our feelings or emotions to guide our minds in making decisions, whereas we should be governed by sound reasoning and sober judgment.

The church held an election for two deacons, which resulted in the choice of brethren Wm. Mumma and David B. Miller. May the strength of the Lord enable them to become pillars in the cause. The vineyard needs willing and earnest workers, ready for every good work to advance the Kingdom. L. A. BOOKWALTER.

"PRAYER is the outlet of the saints' sorrow and the inlet of their supports and comforts."

To the Churches of the North-Eastern District of Kansas.

ACCORDING to arrangements made, our next District Meeting will be held in the North Morrill church, located north-east of Morrill, four and one-half miles, on Wednesday, April 1. The ministerial meeting will be held on Tuesday previous. Delegates will endeavor to reach the place of meeting on Monday, March 30.

Trains arrive at Morrill as follows: From the West at 7:17 A. M., and 3:15 P. M.; from the East at 12:6 P. M., and 8:20 P. M.

Connections with this road are made at St. Joseph, Mo.; at Hiawatha, Kansas, by Missouri Pacific; at Sabetha, by Rock Island; at Seneca, by Kansas City and Western; at Marysville by the Union Pacific; at Hanover by Burlington and Missouri railroad.

The facilities for reaching us are ample, and we hope all the churches of this District will be well represented by delegates.

The ministers' meeting, on Tuesday previous, will, doubtless, be interesting, and we would advise as many of our ministers to attend as possibly can.

Conveyance to the church will be furnished on Monday and Tuesday morning. J. S. MOHLER.

In Memoriam.

DIED, at Bremo Bluff, Va., Jan. 19, 1891, of heart failure, suddenly, our beloved and much esteemed brother, elder and father in Israel, Joseph N. Kauffman, at the age of seventy-two years, ten months and fourteen days.

Deceased was born in Mifflin County, Pa., March 5, 1818. Feb. 4, 1839, he was united in matrimony to Magdalene Yoder, with whom, in this relation, he journeyed until her departure to the spirit world, about three years preceding his. In 1843 he emigrated to Ohio and soon after settled in Logan County, from where, several years later, he, with his family, removed into Clarke, near New Carlisle, where he resided many years, and up to within a few months of his death. His descendants numbered ten, — three sons and seven daughters. Two sons and six daughters still survive.

Deceased united with the church upwards of thirty years ago, and spent his principal life-work as a minister, to which office he was called soon after he became a member. He was known, far and wide, as an able, zealous and faithful minister of the Gospel,—a man of clear head and hopeful heart, of strong convictions of right, firm and uncompromising in all matters of doctrine and faith, and an able and ready counselor in church practice and discipline. I may furthermore add that he was devoted, persevering and trustful in the cause, and to and in him "who knoweth and doeth all things well."

In later years he met with some reverses and discouragements, yet, like brave and courageous Paul, "his faith in Christ and his word remained unmoved," and having the Holy Spirit for his guide and Comforter, his great soul bore on peacefully and with trustful patience to the end. He died in the missionary field with his hands to the plow. We believe that his soul rests with the good, ultimately to wear the crown and enjoy the glory of the redeemed and saved in heaven.

His second marriage was with Julia A. Wood, of Bremo Bluff, Va., which took place on Sunday, Jan. 11. With her he lived but eight days when death came and took him away. The body was brought to his former home, near New Carlisle, and on Sunday, Jan. 25, at noon, amidst the sorrowing and tears of the family, relatives and friends, and kind remembrance of the absent wife, so soon widowed, was quietly laid away, to rest in the cemetery near by.

The funeral services were held in the Brethren's house of worship in the town, prior to interment, conducted and improved by the writer and Bro. Henry Frantz from the words of Job 14: 2.

S. W. HOOVER.

"IT is our duty to differ from the best of men, whenever they differ from the Word of God."

Literary Notes.

Maitland of Lauriestown, A Family History, By Annie S. Swan is a new book of more than ordinary interest. The moral tone comes up to the best Christian standard, and will not fail to interest as well as instruct those who read it. It is especially adapted to young people who wish to elevate their own lives by looking at others, who are worthy of imitation. Nicely bound in cloth, 447 pages. Price, $1.00. Cranston & Stowe, Cincinnati, Ohio.

Forward March Through Battle to Victory, or talks to young people on life and success, by Rev. Henry Luckley, is one among the many books that should be read by those who wish to choose wisely in starting out in life. Price, $1.00. Address as above.

Civil and Religious Forces, by William Halstead, is a book with a theme outside of the ordinary channel, and deals with solid facts about which we are all more or less concerned. The author speaks out boldly what he means, and says it in language readily understood. Published by Cranston & Stowe, Cincinnati, Ohio. Price, seventy-five cents.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GRAY—COATS.—By the undersigned at his residence, Tippecanoe City, Ohio, Feb. 8, 1891, Mr. Oliver Gray, of Ginghamsburg, Ohio, and Miss Ida May Coats, of Colesville, Ohio. W. C. TEETER.

HENZE—SARGOOD.—At the residence of the groom's parents, Jan. 25, 1891, by the undersigned, Mr. J. F. Henze and Miss Etta Sargood, both of Deep River, Iowa. H. R. TAYLOR.

BRALLIER—MOYER. — At the bride and groom's parents, Nov. 27, 1890, by the undersigned, Samuel Brallier Jr., and Viola Moyer, both of Cambria County, Pennsylvania. DAVID HILDEBRBND.

RIBBLETT—COOLBAUGH.—Also at my residence, Jan. 15, 1891, Fidel Ribblett and Mary E Coolbaugh, all of Cambria County, Pennsylvania. DAVID HILDEBRBND.

HICKEY—GOOCH.—At the residence of the bride's parents, Feb. 1, 1891, by the undersigned, Mr. Wallace S. Hickey, of Whitesville, Missouri, and sister Annettie Gooch, of Belleville, Kans. CHAS. S. HILARY.

MILLER—RIEMAN—At the residence of the bride's parents, in the limits of the Brother's Valley congregation, Somerset County, Pennsylvania, Jan. 25, 1891, by the undersigned, Bro. Abraham A. Miller, and sister Cora May Rieman, both of Somerset County, Pennsylvania. S. F. RIEMAN.

WILSON—MOORE.—At the residence of the undersigned, Feb. 3, 1891, Mr. George E. Wilson and Miss Agnes E. Moore, all of Deep River, Poweshiek Co., Ia. ISAAC BARNHIZER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

McDONOUGH. — In the bounds of the Johnstown church, Cambria Co., Pa., Jan. 20, 1891, infant child of brother and sister McDonough, aged 10 days.

BRALLIER.—Also, in the same church, Jan. 28, 1891, Bro. Jacob G. Brallier, aged 37 years, 11 months and 2 days.

BEAM.—Also in the same church, Jan. 29, 1891, Bro. David Beam, aged 82 years, 7 months and 14 days. DAVID HILDEBRAND.

NICKASON.—In the bounds of Ten Mile, Washington Co., Pa., Feb. 30, 1891, friend William Nickason, aged 54 years, 5 months and 17 days.

Funeral services improved on this occasion by the writer from the words, "When a few years are come, then I shall go the way whence I shall not return." Job 16: 22. Deceased was a member of the Lutheran church, and was buried at Hillsborough cemetery. N. B. CHRISTNER.

HODGES.—Dec. 9, after an illness of typhoid fever, Rachel R. Hodges, aged 23 years and 11 months.

Just in the prime of life and happiness she has been cut down, leaving many friends and loved ones to mourn over her death, yet we mourn not without hope, for we have the evidence that our loss is her gain, and we rejoice in the hope that now she is enjoying that rest prepared for the saints. Although we miss her much, we feel resigned to the will of the Lord. We know that he does all things well. She will not return to us but how consoling the thought, that we can go to her! How necessary to be prepared for death at all time! Let us all resolve so to live that, when we are called to cross the turbulent waters of death's dark river, we may meet a reconciled God.

Deceased was a member of the church of the Brethren about three months before her death. May we all heed the solemn warning and prepare to meet her in the better land where sickness, pain and death are feared and felt no more. JULIA L. EAST.

MAYSILLES.—In the Pine Creek congregation, Ogle Co., Ill., Jan. 20, 1891, of scarlet fever, after three days' sickness, Florence Viola Maysilles, youngest daughter of Bro. Henry and sister Mary Ellen Maysilles, aged 14 years, 2 months and 22 days.

MAYSILLES.—Also, in the same family, of the same disease, Jan. 23, sister Sarah Verona Maysilles, oldest daughter of the above-named family, aged 20 years, 2 months and 3 days.

MAYSILLES.— Also in the same family, sister Mary Ellen, invalid wife of Bro. Henry Maysilles and mother of the above children, aged 46 years, 1 month and 14 days.

For many years she has been afflicted so that she was unable to attend church, but the grief over the departed ones no doubt hastened her death.

Thus three loved ones were taken out of the family inside of four days by the icy hand of death. The father, one daughter and four sons are left to mourn the loss of those gone before. Thank God that they need not mourn as those who have no hope, for our loss is their eternal gain. In the above family there were seven children who were taken down with that dreaded disease about the same time, so as yet there have been no funeral services. May the remainder of the family so live as to be again re-united on the evergreen shore! DANIEL R. PRICE.

LIVINGSTON.—In the Quemahoning congregation, Somerset Co., Pa., Jan. 8, 1891, Bro. Tobias Livingston, aged 69 years, 8 months and 14 days. Funeral services by Eld. E. J. Blough and the writer. S. P. ZIMMERMAN.

STRICKLER.—In the Mount Zion church, near Luray, Va., Jan. 27, 1891, sister Lucy Strickler, wife of Sylvanus Strickler, aged 68 years, 9 months and 28 days.

Sister Strickler was confined to her bed only a few days, and all that loving hearts and hands could do to relieve her of her sufferings was in vain. Deceased leaves four sons and four daughters to mourn the loss of a dear mother. She also leaves twenty-four grandchildren. Her husband, one son and two grandchildren preceded her to the spirit land. She and one daughter are all of her family that belong to the Brethren church.

Sister Strickler was held in high esteem by all who knew her. She was kind and good to the needy, and always aimed for the right. The high esteem in which she was held by her friends and neighbors was fully attested at her funeral by the large concourse of friends and neighbors. Thus another mother in Israel is gone, -not lost, but gone before. Brethren Samuel Spitler and Joseph Foster conducted the funeral services. Text, Rev. 14: 13. T. D. HEISTON.

SECHRIST.—In the Mount Zion church, Tuscarawas Co, Ohio, Jan. 21, 1891, sister Catharine, wife of Bro. David Sechrist, aged 44 years, 4 months and 9 days. GEO. V. KOLLAR.

WIGINGTON. — In the Quinter church, Kansas, Jan. 11, 1891, of diphtheria, Alfred W., son of friend Isaac and Tabitha Wigington, aged 1 year, 3 months and 12 days. Funeral services by the Brethren from 1 Cor. 15: 22. B. B. WHITMER.

KOCHLER.—In the Fairview church, Appanoose County, Iowa, Jan. 27, 1891, of consumption, Mamie, daughter of brother Fred and sister Eva Kochler, aged 13 years, 5 months and 26 days.

Though Mamie has left us, we trust it is only to shine anew as a bright star in God's kingdom. Her Heavenly Father saw fit to call her ere many years had crowded their shadows upon her innocent life. Her illness was marked with patience and a quiet trust in Jesus.

Funeral services were conducted by brethren Martin Replogle and Jacob Hawn, to a sympathizing audience. MARY REPLOGLE.

HANEY. — In the Bethel congregation, Kosciusko Co., Ind., Jan. 16, 1891, sister Elizabeth Haney, aged 82 years, 9 months and 10 days.

Michael Haney and Elizabeth Miller were married Dec. 27, 1827, in Montgomery County, Ohio, and moved to Elkhart County, Indiana, and settled on the bank of the Elkhart river, just north of the iron bridge on the Rodibaugh farm.

Sister Haney was a consistent member of the Brethren church for many years, and a constant Bible reader. Funeral services conducted by the writer. HIRAM FORNEY.

PUBLICATIONS

☞The following books, Sunday-school supplies, etc., are for sale by the **Brethren's Publishing Co.,** Mt. Morris, Ill., or Huntingdon, Pa., to whom all orders should be addressed.

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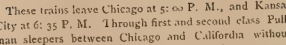
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DISTRICT MEETINGS.

Feb 21, at 10 A M, District of Michigan, in the Saginaw church Those coming from the Northwest will take the T & A A R R, stopping at Elsie Those coming from the West and South west will take D & M R R, stopping at Ovid At each place conveyances will meet those coming the day before the Meeting We desire to see a full representation of the several congregations

March 25, at 10 A M, Southern District of Indiana, in the Old Church, two miles east of Middletown, in the Upper Fall Creek congregation.

March 27, at 9 A M, Northwestern District of Ohio, in Black Swamp church Missionary Meeting March 26, at 1 P M Those coming via Toledo or Fostoria will take the C V & T R R and run to Cummings, where they will be met by conveyance on Wednesday evening and Thursday Those coming on the Pennsylvania R R will be met at Latchy, on Thursday morning We hope to see a full representation of the churches

April 1, North-eastern District of Kansas, in the North Morrill church Brown Co, Kas Ministerial meeting the 1st, Saturday before, at 2 P M Love-feast the following evening, after coming to the meeting will stop out at M Orrill

April 10 and 11, at 9 30 A M, First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

April 17, at 10 A M, Southern District of Iowa, in Mt Pisgah church Love-feast on the 18th Those coming to Corning the day before will be met at 2 P M, with conveyance A full representation is desired.

LOVE-FEASTS.

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TESTIMONIALS.

We have space here only for extracts from a very few of the kind letters received by the author.

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It is an interesting book and should be in every family, and read by every young man and woman, so that they may know how the people live in Europe and the East. I would not take three times what the book cost me and do without it. *Eld. John Knisley.*

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Having given considerable time to the study of sacred history and antiquities, I was especially interested in that portion of the work devoted to the description of Bible Lands, and can truly say that I have obtained from it much information that I have not been able to obtain heretofore, although I have perused volumes. The author has been careful to combine the past and present history of those lands, the better showing the fulfillment of prophecy, which makes it doubly interesting to the Bible student. And then, the cheerful, spicy manner of narration makes it of incalculable worth.—*M. H. Robinson, Sherwood, Ohio.*

I received your book of travels in the Holy Land, and have finished reading it. I consider it an excellent work, not only for our people, but all who have an interest in the Holy Land and a desire for Bible knowledge. It gives, in a plain, clear style, much information regarding the country, towns, mountains, rivers and seas made sacred by the footprints of our Savior. Another thing which makes your book valuable is the religious character given to all your travels, even outside of Palestine. I would be glad if all our reading matter had such religious character underlying it; how safe and profitable it would be for the Church, our children, and the world to read!—*Eld. R. H. Miller.*

I admire your book very much, and while it has cost you much work and great anxiety, it will prove a source of pleasure and profit to others long after you and your wife have gone to the Paradise above. I consider the book a credit to you and the Church. When you left us for your trip, I knew you would make a great effort to put your thoughts in a readable shape, and do your utmost to describe everything of interest. In that respect you have succeeded far beyond my expectation, and now instead of reading your work for pleasure, I consult it for solid and reliable information. I hope the book will have a large sale, for it deserves it, and ought to be in every family, especially in the Brotherhood.—*Eld. J. H. Moore*

Mr. Miller has been careful in collecting his facts, and conscientious in describing what he has seen. He has not sacrificed truth to mere picturesque effect. It is this very quality of simplicity and truth that makes the book interesting. After one has been satiated with the common type of the book or letter of travel, which aims at describing the writer's fancies or saying something fine, but which seldom descends to describing things as they are, it is really refreshing to read this straight-forward and faithful narrative. More than one half of the book is occupied with Bible lands. There are many books on the Holy Land, and this work will make no pretensions to supersede them, but it will find its way into many homes where the larger works have not appeared. By reason of its simplicity of style, it is well adapted to younger readers, and it will doubtless stimulate in many young minds a greater interest for Bible study —*A. W. Burnett, Strasburg, Germany.*

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WE are sorry to learn that Eld. J. W. Brumbaugh, of Clover Creek, Pa., is still unwell and confined to the house. We hope that he may soon be restored again to his usual health.

FROM our actions it would seem that we are more ready to sympathize with physical suffering than we are with spiritual suffering. Both should have our care, but more especially should we be concerned about those who are spiritually in danger.

THE prospects for a large attendance during the Spring Term of the Normal are unusually encouraging. Especially are we pleased to learn that the percentage of members and those from the members' families, is gradually on the increase.

WE are glad to inform our readers that in a short time we expect to put out a book containing a part of Eld. Quinter's sermons, in connection with a history of his life. The copy is now ready for the printers, and as soon as possible, the work will be completed. The book will be a blessing to every family in the Brotherhood, as his life was one that was a light to the world in the truest sense.

A NUMBER of our Eastern and Southern churches have been holding series of meetings in their congregations and the reports indicate a fair degree of success as to increase of membership, etc. It is generally thought that a meeting without additions is a failure. This may be so, but this is not necessarily the case, as a reconversion of the membership is quite as essential as the addition of members to that which is already dead.

WE are glad that our Bible Sessions have been so liberally patronized. It shows that our ministers and religious workers feel the need of them, even if the churches do not. It is a hard task for a man to try to do a work for which he has little or no preparation.

As the time for holding our District Meeting will soon be here, we advise that the churches make it a point to report by delegates as fully as possible. These meetings are important, and the character of our Annual Meeting depends largely on what is done at these sessions. It is an easy matter for a District Meeting to send a bundle of queries to Annual Meeting, but when they get there, it requires considerable time and labor to get rid of them. Do not send unless they are very important and can not be disposed of at District Meeting.

HAS BEEN, IS, AND WILL BE.

JOB'S theory is, that which has been, is, and that which is, will be, or, more directly, in his own words: "There is no new thing under the sun." This, of course, is a cosmopolitan view of things and can not hold good in individual experiences. The wheel within a wheel theory will not hold good in individuals, while it may be true in the broader interpretations of time and its changes. That is new to us which has not come within the scope of our knowledge before, the thing itself is not new. It is so only in our relation to it.

But this thought should not discourage us, neither should it abate our zeal in seeking after the, to us, unknown. There is a development that is always in harmony with our possibilities of reciprocity, so that we are assured that there is not only something to be learned and discovered, but that we also, at the same time, have the possibilities of learning and discovering.

Religion has been a scheme of development. While the whole has been as it is and as it will be, man's relation to it has, through all time, been changing. These changes necessarily happened as the different periods of the development of the great plan appeared.

The course of religion can not be a rut, as from the beginning there has never been a going back or a retracing of steps. It is as the little ball that enlarges and completes itself as it rolls, and its enlargement consists of the material over which it rolls. This is all directed by the great Author who knows the end in the beginning.

The changes do not consist in the use of new things, but in the discovering and utilizing of that which has been of old. All these are points in the great and original plan. In studying a book, it is natural to feel that we go from the simple to the more abstruse. This only seems so as each page, when mastered, becomes the simple, and the one preceding is abstruse only till we turn over and learn it. A thing is abstruse only when it is beyond our reciprocity, or when it is beyond our scope. Adam and those who followed him up to the flood, could understand the great scheme of Redemption, as it was unfolded to them. They formed conceptions of what the completeness would be, but they, necessarily, were vague and undefined. For them, the present was sufficient, and as far as their individual good was concerned, the plan was complete. Just that part or period was for their salvation, and neither that which had been, nor that which was to follow, could be adapted to their individual wants, yet that which was past was not the old, nor could that which was to come be the new. It was for them to adapt themselves to the development and utilize the then present.

So it was in all the future developments. Their salvation depended on their relation to the plan or scheme, as it was unfolded in their day.

To catch an idea of the great plan of salvation that was to save from the beginning, picture in your mind on old Jewish roll on which the law was written. This was a long strip of parchment, say, eighteen inches wide and twenty to fifty or more feet long. To each end was attached a roller. Before commencing to read, the parchment was wrapped all on the end roller. In beginning to read, the roll is held in the left hand of the reader, and, as he commences to read at the beginning of the parchment, with the top roll in his right hand, he turns this roller, so that the parchment that is taken off the end roller and read, is placed on the top roller, thus having in sight only that which is being read.

So it has been with the plan of salvation in all ages of the world. They could have really before them, that which was intended for their day and use, and that was all sufficient, though different from the past or that which was to come. This roll is still in the hands of our Great High Priest, and daily and yearly it is being steadily unfolded, and will so continue until the end roll is reached and it can be practically said, "It is finished." Then, what will we have? Nothing more, and nothing less than was in the beginning. The only difference will be, the other end will then be reached and the great work, which it was intended to accomplish, will be done.

What is the lesson we are to learn from this truth? It is this,—we must adapt ourselves to the work and circumstances before us.

The antediluvians had their work, so did the patriarchs, the priests, the Christ, the disciples, the reformers, and we have ours, as our High Priest is unfolding it to us. We are not to do what has been, or what will be, but what is. Do this well, and the past, as well as the future, will be just what our Father wants them to be. Let it not be said of us, that in the day of judgment, "Sodom and Gomorrah will rise up and condemn us, because they repented at the preaching of Jonas, and behold, a greater than Jonas has preached to us and we have not done as well."

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HOPE.—"NOW ABIDETH HOPE."—1 Cor. 13: 13.

Our journey lies across,
A wide and dangerous sea;
With rolling billows tossed,
On raging Galilee.

CHORUS.—Hope cheers us on when storms arise,
Our anchor cast beyond the skies.

Though threatening waves assail
Our bark on every side,
The journey can not fail,
For Jesus rules the tide

Hope cheers us on when storms arise,
Our anchor cast beyond the skies.

Our bark is moving on,
Though clouds and storms arise;
The compass points beyond,
To calm and peaceful skies.

Hope cheers us on when storms arise,
Our anchor cast beyond the skies.

The sun is sinking low,
And night will soon be here;
Though dark, we onward go,
The fiery pillars near.

Hope cheers us on when storms arise,
Our anchor cast beyond the skies.

The storms will soon be o'er,
Fair Canaan's land appear;
We get a glimpse of shore,
Our bark is drawing near

Hope cheers us on when storms arise,
Our anchor cast beyond the skies.

We've anchored by the strand,
And walk the golden shore;
To greet the angel band,
Our Savior there adore.

Hope cheered us on through many a storm,
But, "praise the Lord," we're safe at home!

—*J. S. Mohler.*

Morrill, Kans.

THE WAGES OF SIN.

BY ROSIE S. MYERS.

THE first thought with which this subject impresses us, is that of meriting a reward, or receiving compensation for services rendered to some one. In a certain sense, every one that arrives at the age of accountability is a servant working for some master. In Rom. 6, we hear the Apostle propounding this question to his brethren: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" We are free agents and are at liberty to serve the God of heaven, or we can bow our knees at the feet of Baal, and we will be regarded as being the servants of that master, whose commands we willingly obey and strictly follow.

It is almost universal that, in the temporal affairs of this life, we endeavor to engage our services, or give attention to such things where we may expect to receive the best wages, or which may result in the most gain to us. Almost daily our ears are greeted with the time-worn question, "Will it pay to do this or engage in that?" Since we are so anxious to make the most for the enjoyment and gratification of the present life, should we not be equally interested, if not more so, in that which will be to our best advantage and add to our happiness in the life beyond?

The apostle thus inquires of the believers at Rome, what advantages they had gained in the service of sin: "What fruit had ye, then, in those things whereof ye are now ashamed? For the end of those things is death." It is eternal separation from the presence of God, which is the "wages of sin." Might we not, with equal propriety, ask the question, What advantage is it to us, to serve the enemy of our souls? Brethren, what benefits did you receive from following the sinful inclinations of your hearts and from refusing to follow the call of the Gospel, as long as you did? Do you not, as those Roman brethren did, regret it and feel sorry that you, from time to time, spurned the offers of mercy? Sisters, did it contribute anything to our personal happiness, and did we expect to receive a reward for giving our attention to following in the ways of fashion, and wasting our time in going to places of sinful amusement? I know it is often with remorse of conscience, that we look back upon the time when we closed the door of our hearts to the repeated calls of our Savior to follow him.

We were the servants of sin, and should we have continued in the ways of unrighteousness, our wages would have been eternal death. But, we trust that we are now trying "to obey from the heart that form of doctrine which was delivered unto us" by the Master we are now trying to serve. Let us, then, follow close in his footsteps, for we learn in Holy Writ that we "can not serve two masters."

Unconverted reader, I ask you the question, What are "the wages of sin?" Are you prepared to give an answer? If not, listen to the language of the inspired Apostle, who positively declares it is "death,"—not the end of your earthly existence, but eternal banishment from the presence of God and the enjoyments of heaven. Will you not pause and consider, whether it will pay you to continue to serve that master whose reward will be nothing but misery and woe? Young man, does it pay you to partake of the intoxicating cup, and waste your golden moments at the gambling table? What are the wages of the drunkard? The Bible says that no drunkard can enter into heaven. What are the wages of the murderer? Their reward in this life often is an untimely death with no promises for eternal life. Truly "the way of the transgressor is hard."

What are the wages which the rich man received from the master whom he served? We read that he died and was buried and "in hell he lifted up his eyes." Dreadful thought! In consequence, then, of the awful future that awaits the unconverted, will you not decide to quit the service of sin and enter the service of God? He is the best pay-master. Christ invites you to come and work in his vineyard. He says, whatsoever is right, he will give you. The reward is sure. Then do not delay! "Choose ye this day whom ye will serve."

New Enterprise, Pa.

SHALL WE EVER BECOME ANGELS?

BY J. H. PECK.

ON page 739, current volume of the MESSENGER, is an article entitled, "Angels not Probationers," in which the writer takes exceptions to Bro. McCann's "Angels No. 5," and uses the following language: "The writer of that article endeavors to show that angels are probationers; that is, that they are liable to fall. This, were it so, would be very discouraging to us. Must we labor and toil to enter in at the straight gate, and then, after all our difficulties are surmounted, and our temptations overcome, enter upon another state of probation with the liability of falling again? I am glad that the Bible does not teach me this doctrine."

Leaving Bro. McCann to attend to the matter of angels as probationers, I will address myself directly to the intimation, contained in the above, that when we pass from this stage of action, we will enter upon a state of angelship, which I do not understand *my* Bible to teach. Of all the language found in the Bible, referring to the future state, I can not now recall a single instance where men are said to have become, or are to become angels. We have a Lazarus in Abraham's bosom, Luke 16: 22; the spirits of just men made perfect, Heb. 12: 23; "To-day shalt thou be with me in paradise," Luke 23: 43; "Ye which have followed me . . . shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one that hath forsaken houses, or brethren, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit life everlasting," Matt. 19: 28-29; "And I appoint unto you a kingdom as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom," Luke 22: 29, 30. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," 1 Thess. 4: 16, 17; "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. 20: 6; "Blessed are the meek, for they shall inherit the earth," Matt. 5: 5; "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven," Matt. 8: 11; "Then shall the righteous shine forth as the sun in the kingdom of their father," Matt. 13: 43.

Many other passages of Scripture might be mentioned, indicating what we may expect if we are faithful enough to have the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you," addressed to us, but nowhere, I repeat again, is there any intimation that we are to become angels.

In Matt. 22: 30 we read, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." I do not understand that being *as* the angels of God with reference to marrying and giving in marriage, is *identical* with becoming angels.

In 1 John 3: 2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." No one would construe this Scripture to mean that we shall be him. I take the position that if being *like* him is not being him, being *as* the angels is not necessarily *being* angels.

Some may, perhaps, be ready to offer Rev. 22: 9 in proof that we become angels after we pass out of this life, but instead of reading, "I am thy fellow servant, and one of thy brethren, the prophets, and one of them which keep the sayings of this book," would it not be more in harmony with the entire Scriptures to read, "I am thy fellow servant, and the fellow servant of thy brethren, the prophets, and the fellow servant of them which keep the sayings of this book?" The latter, I believe to be the better rendering, and this does away with the idea that many hold, that this angel was one of the old, dead prophets, and leaves both men and angels in their distinct spheres,—angels as ministering spirits for them who shall be heirs of salvation, Heb. 1: 9, and men and women that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours. 1 Cor. 1: 2.

Here we learn that we are called to be saints, and not angels and if we come up to our high calling, we will do well, without aspiring to something the Gospel nowhere promises us.

McPherson, Kans.

THE CHRISTIAN ARMOR.

BY MARY M. COX.

A CHRISTIAN life is one of continual warfare. How important, then, that we put on the whole armor of God, that we may be able to stand against the wiles of the devil!

To oppose the enemy of our souls successfully, we must have our loins girt about with truth and have on the breastplate of righteousness and our feet shod with the preparation of the Gospel of peace. Above all, we must take the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked, and we must take the helmet of salvation and the Sword of the Spirit, which is the Word of God.

With such a complete armor, we surely will be able to overcome all of our enemies. We must be truthful, or we can not say that we are girt about with truth. We must be very careful both in our business transactions and our general conversation, to speak nothing but the truth.

Then again, we must have on the breastplate of righteousness. We must be righteous, and to be righteous we must be just, virtuous and honest. We must have our feet shod with the preparation of the Gospel. The word *preparation* means the act of making ready, and Gospel means good news or glad tidings, so, if we make ready a way to send the glad tidings of salvation to all parts of the earth, may we not safely say that our feet are shod with the preparation of the Gospel?

Above all, we must have the shield of faith, for if we have it, we shall be able to quench all the fiery darts of the wicked. We can not be Christians without faith in Christ, and if we have perfect faith in him, we will obey him. We will not think that anything which the Son of God commanded us to do, is not essential to our salvation.

Furthermore we must take the helmet of salvation and the Sword of the Spirit, which is the Word of God. The Sword of the Spirit being the Word of God, how important that we study that Word! We will be poor soldiers if we go into battle without our weapons, and the only weapon given us is the Sword of the Spirit. It is not carnal, but mighty through God to the pulling down of strongholds.

We need more faith, more consecration and more zeal, if we would win souls to Christ. The members must work as well as the preachers. We must let the people see that we are in earnest, and that we are interested in their salvation. We must be courteous and cordial in our greetings, and make the people feel at home in our churches. By so doing, we will make mighty inroads into the ranks of Satan and become valiant soldiers of the cross.

Sweet Springs, Mo.

MARTHA AND MARY.

BY SARAH SAUNDERS.

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house."—Luke 10: 38.

IN reading the New Testament Scriptures or that portion of it which relates most directly to the life and labors of Jesus, the Son of God, we learn that he was not an idler, but went about doing good, traveling from place to place. It seems that he had, what we might term, his special or confidential friends; and the little family at Bethany appears to have been a favorite one, and their home a resting place for our Savior during his ministerial work upon earth. There seems to have been a congeniality of temperament, and a oneness of heart existing between him and the members of this particular family, composed of one brother and two sisters, but we have no evidence that there was any blood relationship existing between them. In John 11: 5 we have these words: "Now Jesus loved Martha, and her sister, and Lazarus." There was such an attachment that their house was his home.

The apostle tells us that Jesus had been busily engaged in his Father's business for a time, during which he appointed seventy persons as missionaries, and sent them two and two before his face into every city and place where he himself would come, and said unto them, "The harvest is great and the laborers are few," Luke 10: 1, 2. He also came in contact with a "certain lawyer," who, with a grand display of oratory and eloquence, asked Christ, "Who is my neighbor?" The Savior turns to him with true dignity, and, by taking a very common circumstance, explains to the proud man of the world the meaning of the word and the obligations of a neighbor, in the case of the wounded man and the priest, Levite, and the good Samaritan.

After the labors of the day were past, Christ went to the home of Martha and Mary for rest and the soothing influences of their friendship and conversation. But there seems to have been a difference in the inclination and occupation of these two sisters. In imagination we see Martha a bustling little housekeeper and cook, whose first thought was to prepare something appetizing and dainty for her weary guest, but the quiet and spiritually-minded Mary took a seat at his feet to "hear his words," and to offer, perhaps, comfort and consolation to his harassed mind. "But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus turned to her with a loving and gentle rebuke, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." Luke 10: 40, 42.

How many Marthas there are in the world today, and even among those who profess to be the friends of the Meek and Lowly One, who are "careful and troubled" unnecessarily with serving tables! At least four-fifths of our sisters devote too much time in preparing sweetmeats and dainties to gratify the lust of the eye and to pamper to the perverted appetites of the natural man. It would be far more appropriate and becoming to women, professing godliness, to store our minds and hearts with the sweet words that fell from the lips of him who spake as never man spake, thus choosing the "good part" that Mary chose, which, the Master said, should never be taken away. It does not look consistent with our profession of denying ourselves of worldly lusts, and superfluities, when we dress our bodies in a plain and modest garb, while decorating our tables with hurtful and unnecessary luxuries.

O, for an army of Marys to work for the Master by learning from his Word the good things necessary for spiritual growth, and communicating to the sin-cursed world the glad tidings of a Savior's love! We have a few who have discovered the vanity of laying up treasures on earth, and who are willing to work for the Master in the harvest of souls, but the supply is not adequate to the necessity and demand for workers. "The harvest is great, and the fields are white, but the laborers are few." Why stand ye here all the day idle?

Landess, Ind.

"'My will, not thine, be done,' turned Paradise into a desert. 'Thy will, not mine, be done,' turned the desert into a Paradise and made Gethsemane the gate to heaven."

STILL SEARCHING.

BY B. F. MOOMAW.

MY mind has been for some time considerably exercised on the subject of the different Covenants, which, in the different ages have been made between God and the children of men, and not being favored with visions, dreams, or special revelations, and not inclined to take anything for granted merely on the opinion of others, I have decided to fall back upon my preferred method in settling all questions of theology, by searching the Scriptures.

1. We inquire, What is a covenant? The answer is, "It is a mutual agreement between two or more parties." Gen. 21: 32.

2. "A writing containing the terms of agreement."

3. "Theologically the promises of God, revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith," etc.

(*a*) The covenant God made with Noah. Gen. 9: 8–17.

(*b*) The covenant with Abraham. Gen. 17: 8–10.

(*c*) Renewed with Isaac. Gen. 26: 4-6.

(*d*) Confirmed with Jacob. Gen. 28: 13.

(*e*) The blessings promised are conditioned upon keeping the covenant, walking in the statutes, and keeping the commandments of God and doing them. Lev. 26: 3–13. The terrible consequences of breaking the covenant are shown in verses 14 to 33.

(*f*) The covenant made with Moses at Horeb. Deut. 5: 2, 3. "The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." "And another covenant which the Lord commanded Moses to make as a *mediator* between him and the children of Israel, besides the covenant he made with them at Horeb." Deut. 29.

(*g*) The covenant with the Holy Three. First, with his son, whom the Father gave for a ransom to all men, to be testified in due time. Having called him in righteousness, he would hold his hand and keep him; give him for a Covenant of the people, for a light to the Gentiles. Isa. 42: 6. Thus upholding him, he would give him to be the surety, the foundation of the new covenant. "He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." Verse 4.

Thus we see that, as Moses was the mediator between God and man in the Old Covenant, so Jesus Christ is the Mediator of the New. Moses says, "A prophet will the Lord, your God, raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you." "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23.

Thus our Heavenly Father commissioned his Beloved Son to be our surety and to mediate a new covenant of peace for all those who believe in him. The holy law of God is established in honor and authority, both as to its precepts and sanction. In Christ, the righteous servant, the chosen of God, and many nations have been favored with "his law"; others are still waiting. The islands are still waiting. While our blessed country is among those favored ones, that have received this blessing, it is not confined to our fathers of the ages past, "but is with us, even us, who are all of us here alive this day."

We mean by this the law of Christ. The law of Moses is not destroyed, but it is fulfilled in the introduction of the law of Christ, symbolized by the law of Moses, and as it was essential to obey

the law of Moses in that day and age, so under this dispensation we must obey in all things and so fulfill the law of Christ. Gal. 6: 2. For if they that despised Moses' law were held so fearfully responsible, how much sorer punishment awaits those who despise the *law of Christ* and belittle the ordinances and commandments of his covenant! Heb. 10: 28, 29.

The prophet's declaration in Isa. 42: 6 is again virtually reiterated in 49: 8, which is sometimes construed to mean that Jesus Christ is personally the New Covenant, and that faith alone in him is all that is needed for salvation,—nothing more and nothing less. Can the Scriptures be made to harmonize on this theory? I do not so understand it. That he is the surety, the foundation of the New Covenant, I do solemnly affirm. None can be more thoroughly satisfied of his divinity than I, and I have settled this question upon a thorough analysis of the evidences upon which it is predicated, and the objects and efficacy of his mission into the world. "For without faith it is impossible to please God." "He that believeth not, is condemned already, because he has not believed on the only begotten Son of God. But he that believeth on him, is not condemned," John 3: 18, of course, not as yet, but if not made perfect, Revelation informs me, he can not be saved. His faith is dead, being alone. James 2: 20.

But I will dismiss Bro. James at this point, as he is not so highly esteemed by some, and will invite Bro. Paul upon the stand. Remember that we are searching for a foundation of the Christian system. Bro. Paul, what sayest thou? "I affirm that other foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereon." 1 Cor. 3: 10, 11.

Let us be assured that we will have to meet the issues at the day of judgment. Do not fail to read verses 12 to 15.

To illustrate, supposing a father lays the foundation for a residence for his son, and instructs him how to build, and the son refuses, or neglects to build, where is the protection from the wintry blast? Or if he builds of shoddy material, where is the safety from the crushing snowstorm, or the destructive cyclone? Echo answers, Where? Just so it is in the spiritual building.

Our Blessed Redeemer is, as indicated in the two passages quoted, the foundation of this New Covenant, as decided in the celestial court, and he was chosen for the time being as the messenger of this Covenant to the human family. He sends John, his messenger, to prepare the way before him, and then him,—the Lord,—who they, at that day sought so anxiously and so earnestly, expecting that he should suddenly come to his temple. "Even the messenger of the covenant they did delight in. Behold he shall come, said the Lord of hosts." Mal. 3: 1.

In this Scripture we have him spoken of as the messenger of the Covenant, which is something apart from being a personal covenant. "A messenger is one who bears a message or an errand, the bearer of a verbal or written communication, notice of an invitation from one person to another, or to a public body." Such is Jesus Christ, who published the tidings of salvation, as are prophets and ministers in general. Job 33: 23; Mal. 2: 7.

We read in John 1, "In the beginning was the Word, and the Word was with God, and the Word was God. Verses 1 and 2. "And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Verse 12. O, for the blessing of the option to become the sons of God, and joint-heirs with our Blessed Savior! Why, oh why do men and women neglect this great salvation!

"And the Word was made flesh and dwelt among us." In what sense is he the Word of God? "He was the true light that lighteth every man that cometh into the world." Verse 8. He was the messenger of the Covenant, the representative of the will of God to man and says, "He that rejecteth me and receiveth not my word, hath one that judgeth him. The word that I have spoken shall judge him at the last day, for I have not spoken of myself, but the Father which sent me, he gave me commandment what I should speak." John 12: 48, 49. He says of his disciples, "Ye are the light of the world." Matt. 5: 14; Rom. 2: 9. Having given them an example of righteousness in his baptism and other ordinances, accompanied with commands, more or less, he commissioned them, by virtue of the power given him by the Father, to go and teach all nations, initiating them into the divine family, teaching them to observe all things, whatsoever he had commanded them, and, encouraged by the promise then given, went about the work, the sacrifices to be made and the consequent persecutions pending, notwithstanding. Matt. 5: 11, 12.

They now became messengers of the New Covenant, or Testament, which, in the place of Christ, is the representative of the will of God to man, with the promise given them by Christ that if they love him and keep his commandments, he would pray the Father, and he would give them another Comforter that would abide with them forever. This Comforter which is the Holy Ghost, the Father would send in his name, and he should teach them all things and bring to their remembrance all things whatsoever he had said unto them. John 14: 15, 16, 26, 27. This Comforter, remember, is one of the Holy Three,—the third party in the Covenant agreed upon by them. The Father sent the Son, the Son willingly came, he finished his work on the cross, sent the disciples in his name, under the authority of the Father. They now, with the inspiration of the Holy Ghost, become the light of the world, the representatives of the will of God.

As Christ, in person, was the mediator of the New Covenant, they, with the living ministry of to-day, become the messengers of the New Covenant between the personal Christ and the children of men, as Moses and the prophets were of the Old. Gal. 3: 19, 20. A mediator is one that stands between, in order to conciliate contending parties. "There is one God and one Mediator between God and man, the man Christ Jesus." 1 Tim. 2: 5. "He is the mediator of a better covenant, which was established upon better promises." Heb. 8: 6. He is the Mediator of the New Testament, which is synonymous with "covenant," 9: 15. Again, Jesus is the Mediator of the New Covenant, that speaketh better things than the blood of Abel. "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12: 25.

Thus we see that he is also the Mediator of the New Testament or Covenant, which certainly means more than merely a personal covenant and this Testament we understand to be the Word of God, revealed in the Gospel, which is the power of God unto salvation. Rom. 1: 16. It is the power of God in enlightening the mind, in the conversion of the heart, in the sanctification of the spirit, and in the salvation of the soul.

The Apostle Paul, sensible of human weakness, the insufficiency of himself and his brethren, acknowledged that their sufficiency is of God, who also made them able ministers of the New Testament or Covenant, not only of the mere letter, but of a doctrine, accompanied by the operation of the Holy Spirit, which gave life and salvation through the Gospel. 2 Cor. 3: 5, 6. "For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3: 9. Christ is the foundation, and also the architect. On him, and by his directions, we are to build, and as we build, so will be our destiny. Verses 12–15.

(*To be continued.*)

Bonsack, Va.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Funds for Western Sufferers.

Previously reported	$4718 74
Nettle Creek church, Hagerstown, Ind	68 00
Winona church, Lewiston, Minn	22 00
David Knepper, Lester Center, Iowa	1 00
Mrs. Hoover, Goldfield, Iowa	2 00
Ella Tate, Bennington, Kans	1 00
From a sister, Ridgely, Caroline Co., Md.	2 00
From some sisters, Burlington, Mineral Co., W. Va	2 00
J. A. Trackler and wife, McComb, Ohio.	1 50
David Frank and wife, McComb, Ohio	2 00
D. Rau and family, McComb, Ohio	1 30
J. Weller, McComb, Ohio	75
Mrs. Helfer and daughters, McComb, Ohio	50
F. Zigler and wife, Leipsic, Ohio	50
A. Burkholder and wife, Leipsic, Ohio	45
J. Z. Leckler and wife, Leipsic, Ohio	1 00
T. Redden, McComb, Ohio	25
West Otter Creek church, Macoupin Co., Ill	40 00
Dry Fork church, Jasper Co., Mo	5 20
E. Morven, Maxwell, Iowa	5 00
A brother and sister, Chicago, Ill	5 00
J. W. Eisenberg, Chicago, Ill	1 00
D. W. Eisenberg, Chicago, Ill	1 00
J. Halls, Chicago, Ill	1 00
J. Edmondson, Chicago, Ill	25
Sarah Martin, Lattasburg, Wayne Co., Ohio	1 00
Sister Wohlgamuth, Burbank, Wayne Co., Ohio	1 00
O. E. Frank, Pleasant Home, Wayne Co., Ohio	50
Wm. F. Dowris, Sheridan, Mo	5 00
Albright church, near Rover Springs, Pa.	7 35
Mt. Vernon congregation, Va	20 10
Nettle Creek church, Wayne Co., Ind., $32.10, less exchange, 25 cents	31 85
Received of the MESSENGER office	1464 36
Total	$6431 37

DANIEL R. PRICE,
Treasurer.

From Golden Springs, Nebr.

JAN. 25, our beloved elder, G. W. Stambaugh, commenced a series of meetings, which he continued until Feb. 8. Feb. 7, fifteen precious souls were baptized. It was estimated that over two hundred persons witnessed the administration of the rite. We have four more applicants for baptism; one was also reclaimed.

Many deep impressions were made during the meetings, and our congregations were very large. We held our meetings in the Presbyterian church in town. The people say, they never heard the Gospel preached until now. Some say that their foundations are torn down,—especially is this the case with the Mormons. The church here is much encouraged. We have now forty-seven members. Pray for us! L. J. REDING.

Feb. 9.

From Pleasant Home, Oregon.

THE members in this vicinity are few in number and scattered over an extensive territory, comprising two large Counties. Our meetings are not very regular. At Gresham we hold an interest in a meeting-house and meet there for worship, whenever our dear brethren come to break unto us the Bread of Life. Yet God is working amongst us, for in December, when our dear young brother, J. B. Early, of Marion County, visited us, two brethren were made willing to join the army of the Lord. One is in the prime of life; the other not yet fourteen years of age. O, how pleasing to our Heavenly Father when sinners obey his voice!

Jan. 13 our elder, M. M. Bashor, came to this place for the first time, and held a week's meeting. The Brethren have not had services here for over two years, and the word spoken was well received by most of the people. To some, the doctrine was strange. Our dear brother told us much about obedience to God, the necessity of serving him in a right manner and to hold to the form of doctrine once delivered unto us. We think many good impressions were made, and that some are near the kingdom. May the time speedily come when we can have laborers constantly in the field, that the good seed may not get choked, but produce sheaves of golden grain.

In many places, souls are dying for the Bread of Life all around us, and we need not go to heathen lands to find them. We can all do something for the Lord. If we are not talented to preach the Word, we can distribute our tracts and church literature, and thereby get people to read and examine the Bible, and see if we have Scriptural proof for our practices.

Brethren and sisters, think on these things! Let us be up and doing, and work while it is called to-day! The battle of sin is raging. Many a soul is lost in the strife. Let us arise and feel the burden of souls upon us!

Feb. 1. JENNIE A. STEPHENS.

From the Pleasant View Church, Phillips County, Kansas.

WE are still laboring for the advancement of the Master's cause. Bro. J. P. Nofziger, from near Mascot, Nebr., came to us Feb. 3, and commenced preaching at our school-house on the evening of Feb. 4. He continued until Feb. 10, and preached eight sermons to attentive and interested congregations. The interest increased from the beginning. He shunned not to declare the Gospel in its primitive purity. As a result of the meetings the members were built up in the cause and encouraged to press forward in the divine life, and sinners were warned.

Our brother was called home just when the interest was the greatest. We believe if we could have continued the meetings longer, some would have joined in with the people of God, but, on account of sickness in the writer's family at the time, we had to close. We started a Bible class Jan. 1, and have a good interest. We meet once a week at the members' houses.

On account of the failure of crops here, last year, a good many people are running short of provisions and a great many have no seed or grain to feed their teams while putting out a crop, and, unless they get help, they will suffer. We are glad to know that so many of our dear brethren in the East are coming to the rescue of the needy ones in the far West. We think if they all knew the true condition of the people of the West, many would lend a helping hand. Dear brethren, you that are blessed with this world's good, remember when you give to the needy you are lending to the Lord, who has said, "It is more blessed to give than to receive." We desire an interest in the prayers of our Father's children, that we may ever be found in the path of duty. J. W. JARBOE.

Republican City, Nebr., Feb. 17.

From Lynden, Washington.

FOR the satisfaction of those who have been desirous for information, regarding this country, we give the following: We came here a year ago last October with our daughter, the wife of J. C. Shermer. They came here to educate their children. We consider this a good place to live. The climate is mild; and there is a heavy rain-fall during the winter. Land is rather high for families of small capital. Fruit and vegetables of every description do well here. I see no reason why the Brotherhood should not have a mission post in this section as well as elsewhere. The morals here are good. We have two good schools and no saloons.

Early last spring my health was injured by *La Grippe* and overworking. This obliged me to go east of the mountains to spend the winter with my two sons. Upon my arrival home, Jan. 25, I found wife, son and wife in their usual health, but my heart was sad when I learned that our house, with most of the contents, had been consumed by fire. Nearly all our books, together with our church letters and other papers, were destroyed by the flames.

I spent a pleasant winter in regaining my health, east of the mountains and acquainting myself with the advantages of the country. I have now decided to move there soon, and wish to notify all our correspondents that our future address will be Thompson, Okonogan Co., Wash.

ALLEN IVEN.

Feb. 9.

From Campbell, Mich.

THE members of the Thornapple church, Mich., have had a very enjoyable and, we, believe, a profitable, series of meetings at their east church-house. The preaching was done by Bro. J. V. Felthouse, of Indiana. He began on Sunday, Feb. 1, and continued meetings day and evening, excepting three days, until the 13th, when he was obliged to return home on account of sickness in his family. As an immediate result, four precious souls confessed Christ and were buried with him in baptism. May they continue faithful, and walk in newness of life! One who had wandered away, returned. The church was made to rejoice, and we think all feel to give themselves more earnestly to the service of our Blessed Master. To-day our council, preparatory to District Meeting, was held. The church represents at District Meeting by two delegates,—brethren I. F. Rairigh and S. M. Smith. Bro. I. F. Rairigh was chosen to represent this church at Annual Meeting. It was also decided to hold a love-feast at our west house, on Saturday, June 13, to be preceded by a week's meetings. A general good feeling pervaded the council.

PETER B. MESSNER.

Feb. 14, 1891.

From Sweden.

ON Thursday, Dec. 11, a sister was baptized in Copenhagen. She is the wife of a brother who married her Nov. 16, 1890. May the Lord bless them richly in their new relation to each other! Dec 12 I went to Wanneberga, Ignaberga and other places. Much interest was taken in the Word preached, and we were glad to see sinners draw near to the Lord for mercy. One of them was the husband of our sister, who was baptized here Nov. 30. The meetings continued until Dec. 25, on which day we held a good love-feast at Wanneberga at which eight communed. Not a few witnessed the sacred ordinances.

Brethren Olin, from Kjeflinge, and Olsson and wife, from Malmo, were with us, and continued the meetings a few days longer. I then went to Gölshult to hold some meetings until Jan. 2, when I returned home.

After I held some meetings in Malmo, Limhamn, Copenhagen, Eslof, Kjeflinge and Trelleborg, I went to Wanneberga, Ignaberga and Gölshult again on Jan. 24, and preached every day, sometimes twice a day, to good audiences.

Jan. 29, a sister and that brother, who accepted Christ during our last meetings, were baptized. He and his wife rejoice very much because they have joined the church. They are praising the Lord night as well as day. When they were baptized, twenty members of other denominations witnessed the occasion. First a sermon on baptism was delivered, and after that the ordinance was performed, with which the spectators felt much interested.

Jan. 30, I set out for Gölshult where I held four good meetings. Jan. 2, I returned to Wanneberga and held a meeting in our new brother's little house, and from there I went to Copenhagen.

Feb. 14, I am going to Wanneberga and some other places again, and intend to stop there about two weeks. Do not forget to remember me in your prayers, that the Lord may give me bodily as well as spiritual strength. Sometimes, after walking much here and there to the houses, and after much preaching every day, I feel very tired, but my hope is in the Lord, that he will help and strengthen me with his almighty power.

A warm greeting and much love from all our members to all the churches in the Far West.

JOHN OLSSON.

Wayside Notes.

WE are now living near the horseshoe bend of the Cimarron River, at a distance of about fourteen miles from Stillwater, a young town about twenty-five miles from Wharton, a station on the Santa Fe R. R. The land here is all occupied and society and life are somewhat primitive. There are no members around here except ourselves, but there are four members near Stillwater, *viz*, Bro. D. Cripe and wife and Bro. J. Clingenpeel and wife. We are talking about an organization in the near future and holding a love-feast in the spring. At present the writer's health is so much impaired, that he is unable either to leave home or to do any work whatever. He hopes, however, soon to recover.

We have not been here long enough to form an opinion as to the country, but so far we like it. We are living near the timber, and will have the overspreading oak around us with its thick foliage to shade us from the summer heat. The climate is mild and we can plant peas, onions and radishes next week (Feb. 16), and potatoes about March 1. Our crops will consist of corn, cotton, flax and cane. The soil seems rich, produces fine grass, is easily worked and, being near the river and timber, will have rain.

If our health improves, we will labor in the Gospel. In the meantime we can circulate tracts among the people; then get a faithful, earnest and energetic evangelist to come and build up a church here.

We are glad that a volume of Bro. Quinter's sermons is to be published. We ought to have more Brethren's literature than we have. Last summer we were looking over a number of bound volumes of *Gospel Visitor*, *Primitive Christian*, etc., and much that we saw ought to re-appear in print for the benefit of our younger and even older members. We need several volumes, to be called, "The Gospel Preacher." Who will second this proposition? JAS. EVANS.

Stillwater, Okla.

From Ozawkie, Kans.

UNDER the protection of our Heavenly Father, our dear brethren and sisters are still permitted to meet and dwell together in heavenly places in Christ Jesus. Our social meetings each week have been attended with much good, and for six years have been continued throughout the year. Recently two dear souls came forward during a series of meetings. A special meeting was called next morning, when they were buried with Christ in baptism, and are now laboring to bring others to Christ. Deeper convictions and a higher order of divine life is the watch-word of our dear members. There were five added to the church by baptism this fall and winter.

Our Sunday-school is kept up the year round. Why should it not, if our common schools can be run successfully during the winter, why not our Sunday-schools? I do not remember of ever hearing the children ask to have the Sunday-school closed, on account of the approach of winter. At our annual report it was found that 4,500 Bible verses were committed to memory by the children. May the Lord bless the Sunday-schools all over our beloved Brotherhood! J. A. ROOT.

Our Meetings at the Jordan and Pleasant Valley Houses, Ohio.

ELD. TOBIAS KRIDER commenced a series of meetings at the Jordan house, Nov. 13, and continued till the 24th. The meetings were well attended; the house was too small to accommodate the people. One was added to our number by baptism and the common expression, at the close of the series of meetings, was, that it was one of the best ever held at this point, on account of the general religious interest taken in all the meetings.

Eld. Lewis W. Teeter commenced to preach for for us, at the Pleasant Valley House, Jan. 20, and and closed Feb. 5. He gave no uncertain sound, and thirteen precious souls were added to the saints at this place,—much to the encouragement of the church. The roads being very muddy, hindered the large attendance that would have characterized the meeting. I never saw a better religious interest, or better order, which confirmed my faith that God has much people here in this Valley. These dear brethren that labored so earnestly to build up the cause, will be remembered with grateful hearts. Those two houses in which the meetings were held are in the northern part of the Union City church, Darke Co., Ohio. May God bless the cause every-where!

SILAS GILBERT.

Lightsville, Ohio.

In Memoriam.

SISTER SUSANNAH HARTER was born Sept. 10, 1795, and departed this life, Feb. 7, 1891, aged ninety-five years, four months and twenty-seven days.

Grandmother Harter, as she was always called, was born in Virginia and emigrated, with her parents, to Ohio when she was about ten years of age. Her father was one of the early pioneer settlers of the new "western country," and old Anthony Wayne's trace was as familiar to them as any fort or wigwam in the boundless wilderness. She was the last of the family. Two sisters one older and one younger,—having seen more than *ninety* summers, preceded her to the spirit world but two or three years.

Her recollection of pioneer days was very vivid and her chief delight was to rehearse their hardships and trials among the Indians in her early days. She was the mother of eight children, five of whom are living. She had twenty-seven grandchildren, forty-seven great-grandchildren and seven great-great-grandchildren. About the year 1843 she united with the church of the Brethren and has lived a devoted, Christian life through the ministerial labors of all the elders and ministers of Upper Twin congregation since its organization. She came to her grave in a full age, like as a shock of corn cometh in his season. She peacefully fell asleep in Jesus at the home of her son-in-law, Jacob Deardorff, and had all the attentions that loving hearts and hands could bestow. A few weeks before her death she had the misfortune to break her left arm, which was a heavy stroke on her already tottering frame. Appropriate funeral services were held at the Wheatville church, conducted by the Brethren from 1 Cor. 15: 57 and Rev. 14; 13, after which interment was made in the cemetery near by. A. G. CROSSWHITE.

From the Spring Creek Church, Kosciusko Co., Ind.

LAST evening we closed a very interesting series of meetings in the town of Sidney, conducted by Bro. Daniel Snell, one of our home ministers. The series embraced twelve practical sermons, all of which were ably handled, and highly appreciated, by the members and those not members. So far as we can learn, the discourses gave very general satisfaction. Although some of the doctrines advanced were entirely new to many in the congregation, yet it was generally admitted that all was good, sound Gospel doctrine, and could not well be gainsaid. The weather was rather inclement part of the time, yet the interest and the attendance were good at the services, and we hope good may result from these meetings. Although we had no immediate accessions to the church, we do hope that the seed sown will yet bring forth fruit, — "if not an hundredfold, then sixty or thirtyfold."

Bro. Snell is rather a new worker in the mission field, but handles his subjects in a most excellent manner. He rebukes sin in the plainest terms, without any compromise.

We were very sorry to close these meetings as yet, but Bro. Snell had other appointments out, and was compelled to close here. Our prayers accompany him to his other fields of labor.

Next Monday evening Bro. Jacob Snell will commence a series of meetings at our East church, in Whitley County, and continue a week, at least. May God bless his labors!

The brethren have now held series of meetings in all their houses of worship in this locality. This is as it should be, for the enemy of souls is ever busy, plying his trade, *deception*, in every vocation of life. Then, if the enemy of souls is so persevering, and is so successful though he has such poor pay to offer, why should not the ministers of God be energetic in preaching the Kingdom where the reward is beyond our imagination? Paul says, "It has never entered into the heart of man what God has prepared for those that love him." Health here is fairly good, weather is mild. We have had no snow this winter, thus far!

E. MILLER.

Notes by the Way.

JAN. 8 I left home *en route* for Johnson County, Mo. My first stopping-place was Salt, Sullivan Co., Mo., where I remained over Sunday with my friends. I attended the Methodist meeting at Lindeville and by invitation of the resident ministers, I tried to preach to a crowded house of attentive hearers. This was the first meeting of our people held in that place.

I left my friends on Monday, Jan. 12 for Polo, Caldwell Co., Mo., where there is a little band of God's children. We had meetings here each evening during the week with good interest. These people need some good, live brother to settle among them.

Bro. Peter R. Oats has just moved in, and, I hope, will do all he can, but, owing to poor health, he can not always be depended on, to fill his regular appointments.

I left Polo for Kansas City on Saturday Jan. 17, and remained over Lord's Day. I met with a little band of brethren, sisters and others. We had a fair turn-out for the first regular meeting. Ministers present were brethren W. Holsinger, —— Wise, of Olathe, Kans., and the writer. They now have meeting at the Chelsea Park school-house every first and third Sunday of the month. They much desire traveling ministers to call with them, when in the city. To reach the place of meeting, take the elevated railroad at the Union depot, and go to Quindora Station. From there take the street west, one block, to Bro. Oliver Jones'; who will care for you, and take you to the place of meeting.

I left on Monday, Jan. 19, for Centre View, where I was met by Eld. Jacob Witmore, and taken to his pleasant home. Here I remained for one week and held some meetings; also visited some of the members, and took a look at their beautiful country. Through the kindness of Eld. Witmore and his kind companion I was taken to our dear brother, S. S. Mohler, Jan. 22. I am sorry that I can not report as favorably as I would like to do. Those who see him daily, however, think that he is improving slowly. I am glad to report that, spiritually, he is much improved, and that his hope and confidence in his Redeemer is quite encouraging to me. May the good Lord spare him a little longer, for the comfort of his dear family, and the church. We had a season of worship with him, which he seemed to enjoy very much. He still craves an interest in the prayers of his brethren and sisters. I left him with tears, and pray the Lord to stand by him and help him to bear his affliction with Christian patience.

I left the dear brethren at Centre View on Sunday, after the services we enjoyed with them, for the Knobnoster church. Jan. 25, I visited a few of the members, and then left for Harrisonville, Cass County, Mo., Jan. 28. After looking over the country and visiting a few members in company with Bro. and sister Jacob Kricket, I left, homeward bound, by way of Kansas, where I arrived Jan. 31, and found all well, for which I praise the Lord.

The brethren and friends, who are looking for new locations, may be suited in any of the above places where I have been. Ministers are needed, and will be made welcome, at any of the places mentioned. I return my thanks to all the kind brethren and sisters with whom I have been sojourning, praying that the Good Lord will bless all. ISAAC BARTO.

Stanton, Iowa.

In Memoriam.

MARY BRALLIER, *nee* Lidy, died Jan. 26, 1891, at the advanced age of eighty-seven years, three months and fifteen days.

She was a daughter of Samuel Lidy, Sr., who was the father of a large family, all of whom lived to a ripe old age, but she outlived them all. Eld. Samuel Lidy, who was the first bishop of the Manor church and died at the age of eighty-three years, some time since, was her brother.

Sister Brallier lived a remarkably devoted Christian life. All the traits which make up the Christian character, seemed to be happily combined in her. If there was any one predominating principle, it was charity for all, and her happiest efforts were to inculcate and foster that admirable trait in her associates.

Deceased was born in Bedford County, Pa., Oct. 11, 1803, married to Emmanuel Brallier, Sept. 25, 1823 and baptized two years later by Eld. David

Pfoutz. Twelve children blessed their union, four of whom preceded her to the spirit world. Eight are still living who mourn, but not without hope. All but one are members of the church of her choice. Fifty-six grandchildren and forty-seven great-grandchildren follow in her line. Her husband served many years as a faithful deacon in the church. Two of her sons were called to the ministry here, and one to the deaconship. Two others of her sons were practicing physicians.

Her history is such that it seems to the writer worthy of the commendations expressed in Romans 16. Her wise, Christian counsel was always ready, and, by the writer, much appreciated and warmly cherished. In her death the Manor church has lost a pillar,—"a mother in Israel,"—the neighbors, a friend in need, and the poor, a liberal benefactor. JOSEPH HOLSOPPLE.

The Bible Normal at McPherson.

AFTER thinking over carefully, since returning home, the many helpful suggestions presented, the many useful lessons learned, the character and amount of information imparted, as well as the design and scope of the work, it has seemed that there were two excellent reasons why more might be said and written with profit, in regard to the Bible Normal and its object.

1. All the ministers, Sunday-school Superintendents, and teachers, to whom McPherson College is accessible, ought to know that the College has opened its doors and extended an invitation to all the Brethren, to gather, in the month of January, and take free of charge, a short Bible Course, embracing, for the time allotted, a very thorough drill in Bible and Sunday-school work.

2. In justice to the officers and teachers of that excellent institution, the brethren, who were not able to be present this year, should know something of the good work done, the very high appreciation of the benefits received, and the efforts of our instructors, which all those felt, who were able to attend and take this year's course.

On Jan. 6 there were gathered in about twenty-four ministers and teachers from various churches and congregations, and this number increased before the close of the first week. The second week we were all surprised to find that our number had increased from thirty to sixty, and soon reached from seventy to seventy-five.

Our regular work embraced the following studies,—Bible geography, *i. e.*, the geography of Bible Lands in Bible days, Bible history, Sunday-school work, "Evidences of Christianity," and Bible reading.

The work was handled very carefully and the lessons, as far as we were able to go, well exhausted and well digested; that is to say, the work was well and thoroughly done, and those who attended will never forget the continued efforts, and the untiring industry of the instructors, to make the Normal a successful one, and our attendance most profitable.

The information imparted was just that *needed* by every minister and Bible teacher, every time he comes before his class or congregation, and without which he too often hinders his own prayers, and brings unjust criticism and even reproach upon the cause he undertakes to help.

Those who came first and were most regular in attendance and careful in study, of course obtained the greater benefit; and those who were only able to take part of the drill were very sorry they could not have taken all.

If perchance any came thinking he knew a good many things about the Bible, one thing is certain, every one went away, conscious he had yet much to learn, and that it is as impossible to exhaust the treasures of God's Word, as it is to exhaust the riches of God's grace.

Not only was all the time used that had been assigned to the work, but extra sessions were held, by special request of many of the ministers, in order that they might have some special instruction, embracing many things that would better enable them in their labors and preaching, to both instruct and edify their congregations.

Further mention also should be made of one very helpful feature in connection with the work. A course of sermons was given by Bro. Daniel Vaniman on missions and mission work, showing the methods used by our church, and showing the necessity of special and united effort, on the part of our churches every-where, in this direction, thus revealing the great need of individual consecration in the matter of rendering unto the Lord as he hath prospered us.

A course of sermons on doctrinal subjects, by Bro. A. Hutchison, was well received and instructive.

A series of eight sermons by Bro. Enoch Eby, on "Church Government," was very strong, and of great value, particularly to meet the present need of many churches. Such sermons could be preached with good results in every congregation, from the Atlantic to the Pacific.

I have thought if those sermons could be published just as they were delivered before us, in a cheap pamphlet form, not to exceed ten or twenty cents in price, they would meet a very pressing need in many of our churches, and would be a silent but potent influence in regulating many objections and difficulties that now have to either be adjusted in council, or are permitted to run, until greater evils grow out of them, which finally estrange those from church fellowship, who, otherwise, would have, by careful nurture, made useful and helpful members.

In the brief space, to which I feel this article should be confined, it is not possible to speak of the many good things that were said concerning the Bible work for this year, by all those who enjoyed its benefits and privileges.

It will suffice, perhaps, to say that all returned to their homes much strengthened and greatly encouraged, because they feel so much better able to meet the tasks before them, and in much humility of heart they will undertake to use very carefully the precious time and opportunities that fall to their lot, seeking prayerfully to both do and say the right thing, at the right time, in the right way.

The Bible and Sunday-school work for the next year, I am informed by one of those who have the matter under advisement, will embrace a much more complete and comprehensive course, than it was possible to arrange this year. And while all those who attended this year will be glad to return again, it is hoped that many more may avail themselves of this opportunity, in some measure, to better prepare themselves for their respective fields of labor.

Too much can not be said in commendation of our colleges, which have united in thus undertaking to strengthen, and make efficient, the hands of those who have been chosen in the service of the Lord! J. B. MOORE.

Beatrice, Nebr.

In Memoriam.

THE dreaded enemy of human life,—*Death*,—has taken from us our dearly beloved brother, Nathaniel S. Replogle, who died Jan. 28, 1891.

The deceased was born near New Enterprise, Bedford Co., Pa., June 16, 1863. In his fourteenth year he united with the church and was a faithful and devoted member. He entered the Normal College, at Huntingdon, Pa., and graduated in the class of '85. Since then he had been successively principal of the schools at New Enterprise for three years, and of Saxton, two. Last fall the principalship of the Meyersdale, Somerset Co., schools was accepted, and death stopped him in the midst of a very successful term.

His father and younger brother having been very low with typhoid fever, he came home and tenderly nursed them until they were on a fair way to recovery, when he returned and was at once laid up with the same disease.

Bro. Replogle was very genial and amiable socially, very bright intellectually and possessed an exceedingly noble character. Although engaged mostly in the active duties of the school, his duties in the Sunday-school and prayer-meeting were never neglected. He was one in whom the church had great hopes, and one who apparently had the promise of a brilliant future.

His sorrows were many, yet he bore them bravely, looking to the Great Comforter in whom he always found relief. He had the moral courage of a hero, and in the darkest adversity he often said that the consciousness of being in the right was his consolation.

He was married twice. His first wife died within a year of their marriage, and he died within a year after his second marriage. His remains were brought to New Enterprise, and interred in the cemetery here. Funeral services by Bro. D. T. Detwiler, from the words, "To die is gain." Brethren Levi Stuckey and C. L. Buck also assisted. The bereaved widow, parents, and the whole community mourn the loss of a dear one.

W. C. HANAWALT.

Kind Words for the "Messenger."

I HAVE been a reader of our church paper for nearly fifty years, and have, from time to time, received much food and encouragement through its pages. I have learned much of the doings of the church, which I could learn in no other way. We must all confess that our different church papers of former years (with, of course, some exceptions), have done much good in the world and to the church, in exposing error and encouraging saints.

Especially am I pleased with the present management of the GOSPEL MESSENGER. It makes its regular weekly visits, laden with good and religious thoughts, from the pen of many of our faithful and zealous workers in the good cause. The correspondence department, especially, is very interesting, and is read with much delight. Many good articles have appeared in the MESSENGER since the beginning of the present volume. I was much pleased with Bro. Enoch Eby's admonition on "Going Security," in No. 5, present volume, and I can fully endorse his sentiments. Many, very many, pleasant homes have been entirely ruined just by carelessly signing an obligation with some one who, at that time, claimed to be a friend, but who will, in an evil hour, step out, and suffer you to pay the debt. This is just what you said you would do, when you signed the note with your friend. You said, in just so many words, that if your friend failed to pay the note, you would do so. You said, "*For value received*, we, or either of us, promise, to pay $—— to bearer, on a certain date." Now, as Bro. Eby said, you tell an untruth right there, for you, at least, have not received any benefit at all, but you may, very likely, stand a good chance of having to pay said note. "Then thou shall smart for it." I believe that our overseers ought to admonish our members against going security. E. MILLER.

Sidney, Ind., Feb. 10.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Assistant Editors
J. G. ROYER. }
JOSEPH AMICK. - - - Business Manager.

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The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - March 3, 1891.

"WEST VIRGINIA ECHOES" is a well-written bit of correspondence, but owing to the fact that it is anonymous, it goes into the waste-basket.

BRO. JESSE STUTSMAN, of Pitsburgh, Ohio, says: "At an election held at the Pitsburgh house on the 14th inst., Bro. Elihu Bagwell was chosen to the ministry. We had a very enjoyable meeting, there being over two hundred members present."

BRO. B. F. MILLER, of Alpena, Dakota, reports the receipt of $17.50 from the church at Greene, Butler County, Iowa, for the needy in South Dakota. Bro. Miller extends warm thanks to the Brethren and friends at Greene for their loving helpfulness.

BRO. JACOB MITCHELL, agent at Saline City, Ind., calls attention to an error in the report of donations for Western sufferers. Instead of Saline City church, it should have been members of the Saline City neighborhood. We gladly make the correction.

BRO. R. A. YODER should now be addressed at Sabetha, Nemaha Co., Kansas.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, is holding forth the Word of Truth at Cerro Gordo, Ill.

BRO. J. C. SEIBERT changes his address from Melbourne to Bon Accord, Johnson Co., Iowa, where he should be addressed in the future.

GOOD news in this week's issue from far-away California. Six souls were added to the church. Read Bro. Norcross' letter in another column.

BRO. A. W. VANIMAN is visiting among the churches in Eastern Kansas, preaching the Word, and laboring for the school interests at McPherson

IF you wish your paper stopped, don't try to do it by returning it to either of the offices, but send us a postal card, stating that you wish it discontinued, and it will be promptly attended to.

SOME people will never learn much because they feel that they already know it all. Christ came not to heal the well, but the sick. Those who think they know are the hardest to teach.

BRO. GEO. W. CRIPE, of Cerro Gordo, Ill., gave us a very short call last week on his way home from Iowa. Bro. George has been laboring among the churches for over five months. The Lord blessed his labors, and a number were added to the church.

UNDER date of Feb. 17, Bro. Jas. R. Gish writes: "We start to-day, and expect to make our first stop in Cass Co., Ill., to hold some meetings with a few isolated members. Hereafter our address will be Stuttgart, Arkansas, until further notice. All have our best wishes. Remember us at a throne of grace."

"I saw some handfuls of the rose in bloom,
With bands of grass suspended from a dome.
I said, 'What means this worthless grass, that it
Should in the roses' fairy circle sit?'
Then wept the grass, and said: 'Be still! and know
The kind their old associates ne'er forego.
Mine is no beauty, hue, or fragrance, true!
But in the garden of my Lord I grew.'"

APPLICATION has been made to the various railroad associations for rates to our next Annual Meeting at Hagerstown, Md. As soon as rates and limit of time are received, notice will be given in the MESSENGER. If the limit on the tickets is extended to forty or sixty days, many of our Brethren will avail themselves of the opportunity to visit in the East.

BRO. J. H. HARTMAN, of the Northern church of Philadelphia, writes as follows: "Eld. Geo. D. Zollars was with us on last Lord's Day, and preached both morning and evening; also made a few remarks at our Sunday-school session in the afternoon. All of the services were well attended. We want to build a chapel, the Lord permitting, if we get the means by next fall. We ask the prayers of the brethren and sisters in our behalf."

ONE by one our friends are passing over the river. Here we have no abiding city, no place of refuge, no harbor of absolute rest and safety. Again the shadow of death has fallen upon our church and social circle at this place. Sister Ada, wife of Bro. Harvey Puterbaugh died Feb. 24. Sister Ada was a faithful child of God, and she died in the hope of a blessed immortality. Bro. Harvey has the warm sympathy of all in this sad hour of bereavement. May the Lord comfort him!

THE Brethren and friends at Warrensburgh, Mo., are doing a noble work in helping the Western sufferers. A Nebraska paper, referring to the benevolent work of the Brethren's church in behalf of the needy in the West says: "The recording angel has been writing down many good deeds this winter to the credit of the Brethren." And we know that the Warrensburgh, Mo., Brethren and friends are also recorded for their labor of love. Bro. John W. Brooks, writing under date of Feb. 17, says: "We ship a car load of supplies to-day to Goodland, Sherman Co., Kans. The car contains 273 bushels of corn, two barrels of molasses, seventy sacks af meal, 183 sacks of flour, twelve or fifteen barrels of second-hand clothing, four barrels of meat, one bolt domestic, five dozen spools of thread, etc., etc. We mention this so others may know what and where we sent it. We think we can make up another car soon. About three-fourths of these supplies were donated by the Brethren."

WE clip the following from *The Southern Californian*: One of the busiest men in this valley is G. L. McDonaugh, Freight and Passenger Agent of the Southern California Railway. He has collected data on all kinds of products grown in his territory, and is ever ready to give information to his employers as to the amount ready for shipment. Not only does he know who the purchasers and shippers are, but he carries a list of growers and producers, becomes acquainted with them, and studies their wants in marketing their products. It is seldom he loses any business, and we know he has gained a large amount for the "Santa Fe" during last year. It is likely he works on the principle of faithfulness to his employers, and to make himself so useful that there can be no question as to fitness for the position. Too often men work only for their salary, and not to make themselves felt as a power by their usefulness." We know that the host of friends, that G. L. McDonaugh has among our readers, will be glad to hear that he is pleasantly located at Lordsburgh, California. No railroad man ever made so many friends among our people as did George. He was always kind, accommodating and courteous, and his word could always be relied upon. We wish him abundant success in his new home in the land of the orange and the pomegranate.

WE spent a few days very pleasantly at the Lanark church last week, and enjoyed meeting the members in public worship, and in visiting among them at their homes. The meetings were largely attended, and the interest in the church and her work does not seem to be waning, but rather increasing. Bro. Frank Eckerle has charge of the Sunday-school, and his heart is in the work. Something over seventy were in attendance on the Sunday that we were present. The officers, teachers and scholars all seemed to be interested in their work. We were sorry enough to miss a few well-remembered faces, that in times past were always seen at the Lanark church. Our dear old brethren, William Henkle and Jacob Eby have gone to their eternal home. Others there are, who, feeling that they could not walk longer with the church, have gone away from us. When we think of the heart-aches and the sorrow that comes with a division in the church, we do not wonder that our Blessed Master prayed so earnestly to the Dear Father in heaven, that the bond of union that united his disciples might never be broken. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

NOT long ago we stood by the side of a lonely grave, far out on the Western prairies, even where the shadows of the Old Rockies fall not far away. A granite block and a plain, marble column, placed over the last resting place of a beloved wife, by conjugal affection, marked the place of sepulture. The spot was isolated and lonely, but beautiful withal. Eastward and Westward the grand sweep of the prairie spreads away until the limit of vision is reached, and earth and sky blend in an unbroken line. Alone, in silence and in solitude we stood by the side of the grave, and there came to us a vision of the life that once animated the form, now so quietly and peacefully sleeping in the shadow of the tomb. And, behold, we saw a life of pure and unselfish devotion to duty and to the church, a life rich in all the Christian graces, full of love to God and to humanity, faithful and true to the right, a life full of self-sacrifice for husband, for home and for friends, a life full of sympathy and helpfulness for the unfortunate and needy, a life not without pain and suffering, but all borne with uncomplaining, Christian forbearance, a life that ended in the full development of all its powers, ere half the allotted years had passed away, a life that closed to this world in the glorious triumphs of an abiding faith in Jesus Christ, and in the full hope of a glorious resurrection, remembering, even at its close, that it is more blessed to give than to receive. Such was the life that came before us as we stood in silent meditation, alone with the dead, and, stooping down, we read this name on the cold, marble, "Callie B. Teeter." Behold, God giveth his beloved sleep.

QUERISTS' DEPARTMENT.

Special Notice.—"Spiritual Wickedness in High Places."—"Girt About with the Truth."—Rebaptizing.—Angels of the Seven Churches of Asia. Giving.

1. Please give us an explanation of "spiritual wickedness in high places." Eph. 6: 12.

2. In what way are we to be "girt about with Truth?" Eph. 6: 14. Give it so all of us can understand and apply it.

LANDON WEST.

SPECIAL NOTICE. — Heretofore we have, by special request, withheld names of those sending in queries. In one or two cases the queries were of a personal character, and resulted in a demand for the names of the querists. In order to avoid difficulty in the future, we shall only answer queries sent in by those who are willing to have their names appear. All matters of a personal character should not be the subject of a query.

ANS.—1. The words translated "high places," are in the original *epouraniois*. It occurs in Eph. 1: 3; 2: 6, where it is translated HEAVENLY PLACES. The Revised Version gives a clearer translation of the passage than is found in the Authorized. It reads as follows: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The apostle very clearly says, that our warfare is not against men armed for battle, but that we are to battle against the devil and his hosts of evil spirits that dwell in upper places, high places, or heavenly places.

It is to be noted here that the word "heavenly places" does not refer to the abode of the blessed, but that reference is made to the air, or rather to the region where the evil spirits have their place. As Lange says it means the region assigned to those beings who are purely spiritual over against men, and although these are angels who have not remained in their original fellowship with God, yet there still remains to them a region corresponding to their nature, of course not in nearness to God.

These spirits are supposed to occupy the upper air, and hence the use of the word signifying "heavenly places," meaning upper places. In Eph. 2 occurs the following language: "To the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is now generally conceded, that by the "prince of the power of the air," Satan is referred to, but it is not so easily determined just why he is called the prince of the air. We are plainly given to understand the nature and character of the enemies, that we are to meet in the conflict with sin and Satan. The warfare is not child's play, the enemies that we are to meet are strong and on the alert. We are engaged in a contest with the evil one and his helpers. The foes are set forth as terrible, and as occupying high places. The apostle thus warns us, so that we may be fully prepared for the conflict. We are to be fully armed with the Gospel armor, so that we may meet the enemy and overcome him. It is against the angels or the spirits of the evil one that we are called upon to contend, and that, too, "in whatever way their power is put forth, whether in the prevalence of vice and error, of superstition, or magic arts, of infidelity or atheism; of evil customs or laws, of pernicious fashions and opinions, or in the corruptions of our own hearts. We are to make war on all these forms of evil, and never to yield in the conflict."

ANS.—2. And this brings us to the second query, which refers to a part of the armor the Christian is to have on. "In what way are we to be girt about by the Truth?" The girdle of the soldier kept all the parts of the armor in their proper places. It was a strength, a brace, and a support to the wearer. So the Truth is to be a support and a brace to us. It will serve to make our lives consistent. Grotius says: "Great is the laxity of falsehood; truth binds the man." As the soldier was girt about by his girdle, so are we bound with the Truth. It makes the Christian sincere, firm and watchful. It gives him stability of character and determination of purpose. It braces him up against every wind of doctrine. It preserves him from lax views, as to religious and moral duties. In all these things it supports and strengthens him. Without it his armor is weak, and he is just the man to fall an easy prey to the adversary of souls. Let us keep bright the girdle of Truth, allowing no stain or blot to mar its fair escutcheon, and having it ever girt about our loins, we shall be able to stand firm in the liberty of the Gospel.

Dear Bro.:—Will you please explain through the MESSENGER Acts 19: 5 7? I wish to know whether these disciples were rebaptized with water. A. J. MILLER.

ANS.—The language plainly sets forth that the disciples found by Paul, who had been baptized "unto John's baptism," after he had taught them more fully the way of life, were "baptized in the name of the Lord Jesus," that is, with the baptism of Christ. Hence they were taken down into the water and rebaptized according to the commission given by the Savior to his disciples. Matt. 28: 19. Commentators generally hold the same view of this passage; we quote from several as follows: "It is evident that these persons were rebaptized by the direction of Paul, for this is the obvious meaning of the passage, that which would strike persons as correct, unless there were some previous theory to support."—*Barnes*. "As there is no evidence in the New Testament of persons being *rebaptized*, unless this be one, many criticisms have been hazarded to prove that these persons were not *rebaptized*. I see no need of this. *A Christian* should be baptized in the Christian faith; these persons had not been baptized unto that faith, and therefore they had not received Christian baptism; they felt this, and were immediately baptized into the name of the Lord Jesus."—*Clarke*.

Lange, The Bible Commentary, Henry, and others, that we have examined on the subject, take the ground that the disciples, here spoken of, were rebaptized. Indeed, to take any other view, is to do violence to the rules of language, and the laws of interpretation.

Dear Bro.:—Will you please tell us through the MESSENGER what we are to understand by the words in Luke 6: 25? "Woe unto you that laugh now! for ye shall mourn and weep." JOHN JONES.

ANS.—The Master draws a contrast between the final end of those who weep now, and suffer for his sake the reproach and persecution of this world, and those who are rich, and are full, and laugh now. The time will come when the Christian's weeping will be turned to joy; and the time will come too, when those who refuse Christ, and revel in riches, and in pleasure, and laughter now, will weep and mourn. In sickness, in calamity, in death when the fear of eternity shall enter their souls, then shall their laughing be turned to weeping and mourning, but then it will be too late; for God will give them over. Too late, too late, will be the cry of many a poor soul when fear and calamity comes upon them.

5. *Dear Bro.*:—Please inform us through the MESSENGER, who are meant by the angels of the seven churches of Asia, referred to in the first chapter of the book of Revelation.

EMMA E. WIEMER.

ANS.—The elder, the bishop, or the presiding minister of the congregation. The word angel means messenger, and denotes those who are sent forth by God to do or convey his will. This meaning may be extended to any one employed to communicate the will of another. As the duty of the elder is to communicate the will of God to the flock, and to transact business and attend to the spiritual needs of the flock, over which the Holy Ghost has made him overseer, he is in that sense a messenger of the Lord. To the elders or bishops John was commanded to write what the Spirit had to say to the seven churches, and the messages were, no doubt, read to the churches. This is the obvious interpretation of the term angel in the Scriptures referred too.

6. *Dear Bro.*:—Will you please explain Luke 6: 38? "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom." M. E. MURPHY.

ANS.—The thought is clearly expressed at another place, that it is more blessed to give than to receive. The man who is liberal and gives to the poor, will, should he have need, always find many ready to help. In another sense, too, does the liberal soul grow fat, and that is in treasures in heaven, richness of the soul. A man can not be stingy, and be a Christian at the same time. The soul of the liberal man is enlarged in good works. The soul of the covetous and stingy man becomes lean and shrivels up. God's blessings rest not upon it. God's Word is full of precepts to give, and with this one a gracious promise is coupled. He that knows not the pleasure of giving to the poor, and to the work of the Lord, has not yet had one of the most blessed experiences of Christian life.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Note for the Endowment Fund can be had by writing to the Secretary of either Work.

THE TRUE SPIRIT OF GIVING.

BY A. P. HAPPER.

IT is a common impression among Christian people that the religious life of God's people under the Old Testament dispensation was less spiritual and consecrated than it is now. It is very easy to suppose that devotion of life and engagement of heart would be more easily developed toward a Savior already come, and who has made expiation for our sins, than it would be for a Messiah yet to come. Yet the Scriptural narrative of the lives of the patriarchs and prophets impresses all careful readers, that there was a greater depth of piety and consecration to the service of God by them than most people suppose. The record that "Enoch walked with God: and he was not; for God took him," very tersely expresses a life of most intimate communion and fellowship with God. So also the narratives of Abraham, Isaac, Moses, and other servants of God. Abraham is still the Father of the faithful; and Moses is the example of "choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

The account of the gifts of the children of Israel for the preparation of the ark of the covenant and the vestments of the priests in the wilderness strengthens the impression of the piety of the mass of the people. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." This implies that all the people, the rich and the poor, those who had to give, and those who could do special and necessary work, men and women, all took part in the work, which was of common and general interest, and which was completed by the conjoint gifts and labors of all the congregation of God's people.

A large proportion of Christians appear to overlook the terms of Christian discipleship as laid down by our Lord and his apostles. In making a profession of religion, many accept the usage of Christian life as they see it exemplified in the lives of those whom they know to be members of the church, instead of looking at the terms of that life as stated in the Gospels. The prevailing type of profession leaves Christian people to pursue their worldly callings as others do, for their own purposes and interests, only conjoining with it attendance upon the service of the church when convenient, giving something to the support of the church and the promotion of Christian work, and living an upright and moral life. But how little is there of that entire change of heart and life which are presented by our Lord as the terms of discipleship when he says, "Except a man forsakes all, he can not be my disciple?" The apostle Paul says, Christ "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." This passage teaches that the unconverted live unto themselves, but that they who are made alive in Christ Jesus should not hereafter live unto themselves, but unto Christ.

How few, comparatively, feel and act in the belief that the money in their possession is not their own, but is entrusted to them by God, to be used for his glory and for the promotion of his kingdom! When the great agencies, which should carry on the great work of the evangelization of the world, are hindered for want of means, how few of those who have money in their possession regard the knowledge of this fact as a call upon them to give of their substance to those agencies for doing this work! How many of the professed disciples of our Lord suffer the most important departments of Christian work to be cramped and hindered for want of money, rather than forego their own personal gratification of ease and comfort, or curtail plans and arrangements for the increase of their possessions? This would not be so, if members of the church felt that the money in their homes belongs to God, and they are his stewards to disburse it for the promotion of his cause.

How beautifully and strikingly is this truth expressed by David when he and his people presented their offerings for the building of the temple! The people gave them willingly, as they did at the preparing of the tabernacle; only they gave more abundantly, according to their wealth and the greatness of the temple. It has been estimated by some that the amount of gold and silver and precious things given by David and his people was something near to three hundred millions of dollars. And with this giving he says: "Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of mine own have we given thee." 1 Chron. 29: 13, 14. When will God's people give in like abundance for the building of the great spiritual temple which shall fill the whole world?

God, in his good providence, has entrusted abundant wealth to his professing people. If they realized that they themselves, and all that they have, belong to the Lord, and that they are to live for, and use their money for promoting his cause and kingdom, there would be a great abundance of men and means for the promotion of every good work. It is stated in the book "Our Country," by Dr. Strong, which has had a wide circulation, that the amount contributed by the professing Christians in the United States, for the extension of the Gospel, is yearly but the one-sixteenth of one cent out of every dollar in their possession. At this rate of giving by the great body of professing Christians in this country, is it any wonder that every form of Christian work is cramped and hindered for want of the necessary means to carry it on with efficiency? How different was the action of the children of Israel in the wilderness! They, in the ordinary services, gave one-tenth of all their income; and when the special occasion for their giving occurred, every man willingly gave of whatever he had, and men and women gave willingly of personal service and labor, as they were qualified to labor in the service.

It will be noticed that the readiness to give, as well as to work, is ascribed to the working of God in the hearts of all the people. This suggests that it is a proper subject of prayer that God would give this willing heart to give of the money, as well as to engage in personal work for the promotion of his kingdom. When this spirit of liberality is poured out upon God's people, in answer to prayer, as it was upon his people of old, then will his kingdom speedily come in all the earth. The circumstances under which many converts in heathen lands come into the church are very different from what they are in Christian lands. There they come out to profess Christ in the face of opposition and reproaches. In many cases, they have literally to forsake father and mother, and brothers and sisters, and all things. —*S. S. Times.*

"LIVE OF THE GOSPEL."

BY S. H. LOVE.

"Even so the Lord hath ordained, that they who preach the Gospel shall live of the Gospel."—1 Cor. 9: 14.

THAT a preacher's duty is to give his time and energies to the propagation of the Gospel, is plain from Paul's commands to Timothy, "Study to shew thyself a workman that needeth not to be ashamed, rightly dividing the word of truth." Continuing he says, "Give thyself wholly to it."

Now, if a man preaches the Gospel and obeys Paul by giving himself wholly to it, he must, perforce, live of it. And if the Lord has ordained, indeed, that he should live of it, how can it be wrong to accept a support?

When a man takes upon himself the duties of the ministry in our Brotherhood, as a general thing he has before him a thorny road. He must dress himself decently or have no influence upon those without. He must pay up his debts promptly or have no influence upon those within. He must be hospitable and generous, taking the lead in extending the same to visiting brethren, and, above all things, he must be at all times ready to give a reason for the hope that is in us, clothing the doctrines of Christ in winsome and convicting garb, glad to visit the bedside of the sick or dying, stop at any hour of the day to administer baptism or preach funerals, and, after all these arduous labors are performed, there are those who think he ought not to receive support. Did not Paul take wages of the churches? He says, "Be ye followers of me."

So, then, if a man were to receive support enough to live on, and then throw all the concentrated energies of his being into the Gospel work, giving himself wholly to it, would he not be doing expressly what Paul commands him to do, and receiving exactly what the Lord of Glory has ordained he should receive?

If our ministering brethren were thus encouraged and supported, they would turn the world upside down with their doctrines, as they did when they received wages of the churches, and lived as the Lord ordained they should. There are certain old paths that we are commanded to seek and to walk in, and the church will be much more spiritually-minded and godly therein than in any of the paths hewn out by the commands of men. Let us not try to improve upon the Lord's way; he has ordained that which is best for his people.

My heart was made to ache upon reading old Bro. Evans' letter, in last week's MESSENGER.

Eminently qualified for the pulpit, full of zeal and ardor, classically educated and possessed of a mind wondrously filled with Bible love, a heart gushing with love to God and love to his fellowmen,—he proposes to go to the wilds of distant Oklahoma, there to bury himself and his polished talents, while trying to dig a living out of the ground.

Paul likens the church to a man with eye, ear, hands and mouth. What could the hands do without the eye to direct their course? The eye would soon perish if cut off from the nourishment that comes through the mouth. Now, our old brother, Jas. Evans, is eminently qualified to be the mouth-piece, and those who are able to be the hands, in other words, those who know how to make money with their hands, ought to minister to him, so that with his mouth they, who possess the hands, could speak forth the wonderful words of life, saying to him, "Brethren, you can preach with power and we can work with might. Go on, preach the Word to dying man, and we will give you a comfortable living. For thus the Lord hath ordained."

In my own congregation there is a brother who for three years cleared on an average five dollars per day, Sundays and all, above all expenses. Now such might be called the hands of the body,—the church. Now put this brother up to preach and he could not begin to come up to some other brother who is qualified to be the mouthpiece. Suppose, then, this brother should say, Let us strive together for the upbuilding of the Master's cause, each one in his own sphere. Come now, and let us reason together. Does it not seem that the Master has ordained it thus?

In providing food and raiment for the natural man this brother can do more in one day than Bro. Evans can in ten. But in providing food and raiment for the spiritual man Bro. Evans can do more in one day than he in ten. Now each is mutually dependent on the other; let neither withhold the needed help that both may rejoice together and be mutually thankful to Christ, the Head of all.

Lest this letter be misunderstood, let me say that the most pleasant relations possible exist between myself and the congregation here. I will give an example. On last Sunday when I got to church, as usual a brother came to me and said, "Let us go to our accustomed place to pray. At that place, down in the woods, below the church, for three years we have kneeled together, and asked the Father to bless us and give us grace to speak aright his glorious Word. After our prayer my brother said, "Now Bro. Stephen, I wish to show that I appreciate the sacrifices that you are making for the truth," and with those words he handed me a crisp five dollar bill. Many of my brethren thus, in a substantial way, show their appreciation of my effort. Were it not for these expressions of approval I should have to abandon the work, for I can only have courage to engage in it after the most diligent preparation, requiring much time and concentration of thought and energies thus averted from business channels.

Cheer up, Bro. Evans, in your sorrow and broken-hearted discouragements. Your Lunenburg friends are poor and weak, but we will send you some more cheering reminders of us than empty words.

Pleasant Grove, Va.

[NOTE.—It has been the rule in our church for lo these many years for congregations to assist ministers who need help, and what the brethren are doing in brother Love's congregation is being done by many churches all over our Brotherhood. Our Brethren do not object to a supported ministry, but they have guarded against making ministers hirelings, and we trust this point will never be lost sight of. Let us afford a competent support to those who are worthy, but let us guard against a hireling ministry. This system has flooded many churches with corruptions and its evils are discerned by thoughtful men in all denominations.—ED.]

CHIPS FROM THE WORK HOUSE.

BY DANIEL VANIMAN.

"Pray ye therefore the Lord of the harvest to send forth laborers into the harvest."—Luke 10: 2.

LET Peter "stir up our pure minds by way of remembrance," especially the minds of the elders in charge of churches, and their co-laborers in the ministry, that they may remember,

1. That the Lord said, "Pray ye the Lord of the harvest."

2. That he said this to his disciples.

3. That it is just as applicable to us now as when first spoken.

4. That the last Annual Meeting passed the following for the churches to *act* upon, and not simply to fill up space in the Minutes. Sincere, conscientious Christians pray for what is needed, and then plan and work for it. How much have you prayed and worked since last Annual Meeting to have more suitable laborers called, and properly qualified and made ready and willing to be located by the General and District Missionary Committees in the many favorable openings in the Master's great field? If we neither pray nor work in this direction, how shall the pressing demand, now upon us for more suitable laborers, ever be met? Below find the qualifications for laborers and the recommendation of Annual Meeting to the churches, to move in this direction. Come now, stop and think! Do the Master's "Pray ye," and the recommendation of the Annual Meeting mean anything, or do they not?

1. Let churches, having brethren possessing the necessary qualifications, from time to time hold elections to increase our ministry with a view of meeting the growing demand for preaching the Gospel, both at home and in all the various localities of the missionary field of the world. And let all ministers, when elected, be advised and urged to hold themselves in readiness as much as possible, to be used by the church wherever they may be needed.

2. Let the General Mission Board, as often as they deem it necessary, publish the following qualifications necessary for missionaries:

(*a*) He must be sound in the faith.

(*b*) He must be able to submit himself wholly under the control and advice of the Mission Board under whose direction he labors.

(*c*) He must be able and willing to teach and defend the principles of the Gospel and the doctrine and peculiarities of the church, as defined and applied by Annual Meeting, and must manifest the same in his conversation, life and character.

(*d*) If married, he must have a companion who is to him a true help-meet, possessing as far as may be, similar qualifications, and who is ever ready and willing to help him in every possible way to carry forward the Lord's work.

3. Let the several District Meetings each appoint three of their well-established elders, who are known to be favorable to the missionary work of the church, whose duty it shall be to report to the General Mission Board the names of such ministers in their respective State Districts who possess the proper qualifications, and who have proved themselves faithful to the church and efficient workers, and who are willing to be located by, and work under the direction of, the District and General Committee. And the above item, if adopted, shall repeal Art. 21 of Minutes of Annual Meeting of 1886.

4. Let the General Committee give the regular missionaries to understand that they will be furnished with steady employment as long as they prove to be the right men in the right place, and that, while thus employed, they shall be sustained temporally.

McPherson, Kans.

"EVERY nature must have the slow plowing of sorrow, before it can recognize either its present poverty or its possible wealth."

"STAND UP."

BY ENOCH EBY.

"All you who have accepted Christ as your Savior, stand up!" says a minister to his congregation. Husband and I, and two others of our company did not rise. Did we do wrong?"

THUS asks a sister whose consistency made her and her company a gazing stock. Heb. 10: 33. She requests an answer through the GOSPEL MESSENGER.

I answer, A minister has no Gospel precedent for such a request; hence it is not wrong to sit still. Isaiah 30: 7. Our strength is in sitting still, under such circumstances. It will afford you a good text to preach from, when they ask you to speak a word for Jesus, and you, Boanerges-like, can tell them the better way, or expound the way of God more perfectly to them.

Accepting Jesus means a holy walk, a daily self-denial, a coming out from the world, using the money spent for jewelry, and costly array, and gold, in feeding the poor and clothing the naked, and paying our debts, etc. Following such a course you will not likely receive many invitations to speak for Jesus; and I know of no other way to speak for Jesus, than to tell how Jesus did, taught and suffered for us. Telling our experience is speaking for ourselves; the Apostle says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants for Jesus' sake." 2 Cor. 4: 5.

It is a minister's duty to preach the Word. To resort to such measures, as above alluded to, is policy for effect, and Christianity needs no policy work; it is based on principle; and the Gospel will convert the sinner without any outside issues brought to bear; for it is the power of God unto salvation to every one that believeth.

Again, if I can not worship conscientiously with a people, because of antiscriptural measures adopted by them and can not get them to see the error of their way, I would better do as the Savior says, "Go not after them, nor follow them." Luke 17: 23, or 2 John 10: 11. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." To say Amen to anything that is not Scriptural, either by word or action, we are partakers of their works and in the judgment we may be held measurably accountable for encouraging error. They will claim they have cast out devils, and done many wonderful works, yet the Savior will say, "Depart; I never knew you."

Shall we make ourselves guilty by silent worship with them? God forbid! The matter is too important. Eternal consequences hang upon this subject.

We are aware that this style of treating the subject is not gratifying to the itching ear, for we do not follow cunningly-devised fables, when we want to preach Christ and him crucified. The days of untempered mortar are past; the trumpet should not give an uncertain sound. It is important that the Gospel light is taken from under the bushel. We should not cry, "Peace, peace," where there is no peace. The man without the wedding garment got into the guest chamber, but he felt worse after he was cast out than before he entered. Only those who do their Heavenly Father's will, will remain there.

Booth, Kans.

"THE light in some faces is like a benediction of peace. Nothing but the purest piety makes it to glow there; it blesses you as by a holy influence; it tells of devotion never failing, of untroubled faith, of perfect hope, of undivided love."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CORRECTION.—In the report of donations for Western sufferers, as reported by Bro. D. R. Price in the MESSENGER, please read "Upper Codorus church" instead of Codorus church.—*Aaron Baugher.*

TWO RECEIVED BY BAPTISM.—Since the meetings, held by Bro. Geo. L. Studebaker at the White Branch house, in the Nettle Creek church, Ind., two more have been received by baptism.—*Abraham Bowman, Feb. 20.*

TWO ACCESSIONS.—The church at Webber, Jewell Co., Kans., was made to rejoice recently, when two dear souls accepted Christ in baptism. Two members of the Old Order brethren desire to be received into the church again.—*S. L. Meyers, Feb. 16.*

ONE BAPTIZED.—Bro. John B. Miller, of New Paris, Pa., paid Virginia a flying visit recently. While here he preached at the Valley meeting-house, on the regular day, to the satisfaction of all. In the evening of the same day he preached in the school-house near Manassas. After services one young sister presented herself for baptism, which was attended to the next day. We much appreciate the visits from our brethren. Come and help us. There is a great work to do here in the South.—*Abraham Conner, Manassas, Va.*

TWO RECEIVED BY BAPTISM.—We are having good meetings at the Grundy County church. Bro. G. W. Cripe, of Cerro Gordo, Ill., came to us Jan. 31, and has labored hard. Two were baptized Feb. 15, and there are still others near the kingdom. Meetings are still being continued. Feb. 14, Bro. William H. Eisenbise, of Mt. Carroll, Ill., came to us. He commenced meetings at Grundy Center, Feb. 16th. Our prayer is that the Lord may pour out his Spirit upon his Word and give our brother power faithfully to preach his Word to the people, and that sinners may be brought to Christ, is my prayer!—*C. M. Garner, Feb. 17.*

STIRRING MEETINGS.—Bro. Frank McCune, of Dallas Center, just closed a week's meetings at the Coon River meeting-house. Though there were no additions at present, the preached Word had a telling effect on both saint and sinner. Notwithstanding the muddy roads, the interest and attendance increased until our large house was well filled with silent, eager listeners. God bless and reward our dear brother! This week he goes to the Irish Grove church, about thirty miles south of Des Moines, while the writer will labor in Carroll and Shelby Counties. Bro. M. Deardorff is now laboring in Dallas County. "There is something for each one of us to do."—*J. D. Haughtelin, Panora, Iowa, Feb. 17.*

TWELVE APPLICANTS FOR BAPTISM.—Our series of meetings at the Fairview church, George's Creek congregation, Fayette County, Pa., conducted by Bro. George W. Lowry, of Somerset County, Pa., closed Feb. 1, with twelve applicants for baptism. Bro. Lowry handles the two-edged Gospel Sword with precision and effect. Some were made to feel the goodness of God and his loving-kindness. The Brethren were made to rejoice and praise his holy name. The church felt the reviving influence of the Holy Spirit, and joined in the service in good earnest, and it is hoped that the good work will still go on and prosper. How beautiful it is, to behold man,—the image and likeness of his Creator,—follow Christ, in baptism! There is no act of man so noble, so grand!—*John C. Johnson.*

PLEASANT COUNCIL. The quarterly council in the Loramie church, Ohio, occurred Feb. 14. It was a pleasant occasion to all. There was but little business before the meeting, and all was adjusted in a satisfactory way. The missionary cause was not forgotten. Our plan for raising the funds for that work is arranged in a systematic manner. We have the names of all the members in a book, and opposite to each name we put the amount they wish to pay quarterly. In that way all give something, and give it regularly.—*Jonathan Hoover, Feb. 16.*

QUARTERLY COUNCIL.—Last Saturday the members of the Bear Creek church, Ill., met in regular quarterly council. We had quite a number of visitors from the Pleasant Hill church. One member was received by letter. Two letters were granted to members going into other fields of labor. Elder M. J. McClure moves with his family into the Oakley church. God help him that he may be successful in his new field of labor! Our little band is now without a preacher, though we retain Bro. McClure for our elder. He will preach for us once a month. We desire an interest in the prayers of God's children.—*S. E. Carl, Feb. 17.*

TWENTY-TWO ACCESSIONS.—Yesterday, at 2 P. M., we closed our series of meetings, which commenced Jan. 27. Bro. I. J. Rosenberger preached thirty-four soul-inspiring sermons, which much encouraged the saints on their way heavenward, and warned sinners to shun the ruinous results of sin. Time after time the waters were troubled, until twenty-two precious souls were gathered into the fold of Christ, to walk in newness of life with the people of God. Bro. Isaac made many friends while among us. May the Lord crown his labors with success! Last Sunday our large house was crowded, and not all could be seated.—*J. M. Replogle, Mexico, Ind., Feb. 17.*

INTERESTING MEETINGS.—Bro. J. B. Light came to Upper Sandusky, Ohio, Feb. 5, and preached in the United Brethren church at Rock Run, until Feb. 16. The weather was inclement and the roads bad, consequently the attendance was not as large, as it would have been otherwise. We had a good meeting and good impressions were made on the minds of the people. Some were out to meeting that had not attended for years. The United Brethren have no meetings in their house at present. They gave us the privilege of using the church whenever we desire to have it. Any one, passing through Upper Sandusky, that can give us a few meetings, will be gladly received and will be met by notifying us.—*Alverty Buxton, Feb. 19.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Notes.

ACCORDING to previous arrangement, I met Feb. 7, with the members of the Novelty congregation, in the Northern District of Missouri, at the house of Bro. Samuel White, in Monroe County, Mo. Here I met Bro. C. Lapp who has the oversight of this congregation; also his co-laborer C. Steffen. The business of the meeting passed off pleasantly, and as the Brethren in Monroe County are isolated about thirty-five or forty miles from the other members, we, by unanimous consent, organized them. This little band is called the Monroe congregation. They selected Bro. D. D. Sell for their housekeeper. Bro. A. Hutchison and Jacob Witmore have preached for them, and have worked up a good interest. While with them, I held six meetings with good interest.

There are ten members living here. We visited most of them. We found sister Royer, companion of Bro. Jesse Royer, sick, but convalescent, and hope she will continue to improve. Brother and sister Royer will present their letter to the church, as soon as her health will admit of it. As far as I know, they have three deacons but no minister in this church. Here is a good opportunity for some good brother to locate. Land is cheap, considering the quality, ranging in price from $15 to $30 per acre. Prairie land, timber, coal, and mineral water may be had here in abundance. For further information address Samuel White, Madison, Mo. S. B. SHIRKY.

Rockingham, Mo., Feb. 19.

The Lincoln Mission.

BECAUSE of immature plans for the furtherance of the city mission work, we have refrained from sending reports for a few months. Sept. 6, 1890, the Lincoln church met in special council, with our elder, Bro. B. F. Flory, of Nebraska, present. Several elders and ministers from the vicinity, as well as from other parts of the State, were also present.

The object of the meeting was to consider the best method for city work, also the propriety of purchasing a lot and building a house unto the Lord.

After considerable reasoning together, and receiving advice and words of encouragement from our dear brethren from abroad, we all decided to push the work, as best we could. As to the propriety of building, the voice was nearly unanimous, favoring building, on condition that the means could be raised. Sufficient encouragement was given, respecting the raising of funds, so that the church appointed the writer as solicitor for the work.

On account of arranging to move, the work of solicitation was considerably delayed. At the earliest convenience we solicited the Lincoln church and all such adjoining churches where we felt wisdom and prudence would dictate, and where the failure of crops would not interfere. We experienced that the raising of such funds in Nebraska, this year, was slow work, and required considerable traveling, yet, in view of the failure of crops, and that aid is being given to various parts of the State, we feel that the work of solicitation was well supported indeed. In behalf of the Lincoln church I hereby feel to extend hearty thanks to all who have donated towards an object so worthy as the the city mission work.

We feel to call special attention to this thought, since the purchasing of a lot, or lots, in our cities is expensive, whether in Chicago, Lincoln, or elsewhere, and building houses of worship thereon, all of which *requires* means, that the *primary* object of such investments is not for the benefit of *members* of the church as they already stand in those cities, but as a great means towards the ingathering of the thousands who are yet *without.*

Thus considered, should not every brother and sister feel like sharing a part of these burdens? Dear brethren and sisters, should we not awaken to a greater sense of our duty, and a greater realization of the fact that the Gospel can not be carried forth *extensively,* and houses be built, without much sacrifice of self and means?

Our subscription list promises us $700, to which the General Church Erection Board adds $200 as a donation, for which we are very thankful.

After finding our financial strength, the church

has decided to work accordingly and not incur debt.

From several causes our efforts in purchasing a lot have been unavoidably protracted. We expect to complete our purchase about Feb. 24. The cost of the lot will be $575. The church decides to prepare basement story, 32 by 40 in size, with temporary roof, for present purposes, and build further in the future. This plan is followed by other churches in the City.

Bro. W. A. Gish, and wife, of Roanoke, Ill., encouraged us much by being with us Dec. 23. Both seemed filled with a desire for mission work in the West, — in the city as well as the country. After giving a substantial evidence of their appreciation of the work by a $15.50 donation, they took their leave.

The work here would bear many more such substantial visitors, but if you can not bring silver and gold, come with a large heart of love.

Agreeably surprised were we all, when our dear editor, Bro. D. L. Miller, came to us Jan. 22, on his mission West, to the poor. He spoke to us one evening from 1 Cor. 2: 12. Brethren from adjoining churches were also present. We contemplate holding protracted meetings as soon as our basement room is prepared.

We call the special attention of the ministry of Nebraska to this point, and heartily solicit their presence and help. All who may be traveling through, will please stop with us and do us good. We ask the kind remembrance of all the dear brethren and sisters at the Throne of Grace, in behalf of our needs here, against the powers of sin. May the Lord bless us all in Jesus' name!

L. H. Eby.

1102 North 26th St., Lincoln, Nebr., Feb. 18.

Starving.

What, the Brethren in Wisconsin starving? Yes, we are starving for the Bread of Life. We have had no spiritual food since last fall, when brethren D. M. Miller and H. C. Baker came here and preached about two weeks.

Brethren, you that have church privileges, think of the isolated ones! Think what will become of our children, if we are left long in such a condition! May God speed the day when the Gospel may be preached oftener to the isolated brethren. Remember us in your prayers!

Malinda Williams.

Barron, Wis., Feb. 19.

Funds for Western Sufferers.

S. B. Stuckey and wife, Waldron, Platte Co., Mo., $10, less collecting draft, 25 cents,	$ 9 75
S. G. Hoover and wife, Plattsburg, Mo.	5 00
Bachelor's Run church, Carroll Co., Ind.	47 50
Henry Brubaker, Nocona, Texas	3 00
Bro. Eby, Nocona, Texas	50
A. Weyon, Nocona, Texas	1 00
Mr. Weyon, Nocona, Texas	50
D. G. Berkman, Nocona, Texas	5 00
Mollie Brubaker, Nocona, Texas	25
R. Moor, Nocona, Texas	50
M. Berkman, Nocona, Texas	50
R. Berkman, Nocona, Texas	25
Brother and sister Cunningham, New London, Ind	1 00
Pleasant Valley church and friends, Elkhart Co., Ind	24 25
James McBride, Hazel Dell, Ill	1 00
Salimony church, Huntington Co., Ind.	15 25
Brethren, friends and neighbors in the vicinity of the Bear Creek church, Ohio.	137 69
A brother and sister, Gardner, Kans	1 00
A sister, Wadsworth, Ohio	1 00
Abram Fackler and wife, Union Deposit, Pa	1 25
A. M. Kuhn, Union Deposit, Pa	25
P. Killinger, Union Deposit, Pa	25
A. Roland, Union Deposit, Pa	25
Eel River church, Ind	3 30
Anna Keplinger (a widow sister), Claypool, Ind	5 00
Peter Kinzer, Arcadia, Ind	1 00
Phebe Kinzer, Arcadia, Ind	1 00
Job Hockenberry, Arcadia, Ind	50
Harris Wildes, Arcadia, Ind	25
J. J. Cart and wife, Morrisonville, Ill	2 00
Beaver Dam church, Frederick Co., Md	12 87
J. Kent Miller, Cedar Rapids, Iowa	5 00
John W. Spigle, Maurertown, Va	2 00
Barbara Spigle, Maurertown, Va.	1 00
M. L. Wenger and wife, South Bend, Ind.	10 00
Friends and Brethren at Gettysburgh, Pa.	28 70
Middle District and friends, Miami County, Ohio, $16.40, less collecting draft, 25 cents	16 15
Solicited by Lydia Showman and Lydia A. Cobb, Franklin Co., Ind, $11, less collecting draft	10 75
P. B. Porter, Esbon, Kans	1 50
L. J. Porter, Esbon, Kans	50
Jacob S. Royer, Berryville, Va., collected in his neighborhood,	36 75
W. L. Pulley, Somerset, Ind	1 00
O. Lashe, Somerset, Ind	25
C. Minnick, Somerset, Ind	25
J. D. Rife, Somerset, Ind	25
Anna Gharst, Somerset, Ind	10
Philip Miller, Somerset, Ind	1 00
Abram Smith, Somerset, Ind.	25
Lower Cumberland church, Pa	22 00
Manassas and Nokesville congregations, Va.	13 78
Mattie Vinson, Riceville, Iowa	1 00
Verdigris church, Olpe, Kans	10 65
Joseph H. Holinger, Williamsburg, Pa.	1 00
John A. Strayer, Johnstown, Pa.	10 00
Altoona church, Altoona, Pa	16 50
Philip Bame, Bangor, Mich	1 00
Anna Bame, Bangor, Mich	1 00
Louisa Bame, Bangor, Mich	1 00
George H. Kline and family, Cowan's Depot, Va.	5 00
John H. Kline and family, Cowan's Depot, Va.	5 00
Samuel M. Bowman, Cowan's Depot, Va.	2 00
Daphna Steinspring, Cowan's Depot, Va.	1 00
D. B. Mock and family, Martinsburg, Pa.	5 00
Mrs. Ryninger, Bayard, Kans	25
Mrs. Arnold, Bayard, Kans	1 00
Mrs. Tremble, Bayard, Kans	25
F. A. Leighton, Bayard, Kans.	1 00
Leonard Cole, Galesburg, Kans.	1 00
East Nimishillen church, Ohio	5 00
H. S. Danner and sister Dressler, Astoria, Ill.	6 00
Benj. Protzman and wife, Ringgold, Md.	3 00
Loramie church, friends and neighbors, Dawson, Ohio	13 00
H. Gerder, South Park, Kans	2 00
The Braxton church, West Virginia	4 00
A sister, McPherson, Kans	5 00
Lost Creek church, Pa., by S. W. Kauffman,	14 85
D. M. Snavely, Middletown, Pa	3 50
John S. Bashore, Middletown, Pa.	50
Eld. John H. Flohr, Fountain Dale, Pa., church	6 00
Wm. Peters, Seven Fountains, Va	2 00
T. O. Cloyd and family, Orbisonia, Pa.	3 00
J. J. Oller and mother, Waynesborough, Pa.	10 00
D. P. Shrider, Ohio	1 00
C. Hoover, East Nimishillen, Ohio.	1 00
John Reed and wife, Lincoln, Ill	11 00
Monocacy church, at Double Pipe Creek, Md	18 45
Chippewa church, Creston, Ohio	36 30
Henry Shock and wife, Huntington, Ind	2 00
A. J. Bowers, St. Joseph, Ill	5 00
Thomas Price and wife, Percy, Iowa	2 00
Casstown church, Ohio, D. W. Weddle, collector,	12 00
J. E. Harman, Nora, Ill	1 00
Hannah Good, Belsano, Pa.	1 00
Samuel W. Miller, Plymouth, Ind	10 00
Total	$676 34

From Glendora, Cal.

Bro. S. G. Lehmer, of McPherson, Kans., commenced a series of meetings at this place, Jan. 25, and closed Feb. 8. There were seventeen discourses preached,—fourteen by Bro. Lehmer, two by Bro. John W. Metzger, of Indiana, and one by Bro. P. S. Myers, of Illinois. The attendance was reasonably good and the attention paid to the Word preached was excellent. The members were built up and their hearts were made glad to see so many impressed by the power of the Gospel. Six dear souls made that noble confession before men, which causes angels in heaven and God's children on earth to rejoice, but there were a few, whose hearts were touched, that concluded to wait for a more convenient season. Others, like Korah and his followers thought that we demand too much, and that the people are holy without strict obedience to the truth as it is in Jesus. May they see the evil of their way, before their life of probation closes!

In conclusion I will say to the dear brethren and sisters of Martin Co., Ind., that notwithstanding being out here, on the "border land," I have again been permitted the privilege of hearing our dear old brother, John Metzger and his son, John W., deal out the precious Word of Life. When I left the home of my youth, the dearest spot on earth to us all, I never expected to meet these brethren until in the "great beyond," but God, in his good providence, has permitted us to meet again, and our meeting and associations together have been pleasant. I would say, dear isolated ones, "Be faithful and true to the Giver of all good, and I shall try by the grace of God, to meet you in that better land!"

D. A. Norcross.

From Loudonville, Ohio.

On Sunday evening, Jan. 11, Bro. W. Dessenberg, of Ashland, Ohio, began a series of meetings for us in the Honey Creek church-house. A deep interest was taken in the meetings, and although there were no additions to the church, we feel that they were as bread cast upon the waters, that shall be gathered many days hence. These meetings were closed Jan. 26, and all felt that a good work had been done, as Bro. Dessenberg gave good instruction, and tried to impress upon our minds the importance of living up to the Word of God. The meetings were held both forenoon and evening, with a good attendance.

At the close of these meetings Bro. J. M. Mohler, of Pennsylvania, commenced a series of meetings in our house at Plum Run. This church-house, is about six miles from the Honey Creek house, mentioned above. These meetings lasted nearly three weeks, and, as a result, eight precious souls were added to our number. We think there were others almost persuaded. These meetings were held morning and evening with good attendance, considering the bad roads that we had. At times the roads were almost impassable. We, as a church, learned truths during our meetings, that will never be forgotten!

Bertha Workman.

Loudonville, Ohio.

In Memoriam.

BRO. RICHARD E. BERKEYBILE was born near Johnstown, Cambria Co., Pa., 1833. He moved to Toledo, Ohio, in 1867, and remained in that vicinity till 1884. During that time he was ordained. Next he was called to take charge of the church in St. Louis. In the spring of 1887 he moved to Falls City, Nebr., and took charge of the church there, and so labored, and ruled, as to inspire confidence among all the members, and succeeded, under divine guidance, in building up a promising church. Within the last year it was found necessary to build a new church-house, of which he was the sole workman. Not long since it was dedicated.

A few weeks ago Bro. Berkeybile found it necessary to go to St. Louis for medical treatment, for a sore on his limb. The injury was caused by a fall, years ago, and would not heal. The treatment proved too severe for him, and, on Feb. 12, 1891, he died in the presence of his companion, and a few acquaintances, in the Protestant Hospital, St. Louis, Mo. Feb. 15 his funeral was preached in the church which his hands had just completed, and his body was laid to rest in the cemetery near the old church, north of Falls City, Nebr. He leaves a companion, six brothers and four sisters to mourn his loss. The church, of which he was pastor, is left with but one minister, who is living quite a distance away, but, while our loss is great, we have every reason to believe that his gain is far greater. Services by the Brethren. J. S. MOHLER.

Morrill, Kans.

To the Churches of the Southern District of Kansas and Texas.

IT IS requested that each congregation send with its delegate, or by letter, to next District Meeting, a sum of money equal to six cents per member, to defray the necessary expenses, which will be more than usual. S. Z. SHARP, Clerk.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NELSEN—BLICKENSTAFF. — At the residence of Bro. J. J. Wassam, Spring Creek, Kansas, Dec. 3, 1890, by Eld. Lewis Hillery, Rev. N. P. Nelsen and sister Susie Blickenstaff, all of Rosalia, Kans.
ORA BLICKENSTAFF.

LONG—ORTH.—At the residence of Bro. George Hollar, near Dayton, Ohio, Feb. 5, 1891, Bro. Joseph P. Long and Miss Mary K. Orth, both of Montgomery County, Ohio. MARY J. GUENTHER.

FINK—PETERS.—At the residence of Bro. Owen Peters, Feb 12, 1891, Bro. William H. Fink and sister Sadie Peters, both of Holmesville, Nebr. J. W. GISH.

BIRD—ALBAUGH. — At the Brethren church in the Des Moines Valley District, Polk Co, Iowa, Feb. 13 1891, by the undersigned, Mr. Milford Bird and Miss Cordelia Albaugh, all of Elkhart, Iowa.
JEFFERSON MATHIS.

NORRIS—HOWARD. Feb. 10, 1891, Bro. Samuel S. Norris, of Springfield congregation, Noble Co., Ind., and Miss Luthmira Howard, of Albion, Noble Co., Ind.
H. H. BRATTER.

STONE—RAYMER.—By the undersigned at his residence, Feb. 11, 1891, Albert C. Stone and Carrie L. Raymer, both of Neutral, Cherokee Co., Kans.
A. B. LICHTENWALTER.

NICKEY—ARNOLD.—At the home of the bride's parents, near Pintner, Ill., Jan. 29, 1891, by the undersigned, Bro. Samuel G. Nickey and sister Annie E. Arnold, all Piatt County, Ill. DANIEL MOHLER.

LANE—BAMENT. At the bride's parents, Feb. 1, 1891, by Rev. D. Guild, Mr. William Lane and sister Sarah A. Bament, both of Clinton Falls. NANNIE MCGAUGHEY.

TRESLER—HOOVER. At the residence of the groom, Feb. 3, 1891, by Eld. J. R. Flohr, Mr. Joseph Tresler, of Fountain Dale, Pa., and Miss Barbara A. Hoover, of Pen Mar, Pa. M. C. FLOHR

BASEHORE—BAUMBAUGH. — At the residence of the bride's parents, in the Chapman Creek congregation, Feb 15, 1891, by the undersigned, Mr. Jesse B. Basehore and sister Carrie M. Baumbaugh, both of Hayes Township, Dickinson Co., Kans. J. S. KILLER.

EHMAN—LAFARA. At the minister's home, Feb. 15, 1891, Sylvester Ehman and Mary Lafara, all of Huntington Co., Ind.
ELIAS SMELTZER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HUNT. At his residence, near Bird City, Kansas, friend William F. Hunt, aged 48 years, 11 months and 25 days.

The deceased was one of the original pioneers of North-western Kansas, and had many warm friends, as was shown at his funeral. The funeral services were conducted by the writer. The remains were interred in the new cemetery near Bird City.
O. C. SLIFER.

FLORY.—In the Ludlow church, Painter Creek, Ohio, of typhoid fever, Bro. Elias Flory, aged 27 years, 9 months and 10 days.

Bro. Flory heeded the call of his Savior while quite young, and led a peaceable life. He leaves an affectionate wife and one son to mourn their deep loss. Services by our home ministry from Luke 12: 40, to a large congregation of sympathizing friends.
LUCINDA STAUFFER.

BRUBAKER. At the residence of her son, in the Loudonville church, Holmes Co., Ohio., Feb. 6, 1891, sister Phietta Brubaker, aged 67 years, 4 months and 13 days. Funeral services by the writer.
WM. P. WORKMAN.

DELONG In Maumee County, Ohio, Dec. 17, 1890, Silvester Columba DeLong, aged 74 years, 6 months and 15 days.

Deceased moved to Harrison township, Henry County, when but four years old. At that time there was not a white man's house within twenty miles of them on the south side of the Maumee River. His companions were the children of the red man. At his death he was the oldest pioneer in the County. He was sick eleven days. His suffering was great, but he sang and praised God. His life was worthy of imitation.

OVERHEESE.—In the Bango church, St. Joseph Co., Ind., at Osceola, Feb. —, 1891 sister Charlotta Overheese, aged 78 years, 3 months and 28 days.

Deceased was the mother of thirteen children, of whom eight are still left to mourn the loss of a kind mother. Funeral services by Eld. H. W. Kreighbaum, Eld. John Metzler, and the writer. H. M. SCHWAEM.

SANDERS.—Feb. 2, Nettie, the third daughter of Mrs. Araminta Sanders, aged 13 years, 3 months and 19 days.

Nettie was a bright and dutiful girl, just merging into womanhood. She was the great-granddaughter of our late brother, John P. Miller, and granddaughter of friend John and sister Mary Sanders. We feel like sympathizing with those mourning ones in their loss, and ask them to consider that Christ did so much for them, and is pleading for them to-day. May they accept the kind invitation, and come to him and find rest!
D. F. HOOVER.

GUILINGER. At Custer, Mich., Feb. 2, 1891, Bro. Michael Guilinger, aged 44 years, 8 months and 22 days.

Bro. Michael moved here, about seven years ago, from Williams Co., Ohio. About one year ago he was taken with consumption, and sometime before his death was anointed. He leaves a sorrowing companion and three daughters to mourn their loss. May this be a warning that they neglect not the one thing needful until too late. Funeral services by Eld. Levi Dague. ELLA N. WILLIAMS.

BRALLIER.—In the limits of the Manor church, Cambria County, Pa., Jan. 26, 1891, sister Mary Brallier, relict of the late Bro. Emmanuel Brallier, aged 87 years, 3 months and 15 days. Funeral services from Rev. 14: 13, by the writer.
JOSEPH HOLSOPPLE.

MICHAEL.—In the bounds of the Middle Fork church, Clinton Co., Ind., Feb. 7, 1891, of old age, Bro. Henry Michael, aged 91 years, 8 months and 5 days.

The subject of this notice was the father of twelve children, of whom four are living. He also leaves sixty-two grandchildren. Funeral services were conducted by the undersigned. S. H. SAYLER.

EBY. In the Springfield congregation, Noble Co., Ind., Feb. 6, 1891, Bro. Cornelius Eby, aged 57 years, 7 months and 3 days.

The subject of this notice was afflicted for sometime with heart disease and dropsical affection, and died almost instantly, while sitting in his arm chair, without as much as raising a hand. He was born in Wayne County, Ohio, July 3, 1833, was married to Susan Huff, Aug 26, 1860, united with the Brethren church in 1862, was elected deacon in 1867. He was the father of fourteen children, five of whom preceded him to the spirit world. Six of those yet living are members of the church. Funeral services were conducted by Eld. C. Weaver and Bro. John Crume. Bro. Eby was a devoted member of the church, and we feel assured that he rests from his labors and his works do follow him.
I. N. SHANOWER.

KELLER. In the Oak Hill church, Shenandoah Co., Va., Dec. 12, 1890, sister Eliza Ann Keller, aged 62 years, 5 months and 14 days.

Deceased was sorely afflicted for some months, but seemed to be resigned to her fate. Some weeks before her death she called for the elders and was anointed. She will not only be missed in the family, but in the church and neighborhood, for she was ever ready to lend a helping hand wherever needed. She leaves five children to mourn their loss, which we hope is her great gain. Funeral services by the writer from Rev. 14: 13.

BURK. In the same church, County and State, Dec 14, 1890, Bro. Johnson Tomson Burk, aged 72 years and 3 days.

Bro. Burk was a member of the church for about twenty years, and served the church as deacon for about ten years. He was a man of few words, yet he preached wherever he was, by his chaste walk and conduct. He was the same in the church, at home, and abroad. He leaves a wife, four daughters and three sons to mourn his loss, but not to mourn as those who have no hope. Funeral services from 2 Tim. 4: 6, 7 and 8.
WILLIAM PETERS.

SNYDER.—At Adel, Dallas Co., Iowa, Jan. 23, 1891, sister Eliza Ann, wife of Bro. Z. G. Snyder, aged 38 years, 3 months and 8 days.

Deceased was born at Layton's Station, Fayette Co., Pa., Oct. 15, 1852. She was married in 1871, and was the mother of seven living children. She moved to Harrison Co., Iowa in 1873, to Adel, Iowa, in November 1887, was baptized May 13, 1889, and lived a consistent Christian life until death. The husband remains to mourn his loss which, we hope, is her eternal gain. T. J. BEAVER.

BLOUGH.—At her home, near Garrison, Iowa, Feb. 11, 1891, of heart and lung trouble, sister Mary, wife of Samuel A. Blough, aged 26 years, 1 month and 17 days.

Sister Mary united with the Brethren church in September, 1887, and lived a consistent member the remainder of her life. The deceased is a daughter of Bro. J. B. and sister S. M. Lehman. She leaves a husband and one son, father, mother, one grandmother, six sisters, two brothers, and many other relatives and friends, who highly esteemed her.

Her funeral services were conducted by Bro. Stephen Johnson from Rev. 14: 13 to many sympathizing friends. She has gone to be with Jesus, and may we all make the necessary preparation to meet her where parting is not known. May the many dear relatives be consoled to know that she is now among the number that are called blessed, and enjoying the sweet and happy rest that none but Jesus can give!
LIZZIE JOHNSON.

DENLINGER. — In the Hickory Grove church, Miami County, Ohio, of typhoid fever, Oct. 22, 1890, Bro. Jacob Denlinger, aged 48 years, 6 months and 28 days.

Deceased was a faithful deacon. Funeral occasion was improved by brethren Jesse Stutsman and Jacob Garver to a large concourse of sympathizing relatives and friends. He leaves a wife and two daughters, one of whom is sorely afflicted, to mourn his death. JACOB COPPOCK.

BRUMBAUGH.—In the East Nimishillen church, Stark Co., Ohio, Feb. 12, 1891, sister Abigail, wife of Andrew Brumbaugh, and daughter of Nicholas and Eve Pontious, aged 62 years, 7 months and 2 days.

Mother Brumbaugh died of dropsy of the heart, from which she had suffered for a number of years, but she bore it all with Christian fortitude.

In the last days of her sickness she was visited by her only sister, who resides in the State of Indiana, and whom she had not seen for eighteen years. This, at first, seemed to be consoling to her, but her chief consolation was in her Savior in whom she had implicit confidence. She united with the church twenty years ago, and was a consistent member until death. While health permitted, her seat was seldom vacant at church. At her request a Communion was held at her home Dec. 13, in which she and a number of brethren and sisters participated. She also requested to be anointed with oil in the name of the Lord, which was complied with. She leaves a kind husband, three daughters, one son, ten grandchildren, three brothers and one sister to mourn their loss. But what is our loss, is her gain. Funeral discourse by Bro. I. D. Parker, assisted by Bro. C. Kinsley, from Philpp. 1: 21. C. MILLER.

CURRY.—In the Beaver Creek congregation, Rockingham Co., Va., Jan. 26, 1891, Bessie, daughter of Wm. Curry, aged 1 month. Funeral services by the undersigned.

CURRY.—Also, in the same neighborhood, Jan. 28, Edward Snoden, son of the widowed sister, Lucy Curry, aged 12 years, 3 months and 15 days. Funeral services by the undersigned.

CAVES.—Also, in the same neighborhood, Feb. 14, of paralysis, sister Susan, wife of Bro. Hamilton Caves, aged 53 years, 9 months and 8 days.

Funeral services by the undersigned, followed by Eld. Jacob Thomas. Text, Isa. 60: 19, 20. G. W. WINE.

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DISTRICT MEETING.

March 25, at 10 A. M., Southern District of Indiana, in the Old Church, two miles east of Mulberry, in the Upper Fall Creek congregation.

March 27, at 9 A. M., North-western District of Ohio, in Black Swamp church. Missionary Meeting March 26, at 2 P. M. Those coming via Toledo or Fostoria will take the C. & E. R. R. and run to Cummings, where they will be met by conveyance on Wednesday evening and Thursday. Those coming on the Pennsylvania R. R. will be met at Liberty, on Thursday morning. We hope to see a full representation of the churches.

April 1, North-eastern District of Kansas, in the North Morrill church, Brown Co., Kans. Ministerial meeting the day previous, and annual Insurance Meeting the day following the District Meeting. Those coming to the meetings will stop off at Morrill.

April 10 and 11, at 9:30 A. M., First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

April 10, Northern District of Missouri, in Rockingham meeting house, Wheatcroft congregation, Ray Co., Mo. Love-feast on the 15th, at 2 P. M. Those coming by the North-line on the Wabash or Santa Fe Railroad will correspond with S. B. Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A. M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th. Those coming to Corning the day before will be met at 3 P. M., with conveyance. A full representation is desired.

April 25, at 10 A. M., Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 28, at 7 A. M., Middle District of Missouri, in the Mount Carmel church, at Vernon, Bates Co., Mo. Minister meeting the 27th, at 9 A. M., at the same place.

LOVE-FEASTS.

April 24, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

May 22, at 4 P. M., Yellow Creek congregation, Bedford Co., Pa.

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Europe and Bible Lands.

BY D. L. MILLER.

A new edition, THE TENTH, of this excellent book of travels has just been issued. The extensive sale of the work gives abundant proof of its great popularity. It was thought, at first, that one or two editions would supply the demand, but already ten editions have been issued and yet the book finds a ready sale.

Thousands of copies have been sold outside of our church, and many strong testimonials have been recieved from those who have read the book. The following partial list will give an idea of the contents of the work:

Life in Germany. Berlin.—The King's Palace.—Dresden.—The Crown Jewels.—Women in Germany.—The City of Prague.—The Martyrdom of John Huss.—The Habits and Customs of the People.—Bro. Hope's Work in Denmark. Old Castles and Prisons of the Middle Ages.—Paul's Preaching at Mars' Hill.—Old Temples at Athens.—The Seven Churches of Asia. Ephesus, and the Temple of Diana. Joppa.—The House of Simon, the Tanner. Plain of Sharon. Lepers and Leprosy. Mountains of Judea.—Jerusalem. Place of Crucifixion. Mount Moriah. Solomon's Temple. Mount Zion.—David's Tomb.—Bethlehem.—The Fields Where the Shepherds Watched their Flocks by Night.—Rachel's Tomb.—Mount of Olives. The Garden of Gethsemane.—Jericho.—The Dead Sea.—River of Jordan. Bethel. The Mountains of Blessing and Cursing. Nazareth.—Cana of Galilee. Capernaum. Damascus.—Ruins of Baalbec.—Customs, Manners, Habits and Home Life of the Arabs.

Bro. Miller visited the places he describes, and tells about them in an easy, pleasant manner, which makes the book exceedingly interesting. It contains 439 pages, and 40 engravings, among which are a number of full-page illustrations of Palestine scenery. It is printed on heavy, white paper, in clear-faced type, bound in a good, substantial manner, and will be sold at the very low price of $1 50 per copy, cloth, or $2 00 for full leather binding, postage prepaid.

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TESTIMONIALS.

We have space here only for extracts from a very few of the kind letters received by the author.

A copy of Bro. D. L. Miller's work on Bible Lands is before me. I like it very much. It contains much spiritual food for the Christian as well as many useful historical facts.—*Eld. Enoch Eby.*

It is an interesting book and should be in every family, and read by every young man and woman, so that they may know how the people live in Europe and the East. I would not take three times what the book cost me and do without it.—*Eld. John Knisley.*

I have read Europe and Bible Lands, and I am ready to confess that it gave me more satisfaction than I anticipated. I am especially pleased that the history you give of the Bible lands corresponds in its arrangements so well with the Bible. Since reading your book, I think I can almost see the different cities, mountains, rivers, scenery, with the valley and the river of Jordan. *Eld. John Forney.*

Your book brought back to me many pleasant recollections of countries I saw long ago, and which you describe so vividly and truthfully. You have done a good work in publishing a book which contains so much interesting and valuable matter, especially for our young readers, giving the present aspect of many countries and the present condition of many interesting questions. *Hon. R. R. Hitt.*

Having given considerable time to the study of sacred history and antiquities, I was especially interested in that portion of the work devoted to the description of Bible Lands, and can truly say that I have obtained from it much information that I have not been able to obtain heretofore, although I have perused volumes. The author has been careful to combine the past and present history of those lands, the better showing the fulfillment of prophecy, which makes it doubly interesting to the Bible student. And then, the cheerful, spicy manner of narration makes it of incalculable worth.—*M. H. Robinson, Sherwood, Ohio.*

I received your book of travels in the Holy Land, and have finished reading it. I consider it an excellent work, not only for our people, but all who have an interest in the Holy Land and a desire for Bible knowledge. It gives, in a plain, clear style, much information regarding the country, towns, mountains, rivers and seas made sacred by the footprints of our Savior. Another thing which makes your book valuable is the religious character given to all your travels even outside of Palestine. I would be glad if all our reading matter had such religious character underlying it; how safe and profitable it would be for the Church, our children, and the world to read!—*Eld. R. H. Miller.*

I admire your book very much, and while it has cost you much work and great anxiety, it will prove a source of pleasure and profit to others long after you and your wife have gone to the Paradise above. I consider the book a credit to you and the Church. When you left us for your trip, I knew you would make a great effort to put your thoughts in a readable shape, and do your utmost to describe everything of interest. In that respect you have succeeded far beyond my expectation, and now instead of reading your work for pleasure, I consult it for solid and reliable information. I hope the book will have a large sale, for it deserves it, and ought to be in every family, especially in the Brotherhood.—*Eld. J. H. Moore.*

Mr. Miller has been careful in collecting his facts, and conscientious in describing what he has seen. He has not sacrificed truth to mere picturesque effect. It is this very quality of simplicity and truth that makes the book interesting. After one has been satiated with the common type of the book or letter of travel, which aims at describing the writer's fancies or saying something fine, but which seldom descends to describing things as they are, it is really refreshing to read this straight-forward and faithful narrative. More than one half of the book is occupied with Bible lands. There are many books on the Holy Land, and this work will make no pretensions to supersede them; but it will find its way into many homes where the larger works have not appeared. By reason of its simplicity of style, it is well adapted to younger readers, and it will doubtless stimulate in many young minds a greater interest for Bible study.—*A. W. Burnett, Strasburg, Germany.*

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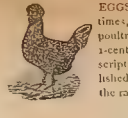


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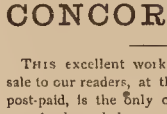


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Vol. 29. Old Series — Mt. Morris, Ill., and Huntingdon, Pa., March 10, 1891. — No 10

The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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Bro. D. Emmert, of Hagerstown, Md., has again shown his smiling face among us. He gave us a short talk in prayer-meeting. Always welcome!

Bro. Henry Brumbaugh, of James Creek, Pa., has disposed of his farm near the church-house and has purchased a home near Chambersburg, Pa., where he intends to locate April 1.

Those wishing to purchase Bibles should send for our new catalogue, giving full descriptions, with prices to suit all. The Bibles we sell are made for service and will always give good satisfaction. Catalogue sent free of charge.

The Fairview church, Pa., had the services of Bro. Spencer Beaver during a short series of meetings which, we are told, were well attended and interesting. This congregation is under the charge of Eld. J. W. Brumbaugh, of Clover Creek, who is still unwell and confined to the house.

My brother, are you able to tell the world just why Joshua asked the Lord to have the sun stand still, until he had gained his victory? If you are, you need not tell it, because if you do, ten thousand will rise up and contradict you. There are a great many problems that the people don't want solved. It would rob them of their mission. These very abstruse questions don't trouble us. All that is necessary on our part is to believe that with God all things are possible. If we can do this, we are willing to let him do things in his own way.

Some one asks for the origin of the River Brethren. We have examined several histories on religious denominations, but have found nothing that is satisfactory. Who can give the desired information?

If our farmers, instead of attending Grange and Alliance meetings, would devote the time thus spent, in reading some good agricultural paper or book and practice more real good farming, we believe that their exchequer would make a better showing at the close of the year, and there would be less cause for complaining than there now is. For people to try to legislate money into their pockets is of doubtful propriety.

Just now there seems to be a lull in church work, and as the spring opens the series of meetings season will largely close. Is this as it should be? It can not well be otherwise under our present system. Many of our ministers are farmers, and dependent on what they thus make. If they are to be successful farmers, they must attend to it in the season—make hay when the sun shines. This seems necessary, even if their church work must suffer. Surely, this is not as it should be, and somebody is responsible. Who is it? Let every one who is interested in the salvation of souls, work out a solution for this problem. We are all interested.

The Lord said to Satan, "Hast thou considered my servant Job?" Satan had been out on an exploring expedition, and was prepared to answer this question as he, no doubt, saw and knew more about Job than he did about any man then living. Job was to Satan what Mordecai was to Haman. And he was only too glad for the opportunity that was then afforded him. God himself had said that there was none like him in the earth, and could he turn his heart from the Lord, he would have a victory over the world. Satan always strikes hardest for the best. The indifferent and the outbroken sinner he counts his own without a struggle. Reader, are you one of the kind that gives Satan no trouble? If you are, the time will soon come when he will give you trouble, and that, too, when it will be too late to get away from it. Job was not of those whom Satan had no need of watching, hence the question, "Hast thou considered my servant Job, that there is none like him in the earth?"

A NINETEEN DAYS' FAST.

Fasting, as a means to grace and favor, we may obtain from God, we fear is losing some of its significance and power, and is tending towards some of the now obsolete practices of Christian people. And while this seems to be so, on the part of the many, there are a few who persist in running in the other extreme and fast unwisely, and thus abuse that which was most beneficently intended for our good.

There are different kinds of fasting, and some, of course, are not of the Lord's appointment. The mere abstinence from daily food does not necessarily constitute an acceptable fast, and therefore can not be considered as a means of grace. It is the motive that leads to a fasting that determines its character. The motive or design may be that of money, reputation, physical health, or the health of the soul. In fasting these ends should be discriminated, and those who fast should do it understandingly. There is no spiritual virtue in fasting, unless done intelligently and with proper motives.

A few weeks ago there was quite a sensation produced by a man by the name of Rupp, of Bareville, Lancaster Co., Pa., who is said to be a member of the Conestoga Brethren church. Reports of it are heralded, through the daily and weekly papers, all over the United States. The cause of the fast seems to have been a trouble in the church named, the character of which is not stated, neither does it say that he was a party to the trouble, but being a leading member, the difficulty so preyed on his mind, that he conceived the idea of fasting, that the Lord might reveal to him a way of adjusting the trouble. This, in a modified sense, is a commendable way of procedure. But from the narrative, as given, it seems that this man went at it with the intention of forcing from God a revelation, as it is said that he commenced the fast by going to bed with the avowed purpose of remaining there until he would get the desired revelation. He is said to have continued the fast for nineteen days, taking nothing but water all this time. The account of this strange affair closes by saying that "the appearances now are, that he has succeeded in his self-imposed mission."

We are certainly glad to learn that the difficulty has been adjusted, and that the fast has been broken. But the whole affair reminds us of a man in our own County, who became somewhat stirred on the subject of feet-washing, and, to have the matter settled for all time, as far as he was concerned, he went to fasting and prayer, and then asked God to tell him whether or not it was necessary for Christian people to wash feet as a church ordinance, and the result of it was, the Lord said, "No."

Now, we think that if this man, after fasting and prayer, had read the thirteenth chapter of John, and then done what the Lord said he ought to do, he would not have needed a new revelation, and we are inclined to believe the same about settling church troubles. A sincere compliance with Matthew 18 is the panacea for nine-tenths of all the church troubles that we have. We need no more revelations, but prayer and fasting may be needful, in many cases, to make us willing to do that which the Lord has already revealed, and which is all-sufficient to meet every Christian need.

Our brethren, as well as others, should guard against extremes, or those things which have a show of zeal without knowledge.

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FOLLOWING JESUS.

Bearing the fruit of the Spirit,
Gentleness, meekness and love,
Thus we are following Jesus
Up to the mansions above.

Casting out evil passions,
Envying, hatred and strife,
Walking with Jesus in spirit,
Pure in our ev'ry day life.

Helping to bear other's burdens,
Heeding the law of our God;
Thus would he teach us to follow
Pathways our dear Savior trod.

Sending our prayers and our praises
Up to our Father on high;
Sowing the seed in our weakness,
Reaping will come by and by.

CHORUS.

Scattering blessings and sunshine
Cheering the sad and the lone
Then when the Master shall call us
Sure of a glad welcome home.

—*Selected by Salome Wakes.*

Mt. Morris, Ill.

THE INDIAN WAR.

BY B. C. MOOMAW.

ANOTHER page of our nation's history has been covered with military glory. The Sioux, Brule, and Dakota Indians of the North-west who have long been starved by the Government, robbed of their best lands, and swindled by rascally officials, attempted, in their desperation, to snatch courage from despair, and hope from superstition, for a last great stand against their oppressors.

The poor wretches encamp in a desert in the midst of a terrible winter. They are harangued by their chiefs. Their great leader and patriot, Sitting Bull, reminds them of innumerable and exasperating wrongs. They are ready to follow him to the death. Newspaper correspondents expatiate upon the treachery and cruelty of this Sitting Bull. Before the ink is dry the Government sends a gang of redskin assassins who murder him in cold blood, in his own house. They shoot down his little son, and the boy falls over the dead body of his father.

A few days afterward, while still smarting under the sting of this outrage, the Indians attempt to take revenge. They are all shot down by the soldiers, who, not satisfied with the slaughter of the men, continue the sport by murdering sixty helpless women and children.

This civilized and Christian nation carried on this war to the finish. The Indians are surrounded by the humane soldiery, and surrender. They will all be marched off to some waste land, belonging to the Government,—and perish.

Glorious war! By all means train up the youth of our land to the manly and Christian art! Imbue them with the ardor of the military spirit! Let the halo of martial glory so dazzle their eyes that they will not notice the blood, and torn limbs, and dead bodies, scattered beneath their feet! By all means blow all the brass horns, and beat all the drums, so that we can not hear the wail of widows and orphans! Deify the heroes of wholesale slaughter! Make demi-gods or demi-devils of the successful lieutenant generals! How like is the clamor of war to the hideous rites of Moloch, where drums were beaten to drown the shrieks of the infant, roasted alive in the red-hot brazen hands of the horrible idol. War is the Moloch of modern civilization.

So ends the last chapter of American war. Bancroft, the great historian, is dead. Who will be found to write this last chapter, so as to hide our country's shame?

Buena Vista, Va.

THE CHRISTIAN HOME.

BY SOLOMON SCHUBERT.

A CHRISTIAN home is the most powerful influence on earth. No wonder the devil takes much pains to mar it, for if that be injured, then, like cracks in the ice, huge fissures and breaks are seen in every direction. How demons must rejoice, as they see the records of spoiled homes in our newspapers! They feel that drunkenness, impurity, ill-temper, pleasure, and want of godliness are preparing whole families for hell.

How God must rejoice at the conversion of such a man as the Philippian jailer! It is salvation, brought to the man and also to his house. His children know the change; his servants breathe a new atmosphere. There is one more fortress built up against sin. Will you help build a like defense? Fathers and mothers, be truly godly. Children, be obedient to Christ! Servants, serve as to God. Masters and mistresses, seek the special good of those under your roof. Let the home be both yours and Christ's,—yours to serve and Christ's to rule. Serve as though all depends on you. Call to your aid frugality, simplicity of living, freedom from debt, the beauty of cleanliness and of art, the polish of industry, the helpfulness of friendship, the stimulus of the best books, the brightness of art and music. But pray, as though all depended on you. Let the cross be your refuge from sin. Plead daily at the mercy seat of pardon. Make the Most High thy habitation.

Let children, treasures, income, hopes, expectations, all belong to God. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh in vain. It is vain for you that ye rise up early, and so late take your rest, and eat the bread of toil; for he so giveth unto his beloved sleep."

Alvada, Ohio.

HERE A LITTLE AND THERE A LITTLE.

BY J. S. FLORY.

THAT doctrine, which being believed, destroys sin in the heart and life of man, and produces right living, is no other than the Truth of God.

* * *

Is it anything strange that the true disciples of Jesus have to walk separate and apart from the worldly multitude, or that they are evil spoken of when we hear the blessed Savior saying to his disciples, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake?" Luke 6: 22.

* * *

It is evident the Jews believed in the immortality of the soul. In a book called *Shemath Rabba*, fol. 159, Rabbi Abbin says: The Lord said unto Moses, find me out ten righteous persons among the people, and I will not destroy the people. Then said Moses, "Behold here am I, Aaron, Eleazar, Ithamar, Phineas, Caleb and Joshua." But God said, "Here are but seven,—where are the other three?" When Moses knew not what to do, he said, "O Eternal God! do those live that are dead?" 'Yes," said God. "Then," saith Moses, "if those that are dead do live, remember Abraham, Isaac and Jacob."

Among the redeemed in glory it is hardly supposable that there are the marks of old age on any. The angel that appeared to Mary at the sepulcher doubtless was at least 4,000 years old, yet he appeared as a young man.

* * *

It is a true saying, that a man should be dead before he is buried, but when we see persons yet *alive* to the dictates of the carnal mind after baptism, it looks as if such persons had been buried before they were dead,—really buried alive!

* * *

There is a world of truth in the saying of Christ to his disciples, "I will not leave you comfortless," John 14: 18, that is to say, "I will not leave you orphans." An orphan is one without parents, but he would have his children know that though he go away in person, he will come again to us. Blessed thought! He will be to the redeemed all that it is possible for a Heavenly Father to be. He personated the Father when here in the flesh. He will now represent him in all the fullness of the Spirit, because in him "dwelleth the fullness of the Godhead bodily."

* *

Damnation is always connected with the belief of falsehood, and salvation with the belief of truth. It is a part of the constitutional law of the moral universe, and there is no power in existence that will stop the consequences that result from following the antecedents. therefore the whole sum of Gospel sequence is wrapped up in the saying, "He that believeth and is baptized shall be saved; he that believeth not (the truth) shall be damned." They are saved in accordance with the unalterable fiat of the eternal goodness of God, and damned from the absolute necessity, existing in the nature of things. God himself can not change this absolute law of preponderance, *pro* or *con*, in the elements of good or evil.

Tukunga, Cal.

STILL SEARCHING.

BY B. F. MOOMAW.

Number Two.

THE idea obtains in the mind of some that no material action is essential to salvation. With due respect to the opinion of others, I must beg leave to differ. Upon this hypothesis may we not conclude also, that no material action will hinder our salvation? An exposition of this theory will be given at the close of this essay.

It was material action that brought ruin, destruction and death upon the world. Had not Eve and Adam taken, from the serpent's hand, the forbidden fruit, they would not have fallen, nor been driven from the beautiful garden, nor from the presence of God. But here we are met with the thought that it was not in the material action, but the want of faith. It was because of a defective faith, supposing that God did not mean what he said, that he might yield to the temptation to eat the luscious fruit, and become as gods. Thus the material and the spiritual natures participated, and the fall was accomplished. Just so the spiritual and material natures must co-operate to counteract its effects and bring us back into the favor and friendship of God.

There are few in Bible lands who do not believe in God and in Christ; also John 14: 1. The Scriptures "testify of them," yet they will not come to him that they might have life." John 5: 40. "Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11: 28, 29.

"Must come and take his yoke." This is material action. "And he said unto them, Go ye into all the world, and preach the gospel [the New Testament or Covenant, if you please] to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16. Having obeyed the form of doctrine from (not only in) the heart, being then made *free from sin*, ye became the servants of righteousness. They were buried in baptism. This is a co-operation of the spiritual and material natures, and as a result we have salvation. He that believeth not is condemned already, and baptism could be no advantage to him; being alone it is dead. It would not save him, for "whatsoever is not of faith it is sin." Nor would he have been saved by faith alone, it being dead also. The spiritual and the material natures must go together, in order to salvation. James 2: 22.

Coming to the apostolic age, on that grand and glorious occasion,—the advent of the Holy Ghost,—the day of Pentecost, when occurred the most overwhelming effusion of the Spirit, and thousands were converted to faith in Christ, and sensible still that they were in an unsaved condition,—they earnestly enquired, "Men and brethren what must we do?" Peter, answering, did not tell them to believe. This was not needed, seeing that the spiritual nature was actively exercised, but told them to "Repent and be baptized in the name (or the authority) of Jesus Christ for (unto) the remission of sins." Acts 2: 38.

This certainly implies material action. See also the conversion of the jailer. Acts 16: 30–34. When he and his family had all been baptized, coming into his house, they all rejoiced together, having the seal of the covenant, believing and being baptized. The spiritual and material natures both being active, they had the assurance that, so far their faith was made perfect, and the promise was theirs to enjoy.

Still another case. In the history of Saul's conversion, there was no question in the mind of Ananias, as to his faith, nor the genuineness of his repentance. All is right so far. "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Here the material action was called for to perfect his faith and to secure the promise of pardon. Acts 22: 16.

The Galatians, though pronounced to be the children of God by faith in Jesus Christ, in order to be in Christ had to be baptized into Christ. Gal. 3: 27. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, and being planted together in the likeness of his death, we shall also be in the likeness of his resurrection. This makes it clear that this material action is necessary to becoming "dead in Christ." Rom. 6: 3–8.

We might multiply testimony, almost indefinitely, sustaining this phase of theology, but, leaving the first principles of the doctrine of Christ, we add to our faith virtue. This means courage, which, in many instances, involves material action. To virtue we are to add knowledge, temperance, patience, godliness, brotherly kindness and charity." 2 Pet. 1: 5, 6, 7, 10, 15. All this requires material action, "And he that lacketh these things is blind and can not see afar off and hath forgotten that he has been purged from his old sins."

The apostles were always careful to put the Father's children in remembrance of these things. 2 Pet. 1: 12. They exhorted them to be followers of him, as he also is of Christ, and praised them for keeping the ordinances as he had delivered them to them. 1 Cor. 11: 1, 2. In this chapter Paul also calls attention to the ordinances instituted in the night of the betrayal, which we find in John 13. Feet-washing, the Lord's Supper and the holy communion,—all these require material action, and impress the mind with their essentiality, to have part with Christ.

Christ tells Peter, "If I wash thee not, thou hast no part with me." "No part with me." If not in the church here, certainly not in the church triumphant. After washing their feet and taking his seat, he explains. He had washed their feet, the supper was before them, the holy Communion in anticipation, and he says to them, "I have given you an example that you should do as I have done to you." The servant is no greater than his Lord. If ye know these things happy are ye if ye do them. 1 Cor. 11: 17 34.

Here are ordinances to be kept, a memorial service of our Divine Savior, and we are happy in doing them, because we have the example and the command of our Master, and we know it has his approval, whereas, if we do them not, we hear him say, "Not all that say unto me, Lord, Lord, shall enter into the kingdom of Heaven, but they that do the will of my Father in Heaven."

All these things indicate material action, and point to the final results. As to the commandments of Jesus we may sum them up in a short chapter. The first and great commandment is to "love God with the soul, mind, and strength, and the second is like unto it. Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets." Matt. 22: 40. "This is the love of God that we keep his commandments." 1 John 5: 3. The Apostle John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we know him." 1 John 2: 4, 5. Let this suffice to show the immutability of the law of love to God and man, and the responsibility resting upon those who lightly regard them. All of them involve the necessity of material action, and will have to meet the issues at the final day, when rewards and retributions will be meted out according to the record then presented. Judgment will be pronounced for doing or not doing certain things, there and then specified, and all of them material actions.

As to the number of commandments contained in the Scriptures, I have not counted them, but I am aware that there are extremes both ways which should be carefully guarded. I am satisfied, however, of this one thing, after co-operating with the church for nearly a half century, and searching the Scriptures on all questions of theology, and studying many of the different theories extant, especially to learn if there were any church in which I could serve God more acceptably, in accordance with the Inspired Volume, I have found none, and consequently can make no change in my church relations, nor can I approve of any proposition to "revolutionize our theology," because, if we were to make a start in that direction, for salvation by faith alone, and belittling the ordinances and commandments of the covenant, it would be a long step in the downward tendency towards the liberal ideas of modern Christianity, and only a question of time till we would arrive at a state of pusillanimous Antinomianism.

Of this doctrine I will give a specimen, as found in the history of John Wesley. In his day and age of the world he got into a controversy with a prominent theologian.

1. With regard to Christian salvation, which is through faith. This does imply liberty, so that one who is saved by faith is not obliged to do any of the commandments of God, as a duty to support which they have affirmed that there is no command in the New Testament but to believe, and that, to a believer, there is no commandment at all.

2. That it does imply liberty to conform to the world; and advise, not to use those ordinances which our church terms means of grace, till they have such faith as implies a clean heart. They advise them, till then, not to search the Scriptures, nor to pray and affirm, that to do these things is seeking salvation by works, and that, till these works are laid aside, no man can receive faith.

And, further, some of them say of good works in general, whether works of piety or of charity, that a believer is no more obliged to do these works of the law than a subject of the Queen of England is obliged to obey the laws of the King of France.

Wesley asks the question, "Do we not, while we deny ourselves more and more, die unto the world and live to God?" His opponent replies, we spurn all self-denial, we trample it under our feet, "being believers we do whatever we will, and nothing more. We ridicule all mortification, no purification precedes perfect love."

The sum and substance of this Antinomianism I insert as expressed by Wesley. Remember, I speak of Antinomian doctrine, abstracted from practice, good or bad, that is making void the law through faith and can not be more expressed by thought than in these words: To believe certainly that Christ suffered death for us. This is the true means to be saved at once. We want no more; for the history of Jesus coming into the world is the power of God unto salvation to every one that believeth. The bare historical of this: There is but one duty which is that of believing. "From any demand of the law no man is obliged to go one step to give away one farthing, to eat or omit one morsel." What did our Lord do with the law? He abolished it. "Here, one may think, this is a fine sort of Christianity, where nothing good is commanded, and nothing bad is forbidden. But thus it is; so one ought to speak now. All commands and prohibitions are unfit for our times."

I do not mean to say that to change our theology from what it now is, from repentance, faith, love and obedience, with self-denial and non-conformity to the world, to the doctrine of salvation by faith alone, would, by the first leap, bring us into the current, but it would lead to such conclusions, sooner or later. I am satisfied that the church, as a body, will not thus change its theology, which has stood the criticisms of centuries, and withstood the storms of secession, fore and aft, from time to time, to grant this Antinomian spirit. I would advise those who are so inclined to read the GOSPEL MESSENGER No. 3, page 41, and think seriously upon it, whether they can not call a halt and be reconciled to the doctrine of the church. Its theology, I am sure, is the theology of the Bible, apart from some human imperfections in practice, which confront us every-where and in all associations.

Brethren who speak of the "nobleness of heart and sweetness of life" of those attired in gaudy apparel, and who utter severe reflections upon those of unfashionable dress, would be likely to see things differently, had they gone through the experience of myself and others in days that are past. In the period before the war, in our intercourse with all classes, we got along very sweetly and safely, but when the strife was upon us, and, true to our principles of a peaceful theology we were preaching against war, and working day and night to keep our brethren out of the army, by petitioning and securing exemption laws in the Northern as well as the Confederate States, then their *sweetness* changed, and we were interviewed by committees, our theology was denounced, we were cursed and threatened with imprisonment and death. Bro. Cline was murdered and it was said that I would be next, and was warned of the dan-

ger I was in, that there were a number of men (of course of that class) that were thirsting for my life. Such was now their nobleness of soul and sweetness of life, but, in the Providence of God their hands were tied, the lion's mouth was closed, and I was preserved and delivered from the chasm.

I knew the danger I was in, if in their power, but in the hands of those with a sensible hat, modest apparel, and no buttons on the back of my coat, I knew just as well that I was entirely safe, they believing in and having the spirit of Christ. We learn much by experience that faith alone will not discover.

Bonsacks, Va.

HOMES FOR OUR AGED.

BY I. J. ROSENBERGER.

DURING our visit to the Upper Fall Creek church, in December last, it was our privilege to visit the Old Folks' Home of Southern Indiana, located near Middletown. As they were not able to attend the meeting, we had a meeting at the Home, on Sunday at 3 P. M., for their benefit. The meeting seemed to be of special enjoyment to them. We found four aged sisters, and four orphans. All seemed to enjoy their home and felt that their home was a pleasant one. The Home is cared for by brother and sister McCarty,—persons well suited for that calling. The Home consists of 160 acres of land, well improved, but the enterprise is hindered by a lack of sufficient funds, hence they are not prepared to receive more inmates.

During our meetings at Mexico, we frequently visited the Old Folks' Home of Middle Indiana, located near the village of Mexico. Bro. Levi Miller owned a lot of fourteen acres, upon which he built a large dwelling, and, after fitting it up, he donated it to the Middle District of Indiana for a home for the aged and the orphans. The Home is supported by an endowment fund of seventeen thousand dollars, more or less, secured from the various churches of Middle Indiana. If I remember, there were, at the time of my visit, seventeen aged in the home. They seemed much to enjoy their hospitable home. I believe they were all in attendance at our meetings part of the time. Bro. Frank Fisher and his wife, sister Fisher, have charge of the home. They control the inmates with a great deal of system and regularity. I was pleased to notice the seeming concern and affection they manifes' for one another. Orphans they simply receive until they can secure permanent homes for them. Of these orphans, they have quite a number. These institutions of charity well deserve our growing attention. It seems to be a great pleasure for our aged Bro. Miller, to see the good his liberalities are doing, during his life. Then, to think of the good his means will be doing when he has gone to his long home, how pleasant!

Covington, Ohio.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Funds for Western Sufferers.

Shannon church, Ill., $1; Grundy Centre, Iowa, John Dinnis, $2 50; friends from Benson, Ill., $16.25; Keuka, Fla., sister Moore's S. S. class, $1; Loramie's, Ohio, John Shorts, $1; North Manchester, Ind., D. S. T. Butterbaugh and wife, $2.20, Daniel Grossnickle and wife, $1, R. Metzger and wife, $10, H. Myers, $1, May Collett, $1; Brookville, Ohio, J. Marshall, $5; the church and friends at Covington, Ohio, $167.51; Lower Miami church and friends of the community, Ohio, $40.52; Flannagan, Ill., H. H. Broad, $5; Spring Branch church, Benton Co., Mo., $3.35; Tropico church, Los Angeles Co., Cal., $26.91; McPherson, Kans., J. H. Netzler, $1.50; Salem church, Frederick Co., Va., $7; Yellow Creek church and friends, Ind., $42.30; Tippecanoe church, Kosciusko Co., Ind., $6.75; Union City, Ind., Mrs. J. M. Shank, $1; Brownsville, Md., George B. Jennings, $1, Hannah M. Jennings, $1, Hannah F. Jennings, $1, Daniel W. Nichols, $1, Annie E. Nichols, $1; Canton, Ill., Mathias and Rebecca Lingenfelter, $3; Goshen, Ind., Daniel D. Stutsman, $1.25, Solomon Stutsman, $1; Sabetha, Kans., J. A. Bowers and wife, $5; Kuhn, Pa., Herman Ritter, $1; Philadelphia, Pa., L. P. Reiff, 50 cents; Brethren and friends of Yellow Creek church, Pa., $100, less collecting check, 25 cents, $99.75; Seward, Kans., M. Strickler, $2; Spring Creek church, Kans., $2; Upper Twin Creek church, Ohio, $40; New Sharon, Iowa, among neighbors and friends, by Frank Gillam, $25; Keyser, W. Va., Sarah C. Weckert, $2, Maggie C. Weckert, $2; Osnaburg, Ohio, M. Weirick and wife, $2; Farnhamville church, Calhoun Co., Iowa, $8; Carthage, Mo., Spring River church, $18.25; Zanesville, Ohio, Mrs. Clara A. Holloway, $1; Ladoga, Ind., David and Salome Peffly, $2, Bessie Peffly, 25 cents; Providence Square, Pa., Hannah H. Bean, $1.50; different arms or branches of the Hopewell church, Pa., $8; Mexico, Ind., Levi Miller, $5, Rebecca Miller, $5; Wakendah church and friends, Ray Co., Mo., $100, less collecting draft, 25 cents, $99.75; the Beaver Creek church and friends, Virginia, $58.25; Polo, Mo., S. B. Hardman, $1, John E. Bosserman and wife, $10, J. B. Hardman and wife, $5, Israel Santee, and wife, $1, John Lait, $1, James Lait, Sr., $1, W. L. Davis, $1, James Davis, $1, S. S. Sloan, 50 cents, Kenton, McKeel & Co., $1, James Lait, Jr., $1, George Petre, 50 cents, Sandy church, Columbiana and Stark County, Ohio, $27; Warrensburgh, Mo., Wm. Mayfield, 50 cents, Mrs. Effie Sulivan, 27 cents; Ashland, Ohio, Elizabeth S. Weidler, $1, two sisters, 40 cents, Wm. Burkholder, $1; Mountville church, Lancaster Co., Pa., Petersburg house, $25.25, Mountville house, $10; Lawrenceville, Ill., Adam Wenger, $10; Springfield church, Ohio, $29.59; Roanoke, Ill., David and Charley Collins, $1.10; Madrid, Va., Mattie Whisler, $1; Pierceton, Ind., C. H. and H. R. Rusher, $5; Media, Kans., friends, collected by T. A. Robinson, $18.87; Upper Stillwater church and friends, Ohio, $124.31, less collecting check, 25 cents, $124.06; Paris, Ill., W. Lewis and wife, $2; Warfordsburg, Pa., Philip Ranck, $1; church in Botetourt County, First District of Virginia, $55; Students and Faculty of Bridgewater College, Va., $13.40; Burlington, Kans., Scott Valley church, $7.50; River, Ind., Aaron Bowman, $5, a sister, 50 cents; Woodstock congregation, Shenandoah Co., Va., $13.65; Longmont, Colo., Educational Endeavor Literary Society, $1.50; South Bend, Ind., H. W. Kreighbaum and wife, $2; Lewisville, Oregon, Josiah and Margaret Ashenfelter, $2; a gift from the kind-hearted people of Otterbein, Ind., $21.78; Auburn, Ill., Mrs. D. S. Horner, $1.50; Spicer, Oregon, Addie Baltimore, 50 cents, Christopher Hardman, 50 cents; Lebanon, Oregon, Jacob Bahr and wife, $1; Brethren and friends at St. Paul church, Va., $8.50; Bridgewater, Va., Joel D. Miller, 50 cents; Denver, Colo., a brother and sister, $2; Preston, Va., collected by A. J. Miller, $3.10; Upper Twin church and friends, Ohio, $25.67; Roman, Va., D. L. Andes, $1, W. G. Andes, $5, Catharine Andes, 50 cents; Davidsville, Pa., David Rumel and wife, $2, J. W. Rumel and wife, $1, Mrs. S. P. Zimmerman, 50 cents, David A. Rumel, 25 cents, W. H. Rumel, 25 cents; Upper Conewago church, Brethren and friends, Pa., $55; St. Joseph church, Ind., collected at council-meeting, $7; Ashland, Ohio, John A. Zimmerman, $5; South Bend, Ind., Grant Miller, 50 cents, a brother, 50 cents; Samantha, Ohio, collected by Sarah A. Scott, $9.

Eureka, Ill., collected by Ruth M. Culp: Reuben Culp, $8, Margaretha Culp, $2, Asa Culp, $1, Ruth M. Culp, $1.50, J. R. Culp, $2, W. H. Blanchard, $1, C. F. Wertz, $1, Joseph Darth, 50 cents, Julia A. Mooberry, $1, Caroline Grove, 75 cents, Elizabeth Kief, 50 cents, Mrs. Stoufer, 50 cents, John Summers, $2, E. A. Summers, $1, Carrie Summers, $1, F. F. Summers, 75 cents, E. S. Summers, 50 cents, Mrs. J. Reeser, 50 cents, Augusta Schertz, $1.50, James Wright, $5, a friend, 50 cents, Wm. Reel, $1, Mrs. L. Ulrich, $1, Ella Hallam, 50 cents, Mrs. H. Simpson, 35 cents, Magnus Helderle, $1, Mrs. Plattner, 50 cents, Mrs. C. Clymer, 50 cents, Mrs. W. Simpson, 50 cents, John Suiter, 50 cents, C. Kisling, 50 cents, B. F. Hill, 50 cents, John Ruff, $1, Mrs. Gresham, 25 cents, P. Ulrich, $1, S. Ulrich, $1, C. Ulrich, 50 cents, Thomas Fever, $2; Secor, Ill., Thomas Flyn, $1; total, $46.

Florida Notes.

—WE held our Love-feast last Saturday, Feb. 21st. The feast was a very pleasant one, and well attended. Better order I never saw. I believe all of our feasts at this place are enjoyable, as much so as any meetings I ever attended. We generally have about forty members at the table. I say table, for we have but one table, which we arrange in the west half of the house. It is in this shape:



The sisters sit on the inside of the table, while the brethren are on the outside, and next to the congregation. Where the membership is small, this is a very nice arrangement, especially during feet-washing, for the sisters have plenty of room all to themselves. They occupy chairs.

—The next day,—Sunday,—Bro. J. C. Lahman preached an excellent sermon, after which we took up our collection for the Mission Board. We make it a rule, always to take up a missionary collection at these feasts. Our members are so used to it, that they come prepared.

—In this congregation we never had any solicitors, but always collect our missionary funds in the manner mentioned above, at our feasts and on Thanksgiving. We never have any trouble or complaint about calling for money intended for a good cause. Some of our brethren lay aside for the Lord one-tenth of their net income, and seem to always have money in the Lord's treasury when called on for a good purpose. I know one member whose income can not exceed four dollars per week, and yet one-tenth of that is laid aside for the Lord. If all of our people would do this, what a power we would be for good!

—We have in the Brotherhood 40,000 members, whose net income will average $300 a year, aggregating $12,000,000. One-tenth of that for the Lord would mean $1,200,000, and yet I presume we would be none the worse off for it, for people who do that way generally prosper as well as others do. In fact, most of them better.

—Eight miles out in the woods from Keuka, is a fine old member of the Baptist church, who, for years, has been laying aside the Lord's tenth. That man last fall sold the oranges on his trees, perhaps six acres, for $1,700. He always gets along well.

—The blessing may come on the principle of

giving one day out of every seven to the Lord. That means 52 days out of every year, or over 3,000 days for a man of 70, which, at $1.00 per day, and six per cent interest, would amount to over $10,000. And yet the man who gives this ten thousand dollar's worth of time to the Lord gets along just as well as the man who works on the Lord's day, and tries to make ten thousand dollars for himself. He never makes it, nor does the man who gives it miss it. He who can explain this kind of philosophy can, perhaps, tell us how it is that the man who gives the Lord $100.00 out of his $1,000.00 has just as much left as the man who gives the Lord nothing.

—We are having delightful weather. Orange trees are now in bloom, and everybody busy at their spring work. The members seem very cheerful, and we all have many good reasons for thanking God for what we are permitted to enjoy in this genial clime, with plenty of meetings and good Sunday-schools. J. H. MOORE.

Keuka, Fla.

Notes and Jottings.

ON the evening of Jan. 8, I met with the Brethren at the old Bachelor Run church, Ind.

This is one of the historic churches in our Brotherhood. In this church the Annual Meeting was held in 1858. Those present at the meeting well remember the danger incurred in going to the meeting, and the exposure while in attendance, occasioned by continued rain, mud and high water. Brethren have learned to guard well the facilities for our Annual Meeting, travel, lodging, board, etc.

It was here that the Quinter and Snider debate was held, which proved such an advantage to our cause. This church was affected more by the withdrawing Old Order element than any other church in the State. But they have not prospered,—have not now their original number.

Five years ago I held some meetings for this congregation, the immediate results of which were ninety-two additions. I was glad to still find a fair number of active workers in the good cause. It afforded me pleasure to renew my large and pleasant acquaintance. The "Farmers' Alliance" are extensively organized in that country. It was reported that they have a lodge in every school-house in the township. They meet once each week. This we soon found a hinderance to our work.

The temperance workers on a political line are active in that State. Some of our Brethren have associated with this line of temperance workers, until they have sustained some loss. Politics, when agitated, never fail to produce disastrous results to religion. The privilege accorded to brethren, simply to go and cast their vote, is as far as is safe.

There is a large body of faithful members in the Bachelor Run church. Brother Hiel Hamilton, their aged elder, was in attendance at the meetings. He is rather feeble in body, but in mind is remarkably vigorous. But few have served the church more faithfully. May the evening of his day be calm! The attendance at the meetings was large. As an immediate result, two were received during the meetings and two at the close.

On the evening of Jan. 27, I filled my appointment at the Mexico church, Ind. This is one of the largest and most prosperous churches in Indiana. They have four good houses of worship in different parts of the field, with seven in their ministerial force, a number of them of sufficient experience and ability to do good work as evangelists. It was in this church that their faithful elder, —Isaac Fisher,—died in the stand while exhorting the people to a faithful, holy life. His family are all in the church; the last child was received during our meetings. The weather, for the most part, was inclement and the roads unpleasant, yet the attendance was large. The members seemed to be ready and alive to the meetings. I closed on the evening of the 16th, with twenty-two additions.

My associations with the members of the Mexico church were pleasant and, I trust, will not soon be forgotten. I. J. ROSENBERGER.

Covington, Ohio.

From North Manchester, Ind.

THIS church is in peace and union and in a prospering condition under the care of Eld. R. H. Miller. The elder is just recovering from a severe attack of *La Grippe*, and is able to be out again.

We have preaching every Sunday at 10 A. M., and every alternate Sunday night at 7 P. M. The meetings are well attended, with good interest. This church numbers nearly, or quite, four hundred members. A large brick house of worship, 50 by 80 feet in size, with basement, is to be erected the coming spring. The stone, brick, etc., are already on the ground.

This will add much to the comfort and accommodation of the people, especially on love-feast occasions. The Sunday-school in town is doing efficient work, with Bro. Robert Metsker at the head as Superintendent. They have a full corps of officers and teachers. The school moves along without a jar. Much good, we trust, is being done, which will continue to produce its fruits many days hence. How brethren, and even ministers and elders, can throw their influence against such a work, is a question which we are not able to solve.

We meet in social worship every Thursday night in town. These meetings are fairly well attended, and we realize they are food for the soul. Social interests are being improved, and a Christian spirit is manifest. We have song service, prayer, reading of Scripture and commenting on the lesson subject. May God bless every effort put forth for the upbuilding of Zion!

D. C. CRIPE.

Feb. 24.

Messages dropped by the Way.

AFTER some correspondence with Eld. J. D. Trostle, of the Abilene congregation and with Bro. Marshall Crumrine, of Junction City, Kans., I set out on Feb. 14, and arrived at the latter place that evening. I found that Bro. Crumrine had sent and paid for the MESSENGER, to be sent regularly to quite a number of citizens of that locality. He had also sent for a large package of tracts from the Brethren's Book and Tract Work, and distributed them over the City and vicinity. Then he advertised the meetings in two different papers and rented a large hall in the center of the town. Here we tried to hold forth the Word for seven consecutive nights, when a relapse of *La Grippe* laid hold on me, and I was forced to write to the Brethren of the Abilene church that I was scarcely able to return home, a distance of one hundred miles. But I boarded the train at noon of Feb. 21, passed over divisions of three different roads and reached home that night. Since that time I have been confined to the house.

Whatever law of health I may have violated and thus caused this sickness, I pray to be forgiven by the Lord and also by those who were thereby disappointed. The few meetings at Junction City and all pertaining to them, cost Bro. Crumrine about $25. He is very desirous that ministering brethren who contemplate passing through Junction City, stop off there. If they notify him of the fact, they will be met at the Depot by a brother whom they may recognize at sight.

I owe the few members and many new friends of that city many thanks for their untiring kindness toward me, while with them. There are many strong indications that our labors were not in vain in the Lord in Junction City. C. C. ROOT.

Ozawkie, Kans., Feb. 23.

From Smithborough, Bond Co., Ill.

ON Saturday, Feb. 14, the Hurricane Creek church held her regular quarterly council. The weather was pleasant, the roads good, and the attendance excellent. What business came before the meeting was transacted in the spirit of union and love. Eld. Henry Liligh was present with us and gave us good and wholesome counsel and advice.

With all the love and harmony that prevailed, yet there was gloom and sorrow cast over the Father's children. It had been reported that one of our deacon brethren, who has also been our clerk, had manifested a disposition to walk and work with the loved ones no longer. In the morning, soon after the members had convened at the place of meeting, two brethren were sent to investigate the matter, and demand the book of records. It was found that the brother and sister in question had joined another church, in consequence of which they were expelled.

The church decided to organize a Sunday-school. Bro. Joseph Jones was chosen Superintendent, and the writer, Assistant.

CORNELIUS KESSLER.

Feb. 15.

From South English, Iowa.

RECENTLY I visited a few isolated members and many friends, in Washington County, Iowa. That arm of the church at one time had quite a number of members. They had preaching twice a month, but now they have no meetings at all. I found the MESSENGER in a few families, and was kindly received by all. If we would visit the outside world more, our influence would be greater for the Sunday-school cause, and the conversion of souls. Too many of our ministers remain inactively at home, while the world moves on. They might, to a good profit, evangelize isolated places near home and thus gladden the hearts of many. The laity, too, can be a great help to our ministering brethren, by supporting them in the work. If we have oil in our lamps, our lights will shine. Others will surely see our good works, and glorify our Father in heaven.

Such fruit manifests itself if we love God and keep his commandments, but, instead of all this, men are lovers of themselves more than lovers of God. Christianity is, in many places, conforming itself to the world. Let us awaken to our duties, pray to God for grace and the power of his Spirit, that we may be able to withstand the fiery darts of the enemy.

My brother, you that have a message to proclaim, the Lord can and will give you utterance if you will make yourself acquainted with his Word. Cast all your cares upon the Lord, but not your duties. Be a man of prayer! Search the Scriptures and make yourself acquainted with the Word of God. Then you will be able, under all circumstances, to fulfill the important duties of your office. Your preaching will redound to the honor and glory of God, and the salvation of souls. In all possible ways and by all Scriptural means you should seek to lead souls to Christ, and bring them from darkness unto light.

May God, in his mercy, help us all to become fruitful vines, to the honor and glory of God!

JACOB ETTER.

Eastern Notes on Western Interests.

I NOTICE in GOSPEL MESSENGER that I am credited with $10 for Western sufferers; this should be "by citizens of 'Folks of Creek' vicinity." I sent in the donation, but contributed but a small portion of it.

Now that the good work is started so systematically, let us have a statement from the West, occasionally, as to what is or may be wanted, so that we may respond accordingly.

I see, by the way contributions are coming in, that our people are not indifferent to the wants of their fellow-men, but, when their sufferings are properly placed before them, they generally respond according to their several abilities. This is right. Let us "grow in this grace," for "the merciful shall obtain mercy."

If those who have so far failed to heed the calls for help, could be made to see the sufferings, and hear the pleadings, and above all, if they could read the expressions of gratitude, and the blessings pronounced upon the donors, they, too, would want a "part in this matter."

After all, God is good, and rules in love, and these "light afflictions" may work out for many a "far more exceeding and eternal weight of glory."

We are all, East and West, dependent upon God, and are under the highest obligations to him for what we eat, wear and enjoy in life, especially for the great gift of his Son, who has become for us the Bread of Life. May we all labor for that meat that endureth unto Eternal Life!

JOHN BENNEIT.

Elbinsville, Pa., Feb. 20.

To Mary Bucher Brahm.

NUMBER TWO.

Dear Daughter:—

IN my first letter to you, I, in a short way, wrote about the beginning of the Christian life. In Heb. 6: 1-3 we read as follows: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

From this Scripture we learn that repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment are the "principles of the doctrine of Christ." Some translation has it "elementary principles," meaning the same as "first principles." See Heb. 5: 12. As there are first or elementary principles in education, so also in the Christian life. Now notice, the Scripture, above quoted, says, "Therefore *leaving* the principles of the doctrine of Christ, let us *go on unto perfection*."

The Christian life, then, is a progressive work. Every year, every month, every week, every day, every hour, yea, every minute should chronicle some advance in our new life in the books which will be opened. Rev. 20.

"He that believeth on me" as the Scripture says, "out of his belly shall flow rivers of living water," John 7: 38,—rivers of love, of peace, of joy, of righteousness, of mercy, of humility, etc. The farther a river flows, the larger it gets. To the shame of some it must be said they were the biggest when they were born,—like the wasp. "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Is. 48: 18

The heavenly-born feels like the Syrophœnician woman, who, after Jesus had put her off by saying, "It is not meet to take the children's bread, and to cast it to dogs," readily answered, "Truth, Lord; yet the dogs eat of the crumbs which fall from the Master's table." Matt. 15: 26, 27, or like the centurion, of whom the elders of the Jews said to Jesus, "He is worthy," but he himself said, "I am not worthy." Luke 7: 2-7 As long as one feels that way, he will cause no trouble to the church. Not the little children in a family cause the trouble and heart-aches, but the big ones.

"Go on!" O how little progress so many of us make! "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." Heb. 5: 12.

GEO. BUCHER.

Kleinfeldersville, Pa.

A Pleasant Visit to the Normal.

ON the morning of Jan. 12, accompanied by Bro. Swigart, I boarded the western-bound train for Huntingdon Pa. Here we were met by Bro. A. C. Wieand and sister Lizzie Delp, who kindly took us to the Brethren's Normal College, where we spent a few weeks very pleasantly in the study of the Bible.

The Bible Session was very interesting, to those attending, by the efforts of the teachers, brethren Swigart, J. B. and H. B. Brumbaugh.

Our members who have children to educate,—and educated they should be, both spiritually and intellectually,—should place them in a school like this one. The advantages are good, the building is beautifully located, well ventilated, and comfortably heated by steam. Good, substantial food is furnished, and the instruction, by the corps of whole-hearted professors, is thorough.

A Sunday-school is held each Lord's Day. A great many poor, neglected children are gathered in and cared for, temporally as well as spiritually. God bless the work, especially that of sisters Howe and Holsopple, who sacrifice precious time in finding and recovering those unfortunates.

There is also preaching and "Young People's Prayer-meeting" each Sunday. We left the place reluctantly, with the assurance that a well-regulated school does not impede the progress of the church. But here, as well as elsewhere, one needs the power of virtuous reading, a well-balanced mind, a good degree of determination and a spirit of Daniel. Then all will be well.

KATIE S. HARLEY.

Harleysville, Pa.

From Barren Ridge, Augusta Co., Va.

OUR quarterly council-meeting was held Feb. 14. The weather being pleasant the attendance was good. Much business came before the meeting but all passed off pleasantly, and a good spirit seemed to pervade.

After the business of the meeting we considered the propriety of building a church at Basic City. A committee was appointed to investigate the matter before futher arrangements are made. We also elected delegates to District and Annual Meetings. Brethren Samuel Huffman and Jacob Godhonour were elected as delegates to District Meeting, and one brother to Annual Meeting. At the quarterly council we re-organized our Sunday-school. We also considered the Western poor. All were advised to contribute as they thought best, and not to neglect the poor and needy of our home church and others. Charity should begin at home. We have many poor members in Virginia.

We held four series of meetings during 1890,—two in our home congregation. As a result eighteen united with the church by baptism. Six of those baptized belong to the Middle River district. We also held two meetings in Bell's Valley congregation. Bro. J. C. Garber, a deacon brother, was with us and did the singing, which added much to the interest of the meeting. Nine were added to the church by baptism and one reclaimed. Several aged persons expressed a desire to unite with the church, but thought best to wait until warm weather. We went back in June when one of the three and five others were baptized, making, in all, thirty-three, and one reclaimed, during the year. Give God the honor, and all the dear ones grace to hold out faithful to the end, is my prayer!

SAMUEL DRIVER.

Feb. 19, 1891.

From the White Church, Montgomery Co., Ind.

BRO. ISAAC BILLHEIMER commenced a series of meetings for us Jan. 10, and continued till the 22nd.

Bro. Billheimer is in good health, considering his age, but is almost blind. May the Lord be with him in the operation he contemplates having performed on his eyes, that sight may again be restored to him!

Bro. Henry Frantz commenced a series of meetings Feb. 4, and continued until Feb. 11, closing with a very good interest. The home brethren will continue the meetings over Sunday. While there were no accessions to the church, during our meetings, there was seed sown that, we think, will bring forth fruit in the near future. Our prayer is that God will give the increase in due season! All seemed to enjoy the meetings and the Word preached.

Feb. 11, Bro. Ira Fisher called for the elders of the church that he might comply with James 5: 14. Bro. Frantz and another brother attended to this request. Many tears were shed and many prayers ascended to the Lord in his behalf. After the administration of the solemn ordinance, Bro. Ira expressed himself as feeling better, and by his request, hymn No. 680 was sung. At this writing Bro. Ira seems to be better again.

We think the suggestion of Bro. J. Rife, D. Hoover and S. W. Teeter in behalf of the Western sufferers, is a good one. Let the local churches take the matter in hand and solicit for the needy in the West without calling an extra District Meeting at an extra expense. Let the local churches take what it would cost to represent at an extra meeting, and send it to the sufferers, and it will be better used, we think, and the fund increased the more. As Northern Illinois has taken the lead by organizing and appointing a committee that will act for all, it seems to me useless for other Districts to go to the expense of calling extra meetings. Let all the local churches act, and send what they can to the committee already at work, and thus secure the more for the sufferers! May God add his blessings to every effort put forth to the spreading of his Truth!

Feb. 13. D. C. CAMPBELL.

On the Way.

FEB. 5, I met with the Brethren in the Santa Fe church, at their South house, on the County line, between Miami and Howard Counties, Ind., to hold a series of meetings. Our meetings, at first, were well attended, with good interest, but this being a clay country, the frequent rains gave us bad roads, and soon our congregations decreased materially. The "Farmers' Alliance" was the leading topic, and it seems when anything of a political nature is introduced, religion, by some, is not much sought after. I do hope our Brethren will be wise enough to "keep themselves unspotted from the world" in this particular.

Feb. 23 I met with the Brethren in the Yellow

Creek District, Northern Indiana, in church council. The meeting passed off pleasantly. "How good it is when brethren dwell together in unity!" Brethren John Nusbaum and Hiram Roose were elected delegates to District Meeting.

On Sunday following, at their public meeting, we introduced the call for help in the drouth-stricken districts of the West. As many of our Brethren do not take the GOSPEL MESSENGER, and some outside friends did not have a knowledge of the great need for help in the West, I read from page 105 of GOSPEL MESSENGER, present volume, a few letters from some of the dear friends and brethren, especially Bro. J. E. Young's letter. After reading and giving a short talk, I saw many tears flow, and the sympathies of the whole congregation were aroused. Although the congregation was small, yet the brethren, sisters and friends had open hearts. The sum of $42.30 was donated. Some young men, outside of the church, gave $1.00. I see the Brethren are no respecters of persons, but give unto all the necessaries of life, regardless of their religious views, or whether they profess anything. I am truly glad that I belong to such a noble, free-hearted church. "If thine enemy hunger, feed him," is the language of Paul. How much more those who may be friends to our people and the doctrine of the Brethren! "Let your light so shine before men," is a pressing command. The Brethren do not *make* it shine to get the honor and applause of men, but only *let* it shine. God will abundantly bless all those who remember the needy!

Churches should not wait until the regular time of their council-meetings, to raise money for the Western sufferers, but at their public meetings call attention to this matter, and press the good work of giving, invite all to give. Many outside friends will gladly give, if they only have an opportunity. I frequently hear some remark, "How hard the times are!" I tell such I only wish I could take them West, and leave them there one month in the drouth-stricken district. I think that would cure them. Remember, the Israelites fell because of so much murmuring.

J. H. MILLER.

Goshen, Ind., Feb. 23.

From Chandlersville, Cass Co., Ill.

WE left our home at Roanoke, Woodford Co., Feb. 17, and arrived at Chandlersville a few hours later, the same day, where we were met by an old friend, Decator Greenwood, who conveyed us about nine miles by wagon. The weather had turned quite cold, which was somewhat unpleasant. Upon arrival, we soon made our way to the place of meeting, where we met a respectable congregation, but only a few whom we had met in former years. Many with whom we were once acquainted, have gone to the spirit land. About twenty years ago we had here, in this County, a flourishing little church but, for the want of a settled, efficient minister, the church has been scattered. Much time, much labor, and, no doubt, many souls have been lost.

Now, Brethren, here we have another evidence of the importance of having ministers to send and locate in such places. Even yet there are about nine or ten scattered members, but they are almost as sheep without a shepherd. It is true, the Brethren from Sangamon County come occasionally, but a settled minister is much needed. Then, I think, the work might be revived and a church be again organized. Without help, matters will continue to drag until all interest dies out. How important it is that, as a church, we should call in all the help we have in our Brotherhood! In many places we have some able, good young brethren that should be put to work, so that these needy places might be supplied.

We need help badly to push our mission work in Arkansas, yet, so far, no help has been given. Thus the work must suffer, and, perhaps, go to naught, for want of help. I was in hopes of getting some help in some way, but thus far, all has failed. Who will be responsible? Why did God call ministers to the work? "Go ye into all the world and preach the Gospel to every creature."

JAS. R. GISH.

Feb. 21.

Query Answered.

Dear Bro. Forney:—

In answer to sister Lucinda Whitney's query in regard to 1 Tim. 5: 23, you said it meant just what it said, "A little wine for thy stomach's sake." How about the water? It says, "Drink no longer water." The New Version quotes it, "Be no longer a drinker of water." Could Timothy live and drink no water? Mark, it says, "Drink no longer water." Does that mean just what it says? Please answer through the GOSPEL MESSENGER.

B. F SNYDER

Degraff, Ohio

ANSWER.—I understand from Paul's language, that Timothy was so strictly temperate, that, for conscience' sake, he was a pure water drinker, and not given to wine at all, as an elder, bishop, or priest. As Timothy from a child knew the Scriptures, he well knew that the law of God forbade the priests to drink wine. See Lev. 10: 9; Ezek. 44: 21; 1 Tim. 3: 3; Titus 1: 7. Timothy abstained from the use of wine for conscience' sake; he would not even use it for his stomach's sake, as a medicine. Paul says he shall use a little for that, that he was no longer restricted to drink water only, but a little wine "for thy stomach's sake and thine often infirmities."

JOHN FORNEY.

Abilene, Kans.

My Labor in Behalf of our Aged, Infirm and Orphans' Home in Kansas.

JAN. 30 I boarded the train for Herington Kans. Feb. 1 I attended services morning and evening in the Brethren's house, where they have an evergreen Sunday-school. On motion Bro. —— Talhelm was appointed solicitor.

Feb. 2 I went to the Abilene church. Here I attended six meetings, assisted by Bro. J. D. Trostle, who also kindly conveyed me from place to place, until we reached Abilene. From here Bro. Jontz conveyed me to Eld. Forney's, near the Chapman Creek church. From there I was taken by Bro. Samuel Haugh, fifteen miles west to Ottawa County, where there are ten or twelve members. I must say these members showed more readiness to help than I found at any place where I had been. They promised to furnish one room with bed, carpet, etc., besides contributing about $30 in cash. After preaching three sermons, Bro. G. Blunderfield took me to Solomon, where I boarded the train for Council Grove, to see some members. The next day I arrived at home and found all well except our youngest son, who was suffering with bronchitis. At this writing he is convalescent.

Throughout my trip I was kindly treated. Thanks to all and to the good Lord for his loving care!

JOHN SHERFY.

From Nocona, Texas.

THE Nocona church met in special council on Saturday, Feb. 14, at the house of Eld. Brubaker. Some of the business was of rather an unpleasant nature, yet everything passed off harmoniously, and, we hope and pray, to the benefit of all, to the glory of God, and the forwarding of his kingdom.

As the District Meeting of Southern Kansas (to which we belong), is drawing nigh, the business pertaining to that meeting was considered. On account of the distance and the limited means of the members, it was decided to represent by letter. On account of our isolated condition, and other causes set forth, we petition the District Meeting of Southern Kansas to apportion Texas, part of the Indian Territory (and Louisiana—at the discretion of the Mission Board), as a separate District. There are about one hundred and fifty members, ten speakers (four of whom are ordained elders) in the proposed District, not including Louisiana.

The Western sufferers were also remembered at our meeting, and our mites were given for their relief.

La Grippe is going the rounds in these parts now, and it seems as though very few will escape. The writer has been confined to the house for several days with it. Eld. Molsbee was taken down on Friday last with it, and was not able to attend the council, for which we felt sorry. We hope he, as well as others, may soon get well again.

This evening we meet at Eld. Brubaker's home to hold our first social meeting.

Bro. Jos. Brubaker, of Fairmount, Nebr., is expected here in a few days with his family, to try the genial climate of Texas. In all probability he will make it his future home. Everything around here has had the appearance of spring for several days; gardening has begun, and oats-sowing will be in order now.

A. J. WINE.

Feb. 17, 1891.

Notes by the Way.

I BEGAN a series of meetings in the East Nimishillen church, Stark Co., Ohio, Feb. 7, and closed the 22nd, with nine accessions. The weather was disagreeable much of the time, yet the Christian zeal and interest was such that the attendance was remarkably good. Many thanks to the dear ones of adjoining congregations for their presence and encouraging words; also to the resident members for their tokens of love, and their noble efforts in the work of saving souls. Above all, may continued praise arise to our loving Savior, for the manifestations of his saving power.

A few clouds hang over this zealous band of workers, which, we hope, will ere long give way to bright sunshine, thus opening the way to still greater joy and success. I was sadly disappointed, when told at the depot that the last train for the day was gone, but, oh, how much sadder still if any, who have promised us to start for the heavenly home, should delay until the old ship moves out of the harbor and they hear the wailing cry, "Too late! Too late!"

Dear ones, will you not come soon? The Door of Mercy stands open to-day. To-morrow it may close against you forever! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely."

I. D. PARKER.

Akron, Ohio, Feb. 24.

A Sad Accident.

WHILE Bro. Samuel Frantz was working in the bottom of his well, trying to secure water for his dear family, the box, in which his hired man was lowering brick to him, to build the wall, gave away, and the contents, quite a number of bricks, dropped about twenty-two feet and struck him, breaking his back and three ribs, from which injury, the doctors say, he can not recover. O, how hard to see the dear wife,—a sister and her little ones,—gather around, with streaming eyes and sad hearts, feeling that in a few days more at the farthest, they must give up the dear husband and father! Bro. Frantz was anointed and feels resigned to his fate. Thank God for the religion of Jesus and hope it brings!

GEO. W. CRIPE.

Cerro Gordo, Ill., Feb. 26.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Assistant Editors.
J. G. ROYER. }
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE
R. H. Miller, A. Hutchison, Daniel Hays

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and is devoted to the primitive Christian Gospel, taught in the New Testament and practiced by the apostolic and primitive Christianity.

It regards the New Testament as the only infallible rule of faith and practice, and contends that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins, and other precepts of the Holy Ghost by the laying on of hands, are the necessary conditions of admission into the Household of God,—the church militant.

It also maintains that Feet washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, 15, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a mediator of all that Christ and the apostles have enjoined upon us, and claims, and the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - March 10, 1891.

BRO. JOHN H. CAKERICE has changed his address to Marshalltown, Iowa.

BRO. J. A. TRACKLER, of McComb, Ohio, informs us that his wife has been severely afflicted for some time, and that she desires the prayers of God's people in her behalf.

BRO. D. E. BRUBAKER, of this place, returned on the 3rd inst, from Wisconsin, where he spent several weeks, holding meetings and visiting among the members. Bro. Brubaker is suffering from an attack of *La Grippe*.

OUR correspondence book has been well supplied with interesting items for some time. In fact, we have scarcely been able to find room for all that came, but by cutting down some items we have been able to keep the book empty. We are glad our brethren are keeping us so well supplied. The correspondence department is one of very great general interest to our readers.

"IF we make religion our business, God will make it our blessedness."

ONE baptized at the Hickory Grove church, Carroll Co., Ill., on the 1st inst.

GOOD meetings, with a number of accessions to the church, are reported from Waynesborough, Pa. Bro. J. B. Brumbaugh is doing the preaching.

A SERIES of meetings is now in progress in the Chapel at this place, and we are made to rejoice that sinners are turning to Christ. The meetings will continue during the week.

WE are sorry to learn that our dear Bro. J. C. Murray, of Nappanee, Ind., is not well. Under date of Feb. 26 he writes: "I am still quite unwell, and have a serious trouble in my head. I tried to hold a series of meetings at Yellow Creek church, Indiana, but had to give it up after a few evenings. We expect to begin a series of meetings here the evening of March 1. We expect Bro. Parker, of Ashland, Ohio, at some time during the following week. May the Lord bless his people every-where!"

BRO. GEO. W. CRIPE says: "I have just arrived home from a long siege in the field of about five months, and found Bro. Isaac Frantz here at work in a glorious revival. So far eleven precious souls have come out on the Lord's side and more to follow. I will report when the meetings close. LATER. — The glorious work still goes on at Cerro Gordo. Bro. Isaac Frantz, of Ohio, is preaching for us, and doing most excellent work. All are pleased that love the Truth. So far nineteen precious souls have given their hearts to God. To-night two noble young men came out. Rejoice with us! I will report again when the meetings close."

AMONG the more recent discoveries in Egypt, which will prove of great interest to all Bible students, is that of a tablet found near Luxor, close to the site where stood Thebes of the hundred gates. This tablet, made of clay and written upon while soft, and then burned in a kiln, like the tablets of Nineveh, contains an account of the doings of one named Chitbet. The writer goes on to tell, "of the great distress that had been caused by the Nile not overflowing its banks for seven years." The words are very distinct, and admit of no other interpretation. The reference to Joseph and the seven years of famine will at once suggest itself. Dr. Brugsch has critically examined the writing upon the stone, and concludes that it is perfectly genuine, and is the work of a priest who lived 400 years before the common era.

DR. SELAH MERRILL, of Andover, Mass., has been appointed United States Consul at Jerusalem. We had the pleasure of meeting and forming the acquaintance of Dr. Merrill, when we visited Palestine in 1884. He was then United States Consul, and we have never forgotten the kindness shown us during our stay in the Holy City. The President could not have made a more fitting selection for the place. Dr. Merrill is well-known as an author and archæologist. His books, and his researches and discoveries in Palestine have given him a world-wide reputation. Among other important discoveries made by him, was that of the foundation of one of the ancient walls of Jerusalem. We hope the doctor will be enabled, on his return to the East, to resume his labors in searching for the buried treasures of Bible knowledge. Evidences of the truth of God's Book are to be found on every hand in Palestine, and all who love the Bible are specially interested in their discovery.

QUERISTS' DEPARTMENT.

"Let the Dead Bury Their Dead."- Sisters Breaking Bread.—Baptizing for the Dead.—Christ's Reign on the Earth.

THIS department has its limitations, and it should be distinctly understood that it is not intended to embrace within these limits, matters of a purely personal character. In the future, such questions will not be answered through the MESSENGER'S Querist Department, but will find a resting place in the waste basket. The justice and wisdom of this course will, we think, be apparent to all who give the subject a moment's thought. It is impossible for us to know the motives prompting a personal query, neither can we know all the circumstances surrounding the case, and even were it possible for us to be made acquainted with all the facts, yet we would not be justified in making public, a private matter. The perfect rule laid down in Matthew 18, works so well, when lived up to, that it is useless to try to improve upon it, and we request our dear brethren to think of this when writing queries.

Our meaning will be made clearer by referring to a query now before us: "Is it right for an elder to allow his children to borrow and read novels, etc., etc?" It wouldn't be very hard to answer the question, but suppose now that the elder doesn't know anything about the matter, wouldn't it be better all around, for the brother who asks the question, to go to the elder in the spirit of love and brotherly kindness, and ask him about it? Why send a query to the MESSENGER as to a personal matter of this kind? It isn't kind or brotherly to do so. We have, in the past, answered several queries of this character, but after giving the matter due thought, have concluded to admit nothing of a personal character, if we know it, in this department.

1. *Dear Bro.:* - Please explain Matt. 8: 22, the last paragraph, "But Jesus said unto him, Follow me; and let the dead bury their dead." RUEL SMITH.

ANS. —The question asked has been answered in these columns once before, but as we have a number of new subscribers, we answer it again. Luke 9: 59, 60 refers to the same incident and gives the Savior's reply in these words, "Let the dead bury their dead: but go thou and preach the kingdom of God." Here was a disciple who was willing to follow Jesus, but must first attend to something else. Are we to understand that his father was lying a corpse? The custom of the Jews was to bury the dead the same day they died, and if the father had just died, the disciple would not have been with Jesus. His father may have been aged and frail, and the son might have felt that after he had passed away and been laid to rest in the grave, he would then be ready to follow Jesus. But the Savior said, "Follow me now." He expressed, in a forcible way, the truth that the most important thing to attend to is our religious duties. It is only another way of saying, "Seek first the kingdom of God." We are to remember that, at all times and under all circumstances, our first and highest duty is to follow Christ, and anything that will interfere with this duty, must be set aside even if it be that of burying our dead friends. Our first duty is to obey God, and everything else must be made subordinate to this. This is the spirit of the words, and in our interpretation we should always look for the spirit and the lesson that the Scripture contains for us, and, having the lesson, proceed at once to put the

teaching into practice. As to the seeming paradox in the words, "Let the dead bury their dead," the key may be found to it in the different senses in which the word is used. Those who accept Christ are alive spiritually; those who reject him are dead in the spiritual sense. Those who are thus dead, are left to bury the dead bodies of their friends.

Here is a call to one who is willing to follow Christ. The one duty hinders him. The Master would say, "The Lord has need of thee, the fields are white for the harvest, the laborers are few. Go thou and preach the Gospel. Leave the care of burying the dead to those who are dead, to those who have not accepted my Word, and the kingdom of God which is now being established in the earth. Your first duty is to do my will, to follow me and to preach my Gospel." It does not follow that the duty of burying the dead should at all times be left to others. The meaning is that the Lord's work is paramount to all others, and there may be times when even the burial of the dead must be left to others, and the Christian soldier go forward in the more important work of spreading the Gospel. When the duty of burial stands over against the duty of giving the Bread of Life to the souls of men, the former must be left and the latter attended to.

2. Will you kindly give some good reason why our sisters do not break the bread at Communion to one another, as the brethren do? I have asked this question several times but have not as yet received a satisfactory answer.

E. MILLER.

ANS.—We have several queries covering the same ground as the one here given. The question has been before our Annual Conference several times, in the shape of a request to make a change, allowing the sisters to break bread, and whilst a considerable difference of opinion obtained as to the question, yet it was decided to make no change for the present. We have had the reasons, given for the practice, set forth in these columns, and we have no doubt but that Bro. Miller has read them. We have no others to offer. If those already given are not satisfactory, the question can again be referred to our Annual Conference.

3 *Dear Bro.:*—Please explain through the MESSENGER 1 Cor. 15: 29, which reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?" What does baptizing for the dead mean? JASPER BARNTHOUSE.

ANS.—Perhaps no other passage of Scripture is made the subject of so many queries as is the one above quoted. We answered it in these columns during the year 1890, but it comes up again and again. On account of the number of queries we have on the subject, we answer it again.

We have four queries on the above passage of Scripture, and we trust this answer will suffice for all. These words of Paul have been variously interpreted, and an examination of a half dozen of standard commentaries does not settle the question as to the meaning of the language. Barnes, in his Notes, says, "There is, perhaps, no passage in the New Testament in respect to which there has been a greater variety of interpretation than this, and the views of expositors now by no means harmonize in regard to its meaning." Lange says, "The connection here, with what precedes, involves some difficulties. Nearly all Bible critics speak of the difficulty attending the passage in question." We herewith give some of the views held by different writers:

1. It is held by some that "the dead" here refers to Christ, the plural being used instead of the singular, meaning the "dead one."

2. Some hold that it means being baptized as dead,—dead to sin and alive in Christ Jesus. Immersion signified a burial and a resurrection, and hence those who were baptized were considered as dead.

3. Barnes, and with him a number of expositors, hold to the view, that the apostle here refers to the baptism of all believers, and that it means that they had been baptized with the hope of the resurrection of the dead.

4. Kendricks' interpretation is, that "baptism for the dead" means "baptized into relation to the dead so baptized as that they belong, by sacrifice, by suffering, peril, martyrdom—rather to the dead than to the living; and are thus the victims of a fate which has no alleviation nor apology, except in the resurrection."

5. Others hold, and among them are the majority of the commentators, that baptism for the dead is being baptized for, instead of, or in behalf of, the dead, and that it refers to an old custom which prevailed, of baptizing some one in place of the one who had believed, but died without baptism. The objection to this view is, that Paul would "seem to approve, or at least mention without disapproval, a superstitious practice, plainly inconsistent with his own teaching, but this is met by noting the fact that the apostle uses here the same kind of argument, as our Savior does when he asks the Pharisees by whom their sons cast out devils." Matt. 12: 27.

The multiplicity of views given is apt to be confusing. It only shows that the language has its difficulties, and that there is a wide difference of opinion as to its meaning. We are inclined to accept the latter and more literal interpretation, as presenting the fewest difficulties. This simply takes the apostle at what he says, and in no way weakens the force of his argument."

D. L. MILLER,

Dear Bro.:—As there are thousands of farmers in this great Miami Valley, who are already fertilizing the best parts of their farms in the anticipation of raising a large crop of tobacco, the following questions naturally suggest themselves to my mind:

1. Will Christ's reign on earth be a literal one? If so, will tobacco be raised, manufactured, and used as it now is?

2. Will intoxicating drink be manufactured and used as it now is?

3. Will we have any use for such officers as constable, sheriff, or prosecuting attorney?

4. Will we have any use for jails, dungeons, penitentiaries, etc?

5. Would it not be well for all professed Christians, at least to the extent of our fallible natures, to abstain from all such things as we have reason to believe will not be indulged in that happy period?

6. Would it not be wise for all Christians of all parties and churches to vote against the saloon and rum traffic, whenever opportunity presents itself?

I am glad to know that some of our States are making it the duty of teachers to teach the bad effects which tobacco and strong drink have on the human system; and am also glad that some of the States are considering the propriety of prohibiting County Examiners from issuing certificates to teachers who use tobacco, whiskey or profane language.

ENOCH BEERY.

ANS.—Bro. Beery's questions carry their answers with them. Let each one give them serious and prayerful thought. If we are to enjoy Christ's peaceable reign, it will be well for us to see to it, that we use our time in preparing for it.

THE CENSUS OF OUR CHURCH.

BY request of the Census Commissioner, we have assisted in trying to secure the number of members in our Brotherhood, with the number and cost of meeting-houses and their seating capacity. In order to have an accurate account, a blank was sent to some one in every congregation, with a request to fill it out and return to us, and although six months have passed since the schedules were sent out, we have not, as yet, been able to secure returns from all the congregations. Some State Districts are complete, others are lacking in one, two or three churches. Those who have not yet done so, will please fill out the blanks and return them to us at once.

From the blanks received we are enabled to form an estimate of our membership, and taking the Census of 1880, secured by Bro. Howard Miller, as a basis, the returns will show an increase of from seven to ten thousand members in the last decade. Whilst this is no large, yet it shows a healthy increase in numbers, and this, too, in the face of the fact, that, since 1880, the church has suffered a considerable loss in the withdrawal of the Old Order and Progressive Brethren from her communion.

We do not give this statement with any desire to boast, for we have nothing to boast of, but we may be encouraged by the fact, that our membership has increased under very adverse circumstances. We thank the Lord and take courage.

In some State Districts there has been a falling off in membership, owing to the heavy westward emigration during the last ten years. This is especially true of Illinois. A number of strong congregations have been organized in the West, the membership of which was largely drawn from Northern and Southern Illinois. The number received into church fellowship in these two districts did not keep pace with the emigration, and as a result the Census shows a slight decrease in numbers in Illinois. During the last ten years one congregation in Northern Illinois received into church fellowship, by baptism, between two and three hundred members.

We give the complete Census of Illinois, and other States will be given as they are completed, if the Brethren so desire us to do.

NORTHERN ILLINOIS.

Arnold's Grove,	90	Maple Grove,	29
Cherry Grove,	115	Naperville,	71
Barron, Wis.,	25	Pine Creek,	125
Chicago,	50	Pigeon Creek,	41
Chippewa Valley, Wis.,	34	Rock River,	206
Forest, Wis.,	60	Rock Creek	79
Hickory Grove,	38	Silver Creek,	280
Irwin Creek, Wis.,	22	Shannon,	54
Lanark,	94	West Branch,	98
Milledgeville,	74	Waddam's Grove,	106
		Yellow Creek,	90

Total membership,	1,785
Total number of meeting-houses,	26
Estimated value of meeting-houses,	48,900

SOUTHERN ILLINOIS.

Astoria,	122	Milmine,	60
Allison Prairie,	56	Mt. Vernon,	28
Bear Creek,	46	Mulberry, Grove,	68
Blue Ridge,	85	Oakley,	90
Camp Creek,	40	Okaw,	135
Cerro Gordo,	110	Panther Creek,	100
Coles Creek,	68	Pike Creek,	20
Concord,	19	Pleasant Hill,	112
Hadley Creek,	17	Salem,	55
Hudson,	48	South Fork,	12
Hurricane Creek,	44	Spring Run,	36
Kaskaskia,	40	Sugar Creek,	57
LaMotte Prairie,	40	Urbana,	55
Loraine,	30	Vermillion,	43
Macoupin Creek,	41	West Otter Creek,	105
Mill Creek,	52	Woodland,	135
Martin's Creek,	26	Litchfield,	31
		Big Creek,	57

Total membership,	1,961
Total number of meeting-houses,	34
Total value of meeting-houses,	$ 46,960
Illinois complete, membership	3,746
Meeting-houses,	59
Estimated Value,	$95,860 00
Average cost per house of worship,	$ 1,624 74
Estimated total seating capacity,	23,650

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations and bequests for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as these cost more to collect them.

☞Brethren are requested to faithfully carry out the plan of Annual Meeting, that our treasuries be solicited to contribute at least twice a year for the Missionary and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE MASTER'S WORK, TRACTS, MISSIONARY WORK AND OUR PRAYERS.

BY S. W. HOOVER.

THE world all around us is a busy scene of industry and activity in all of its numerous institutions and various branches of business and labor. All of these tend to worldly pleasures, progress and reward. If all of this be true of worldly or temporal affairs, and we believe it is, the same, in a comparative sense, is also true of our Christian institutions, industry and spiritual progress. All is sure to bring its certain and happy reward. The former secures temporal, but the latter spiritual favors. To be less concerned about our spiritual, than we are about our temporal interests, is like one marching from ease to ruin.

The Tract Work offers to all a large and fruitful field for the industrious exercise of both Christian faith and Christian zeal. In this work willing hands and consecrated hearts and lives, may find ready employment. The work embraces a variety of branches, adapted to the several capacities and circumstances of both brethren and sisters. In either of these both may engage and do well. Skilled and experienced labor is not specially required or called for, as in the employment of the arts, mechanics and sciences. But here the aged, the young, the educated and uneducated, distributer, agent or solicitor, can all, as God directs, find work, comforting to himself and pleasing to the Master. They who perform well and faithfully their part here, may expect to enjoy an eternal rest over there.

To particularize, almost any one physically able to go about, in country, city or towns, in depots, on cars, and steamboats, and in ocean ports of incoming and outgoing vessels, etc., can distribute tracts among the public in a general and promiscuous way, as originally contemplated in the organization of the Tract Work. In this way the doctrine of the Cross and practice of the church of the Brethren will find its way into many homes. The fact is that tracts form an excellent means to introduce the Scriptures. By them others may acquire a more correct and extended knowledge of our Fraternity and principles.

But there is still another and better method by which more and better work can be done than by the above, to which I invite the particular attention of members, and especially those farthest advanced in experience and faith, and who are willing to demonstrate it by works. I refer to visiting from house to house, having a few tracts with each family visited, and, wherever at all suitable, taking time to introduce a point or two of doctrine, and, like a faithful "Paul," fervent in spirit and bold in action (when before Felix), "reason of righteousness and of judgment to come." Cards of invitation to attend preaching, if any near by, should also be left with each person and family visited, and presented with tracts. This kind of missionary work is, I believe, about as well, if not, indeed, better adapted, to able and energetic sisters, well established in doctrine and faith, and, in most cases, can be as well performed by them, as by brethren. In all cases have system about your work. Names and notes may be taken of those who manifest the greatest concern for their soul's salvation, which will be valuable for reference in view of future visits.

In view of this branch of missionary work and the ultimate good to be accomplished by the use of the Brethren's tracts, all interested should show deep and prayerful earnestness and spirit in the work. "To go into all the world, do good unto all men, work while it is day, pray without ceasing, that blessings may follow, are the words of Jesus and the Holy Spirit, and which contain largely the essence and life forces of the practical Christian, in living out and rounding up his holy character and life. To merely utter a truth is not enough. To be effective it must be made practical. The cause of our Master should, in no way, be allowed to lack for workers or support, and at least a portion of our time, labor and means, should go to it. The lack of *will* to do well our part may be the price of a soul.

But there is still another part of our daily duty connected with all of our Christian work, to which I wish to invite the reader's special attention. It is that of prayer. Prayer is the great essential requisite to success. Indeed, it is altogether out of the question to do any great work in the Master's vineyard, of whatever kind, if our heart and spirit are not in it and our prayers absent. "The effectual, fervent prayer of a righteous man availeth much." "The true Christian worker prays because prayer is an essential part of his working. In short, to the Christian, that which is worth praying for, is worth working for, and he who truly prays, works toward the end for which he prays." (*S. S. T.*) Praying and working are essentially and inseparably connected. May the prayers of all the dear brethren and sisters fervently and unceasingly, in the utmost faith, go up to Almighty God in behalf of the church and all its institutions and one another, for the advancement and prosperity of the Redeemer's name and kingdom among the people.

Dayton, Ohio.

WHO IS TO BLAME?

ON page ninety of the MESSENGER, current volume, I read: "We sometimes hear missionary enthusiasts lament because the church is so indifferent to missionary work -is so loath to give of her means to the spreading of the Gospel. Yet when we look at it properly, there is a reason for it. As the minister preaches, in a large measure will his congregation act."

There can not be much doubt as to the truth of the statements in the quotation above. But even if it is true that preachers make their congregations as they wish to have them, it ought not to be so. We who are of the congregation must not try to blame the minister for our shortcomings; we can not throw off the responsibility in that way. We are free to choose the good or the bad, free to follow the teachings of Christ or not; and we do wrong when we blindly submit our lives to the guidance of any man.

Suppose a minister tells me (and the great majority of the ministers in the world so tell their congregations) that it is not necessary to wash my brother's feet, to salute him with the holy kiss, that non-conformity, non-swearing, and plainness are not necessary, does his saying so make it so? Of course not, for I have the words of Christ and his Apostles to the contrary. And the same is true in regard to giving for missionary work, or any other good work. It does not matter what the particular minister I go to hear says; his words are of no more value than mine, or those of any other person. It is only when they are in accord with what is true that they are of value, that they are to be obeyed by me; and it is my business, as much as it is his, to find out whether he is speaking the truth, it is my business to find out what is "good," and to hold fast to it.

It would be a very good thing if all the preachers were more careful and more zealous; and perhaps they will be so some day. It is very fitting for one minister to exhort the others to be more faithful, more earnest in following the last and the great command of our Leader; it is the right thing to do. But that is not enough. There is a duty for each one; and those who are set apart as teachers can not do what should be done by some one else; and if they try to do it failure will surely follow. Following Christ is eminently an individual undertaking one can not do it for another. And we can not be justified because we have done what some one told us to do. Children may do wrong and still be innocent, and the blame can rightly be laid upon their teachers; but men and women can not act thus blindly and escape the consequences of what they do. They have minds, they are capable to judge whether an act is right or wrong; and it is their business to use their minds on all occasions, it is their business to pass judgment on whatever they do and on whatever any one else asks them to do. And it is only when we do so use our minds and our judgment that we are men and women in the highest and best sense. Of course this applies only to what men tell or teach us. We have not the same privilege when God speaks, for his ways are not our ways, nor are his thoughts our thoughts—we are to judge all things by what he says.

And it seems to me that one of our greatest objects should be to make men and women feel that they are individually responsible for what they do, and not their preacher or teacher or anybody else. If we were to judge man by the pictures we have of him he would be a sorry creature indeed. In most cases he is pictured as being a poor helpless being without a will of his own. Perhaps a great many are so; but I think many really well-intentioned people help to make man just this contemptible being; and one way in which it is done is by telling him that he is so, that he is helpless, that he must be kept in the right way by force. I think we blame the individual man too little and his surroundings too much. In most cases neither the man nor his environment is what it should be, but let us not burden the one with the sins or shortcomings of the other.

And when we have done all this, when we have taught every man that he must take the consequences of what he does, there will still be enough to make the minister responsible for, for we are all responsible for what we say as well as for what we do. The preacher has a greater responsibility than the layman, for he comes in contact with so many who must be taught, who depend (whether they should or not) upon him for teaching, who are inclined to follow implicitly all he says they

should follow. This would be all very well if preachers were perfect, but while things are as they are it is not safe to follow any man in all he says. He may be honest and still be wrong. To say that all the ministers who deny the necessity of the peculiar ordinances of our church are dishonest when they so deny them would be saying what I think no one of us is ready to say, what no one of us could truthfully say.

But a great many ministers do wrong when they set themselves up as judges even of God's Word; they are wrong when they do not follow the example of Paul when he says, "Be ye followers of me, even as I also am of Christ." It is now common to hear ministers tell their congregations that it is not necessary to follow Christ as he has commanded us. And these congregations have so long depended on their preachers for instruction that they no longer think for themselves, and consequently do not do what they should. Of course this does not apply to our ministers when it is a question of an ordinance. But, as has been said, it does apply to them more than to the ministers of most other churches when it is a question of giving. And yet, when we look at the progress made by the church in this direction within the past six or seven years, we have reason to rejoice. There seems to have been a thorough shaking up given, and the most we can hope for is that it may continue until we finally do as much as we should; for, as yet, we are but started in the right direction, the goal is very far away. Shall we ever reach it?

And, after all, who is to blame? Surely we can not say all the blame lies with the ministers, though perhaps they are more to blame than the laymen, for by common consent they are looked up to as the leaders of the congregation, the shepherds of the flock. But we who are not preachers must bear our share of the responsibility. We are supposed to know our Bibles about as well as our ministers know theirs, we are supposed to know what the commands are, and as Christians we are supposed to follow them, whether any one tells us to or not. It must be acknowledged that both parties—those in the ministry and those outside of it—have come short of their duty; and neither can lay all blame on the other, and I feel sure neither wishes so to do. What we must look forward to, what we must labor for, whether we be preachers or not, is the time when we shall deserve to hear the "well done," and this we shall deserve to hear only when we have done our best. G. M.

BIBLE THEOLOGY CONTRASTED WITH POPULAR THEOLOGY.

BY S. CLICK.

Number One.

HAVING been a member of the Brethren church for nearly forty years, and a close observer of passing events, I have perceived a gradual departure from the original landmarks, and an apostatizing from true Bible doctrine. The transition has been so gradual as to be almost imperceptible by those thus drifting, excepting by individuals who have raised their voice against it at different times, but were silenced by the multitude, until to-day we find an institution confronting and opposing us, which numbers its votaries by millions. It is this mammoth institution or, rather, its claims, that we propose to examine, hoping and trusting that, under the blessing of God, we may be able to lead precious souls out of darkness into the marvelous light of the Son of God.

"Christ is the true light that lighteth every man that cometh into the world." See John 1: 9. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 6, 7.

Now, dear reader, we have before our minds the object and purpose for which Christ came into the world, that is, to dispel the darkness from our hearts, to illuminate our minds, and anoint our eyes with eyesalve so that we can see the way that leads to the fountain which has been opened for sin and uncleanness. The plan of redemption was formed that we might be washed and made white in the blood of the Lamb. John says, "Behold the Lamb of God that taketh away the sin of the world." Christ says, "I am the way, the truth and the life. No man cometh unto the Father but by me." Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. Christ says, "Upon this rock I will build my church and the gates of hell shall not prevail against it." He does not say *churches*.

Again he says, "I am the door into the sheepfold," not *doors*. The Savior and the Apostles acknowledge but one church, and but one form of doctrine to be obeyed, in order to become a member of that church.

Christ prayed the Father, just before he was crucified, that the true believers or disciples might be one as he and the Father were one. This oneness was to be the testimony to the world that the Father had sent him. John 17: 17–23. Paul says that by one spirit we are all baptized into one body. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4: 5. How does this compare with the teaching of popular theology? Where is the evidence to the world, among popular religionists and the doctrine they teach, that the Father sent the Son? One teaches that sprinkling is apostolic baptism; another, that single immersion is, and a third, that there is no saving efficacy in baptism,—that you can be saved and fully sanctified without it. They will cite the case of the thief upon the cross as a testimony, thus taking an extraordinary case and making that the rule, in place of the plain example of Christ and his teaching.

Christ, in order to give us an example, went down into the River Jordan, and was baptized by John the Baptist. Before ascending to heaven, he called his apostles unto him and gave them a most solemn charge, saying, "All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It does seem to me that the plain language, used in this commission, ought to settle the mode of baptism in the estimation of all trinitarians, when we take into consideration, that all the work of creation, providence and redemption was wrought out in the sense in which they are three, and *not* one.

Paul, speaking to his Colossian Brethren of Christ, says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him, and he is before all things: and by him all things consist." Col. 1: 16, 17.

This same apostle, writing to his Hebrew brethren, says, "God, who at sundry times and divers manners spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1–2.

Many other Scriptures might be cited, but those are enough to prove his divinity. Christ is called the Great God, the True God, and in prophecy the Everlasting Father, the Prince of Peace. At his baptism all three were represented,—the Son coming up out of his watery grave, and the Holy Spirit, from the Father, rests upon his sacred head, accompanied with a voice from the Father, "This is my beloved Son in whom I am well pleased." Surely this should satisfy the most skeptical as to what legal baptism is, when we have the testimony of the Father, the Son and the Holy Spirit.

Another point, that we wish to notice right here is, that the Father did not seal him, and publicly acknowledge him as his Son until he was baptized. Right here is a grand lesson for us. There is the great difference between Bible doctrine and popular theology. Popular theologians teach that we must have the Holy Spirit, and an evidence that our sins are pardoned, before we are fit subjects for baptism. Peter told the enquiring Jews to repent and be baptized in the name of Jesus Christ, and they should receive the gift of the Holy Ghost. Acts 2: 38. Blackstone says, "The order of the law is a part of the law," which is evidently a fact. Then, if we reverse God's order, we have no right to expect that God will grant us the power to become the sons of God, for only those who are moulded in God's mould will be sealed sons and heirs of God. John 1: 12, 13.

To reverse the law, would invalidate the title to a little real estate here on earth. Certainly it is that God changes no more than man, nay, verily, we must hear that great prophet in all things, for it is declared that "whosoever will not hear, shall be destroyed from among the people."

Nevada, Mo.

(*To be Continued.*)

THE ORDAINING OF ELDERS.

BY M. J. M'CLURE.

HAVING been taught, by experience and observation, that the decision of Annual Meeting of 1890, in relation to the ordination of elders, is not always understood, or always observed, attention is called to the following points:

Said decision requires the consent of the majority of the elders, assembled at District Meeting, before an ordination be entered into.

In order that this requirement be complied with, a church must determine which brother it wants ordained, and send his name to the elders at District Meeting, or it will be impossible for them to take the necessary action.

Again; elders have effected ordinations since last Annual Meeting in direct violation of said decision, not considering that the work they did is illegal, and any work, performed by such informally-ordained brethren, will be illegal, thus placing such brethren in an unpleasant predicament, causing them to disrespect the decision of Annual Meeting, and defeating the very object said decision was intended to gain. It is not supposed that the elders, performing the work referred to, *intended* any wrong, but the *results* remain the same.

"A MAN who knows how to tell others their duty, ought to know enough to do his duty in the lines of his instruction; but there are a great many who know enough to teach more of truth than their own lives illustrate. 'There is one that is wise and teacheth many, and yet is unprofitable to himself,' is one of the keen sayings in Ecclesiasticus. It would be well if every teacher were resolved not to be of the number of this sort of unwisely-wise instructors."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Restored.—At a recent church council at Adrian, Bates Co., Mo., all business passed off pleasantly. One dear brother, who had strayed away from the fold was restored again. *Daniel Miller.*

Correction.—In the report of funds received for the Bible school, Baltimore, Md., I credited the Lick Creek Sunday-school, Bryan, Ohio, with sixty-three cents. It should have been ninety-three cents.—*Joseph J. Ellis, Secretary.*

Homes for All.—We have a good country here for poor Brethren. Those who have no homes, should come here where land is cheap. Any brethren who are interested, should write me and I will give them the desired information. *Oliver Williams, Custer, Mich., Feb. 23.*

Members Revived.—Bro. Henry Light, of Mountville, Lancaster Co., Pa., is preaching for the members of the Spring Creek church, Pa., at the Conawago meeting-house. The members have been much revived, and sinners have been brought to a realization of their condition.—*Wm. P. Yeder, Bachmansville, Pa., Feb. 20.*

Visit the Isolated.—We are located near Drury, Ill., opposite Muscatine, Iowa. Those who desire to visit the scattered ones of the Lord's household, are invited to stop with us, and give us a few meetings. We have not the opportunities here that some have, and would greatly appreciate to have even a short series of meetings. *Stella Gird, Feb. 17.*

One Added to the Fold.—On Monday, Feb. 23, one sister was received into the church by baptism. This sister has been sick for some months and very much desired to be baptized, but was too weak to be taken to the water until this time. Bro. John E. Ikenberry, who was here on a visit, administered the rite. The Lord be thanked for his mercies and his saving grace. *O. D. Lyon, Sidney, Nebr.*

Among the Isolated.—I am on my return from a visit among the isolated ones of Carroll County. The severe cold prevented contemplated meetings. Ministers traveling over C. & N. W. R. R., should drop a card to W. H. Brocket, Carroll, Carroll Co., Iowa, and arrange to stop off and preach. He will meet you at the train. Brethren Stephen and R. A. Yoder, of the Harlan church, have arranged to go to Nebraska and Kansas, leaving Bro. Wash. Wyland alone in the ministry there. Ministerial visits will be appreciated at that point. This church has lost heavily by emigration, but otherwise is in fair condition.—*J. D. Houghtelin, Panora, Iowa, Feb. 25.*

Two Restored.—The members of the Waddam's Grove church, Ill., met in council Feb. 5. All the business was adjusted pleasantly. Two that had been living in the pleasures of sin for a while, resolved to come back to the fold. May they, with us, put their trust in God, who is able to help us in every time of need. A young sister said she could not be with the church for this time, but thought she would be after awhile. Oh, dear brethren and sisters, let us take heed to our steps that we be not carried into the sinful pleasures of life, for they will draw us from the love of the Brotherhood and the blessed teachings of our Dear Redeemer. Bro. Wm. K. Moore was chosen as our delegate to Annual Meeting. Brethren George Shick and Wesley Star are our delegates to District Meeting. Our love-feast will be May 21 and 22, commencing at 1 P. M. *Israel Sisco, Lena, Ill.*

Six Accessions.—Feb. 18 I returned from St. Paul, Va., where I held eleven meetings. The Brethren seem to be much revived, as they had been deprived of hearing the Gospel preached for several months. Six united with the church while we were with them. Five of the number attended the Brethren's Sunday-school last summer. We closed our meetings, as usual, too soon, as some others were almost persuaded. *C. D. Hylton, Hylton, Va.*

One Baptized.—Bro. J. B. Fluck, of Bedford Co., Pa., came to the Falling Springs church, Franklin Co., Pa., Feb. 9, and remained until the 22nd. He preached, in all, sixteen discourses, which were both practical and logical. Notwithstanding the bad condition of the roads, our meetings were well attended. The meetings closed with a full house and good interest. One young sister made the good confession, while others were made to consider.—*Wm. C. Koontz, Shady Grove, Pa.*

The Work in Kansas City.—The readers of the Messenger are already informed by the Brethren that we are now having regular appointments at the Chelsea Park school-house, Kansas City, Kansas, twice a month on the first and third Sunday. Perhaps there are still some members living within reach of the place of meeting, of whom we know nothing. I wish to say that I live in Rosedale, and that if all those members who live in Kansas City will inform me where they may be found, I will look them up. I would also be pleased to have all such call and see me. I live only a few blocks from Rosedale depot, also near to the Street Car Line. To reach the place of meeting, take the Elevated Street Car Line to Chelsea Park. The time of meeeting will be on Saturday evening at 7:30 and Sunday morning at 11 A. M.—*Wm. Holsinger, Rosedale, Kans., Feb. 16.*

One Added to the Fold.—Bro. D. S. Clapper came to the Roaring Springs church, Pa., Feb. 5, and commenced a series of meetings which he continued until the 22nd. There was a fair attendance, considering the rain and muddy roads. Much interest was manifested. Apart from the Brethren, the "Holiness People," so-called, are in the majority here. It is needless to say that their emotional theology was badly wrecked in the minds of many. The strong Bible doctrine, put forth by our brother made many to tremble and quake, when they saw their pet theories crumble before the power of Gospel truth. It is evident that "faith alone" and "sinless perfection" doctrine will not soon revive in this locality. One dear sister was added to the fold, and the Brethren were encouraged and admonished to faithfulness in every line of Christian duty.—*S. R. Albright.*

Refreshing Meetings.—Eld. J. S. Mohler just closed some very interesting meetings at Stella, Nebr. Notwithstanding the bad roads and inclement weather, our meetings were well attended, with increasing interest throughout, and fair prospects of quite an ingathering in the near future. This place is within the limits of the Falls City congregation. We rented a farm and moved here last spring, finding only a few members sufficiently near to attend our meetings. We soon discovered that we had no *rubbish* to remove before reaching the confidence of the people. With our hands thus "lifted up," it became a pleasure to direct others to the Blessed Christ. We have indeed a goodly land, combining all the advantages any one could desire. Any of our brethren, intending to change their location, would do well, first to look at this country.—*P. E. Whitmer, Feb. 19.*

Annual Council.—The brethren and sisters of Cedar Lake church, DeKalb County, Indiana, met Feb. 21 in annual council. The report of the church visit showed a membership of about ninety. Quite an amount of business was transacted. Among other matters we appointed Sunday, March 4, as the time to re-organize our Sunday-school. June 11 is set for our Communion meeting. Services are to commence at 10 o'clock A. M. —*G. I. Patterson, Feb. 23.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The Aged Persons, Infirm and Orphans' Home.

We feel it a duty that we owe to our many friends, and brethren and sisters, throughout the Brotherhood, to let them know something about the prosperity of our prospective enterprise, as we believe many feel interested in its success, as shown by their liberal donations, letters of inquiry, etc. Some are giving us reasons to hope for something, when the enterprise is once fully established and under headway. Some, here in Kansas, seem timid, because they say they have been imposed upon, by others violating their promise. We are very sorry for that, but all that donate for the "Home" in Kansas will not be disappointed by a promise of equivalent in value, for we make no such promise. He that did promise a rich reward to all who liberally and cheerfully donate to the poor, never disappointed any one. Any one that donates to the poor should never expect much, if anything, in return in this life, but an exceeding rich reward in the world to come, if given with a proper motive.

While there are many in Kansas who have nothing to spare, especially in the extreme Northwestern part, there are, nevertheless, those who have some means to spare, and we hope they will feel to do so, as God loveth a cheerful giver.

It was thought by some that we had better publish what we have received, in order to encourage others, especially outside of the State of Kansas. We take pleasure in doing so when the donor does not object. A sister in Philadelphia, who does not desire her right hand to know what her left hand doeth, sent us the sum of one hundred dollars; the Huntingdon church, Pa. (partly by the Sister's Mission), $27.00; a sister from the Waddam's Grove church, Ill., sent the widow's mite as she calls it. We can only say, "Many thanks to the donors, and to God who will abundantly bless you for it!" Several others, in Kansas, have given and promised $100 each, but we still need several more such, but as Abraham commenced with the Lord with fifty (a dear brother in Mount Morris, Ill., commenced this work with $50) and came down, step by step, to ten, so we will not venture higher. We would be glad to hear from some more before March 20, with what they feel they can spare.

I have been made to realize what a blessing it is, to give, if it is but a small amount. Since I live in Kansas, there have been, by each one giving a trifle to the General Mission Committee, several houses of worship built, which would not have been erected for years yet, if ever. Now, again, in donating to the needy, could the donors fully realize the happy hearts they make, and the many prayers that daily ascend to heaven, in behalf of the donors, they would feel amply paid in this life. Then, if you add the consciousness of doing duty and the promise of the reward in the future, sure-

ly there is a blessing to the giver, as well as the receiver. I feel sure no one feels any the poorer financially and much richer spiritually. A little from each one does a great work, when concentrated.

Brethren often do not give because they think their mite is not worth sending. Suppose we reason this way. Each brother sends one dollar to Bro. George Keedy, Booth, Reno Co., Kans. One thousand could do that and none would miss it. What a great blessing it would be to the poor in Kansas for generations to come! Or if one hundred brethren think five dollars each would suit them better, see what a blessing at this end, though small when you start it. That is not all, the joy and happiness it would create in the hearts of the dear members here in Kansas, whose hearts are beating in sympathy for the poor, and who want to build them a home. If I could speak with the tongues of men and of angels, the half could not be told.

Our treasurer has not reported yet, and may not till the District Meeting.

The case referred to by Bro. P. B. Porter, of the Burr Oak church, Jewell Co., Kans., in GOSPEL MESSENGER, page 70, current volume, with one or two more we heard of, somewhat similar, will be more fully taken into consideration after the District Meeting has appointed trustees. My mind would be to sell the property, if an opportunity offers. The interest of the money will be worth more than the farm, so far away, and also less trouble. To exchange the farm for land near Booth, to any advantage to the home, is quite uncertain.

More after the District Meeting, if the Lord will. ENOCH EBY.

Booth, Kans.

Notice to the District of Northern Indiana.

THE District Meeting of Northern Indiana will be held, the Lord permitting, with the Brethren of the Pleasant Hill church, Noble Co., Ind., April 2 (the first Thursday in that month), 1891. We hope for a full representation.

Ask your ticket agents for rates. All persons going over the P. Ft. W. & C. R. R., will change at Columbia City to the Eel River branch of the Wabash R. R., for Potters. Train leaves Columbia City at 1: 30 P. M. Those going on the B. & O. R. R., change at Auburn Junction to the Eel River R. R., for Potters. Train leaves Auburn Junction at 12: 30 P. M. Those who contemplate going over the Q. S. & M. S. R. R., had better cross to the B. & O., as very poor connections are made with the Grand Rapids and Indiana. Those coming from the North over the G. R. & I. R. R., will stop at La Otto and change for Potters; leave La Otto at 12: 50.

Any other information will be cheerfully given if needed. A. H. PUTERBAUGH.
Clerk.

Feb. 24.

Terrible Accident.

HAGERSTOWN, Ind., on the Logansport division of the Panhandle R. R., was this afternoon the scene of a frightful wreck, resulting in the death of four persons. Two more are probably fatally injured and twenty-five others are more or less severely hurt.

The train wrecked was known as the fast Cincinnati express, and was supposed to be running at the time at the rate of over fifty miles an hour. The train does not stop at Hagerstown, and as it was coming around the curve near the station, something about the engine broke, derailing every car of the train, consisting of the smoker, the day coach, and a parlor car. The train, however, hung together until past the station and the canal bridge, a short distance beyond which there is an embankment of fifteen feet. Here the cars broke loose from each other and rolled over just after crossing the bridge. The day coach rolled clear over, down the bank, the parlor car lay on the side, at the foot of the bridge, and in it were the bodies of the four men that were killed. The inside of the car and furniture were all battered to pieces, and the mangled bodies of the men were lying in a pile. The writer arrived at the scene soon after it happened. It was heart rending to see so many bodies spattered with blood, and hear the cries and groans of the unfortunate ones. The uncertainty of life, as again shown in this occurrence, brought to mind the language of David to Jonathan, "Truly, as the Lord liveth, there is but a step between me and death." Probably not three minutes before these men were hurled into eternity, they were in the vigor of health and enjoyment of life. May all take warning from these sad occurrences, and heed the admonition of the prophet to Hezekiah the King, "Set thine house in order, for thou shalt die and not live." Paul says, "It is appointed unto man once to die but after this the judgment." Oh, let us think solemnly of the great future and live accordingly!

ABRAHAM BOWMAN.

Donations Received.

By the request of the donors, I report the following for the relief of the needy:

George Kline and wife, Cowan's, Va.,	$ 2 00
Mary S. Kline, Cowan's, Va.,	50
L. A. Kline, Cowan's, Va.,	50
G. J. Kline, 25 cents; H. E. Kline 25 cents,	50
R. C. Kline, 25 cents; F. Kline, 25 cents,	50
J. E. Lamon,	50
Joseph Lamon,	1 00
C. R. Lamon, 25 cents; E. Lamon, 25 cents,	50
Reuben Lamon,	50
T. Rhoads and wife, Collord, Va.,	50
F. M. Stinespring, Collord, Va.,	50
Noah Rhodes,	1 00
Jonathan Sherkey, Collord, Va.,	1 50
J. C. Simmers, Lacy Spring, Va.,	25
J. P. Zigler, Broadway, Va.,	1 00
D. Zigler, Broadway, Va.,	1 00
M. J. Roller, New Market, Va.,	1 00
J. W. Bowser, Broadway, Va.,	1 00

M. M. KLINE.

Sidney, Nebr.

In Memoriam.

OUR esteemed brother and father in Israel, John Studebaker, died near Troy, Ohio, Feb 10, 1891, of paralysis and old age, aged 78 years, 10 months and 8 days.

Deceased was born in the State of Pennsylvania, in 1812. He moved with his parents to Miami County, Ohio, in 1819. At this point we glean the following from his diary: "I was sent, when quite a small boy, to learn shoemaking. We carried our kit from house to house. My boss soon run out of work. Then I was sent,—a worthless boy, —to a Mr. Robinson to learn carding and fulling (which business he followed for a number of years). He worked with me on the principle, 'If you are a man, be a man,' and I soon learned to be obedient and kind."

Bro. Studebaker was married to Nancy Rudy in 1834, who survives him. This union was blessed with seven children, one having preceded him to the eternal world. He was baptized in 1835, by Eld. John Darst, in the bounds of what is now known as Lost Creek church, where he resided until 1865, when he, with his family, moved to Lawrence, Kans., where, in 1866, he was elected to the ministry.

His labors in the ministry, considering his age, were characterized with quite a degree of zeal. Even in private conversation he was somewhat enthusiastic, always manifesting a deep interest in the young. He returned to Ohio, in 1870, where he remained until after the death of Bro. Quinter, when he and wife moved to Huntingdon, Pa., and spent one year with their lonely daughter,—sister Quinter. A longing desire for the familiar scenes of childhood and early life seems to have brought him back to Ohio in 1889, where he remained to his death, which was as radiant and peaceful as the setting sun on a pleasant summer evening. Funeral services by Bro. D. S. Filbrun and the writer, from Rev. 21: 1. Peace to his ashes!

JACOB COPPOCK.

Tippecanoe City, Ohio, Feb. 25.

For Information.

OCCASIONALLY we, and some of our brethren and sisters, receive a letter of inquiry in reference to the necessities of life, in this part of Kansas. So far we have not heard of any sufferers in Kansas, excepting in the North-western part. The drouth seems to have prevailed more in the North than in the South. We had one call from the Neutral Strip, and one from Ness County, Kans., one also from Hennessey, Oklahoma. We would desire our brethren and sisters to inform us immediately if they know of any destitute of the necessaries of life, in South-western Kansas, or the Indian Territory. Please identify yourselves as much as possible, as in days of yore, when help was sent to Kansas, advantage was taken of the charity of others, and we do not wish a history of that kind to repeat itself, if we can avoid it.

We still have some means, placed in our possession from Mount Morris, Ill., as published by Bro. D. L. Miller, recently, in the GOSPEL MESSENGER, which we will take pleasure in sending to all those whom we know to be needy. Address either the undersigned, or A. F. Miller, or W. A. Rose, at Booth, Reno Co., Kans. ENOCH EBY.

Booth, Kans.

Notes of Travel.

THE writer is now on his east-bound trip. The last place where I labored before leaving the place I call home, was the East McPherson congregation. Some interest was awakened, and the good Book was called into requisition. My place of work is now with the few members of this place. My next place will be Herington, Kans. From there I shall proceed in harmony with the program below. My health is as good now, as it has been for a great while. The route I have laid out, gives opportunity to call on those who are somewhat isolated. I would love to do this much more than I do, but am not able to do so. For the ability to do the Master's will, on this long trip, I crave the prayers of all God's children, who may be informed of our work.

PROGRAM OF TRAVELS.

Ramona, Kans., Feb. 22 to 28; Herington, Kans., March 1 to 11; Seymour, Iowa, March 12 to 20; Libertyville, Iowa, March 20 to 27; Muscatine, Iowa, March 27 to April 2; Chicago, Ill., April 3 to 10; Wakarusa, Ind., April 10 to 23; West Dayton, Ohio, April 25.

The above is given by request of those who are immediately concerned. The limits to time at each place, as far as the limit goes, is a matter of necessity. At several of the places there are only a few members. I put no limit to the meetings at Dayton, because both East and West Dayton have asked for meetings, and I do not know how much time they want. The field and the man both belong to the Lord. A. HUTCHISON.

Ramona, Kans., Feb. 25.

Literary Notes.

The Light of the World; Or, the Great Consummation. By Sir Edwin Arnold (author of "The Light of Asia"). Illustrated with portrait of Mr. Arnold, and 14 full-page reproductions of Hoffman's celebrated pictures on the Life of Christ. Cloth, square 12mo, 280 pp., $1.75; paper edition, illustrated with Frontispiece, 50 cents. New York, Funk & Wagnalls.

This poem was published simultaneously in America and England on February 16th, the American publishers being Funk & Wagnalls of New York. As before announced, there has been in different portions of the poem collaboration between Mr Arnold and an American poet, the results of this collaboration, of course, being incorporated in both the English and American editions. The American edition contains also an Introductory by Richard Henry Stoddard, besides a reproduction of the celebrated paintings on the life of Christ by the German artist Hoffman by arrangement with the German publishers.

The central theme of "The Light of the World," is, of course, Jesus Christ. Mr. Arnold's treatment of the subject is marked by the deepest reverence, and is certain to excite that of the reader. The poem consists of seven books, as follows: Book I, Mary Magdalene; Book II, The Magus; Book III, The Nativities; Book IV, (in two parts), Two Voices; At Lydda; Book V, The Love of God and Man; Book VI, The Great Consummation. Preceding the poem, which is written in blank verse, is a sort of introductory book entitled "At Bethlehem," which is written in rhyme and covers (which is not, by the way, very much with Mr. Arnold does his work) the period of the story, is, in its most interesting form, Pontius Pilate, and [illegible] Roman Governor, directed to the [illegible] for commandant [illegible] and escort. On his [illegible] the memory of Christ [illegible] the Roman governor, and he [illegible] with Mary Magdalene. Mary [illegible] Lord, Pilate finds [illegible] interview:

[illegible]
[illegible] place with [illegible]
[illegible]
[illegible] ride
[illegible]
[illegible]
[illegible]

Among the audience who have been listening to the words of Mary, is an Eastern slave belonging to one of the Magi, who had paid visit to the infant Jesus and who has returned home before he dies, the story of the Lord's life. The next day he is given audience by Mary, and thereafter the story of Christ's life, his teachings, his death, his resurrection, are told by Mary, the Magus listening and questioning, and at times interrupting with comparisons and contrasts between the teachings of Christ and those of Buddha. Mr. Arnold follows, for the most part, the accepted facts of the Gospel narrative. He exercises poetic license, however, in making Mary Magdalene identical, both with Mary, the sister of Lazarus and of Martha, and with the woman who broke the alabaster box of [illegible] feet of Jesus, for which identification Biblical scholars do not recognize any clear scriptural authority.

"To quote from a popular hymn, 'The light of the world is Jesus,' and as such it is presented in this poem but the author manifests the additional purpose of showing that Jesus has been, is, and completed the object not only of the chosen people but of all objects to adore, including Buddha. The poem is in the main a dialogue between Mary Magdalene and a venerable Buddhist who comes from India to learn the results of the great purpose of Bethlehem, of which the [illegible] Great had carried the news to that far land. The Indian questions Mary closely, though reverently and sympathetically, during six days, compares the teachings of Jesus and Buddha, recognizes the limitations of the latter, and concludes that Jesus was indeed the Son of God.

"The diction is careful, noble, pure and exquisite, as becomes the subject, the clime and the characters; it will please all readers of poetry and fill Christian souls with rapture. Perhaps it may do far more. Should 'The Light of the World,' like 'The Light of Asia,' be translated and read in the East, it will be a more effective tract than any the missionaries have put forth, for the author never forgets what the missionary seldom remembers, that Jesus was himself an Oriental."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

DRUSHEL – COCANOUR.—At the residence of Bro. Joe Keser, Feb. 10, 1891, by Bro. W. L. Desenberg, Bro. Chester Drushel, of Ashland County, Ohio, and sister Eliza Cocanour, of Wayne County, Ohio.
MRS. W. L. DESENBERG.

DITMER – SHATTO. — At the residence of the bride's parents, near Carlisle Springs, Pa., by the undersigned, Geo. W. Ditmer and sister Elizabeth Shatto.
J. B. GARVER.

NOLAND – HERMAN.—At the residence of the bride's parents, at Adair, Iowa, Feb. 10, 1891, by Bro. Alfred Brower, of Dale, Iowa, Mr. Wm. B. Noland, son of Bro. Sylvester Noland, and Miss Annie L., daughter of Bro. Michael Herman (minister of the Adair congregation), all of Adair County, Iowa.
J. D. HUGHTELIN.

HOFELING – OLTMAN. — In Beatrice, Nebr., Feb. 4, 1891, by the undersigned, Mr. John Hofeling and Miss Maggie Oltman, both of Gage County, Nebr.
J. E. YOUNG.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MOORE.—In the bounds of the Ozawkie congregation, Kans., of consumption, Jan. 16, 1891, sister Bettie E. Moore, aged 31 years, 7 months and 12 days.

A few weeks prior to her death she called for the elders of the church and was anointed. Deceased was the youngest sister of elders C. C. and John A. Root, and leaves a sorrowing husband and two little orphan boys to mourn their loss.
MARY ROOT.

ETTER. In the English River congregation, Keokuk Co., Iowa, Feb. 20, 1891, infant son of Bro. Frank and sister Luza Etter, aged 10 days. Funeral services by Bro. C. M. Brower to an attentive audience.
PETER BROWER.

WILKIE.—Within the State Center church, Marshall County, Iowa, Feb. 19, 1891, of brain fever, Carrie A. Wilkie, daughter of friend Henry and sister Katie Wilkie, aged 20 years, 5 months and 20 days.

Carrie will be missed in the home and Sunday-school and among her associates. Funeral services to a large concourse of friends from Rom. 8: 28.
J. C. SEIBERT.

WEST.—At Elkhart, Iowa, Feb. 18, 1891, Beth E., infant child of Bro. Wm. and sister Ida West.

A very large concourse of people assembled to pay their last respects to this little sufferer. Funeral discourse from 1 Thess. 4: 13.
S. M. GOUGHNOUR.

FLUCKE. In the Hopewell church, Hopewell, Pa., Feb. 12, 1891, Bro. Eli Flucke, aged 71 years, 10 months and 7 days.

Deceased was a consistent member for many years. He leaves a wife to mourn her loss. His remains were interred on Saturday, Feb. 14, in the Reformed church cemetery, Yellow Creek, Pa. Services were held by the Brethren from Ps. 90: 6, 7.
J. H. CLAPPER,

MILLER.—In the Peabody church, Kansas, Feb. 16, 1891, infant daughter of friend Daniel and sister Delila Miller, aged 11 days. Funeral services by Bro. Abram Shepler.
P. W. MILLER.

BRENCHAL. — In the Canton church, Stark Co., O., sister Rachel Brenchal, aged 57 years, 8 months and 20 days.

Shortly before her death she called for the elders and was anointed with oil in the name of the Lord, after which she said she was ready to go. A large concourse of people assembled on the day of her funeral, to pay the last tribute of respect to her honored remains. May she sleep sweetly until the trumpet sound shall awaken the righteous and gather them into the kingdom of God.
JOHN F. KAHLER.

CLAPPER.—In the Hopewell church, Yellow Creek, Pa., Bruce McClellan Clapper, infant son of Bro. J. H. and sister Carrie Clapper, aged 8 months and 12 days.

He, though young, as he was, was noticed and appreciated, seemingly, by all. He was an unusually bright, intelligent-looking boy. While God has now one more bright angel, the most consoling thought is this, that he has escaped all of life's terrors and is on the other shore, enjoying the sweet blessings of heaven. He is walking on the gold-paved streets of that holy city, the New Jerusalem, in the beauties of which we may all share, if we hold out faithful. The parents of the deceased have the sympathy of the community and their many friends in their bereavement. Services by Bro. Levi Holsinger, assisted by Bro. J. Bowser, from Samuel 20: 18, "And thou shalt be missed because thy seat will be empty."
M. S. H.

MILLER.—In the George's Creek church, Fayette County, Pa., sister Sarah Miller, aged 68 years, 4 months and 27 days.

Sister Miller lived as a faithful and consistent member of the Brethren church over fifty years. Funeral services in the Presbyterian church near Fairchance by the writer.
JOHN C. JOHNSON.

MILLER.—In the Middle Creek congregation, Feb. 15, 1891, Bro. Christian L. Miller, aged 77 years, 5 months and 22 days. Funeral services by the writer, assisted by Bro. D. H. Walker.
ISAIAH C. JOHNSON.

HOWARD.—In the Nettle Creek church, Indiana, Jan. 4, 1891, of consumption, Bro. Isaiah Howard, aged 77 years, 11 months and 21 days.

Deceased was born in York County, Pa. He was the sixth of eleven children, and the son of Henry and Patience Howard. He came to Indiana after having served his apprenticeship as a carpenter. In 1848 he was married to Mary Ann Berg, and immediately thereafter located on the old homestead, three miles north of Cambridge City, where he resided until death. To brother and sister Howard were born eleven children,—six sons and five daughters, all of whom are yet living. The youngest is now over seventeen years of age. Bro. Howard became a member of the church of the Brethren about ten years ago, and lived a very devoted Christian life until his death. Funeral services by Eld. Daniel Bowman and Bro. B. F. Whissler to a large number of sympathizing friends.
ABRAHAM BOWMAN.

OWNBY. -At the home of her only daughter, in Afton, Iowa, Aley A. Ownby, aged 75 years, 5 months and 6 days.

Deceased was born Sept. 11, 1815, in Franklin County, Va. Her maiden name was Wray. She was married to James H. Ownby in 1839 and their union was blessed with 5 children, of whom three survive her. They moved to Indiana 1849 to Mt. Pleasant, Iowa, in 1851, to Knoxville, in 1852, to Decatur City in 1855. Here her husband died in 1883. Deceased was a faithful, loving and consistent member of the Brethren church since 1843.

Interment at Decatur City. Funeral services conducted by the writer and Eld. Wm. J. Stout. Text, 2 Tim. 4: 6–8.
LEWIS M. KOB.

HOLMES. — Within the bounds of the English River church, Keokuk Co., Iowa, Feb. 20, 1891, Samuel Isaac, son of friend William Holmes, aged nearly 24 years.

Samuel, like many others, thought he would have a long time yet to prepare for death, and thus neglected that one thing most needful. Services by Rev. Alexander to a large congregation of sympathizing friends. Text, "Be ye also ready."
ETTER.—In the same vicinity, at the residence of friend Henry and Matilda Frays, son of Bro. Franklin and sister Inza Etter, aged 11 days. Funeral services by Bro. Christian Brower.
JACOB ETTER.

BROUGHER.—In the Middle Creek congregation, Somerset Co., Pa., Feb. 7, 1891, Bro. Jacob Brougher, aged 78 years, 8 months and 10 days. He was a deacon in the church for many years. Funeral services by the writer, assisted by Bro. G. W. Lowry.

OXLEY. — In the Buck Creek church, Henry County, Ind., infant son of brother Joseph and sister Rebecca Oxley, aged 5 months and 21 days. Funeral services conducted by the home ministers.
ISAAC WIKE.

SHERFY. — In the Appanoose church, Franklin Co., Kans., Feb. 21, 1891, Elmer Frederick, son of Bro. John and sister Louisa Sherfy, aged 8 months and 4 days.

Funeral services conducted by the Brethren from Matt. 19: 14, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." Hence we sorrow not as those who have no hope, but look forward with fond anticipation to the time when we will again be reunited as an unbroken family above.
JAMES T. KINZIE.

KELTNER.—In the same place, Feb. 20, 1891, Bro. Albert James Keltner, aged 24 years, 8 months and 24 days.

Bro. Albert was a young brother of promise and, like Daniel, possessed of an excellent spirit, which endeared him to all with whom he was acquainted. He was known only to be loved by all. In his sickness of eight weeks' duration, he was visited by many, and the unanimous verdict was that he was an exception for patience. His sufferings, at times, were intense, but his complete resignation to the will of the Lord enabled him to wait patiently till the end came, when he calmly and peacefully fell asleep in Jesus. While the dear family, of which he was a member, feel keenly the pangs of grief, as well as the church the loss of a faithful one in the prime of life, yet we mourn not as those who have no hope. His funeral took place Feb. 22, and was attended by a large concourse of people. The occasion was improved by the Brethren from James 4: 13, 14, 15.
D. B. EBY.

LAHRE.—In the Yellow Creek congregation, Stephenson Co., Ill., Feb. 12, 1891, sister Sarah Lahre, aged 82 years, 11 months and 26 days.

Sister Lahre was the mother of twelve children, seven sons and five daughters. Of this number five, with her husband, preceded her to the grave.

Seven children, fifty-seven grandchildren, and thirty-two great grandchildren mourn the loss of a saintly mother in Israel. Funeral occasion improved from Rev. 14: 13.

MEYERS.—Oct. 29, 1890, sister Lizzie May Meyers, aged 17 years, 8 months and 29 days.

Her disease was typhoid fever and diphtheria. She was a member of the Middle Creek church, and was buried at the Pleasant Hill meeting-house. Funeral services by Bro. D. H. Walker and the writer from 1 Thess. 4: 13, to a large congregation.

KNABLE.—Also in the same church, sister Laro Knable, aged 82 years, 6 months and 1 day.

Deceased was a consistent member. Funeral services by Bro. Y. S. Wagner, of the Reformed church, at the Pleasant Hill meeting-house.
JOSIAH BERKLY.

PUBLICATIONS

☞The following books, Sunday-school supplies, etc., are for sale by the **Brethren's Publishing Co.**, Mt. Morris, Ill., or Huntingdon, Pa., to whom all orders should be addressed.

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Announcements.

DISTRICT MEETINGS.

March 25, at 10 A M, Southern District of Indiana, in the Old Church, two miles east of Middletown, in the Upper Fall Creek congregation.

March 25, Southern District of Kansas Ministerial meeting the 24th Those coming by way of Emporia will leave Emporia at 4 10 P. M. on the Howard Branch, and stop at Olpe, Lyon County Those coming from the south will be met at Madison, Greenwood County. Conveyance will be at both places on the 23rd.

March 27, at 9 A M, North-western District of Ohio, in Black Swamp church Missionary Meeting March 26, at 1 P M Those coming via Toledo or Fostoria will take the L V & T R R and run to Cummings, where they will be met by conveyance on Wednesday evening and Thursday. Those coming on the Pennsylvania R R will be met at Latchy, on Thursday morning We hope to see a full representation of the churches

March 31, at 9 A M., Eastern District of Maryland, at Rocky Ridge, in Monecacy church.

April 1, North-eastern District of Kansas, in the North Morrill church, Brown Co, Kans Ministerial meeting the day previous and annual Insurance Meeting the day following the District Meeting Those coming to the meetings will stop off at Morrill

April 10 and 11, at 9 30 A. M, First District of Virginia, in the Germantown church, at the Brick meeting-house A full representation is desired.

April 10, District of Nebraska, in the Bethel church. Those coming on the St J & G I. R R. will stop at Davenport or Carleton Those coming on the B. M will stop at Shickley Those coming on the I E. & M V. will stop at Walters Conveyance will be at those places the day before the Meeting.

April 10, District of North western Kansas and Colorado, in the Maple Grove church, Norton Co., Kans Delegates coming from the east on R I. R R will be met at Delaware, where they will stop off. Those coming from the west will be met at Clayton by notifying A. J Wertenberger, Norcatur, Kans Those coming by rail should come so as to arrive at the above-named stations on Thursday morning.

April 16, at 10 A M., Western District of Maryland, in Oakland congregation, Garrett Co, Md, at Fairview meeting-house Those coming from the east will take the W Va C at Cumberland or Westernport, Md, and stop off at Wilson, two miles from place of meeting Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co, W Va

April 16, Northern District of Missouri, in Rockingham meeting-house, Wakendah congregation, Ray Co., Mo Love feast on the 15th, at 2 P. M Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S B Shirky, and arrangements will be made to meet you at the depot

April 17, at 10 A M., Southern District of Iowa, in Mt. Etna church Love-feast on the 18th Those coming to Corning the day before will be met at 3 P M, with conveyance A full representation is desired.

April 28, at 8 A. M, Southern District of Ohio, in Wolf Creek church, Montgomery Co, Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 25, at 9 A M, Middle District of Missouri, in the Mound church, at Adrian, Bates Co, Mo Ministerial meeting the 24th, at 9 A M, at the same place.

May 5, at 8 A M, Northern District of Illinois, in the Shannon church.

LOVE-FEASTS.

April 24, at 4 P M, Pleasant Hill church, near Virden and Girard, Ill

May 22, at 4 P M, Yellow Creek congregation, Bedford Co, Pa

May 23, at 10 A M., Dry Creek church, Linn Co., Iowa, three-fourths of a mile west of Robins Station.

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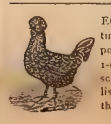
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To those of our patrons who have kindly offered to supply us with the numbers of the *Christian Family Companion* which we called for, we extend our thanks. As we need only one set, and are now supplied, we feel under many obligations to those who were so ready to accommodate us.

THE Brethren in the southern part of Pennsylvania, are arranging to hold their Communion meetings in rotation before the time of the Annual Meeting, so that brethren from the West can arrange to attend them. Those coming on the Pennsylvania Railroad, *via* Harrisburg, will find the first appointment at the Lower Cumberland church, and from that place there will be appointments, through the valley, to the place of meeting. Ministering brethren, wishing to stop at these churches will please make a note of this. Notices will be given in due time.

DO WE ADVOCATE DIVISION?

FROM what has been said through the MESSENGER about leaving the church when we can not agree with all its teachings, several have written to know whether we advocate the idea that, as soon as we find ourselves differing from some of the teachings of the church, the best thing to do is to leave it. We answer, most emphatically, No. We advocate no such doctrine. And if there has been anything said that would lead to such conclusion, it was not so intended. There are a number of other things that ought to be done before a course of this kind is resorted to.

First, we, as a church, have never claimed perfection. We do not know that we have arrived at this point yet in either faith or practice. We have been laboring in this direction, and our experience has been that we have, so far, been making some changes and some additions to former faiths and practices. This may be said of our practice in holding the Lord's Supper, the time and manner of washing feet, the introduction of the missionary work, Sunday-schools, etc. All these things had a beginning in some individual mind. By these persons these subjects were examined as they never had been before. They were the outgrowth of a new ray of light. This was followed by a conviction of duty, and, as a result, they became advocates of a change to that which they were fully persuaded was the spirit of truth. Had those brethren been snubbed and told, if they could not believe and accept that which the church then had, they should step out, —that there was no room for such people in the church, where would we be to-day? No, our old brethren never so advised. Over twenty years ago we were among those who pushed the single mode of feet-washing—perhaps we were over-zealous, but we pushed away at it until the first District Meeting of Middle Pennsylvania was held, when a number of the old elders took us, with others, in charge about the matter. We shall never forget that meeting held on the loft of the church-house. Before that body we had an opportunity to present and advocate our position, and after we were all through and they had heard us very patiently, what do you suppose they said to us? Did they tell us that we were self-willed and stiff-headed, and that, "if the present practice of the church don't suit you, be a man, step down and out, —go where you can be suited? It is not right that you should remain in the church and make trouble by trying to introduce a change of practice." No, they said no such things. They did not even tell us what they thought of the arguments we made. Neither did they give us words of discouragement. But they did tell us to exercise patience—that we could not make the whole church see just as we did at once. If our position was right, the church would see it after a while and we would get what we wanted. What we see and have to-day shows that there was wisdom in such advice and it was not only appreciated but kindly accepted.

Almost the same might be said of all the changes that have been made. They had their origin in a few individuals, and, by their tugging away at them, the idea enlarged until it became a majority and was accepted by the church. Had our brethren advised all these to leave the church because they held views differing from the accepted practice of the church, there would be no end to the divisions we would have had up to this time, and that part which would have been left would not, at all, be the church of to-day.

We note this to show that it was not the intention of anything that has been said in the MESSENGER to advise those who happen to differ in regard to some of the practices of the church to leave its communion, rather than to cause a little friction by advocating views and convictions received from a careful study of the Word. The only thing essential in such cases is discretion, patience and a proper Christian spirit.

These differences do not obtain in regard to the fundamental principles of the church (we know there are some who do not accept the idea of there being fundamentals, but such is a theological hoax, as the Scriptures plainly teach that God recognized "the more weighty matters of the law" and so should we), but largely about ways and means. And about such things we can afford to exercise both patience and charity. The "stepping down and out" principle, as applied to such things, is wrong in *toto*. It is a wrong to the church because it takes away from it the possibilities of going *towards* the truth —of advancement in the divine life, and would place it in the niche of oblivion, to become dead to the great object for which it was organized. The church, in all ages, needed men who had convictions from the ever-developing light of Christianity, and were not afraid to stand up to them. Such men are to the church what new posts, girders, and braces are to a bridge. It may cause a small jar to pull the decaying ones out, but it is the only salvation of the bridge.

The Catholic church had reached an era of perfection, in her own estimation, and, as a result, any one who dared to differ from her set ways had but one thing to do—receive the curse and go. In this way she destroyed her own possibilities for advancement and purification, and to-day her faith and practices are nothing but dead forms, and the whole lump a mass of rottenness from centre to circumference.

It is also a wrong against those who have convictions of right about things in which we may differ from the general practice of the church. Some of these differences may be wrong while others may be right, but all demand careful and charitable consideration by the church.

It is said that in the early history of our church feet-washing was practiced after supper. How was this practice changed? It was through the knowledge of a single brother. By a careful study of the original text he discovered that the supper was *prepared*, but not eaten before feet-washing. Here was a change of practice, advocated by a single man, and, had he been advised to leave the church because he had a conviction of right, different from his brethren, it would have robbed him of enjoying communion with a people who, in the fundamental principles of the Scriptures, believed just as he did.

It is no small thing for a man to be driven away from the church of his choice just because of some little differences that may be held, as to the practice of the church. In all these things both sides should exercise that charity which thinketh no evil, and not let every little difference be a cause of separation. No, let us have union,—not division!

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HOW READEST THOU?—Luke 10: 26.

'Tis one thing now to read the Bible through,
And quite another thing to read to learn and do:
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as a duty once a week,
But no instruction from the Bible seek;
Whilst others read it with but little care,
With no regard to how they read or where!
Some read it as a history to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute.
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read or rather in it look,
Because, perhaps, they have no other book.
Some read the blessed Book they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there!
Some read as though it did not speak to them
But to the people at Jerusalem;
One reads it as a book of mysteries,
And won't believe the very thing he sees;
One reads with father's specks upon his head,
And sees the things just as his father said.
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.
Whilst others read the book through H. Ballou,
And if it cross his track it can't be true!
Some read to prove a pre adopted creed,
Thus understand but little what they read;
For every passage in the Book they bend,
To make it suit that all-important end.
Some people read it as I have often thought,
To teach the book instead of being taught.
And some there are who read it out of spite,
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways,
That few can tell which system is the best,
For every party contradicts the rest.

—*Selected by Florida J. Etter.*

Catharsville, Va

THE OMNIPOTENT "I WILL." John 17:-24.

BY C. H. BALSBAUGH.

HANNAH GOOD,

My Dear Sister:—

YOURS of Feb. 3, came a few days ago. Your letters are always a precious testimony to a living and present Jesus. The Gospel would be to us no glad tidings of great joy unless there was a Holy Ghost within us to witness with our spirits that the ascended Redeemer is *our* security and Advocate. There is no joy in religion until by *faith* we *appropriate* its provisions *as our own*. "Unto you therefore which *believe* he is *precious*." 1 Pet. 2: 7. To know that all the fullness of God in Christ is *ours*—this is indeed "joy unspeakable and full of glory." 1 Pet. 1: 8. If we are *certain* that there is "reserved for us in Heaven an inheritance incorruptible and undefiled, and that fadeth not away," what shall hinder us from "rejoicing in the Lord always?" 1 Pet. 1: 4; Philpp. 4: 4. When "our *life* is *hid* with *Christ* in *God*," who can harm us? When God himself justifies us, who is he that condemns? Col. 3: 3; Rom. 8: 33, 34. The true believer is as safe as God can make him. If Christ is secure, so is the Christian, for both stand in the same relation to God.

The Father hath accepted the Son on the ground of his own righteousness while fulfilling his vicarious mission on earth; and he accepts every soul in Christ that rests exclusively in the righteousness thus achieved and offered. The *believer* CAN NOT *perish*. God must become impotent and unfaithful before the weakest babe in Christ can be swept into the vortex of destruction. The truth and righteousness and omnipotence of Jehovah are pledged for the eternal deliverance and blessedness of every soul that trusts in Jesus.

But that little monosyllable *faith* is one of the biggest words in the vocabulary of redemption. God's great trisyllable is *righteousness*, and this *must* be fulfilled; and as no one on earth *could* fulfill it after the advent of sin, *there was no other way left* for God but to become man and *fulfill it himself*. THIS fulfilled, it was fulfilled indeed, *once for all*. The *Man* Christ Jesus, our *Brother*, and *Fellow*-sufferer, proxy-sufferer, went back to Glory, the *Captain* of *our* salvation, our Representative and Advocate. To *believe* in him in the Gospel sense, is to be reckoned as he in the sight of God. But faith is not fancy; it is the very "*substance*" of Eternal realities. Heb. 11: 1. Neither are believers drones or Antinomians.

As far as God's righteousness reaches in the person and work of Emmanuel, so far does faith reach. Faith has *accredited* to it *all* there is in Jesus, and that is "*all* the *fullness* of the GODHEAD *bodily*;" and what it receives by imputation it *expresses* according to ability in all the forms of relationship and duty to God and man. How glorious, how perfect, how reasonable, how beautiful are the ways of God in the salvation of man!

To *believe*, and not doubt, is to have "the peace of God which passeth all understanding, keep our hearts and minds through Christ Jesus." Philpp. 4: 7. "We walk even as he also walked," and carry on our mitre the blazing inscription that reveals our pedigree and destiny—"HOLINESS TO THE LORD." *Redeemed from all iniquity*, PURIFIED UNTO GOD, *a peculiar people*, ZEALOUS OF GOOD WORKS;—such are they who by *faith* are identified with Christ Jesus.

Although I sympathize with you in the death of your mother, I am far more glad than sorrowful over her release. In her 88th year she went to her grave fully ripened for the golden harvest in the glad morning of the Resurrection. Job 5: 26. She lived by, in, and for God, and her unclothing of mortality was the realization of these marvelous words: "*To day thou shalt be with me in Paradise.*" Luke 23: 43.

How sweet the beatitudes of the Holy of Holies after so long service and so many afflictions in the outer court! "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. *For the* LAMB *which* IS *in* THE MIDST OF THE THRONE *shall feed them and shall lead them unto* LIVING FOUNTAINS *of waters: and* GOD *shall wipe away all tears from their eyes.*" Rev. 7: 16, 17. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no night there," and yet the City has no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the Light thereof." "And *they shall reign forever and ever.*" "*Joint heirs with Christ,*" *in all the exhaustless wealth and glory and joy of* JEHOVAH! Rev. 21: 4, 23, 25, and chapter 22: 5; Rom. 8: 17; Heb. 1: 2.

Is not this "a far more exceeding and eternal weight of glory" to engulf in oblivion "our light afflictions which are but for a moment?" Verily, "it doth *not yet appear* WHAT WE SHALL BE;" but we know, *we know*, WE KNOW; oh the thrilling certainty of all this coming apocalypse and realization justified by revelation and claimed unwaveringly by faith! John 3: 2. With such royalty and sacerdotal honors and privileges in unquestioning anticipation, what is more natural than that genuine believers should give such hell-confounding, world-astounding, and heaven-gladdening emphasis to the two great twin words of grace and faith, "we know," "*we know*," "WE KNOW." "*These sayings are* FAITHFUL AND TRUE." Rev. 22: 6. "*Wherefore* COMFORT *one another* WITH THESE WORDS." 1 Thess. 4: 18. You have a mother in the City of God, and the Gates of Pearl are ajar for you.

Union Deposit, Pa., Feb. 11.

"ELIJAH'S SUCCESSOR."—2 Kings 2: 12 22.

BY S. B. MILLER.

"GOD buries the workmen, but carries on the work." Though workers die, the work must and does go on. Elijah had faithfully accomplished his mission, by doing what God had commanded him to do.

For over twelve years Elisha had been listening to the sublime instruction of Elijah. He follows Elijah until he sees him taken from earth. Who of us can follow a kind, loving, Christian father, mother, or friend to the grave, and then return just as we were before? The departure of a righteous person brings heaven nearer to us. We can but feel as if we can see the heavenly gates ajar, and feel the rays of heaven's light shining round about and upon us. As the fathers and prophets of Israel close their labors here on earth, their mantles fall behind them. Who shall be their successors? Young men are constantly preparing themselves to fill important positions in life. How many are preparing to be mantle-bearers? Remember, brethren, that the mantle will not rest upon your shoulders unless the grace of God fits you for the labor. Some one must carry God's work onward.

"Behold, I pray thee, the situation of this city is pleasant." Our surroundings are enjoyable. The world is gloriously adorned, and its resources are for the good of men, "but the water is naught." The sinful hearts of men emit the bitter water of death. The ground is beautiful, the seed is good, and pure, but the "bitter water" causes the earth to be barren. Oh, who can purify these waters? How can it be done? Disciples of Christ, "ye are the salt of the earth." Go forward with the Gospel of Christ, and purify the heart, the fountain head of sin. The purification must be at the fountain head. The world needs the consoling and purifying powers of the Gospel. Though we can not accomplish our work in precisely the same manner as our fore-fathers, the apostles, and prophets did, yet we can be prompted by the same spirit. The same power that wrought with them in their labors, will be with us to-day. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Mt. Morris, Ill.

SOMETHING ABOUT TREES.

BY FANNY MORROW.

BORN and raised amidst the beautiful scenery of Richland County, Ohio, memory still clings with tenacious fondness to the delights I enjoyed in viewing her lovely valleys, hills and woodlands. Twenty-seven years of life, spent now in prairie countries, have not destroyed my love and admiration for trees, beautiful trees, which bear such an important part in the furnishing of our globe. How enchanting the scenes presented in spring-time, when the tender green of many shades appears, covering the unsightly limbs! As summer advances a canopy of dark green, exuberant foliage is formed, a welcome retreat from the piercing rays of the sun. Looking upon such an exhibi-

state. Down, deep in the soul a voice whispers to us, "We shall live again,"—that death does not end all. It is not all of life to live. We intuitively believe in the resurrection from the dead, without effort. This proves that the Divine Being implanted the fact of the resurrection and the future, indelibly upon the tablet of every heart.

The untutored savages of the forest, who never learned the doctrine of the resurrection from revelation, yet generally believe in a future state; hence they bury the hunting implements with their dead, believing they will need them again in the fair hunting-grounds above.

The Chinese cultivate and prize highly, long hair on their heads, thinking that this affords the angels in the resurrection a better opportunity to lift them out of the grave.

The Hindoo wife will permit herself to be burned to death on the funeral pile of her dead husband, believing that in so doing her happiness will be increased in the future world.

Thus we find traces of evidence among all the nations of earth, whether civilized or uncivilized, of their belief in the future state. Martha believed in the resurrection before Christ taught it, by saying of her brother Lazarus, "I know that he shall rise again in the resurrection at the last day." John 11: 24.

THE VOICE OF NATURE.

To further show the possibility of the resurrection, we shall go out to glean a few thoughts from the field of nature. In the cold, icy, dreary months of winter, the vegetable world is seemingly dead. Just then it seems impossible for vegetation ever to come to life again. Everything looks so gloomy, while the icy monster holds his sway. But after the lapse of a few months, the genial rays of the sun will break the bands of ice and snow, and warm the cold earth, causing vegetation to spring forth and cover the earth with a beautiful mantle of green. The flowers will bloom, and the trees will be covered with living foliage, causing the songsters of the wood to come from a far country to sing us heavenly music. If God, in so short a time, can make such a mighty change in the vegetable world, can he not as easily bring to life again, those who have died, and clothe them with heavenly beauty? Surely! With God all things are possible. It is no harder for God to bring forth an angel from the grave, than it is for him to bring forth a beautiful flower from a handful of earth.

Another evidence in nature argues strongly as to the possibilities of the resurrection. We are all familiar, doubtless, with the insect called "locust." They come periodically, about fifteen years apart. Before they die, they deposit in the woods a small egg, which, in some way, finds its course to the ground. There it remains through all the changes of heat and cold, and wet and drouth, until its time to come forth has arrived. Then it comes forth again, — a fully-developed insect, by millions, soaring into the air aloud with song.

If God will so care for, and protect, such an insignificant insect as the locust, and bring it forth to life again, will he not much more care for and protect us, and bring us forth in the glory of the resurrection from the dead? Surely!

THE VOICE OF REVELATION.

In the Old Testament, the evidences in support of the resurrection, are not so abundant and clear, as in the New Testament. The first evidence we have in the Bible of the future state, we have in the translation of Enoch. Gen. 5: 24. Though Enoch's translation was not strictly a resurrection, but merely a change, still it proves to us the future state of man.

The next evidence is the expression of David at the death of his child. 2 Samuel 12: 23. It seemed to afford him much comfort that he could go to his child. The Psalmist, evidently, did not mean the grave, for that would not have given him any comfort, but he, no doubt, meant that he would associate with his child again in the future state. Next we have the vision of Ezekiel in the valley of "Dry Bones," by which was represented the whole house of Israel, at a time when Israel was in bondage in a far distant country, and had given up all hope of ever returning to their native land again. Ezek. 37: 1–10.

Next is the prophecy of Daniel 12: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In Malachi 3: 17 we read, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

When we come to the New Testament, the evidences, in support of the resurrection, are more numerous. We shall not merely refer to the evidences, but quote them in full, even if it does require more space, for in so doing, we get the evidences together and they mutually support each other, and also aid us in confirming our hope in the resurrection of the just.

"For thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29.

"And preached through Jesus the resurrection from the dead." Acts 4: 2.

Because he preached unto them Jesus and the resurrection. Acts 23: 6.

"That there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

"Touching the resurrection of the dead I am called in question by you this day." Acts 24: 21.

"Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 4.

"If by any means I might attain unto the resurrection of the dead." Philpp. 3: 11.

"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2: 18.

Of the doctrine of the resurrection from the dead. Heb. 6: 2.

"That they might obtain a better resurrection." Heb. 11: 35.

"This is the first resurrection." Rev. 20: 5.

"Blessed and holy is he that hath part in the first resurrection." Rev. 20: 6.

SCRIPTURAL TESTIMONIES OF CHRIST'S RESURRECTION.

Jesus says of himself, "I am the resurrection." John 11: 25. That is through and by him every one will be resurrected. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. All the race died in Adam before they lived, in consequence of the sentence of death upon Adam and Eve, before a child was begotten. So, by virtue of Christ's resurrection, every one who died in Adam will be resurrected from the dead

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once." 1 Cor. 15: 3–6.

"Go quickly, and tell his disciples that he is risen from the dead." Matt. 28: 7.

"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." Mark 16: 6.

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6.

"This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead." John 21: 14.

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2: 31.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts 4: 34.

"Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

Other Scriptural evidences might be adduced, testifying to the resurrection of Christ, but those already quoted are sufficient to remove every shadow of doubt, as regards the *fact* of the resurrection from the dead, from every believer. With all these evidences before us, "*The voice of the soul*," "*the voice of nature*," and "*the voice of Revelation*," can there remain any doubt in the mind of the skeptic or infidel, as to the future state of the human race? We think not.

Doubtless there are those who would rather not see the resurrection, who prefer their dark deeds to be forever covered in the darkness of the grave; hence such persons try to disbelieve in the future state, but this will not prevent the resurrection, in God's own appointed time.

Morrill, Kans.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Union City Church, Ind.

Bro. J. H. Miller came to the Brick Church, one mile north of Union City, on the State line, Dec. 10, and closed his meetings Dec. 24. There were none added to our number, but we feel that we were greatly benefited and built up in the most holy faith.

During our series of meetings we had an interesting children's meeting that will long be remembered by both parents and children. Our prayers are that Bro. Miller may be spared many years to work in the vineyard of our Lord.

Bro. D. S. Filbrun, of Brandt, Miami County, Ohio, began a series of meetings Dec. 25, 1890, at the Roe school-house, four miles east of Union City. The house was too small to accommodate the people, but there was a good interest manifested, and good order There were no additions to our number, but a feeling was awakened that there will be an ingathering in the near future. Bro. Filbrun also conducted a children's meeting that, we trust will be a grand success for the advancement of Christ's Kingdom.

Bro. Silas Gilbert, one of our home ministers, began a series of meetings on the evening of Jan. 1, at our south house, four miles south-east of Union City, and closed Jan. 15. We had an excellent time for our meetings, with the exception of a few times, when the rain hindered. While there were no additions to the church, we have some promises for the near future. James T. Onkst.

Union City, Ind.

Echoes from the Highway.

FEB. 14, our council was held at Tropico. A fair attendance was present, and everything seemed to pass off in the spirit of love. Brethren Moore and Metzger were present to assist with their wholesome counsel. They also preached for us at night and next day. At our council a liberal collection was taken up for the Western sufferers.

Since our last we learn that there was a series of meetings conducted by Bro. Lehmer, assisted by other brethren, at Glendora, this County, and that six were added to the church by baptism. Almost daily some brethren or friends from the East are coming into our County. The long-continued dry weather seems to have come to an end, as now we are having good rains and many hearts are glad. J. S. FLORY.

Tuhunga, Cal.

Donations.

IN addition to amount reported in GOSPEL MESSENGER No. 8, page 119, the following sums have been received for distribution in Rawlins County, Kans.:

Elkhart church, Goshen, Ind,	$10 00
Methodist and Evangelical churches, New Paris, Ind., per N. B. Metzler and S. S. Whitehead,	16 00
Progressive and Methodist churches, Milford, Ind., per F. E. Rohrer,	20 00
United Brethren church, Fairmount, Mich.,	2 25

Z. TROYER.

Churdan, Kans.

From Lincoln, Nebr.

WE began a series of meetings Nov. 22, at a school-house ten miles south-west of the City of Lincoln.

How glad we were to see our dear brother, Enoch Eby, come into our midst and earnestly engage in the work! His stay was short, but in the two sermons preached by him, both saint and sinner received a portion. Christ was pointed to as our Redeemer and Example and many good lessons were given from the Word.

After Bro. Eby left, the home ministers continued the meetings till Nov. 29, when Bro. Jacob Ryan, of the Weeping Water church, Cass Co., came to our assistance, and wielded the Sword of the Spirit to our edification.

At the close of these meetings two sisters were received by baptism. May they, with us, be faithful until death!

We now number twenty-nine members. Feb. 14 we met in quarterly council in the City of Lincoln. Our trustees were elected by ballot. It seems hard to find a lot on which to build a church-house. Lots are high and our means limited, but we hope soon to decide upon a lot, and be able to push the work forward.

The money subscribed for the meeting-house in the city, thus far amounts to $715, besides a donation of $200 by the General Mission Board, making a total of $915.

This is a hard year to build. The shortage and failure of crops in our State last year causes our funds to run low, and much will be needed ere we can harvest another crop, yet I must say that our Nebraska Brethren have done well, and many have given liberally. Still much is needed to complete the building, and we thought best not to go in debt.

Any one who would like to help the work along, can do so by sending his donation to Bro. L. H. Eby, Lincoln, Nebr. You may be sure it will be thankfully received.

At our council Bro. L. H. Eby was elected delegate to District Meeting. The weather was pleasant through the months of December and January. February has been our coldest month.

Our snows have been few and light. I think I may safely say, that we had not more than four and one-half inches of snow-fall all winter, up to present date.

May Zion prosper every-where, is our earnest prayer! D. G. COUSER.

Feb. 28, 1891.

From South Bend, Ind.

YESTERDAY was held the regular quarterly council in the St. Joseph congregation. A fair representation of the members was present. To us these meetings are always interesting, for there we can talk on matters pertaining to church work, interchange our views, and offer suggestions relative to the work in hand and the welfare of the members. Among the business transacted, was the appointing of a Communion, to be held at the Wenger church, June 12, beginning at 5 P. M., to which a cordial invitation is extended. It was also agreed to re-organize our Sunday-school the first Sunday in April. Our ministers,—Eld. H. W. Krieghbaum and Wm. C. Miller were sent as delegates to District Meeting and Eld. Krieghbaum to Annual Meeting. The Western sufferers were also remembered. A number of brethren and sisters had previously sent in their mites, so that the amount collected was not as large as it otherwise would have been.

Our series of meetings, which commenced Dec. 14, 1890, was conducted by Eld. Amos Peters, of La Paz, Ind., who preached sixteen sermons for us, closing on Christmas night with a full house. Some thought there would be no congregations present on that day, as other denominations had entertainments, calculated to attract the young, and many older ones, too, but we had good meetings, both day and evening.

There were no accessions to the church during the meetings, yet our brother gave us many encouraging thoughts, and his labors were much appreciated. During Bro. Peters' sojourn among us, it was ascertained that he had been a soldier in the Confederate Army, and he was prevailed upon to give us a talk on "Life in the South," and how he escaped from the Rebel Army. On Saturday night, Dec. 19, he delivered this special sermon, taking for his text, "Escape for thy life." He made some excellent Bible applications upon the incidents related. C. M. WENGER.

March 1, 1891.

My Eastern Trip.

SOME of my dear brethren, in the eastern churches especially, have been looking for a communication from me through the columns of the GOSPEL MESSENGER. My intention was to have continued the series of articles while proceeding on my ministerial tour among the churches, but having forwarded my first article without my signature, it was deposited among the nameless letters. It is the established rule of our editors not to publish anonymous letters. I did not mean to disrespect the rule, but simply forgot to sign my name.

I spent about nine weeks in visiting the Norristown, Philadelphia, Hatfield, Indian Creek, Skippack, and Mingo churches. I shall long remember the joys and sorrows of this journey through the churches in the land of my nativity, freighted with anxious cares and serious responsibilities.

The Skippack church I fondly cherish, as the church that received me from my wayward course. I shall never forget my welcome reception into the bonds of Christian fellowship. Long I had wandered through the wilds of sin. I had witnessed the storms of human strife, and had trembled by reason of the goadings of conscience in the shock of battle. I was pained at the groans of the dying and sadly deplored the scenes of bloodshed and misery. I had three years of experience of ocean life, with its rounds of wearied toil, waves and hardships. The nautical world, especially, was the school of my discipline, and the foaming surges and the horrible aspect of the deep in its fury, by the guiding hand of Providence, I believe was employed to break the spell of sin and the sway of the Satanic power. I came, as the Biblical prodigal of old, to my native land,—contrite, lone and weary, and you, oh, my native church, in your humble attitude and Christ-like mien, received me with smiles of welcome and loving embraces into your heaven-procured refuge,—the church. Language can never depict your then beautiful aspect to my penitent eyes. O, how great the contrast between the floating prison on the boisterous main and the humble, graceful and loving vision of the church! I trust that the weary, heavy-laden and contrite child, whom you received into your sacred enclosures still fancies that humble vision of old, and I hope that, by this time, he has advanced in Christian piety and still is an humble and fervent advocate of the simple order of God's house which you maintained and exemplified at the time of his reception.

But, oh, my native church, must I live to see your beauty marred? Must I live to see your graceful banner trailing in the dust? While you still have loyal adherents to the Truth in its humble bearings and Christ-like tendencies, I notice sad digressions from the ancient landmarks of beauty and power. O, do not ape a gaudy religion that boasts of the crown, minus the cross, whereof the end will be a sad failure!

Retrace your steps, ye erring ones
And taste that pure first love again;
Sing as of old love's thrilling songs,
And spread the humble Savior's fame.

GEORGE D. ZOLLERS.

From the Saginaw Church, Mich.

THE District Meeting of Michigan, was held in our church Feb. 21, preceded by the council-meeting of our congregation, on the 19th. Not much business came before the church. One was disowned who refused to hear the church. The District Meeting was not very fully represented by delegates, but all business was attended to in the fear of the Lord. A query and a petition go from our District to Annual Meeting. Our District Meeting is being followed by a series of meetings, conducted by Bro. Isaiah Rairigh, who spends most of his time during the winter season in the mission field.

In Bro. D. Vaniman's synopsis of a series of sermons, delivered by Eld. Enoch Eby, I would like to have a further explanation of the point in the sixth discourse,—Why is it that fallen members need not be rebaptized? EZRA RICHARD.

Olney, Mich., Feb. 29.

From the Spring Creek Church, Ind.

OUR first quarterly church meeting for 1891, occurred Feb. 26; we had a very nice little meeting. Considerable business came before the council, but all was satisfactorily disposed of. We elected a full corps of officers for the current year. After settling up all our expenses, we find a small balance in our treasury. This is as it should be. Have a church treasury, and always keep it well supplied with funds. Two dear souls, who had not walked with us for some years, made application to be re-instated into the church again, which was gladly done, through much rejoicing, and we

pray God that they may hereafter be bright and shining lights in the church, so that others may see their good works, and thereby be constrained to glorify their Father which is in heaven.

We also appointed solicitors to solicit funds for the Western sufferers. May God put it into the hearts of all our dear brethren and sisters to lend a hand in this great work, and thereby relieve the needy! If all would lend a helping hand in this matter, the needy could be greatly relieved, and we would not miss anything, for he that "giveth to the poor, lendeth to the Lord."

E. MILLER.

Sidney, Ind., Feb. 28, 1891.

From the Yellow Creek Church, Ill.

ON Saturday, Feb. 28, the church met in quarterly council. All the business that came before the meeting was attended to in a spirit of love and good feeling.

It was our sad and painful duty to disown several members. May they soon see the fatal steps they have taken, and return to follow the footsteps of their Blessed Master.

The church decided to re-organize our Sunday-school. Bro. Frank Gilbert was elected as Superintendent, and brethren Henry Keltner and Geo. Fisher, Assistants, who are aided by an able corps of officers and teachers. It was decided to begin the school on the second Sunday of April.

Our love-feast will be held June 18 and 19. An invitation is extended to all. Bro. Jacob Delp was chosen as delegate to Annual Meeting and brethren Preston Clair and Geo. Fisher were chosen to represent us at District Meeting. We ask an interest in the prayers of God's children everywhere.

LEWIS E. KELTNER.

March 2.

From the Mulberry Grove Church, Bond Co., Ill.

OUR regular council was held Feb. 7. Everything was disposed of in a Christian-like manner. We have a live church, always working in the vineyard of the Lord. Our Sunday-school will begin in the near future. Bro. George Stauffer was elected as Superintendent, Bro. Jacob Cornish as Assistant, and Bro. J. H. Nowlan as Secretary.

Bro. Flora came to our church Feb. 15, and held a series of meetings, ending Feb. 22. Although none were added to the church, we are convinced that lasting impressions have been made on the minds of many, and we hope to see a bountiful ingathering of the seed sown during these meetings. The members were all greatly built up in the faith, and we pray that we may all try to carry out the principles of the Gospel, and heed the instructions of our beloved brother.

LEWIS CRUTCHLEY.

Feb. 27.

Funds for Western Sufferers in North-Western Kansas and Western Nebraska.

MY sympathies were aroused on learning the sad condition of the people of the North-western part of this State and Western Nebraska. I at once concluded to head a subscription paper and start out to see if I could induce any one to aid them. Most of the afternoon was spent in canvassing our little town and soliciting persons that came in from the country. The result of this I give below, with the names. Please acknowledge it in our paper, that they may see all accounted for. The donors have my thanks for their kindness and respect shown me, in giving for the poor. They have only lent to the Lord, who is amply able to repay.

Remember, the Lord loveth a cheerful giver, and he that giveth to the poor lendeth to the Lord. Let us fill that crown with stars, for the opportunities are many, and the crown is sure for the faithful child of God: Media, Kans., T. A. Robinson, $2.00; A. J. Robinson, $1.00; R. A. Robinson, eleven years old, 10 cents; L. M. Robinson, nine years old, 10 cents; C. A. Robinson, 25 cents; L. M. Robinson, 25 cents; M. M. Robinson, 62 cents; A. S. Robinson, 10 cents; A. E. Robinson, 10 cents; Maggie Skinner, 10 cents; J. H. Harrison, 25 cents; L. Brubaker, $1.00; J. P. Brubaker, 50 cents; J. Toping, 50 cents; B. Butell, 50 cents; Mrs. J. A. Halliday, 50 cents; J. P. Slaughter, $1.00; S. G. Longanecker, 50 cents; M. Reinert, $1.00; H. L. Lodge, $1.00; C. F. Mosher, 50 cents; C. P. Ives, 50 cents; R. C. Gilon, 10 cents; A. H. Brill, 25 cents; Geo. Stewart, 25 cents; R. M. Jordan, $1.00; Thomas Lyer, 50 cents; W. Corkle, 50 cents; F. P. Morchant, 25 cents; J. A. Lugget, 25 cents; G. W. Miller, 50 cents; W. W. Junkens, 50 cents; J. Sutton, 25 cents; N. Philbert, 50 cents; S. E. Crawford, 5 cents; M. B. Pryar, 25 cents; E. E. Bear, 25 cents; G. W. Harrison and wife, 50 cents; by a friend, 50 cents; W. Haney, 50 cents; Baldwin, A. J. Pucket, 10 cents. Total, $18.87.

T. A. ROBINSON.

Media, Kans.

Clippings and Items of Interest.

A TEMPERANCE LECTURE.—Walter Kenney, a well-to-do farmer, living five miles east of Cameron, Mo., came into town Feb. 11, and filled up on local option whiskey. He returned home in the afternoon and drove his family away from the house except a son about nine years old. That night the house caught on fire and was entirely destroyed. The son was awakened by the fire, but, unable to rouse his father, and no help being at hand, the old man perished in the flames. Kinney stood high in this community, but has been drinking heavily of late, and was thought by some to be insane.

* * *

The mother of Miss Kate Drexel, who has recently "taken the veil" at Pittsburg, was a member of the Brethren church. Miss Kate inherited about $7,000,000, which she gives to the Catholic church for the education of Indians and negroes, and has herself taken the irrevocable vow of poverty, chastity and obedience. She belongs to the "Convent of the Sisters of Mercy" at Pittsburg.

* * *

Bro. Isaac Crist made us a visit recently, in the interest of the Old Folks' Home, established at Booth, Kans. He preached two sermons to us that were full of spiritual meat and power, and then departed on his way southward into Cherokee County, to visit the Cherokee Brethren. We are glad to have Bro. Isaac visit us. We are glad, also, to learn that the prospect for the speedy endowment of our Old Folks' Home is very good.

* * *

They have had Eld. J. H. Neher quarantined at McCune for some weeks, on account of scarlatina in his family, so we have had to get along without his ministerial aid at the church for a good while, but he told me yesterday that the disease was about conquered and they would haul down the flag this week.

* * *

Our Sunday-school is an evergreen one. We do not skip about, after the "International" sort, but take the Testament, chapter after chapter. We began at Matthew and have now progressed nearly through Acts, and feel to recommend this system to our Brethren every-where. In fact, our whole school is a Bible class.

* * *

Certainly we think the Editor should have discretion as to what is best to publish, and what is best to leave out. That is what an Editor is for, and if he has the good of the church at heart he must exercise great care. People often write, under impulse, what they would not say, or write, after deliberation. The best pieces, however, are usually written under impulse; so are the worst ones,—I mean those most productive of evil. There is an inspiration about writing, but sometimes it comes from the wrong source. The impartial Editor is the best judge. Let him discriminate!

* * *

Wheat looks fine. We are just now having cold, clear weather, but no snow.

* * *

On Saturday, before he died, General Sherman spent the day playing cards with his family! While he was on his famous "March to the Sea," he had a little son born, and die, that he never saw.

J. L. SWITZER.

McCune, Kans.

A Useful Life Ended.

FEB. 14, 1891, our esteemed brother, Jacob P. Lerow, of Upper Conawago congregation, Adams Co., Pa., passed quietly away and was gathered unto his fathers. He was greatly concerned about the church, and it was his wish that he might not pass away until he would see it in good working order, but the death of his wife, his son and daughter, all in a comparatively short period, pressed very weightily upon the old father, and he, too, wanted to go. He served the church, as near as we can ascertain, about thirty years in the ministry, of which the last eight were spent in the office of Bishop. In that capacity he manifested some of those excellent traits which should be woven into the character of all, appointed to this high office. Unwavering he moved along, steady and evenly in his life,—never elated if successful, never despondent if disappointed. In council-meetings he never flinched when he knew he was *right*, but always yielded his opinion when shown to be in error. Notwithstanding the sharp expressions, sometimes uttered by some, we never saw a frown nor flush of anger on his countenance. He never became excited, but was cool, calm and composed, gentle in his deliberations, safe in his counsels and impartial in his decisions. His nearest kinsmen must attest that he knew no man after the flesh.

As age grew on him, he confessed that our church was far behind in some of the things, now seriously considered by the General Brotherhood, —Tract Work, Missionary Work and Sunday-schools. As he stood one day, talking to the writer, feeling that his career would soon be ended, he reminded us of an old warrior at the close of day, standing on some point of eminence, overlooking the field of battle, reviewing the scene of action, pointing out the mistakes, and showing where and how better work might have been done.

Thus he showed where the church failed, where it can yet improve. He urged the establishing of a good Sunday-school, and stronger efforts in the Missionary and Tract Work, setting an example by arranging with his family for a donation to this enterprise for the advancement of the good cause. We feel that the church has lost a good counselor, and while our sympathy is drawn out toward the entire circle of bereaved friends, we remember especially the two lonely daughters, the only surviving members of the immediate household, who will most deeply feel the loss of a father.

J. A. LONG.

Abbottstown, Pa.

"You can not dream yourself into a character; you must hammer and forge yourself."

The Gospel Messenger,

A Weekly at $1 50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - Office Editor
J. B. BRUMBAUGH, } - - - - Assistant Editors
J. G. ROYER. }
JOSEPH AMICK. - Business Manager.

[illegible]
R. H. MILLER, A. HUFFAKER, D. L. MILLER.

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Anonymous communications will not be published.

Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - March 17, 1891.

MAY WOMEN SPEAK IN THE CHURCH?

D. L. MILLER,

Dear Brother:—1. Please explain 1 Cor. 14: 34, 35. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." JOSEPH AMICK.

Dear Brother:—2. Will you please explain through the MESSENGER 1 Tim. 2: 12: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." D. W. [illegible]

EDITOR MESSENGER,

Dear Brother:—I have read the MESSENGER carefully, and notice what you have had to say on sisters speaking in the church and praying in prayer-meeting. I have also read our dear brother Quinter's views on the subject, but I would like to have the subject treated again. Thousands are uniting with the church every year, and they are anxious to learn the sentiment of the Brotherhood on this question.

Yours in Fraternal Love,
JOS. G. CALVERT.

Sterling, Ky.

ANS.—We give place to these three queries, out of a number, on the subject of women speaking in the church. There seems to be a general desire to have the subject treated again in the MESSENGER. The general interest on the subject grows out of the fact, that since Sunday-schools and social or prayer-meetings have grown so largely in favor among the churches, our sisters take part in the work, and use the liberty given them to speak in the social meeting, and to teach in the Sunday-school. In view of those facts, the queries come in. Some there are who can not reconcile our present practice with the language of the apostle quoted above. Our dear Bro. Quinter gave this subject a great deal of study and thought, and wrote a lengthy and exhaustive editorial on it, which was published in the MESSENGER some years ago, and was, by special request, republished since his death. Bro. Quinter's treatment of the subject was so full and complete, that it leaves nothing new to be said. To us it was entirely satisfactory, and we would be quite willing to let that suffice, but by urgent request we give the subject some consideration.

The Scriptures referred to in the queries seem to be clear and pointed. The language is easily understood, and standing alone, the only conclusion to be drawn from them would be, that women are prohibited from speaking in the congregation. The injunctions are clearly set forth: "Let your women keep silence in the churches: for it is not permitted unto them to speak . . . It is a shame for a woman to speak in the church. . . . But I suffer not a woman to teach, nor to usurp authority over the man." The last clause would, if literally interpreted, prevent women from teaching either in public or in private, and no one would care to assume a position of that kind.

In looking at the apostle's language here, we must compare it with other Scriptures, and if we examine the question carefully, we will find that woman took an active and prominent part in the work of the apostolic church. Other passages of Scripture clearly indicate, that the women prayed, prophesied, taught, and labored faithfully in such church work as was suited to her condition in life. We must, therefore, in order to harmonize these Scriptures with others, look for a meaning that does not prohibit women from taking some part in the public services of the congregation.

Let us first look at the work of women in the New Testament.

1. Anna, the prophetess. A widow, eighty-four years old, a woman upon whom the Holy Ghost rested. She enjoyed the privilege of speaking in public, even in the Temple, and that, too, under the Jewish Dispensation, but just as the day-star of salvation began to shine. When Jesus was forty days old, he was presented to the Lord in the temple, and here it was that Simeon blessed mother and child, and Anna, a prophetess "coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2: 38. This is a remarkable incident under the Law. Paul says women were commanded to be under obedience. But the presence of the babe, Jesus, in the temple, is made the occasion of a special manifestation of the prophetic spirit, and this through a man and a woman,—Simeon and Anna. Is this not strong evidence, that, under the Gospel, woman was to have more liberty than under the Law?

2. We pass over the faithful work of the woman, who followed the Master in his labor of love for humanity, seeing her "last at the cross, and first at the sepulchre," and notice the first prayer-meeting held by the disciples after the ascension of the blessed Lord. In this meeting, held in an upper room, where abode the eleven apostles, there were present "the women,"—those who loved and followed the Lord. "These all,"—the eleven apostles,—"continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1: 14. The words used, "continued with one accord," denote persevering, constant employment, with one mind,—the entire meeting was a unit. There was an entire harmony of feeling. They were all one in Christ Jesus in that high, spiritual sense in which the apostle says there is "neither male nor female." But did the women take part in this meeting? This language plainly indicates that they did. The social meeting continued some days, and immediately preceded the outpouring of the Holy Ghost. "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2: 1. The words "they were all," refer to the disciples, about one hundred and twenty in number, who had "continued with one accord in prayer," and they were thus together when the Holy Ghost fell upon them. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4. Here again, the question is asked, Did the women speak? Let us see? They, the disciples, were all present, then the women were there too. They were all filled with the Holy Ghost, and they all began to speak. Then the women also received the spirit and spoke with tongues. Peter settles the question when he quotes from the prophet Joel. "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh:" not only on men. "And your sons and your daughters shall prophesy." Acts 2: 17. He tells the people, who were witnesses to the marvelous occurrences on the day of Pentecost, that the words of the prophet were fulfilled in their sight for both sons and daughters; men and women were prophesying before them. The fact that women took part in the social meeting, and were made partakers of the spirit of God, and did prophesy on the day of Pentecost has a weighty bearing on the subject of women taking part in public worship. Paul's words, given in the queries, evidently do not refer to women praying in the social, or prayer-meeting, speaking with tongues or prophesying.

3. Paul, in his journey toward Jerusalem, tarried at the hospitable home of Philip, the Evangelist, "The same man had four daughters, virgins, which did prophesy." Acts 21: 9. Here, again, we have a clear record of women who engaged in prophesying, *i. e.*, speaking in public, to the edification of the hearers, in the early Christian church. Paul knew these sisters, and certainly his prohibition was not intended to reach cases of this kind. This record gives another instance of the fulfillment of the words of Joel the prophet. Lange has this to say of the daughters of Philip: "His four daughters, who had received the gift of prophecy and of interpretation, and who, as pure virgins, represent the chastity of the daughter of Zion, furnish new and clear evidence, that all believers alike, enjoy the privileges of children; and even the earlier instances of the prophetess Miriam, Deborah, etc., prove that there is no difference in the kingdom of grace between male and female." Gal. 3: 28.

4. In connection with women praying and speaking in public, we have reference to some who attained to a considerable degree of prominence, as expounders and laborers in the apostolic church. The first one to whom reference is made is Priscilla. She, with her husband, engaged in instructing, teaching and expounding the Truth to Apollos, "an eloquent man, and mighty in the Scriptures," but he knew only the baptism of John. "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18: 26. Paul's words, "I suffer not a woman to teach," does not refer to the expounding and teaching of Priscilla, for he speaks of her afterwards in the highest terms of praise. "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." Rom. 16: 3-4. It is worthy of note, that Paul here places the name of Priscilla before that of her husband in giving the praise that is due them from him, and all the churches of the Gentiles for their good work in expounding the way of God. And this doubtless,

because, as Meyer aptly says, of her "preponderant Christian activity and relative superiority."

5. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Rom. 16: 1, 2. Our sister Phebe, referred to, was, according to the Revised Version, marginal reading, a deaconess, and as the words of Paul show, was held in high esteem by the apostle. Being a deaconess, and having used the office well, otherwise Paul would not have praised her, she had purchased to herself "a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3: 13. Evidently the language of Paul, in 1 Cor. 14: 34, 35, and 1 Tim. 2: 12, did not prevent women from becoming servants, deaconesses of the church, and of securing to themselves the meed of praise, given so strongly by the apostle.

6. "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16: 12. The first two named were probably sisters, and Meyer places them with Persis in the same office with Phebe. Whether they were deaconesses or not, we can not fully determine, but the language certainly implies more than ordinary service and labor in the church. This is apparent from the special mention made of their work by the apostle. Dr. Arnold says, in his comments on this Scripture: "The apostle's frequent commendation of females, who abounded in their Christian labors, toiling not only much, but, as the verb implies, laboriously, makes it evident that he would not restrict them from the most abundant Christian activity." Barnes says: "These names, with the participle rendered "who labor," are in the feminine gender, and these were probably two holy women who performed the office of deaconesses, or who ministered to the sick, and who, with Persis, thus, by example, and perhaps by instruction, labored to promote the spread of Christianity. Pious females then, as now, were able to do much in their proper sphere to extend the truths and blessings of the Gospel." Here, again, we find women engaged in work in the church, which, if a literal interpretation be made of the apostle's language in the queries, she could not consistently do.

7. We call attention to one more Scripture, which clearly sets forth that women may pray and prophesy by complying with certain requirements. In 1 Cor. 11: 3–16 the apostle refers, without rebuke, to women praying and prophesying, and not only so, but he gives explicit directions as to the manner in which they should engage in these services. He prescribes a prayer-covering for the women, and with their heads covered the right to pray and speak in public is accorded to them. To argue that women should not have this privilege, would be to entirely ignore the plain truth set forth in 1 Cor. 11. But does the word prophesy, as used in this Scripture, refer to public speaking? This is very generally conceded. Dr. Gould says: "This word 'prophesying' is not restricted in Greek, as it is in English, to the fore-telling of future events, but denotes inspired speaking in general. Furthermore, this word, like our word 'preach,' refers always to public utterances, so that the praying would probably be of the same character, which also appears from the nature of the subject." Dr. Barnes says: "The word prophesying here means, evidently, teaching, or publicly speaking to the people on the subject of religion." Lange says: "*Prophesying.* Speaking in public. . . . Such a discourse, as set forth the mysteries of the divine counsels, or of the human life, under a divine inspiration." With the views here expressed, agree Bible scholars generally. Again, we find a privilege impliedly granted to women, that does not harmonize with the direct prohibition of the apostle in the words of our queries.

We have given a number of examples of women speaking in public, as well as Scripture according her that privilege, and when we come to harmonize these with the Scriptures given us in the queries, we are forced to the conclusion, that the apostle does not mean to entirely prohibit women from speaking in public, and we must look for an interpretation that will harmonize this with the practice of the apostolic church, and with other Scriptures on the same subject. With this object in view, we look again at the apostle's language. "Let your women keep silence in the churches; for it is not permitted unto them to speak. For it is a shame for women to speak in the church. But I suffer not a woman to teach or usurp authority over the man."

The language here shows that there is a speaking of women in the church that is *not* allowed, as plainly as the eleventh chapter of first Corinthians shows that there is a kind of speaking that *is* allowed. The speaking that is allowed is expressed by the word prophesy, that which is not allowed, and of which it is said, that it is a shame for a woman to engage in, grew out of the method of conducting the assemblies when Paul wrote, and on this point we quote from Dr. Adam Clarke: "It was permitted to any *man* to ask questions, to object, altercate, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian church; he orders them to keep silence; because it was deemed indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc." This, then, is the kind of speaking which the apostle forbids. It is not in keeping with the sphere of women to thus engage, in the public assembly, in altercation and controversy with men. She lowers the diguity and the modesty of her womanhood by such conduct, and thus it becomes a shame for her to speak in the church. The fact that the apostle tells them to ask their husbands at home, shows that he refers to the custom of asking questions as here indicated.

It is also worthy of notice that the apostle was correcting this custom or method of conducting the public assembly of the brethren. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." 1 Cor. 14: 26. Here was confusion, so much so that he says farther on, "For God is not the author of confusion but of peace." The full meaning of the word confusion in the Greek is tumult, unquietness. Here was an assembly of Christians, engaged in the public service of God, and each one, men and women, had a question to ask, an interpretation, or a doctrine, or a revelation to present, others had psalms to sing. The meeting resulted in a tumult and confusion and disorder reigned. Paul corrects all of this, and prohibits women from speaking in such meetings, but not a word is said against her prophesying, for he says: "Ye may all prophesy one by one, that all may learn, and all may be comforted . . . Let all things be done decently and in order."

The apostle's language, in 1 Tim. 2: 11–12, places women where God placed her in creation. The order is God, Christ, man, woman. Man stands, then, as the properly constituted authority in the home and in the church, and it is not right that a woman should usurp authority, neither is it right that men should usurp authority. If a woman have the gift of prophecy, and of teaching and expounding the Scripture, and she is given authority by the church to exercise the gift that is in her, certainly there is no usurpation of authority, and she would have the right to pray and prophesy, but if she should assume to herself the right to speak in public, to stand at the head of the family, and to arrogantly teach, she would be usurping authority, and this the apostle positively forbids, and a similar course, as to speaking and teaching, pursued by men, would be also condemned.

God has given women their place in his creation, and it is in the opportunities afforded for doing good, the highest and holiest condition in life; —wifehood, motherhood, the home, the family,— here is her legitimate sphere. If God, however, endows her with the gift of prophesying and of teaching, and if her condition in life is such that she can engage in such work, without neglecting other duties, the Scriptures, it seems to us, open the way for her to exercise the gift that is in her.

We close our consideration of this subject by quoting the concluding remarks of our dear Bro. Quinter in his able article on the question: "May Women Publicly Prophesy."

"Christian denominations have not been very consistent in regard to women's prophesying publicly. Many of those denominations that construe Paul's teaching against it, have had women among them who labored publicly in various ways in promoting religious and moral enterprises in the world.

"The position that we, as a Christian body occupy at present, in regard to this matter is expressed in the 7th article of the Minutes of 1859, which reads as follows: 'Does the Gospel admit of female preaching? And if it does, shall they not have authority from the church under whose jurisdiction they are? Ans. As Paul recognizes a distinction, in Rom. 12: 6–7, between teaching, ministering and prophesying, and as he evidently approves of females prophesying, 1 Cor. 11: 5, we think a female can not teach or preach, according to 1 Cor. 14: 34; 1 Tim. 2: 12, in the ordinary acceptation of those terms; yet we can not, under all circumstances, forbid them to prophesy.' Public prophesying was here meant.

"Our brethren had occasion to consider the subject. We had a sister by the name of Sarah Major, *nee* Sarah Riter, who, while yet quite a young woman, felt it to be her duty, though a great cross to her, to bear public testimony to Christ and his Truth. She was a woman of more than ordinary ability, of high Christian culture, and of most exemplary character. Owing to the limited views that many brethren took of Paul's teaching, concerning the liberty that women have in the church, she had considerable opposition to encounter at first, but it diminished as her profitable and edifying labors became known by the churches; so that, after she had exercised awhile in public, she had more calls from the churches than she could fill, and she had many friends outside of the Brotherhood."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MODERN SKEPTICISM.

BY D. E. PRICE.

SKEPTICISM and infidelity are closely allied to each other; hence Webster gives skepticism, infidelity and unbelief as synonyms.

When applied to the Holy Scriptures, it generally manifests itself in seeking for contradictions, or disagreements with either themselves or nature, and we, who profess the Christian religion, often fail through our ignorance, in reconciling them, and thereby give more occasion to those who are inclined to doubt the reality of the Bible and Christianity.

We will first refer to the language of our Savior, Matt. 12: 40, "For as Jonah was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." This Scripture is almost universally applied to the time that Christ was in the grave, which we can not sustain by any testimony. Now the skeptic demands of us to show that he was three days and three nights in the grave, which we invariably fail to do and bring reproach on the cause, while strengthening the infidel in his course.

According to the record, Christ was only about thirty-six hours in the grave, and was not buried in the heart, but in the surface of the earth, which still makes more of a contradiction, or disagreement. Hence we must look somewhere else for the fulfillment of that Scripture.

We will hear what Paul has to say on the subject, Eph. 4: 9, 10, "Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heaven, that he might fill all things." We understand that the heart is near about the center of the body, and Paul's language, "the lower parts of the earth," would convey about the same idea. When did he descend to the lower parts of the earth? Did he do so while his body lay in the grave? Nay, verily. He descended *after* his resurrection. Everybody believes that he ascended to heaven in his resurrected body, and Paul says, "He that descended is the same as he that ascended." Hence, if Christ ascended to heaven in his resurrected body, he also descended to the lower parts of the earth, or the underworld, in his resurrected body.

We will now refer to 1 Peter 3: 18, 19, 20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which he also went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is where a great many again fall into the same error, by taking the position that Christ preached to the spirits in prison while his body was in the grave. However, no one can sustain that idea if he properly reads the text. One of the greatest reasons of our misunderstanding the Scriptures is, because we do not read them careful enough.

Another point to which we must pay strict attention is, to supply in the mind what is not expressed in language; for all written language as well as spoken, is more or less elliptical, and if the omitted part is not supplied, we do not catch the full meaning of what is written or spoken.

Now, then, let us examine Peter's language, "For Christ once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." Now we have a dead Christ, which all have to admit, but quickened by the Spirit. Quickening means to make alive, hence now he (Christ) is made alive. How is he made alive? Peter says, "By the Spirit." Now we have him dead and made alive, and are ready to read further. "By which (*Spirit*,—not expressed, but understood, which must be supplied in the mind) also he (not his spirit, but he through the influence of the Spirit by which he was made alive) went and preached to the spirits in prison. Hence, if language has any meaning, we are driven to the conclusion that he preached to the spirits in prison after his resurrection, which perfectly agrees with the language of Paul, already quoted.

The question may now arise, "When was Christ three days and three nights in the heart, or the lower parts of the earth?" We answer, "Some time during his forty days' sojourn on earth between his resurrection and ascension into heaven."

We were accosted in our early experience in the Christian religion, by one of those characters with the following question: "What gave light to the world the first three days of creation?" We at first did not know just what he meant. "Why," said he, "the sun by which the earth is illuminated, was not made until the fourth day." We were at first about as much puzzled as we ever were in all our life, but, after a little meditation, we thought of what Paul says in Rom. 3: 4, "Let God be true, but every man a liar." We said we would not deny the record because we could not understand or comprehend it, but we would be the liar, and take God at his word, and accept it by faith. But we have given the subject more thought since, and think we would answer differently now. We are commanded to "give an answer to every man that asketh us, a reason of our hope with meekness and fear." We read concerning the New Jerusalem, the Holy City which came down from God out of heaven, Rev. 21: 23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Again, 22: 5, "And there shall be no night there; and they need no candle, neither light of the *sun*; for the Lord God giveth them light."

In view of the above, we conclude if the Lord God and the Lamb will be the light of the New Jerusalem, he being the Source of all light and life, could enlighten the world before there was a sun or moon.

Mt. Morris, Ill.

CHURCH ENTERTAINMENTS.

BY A. SIMS.

MODERN schemes for raising money for God's cause, as church fairs, lotteries, socials, bazaars, tea-meetings, etc., are sinful, for the following reasons:

1. They are contrary to the teachings and examples of the Bible. The simple method of free-will offerings alone is approved. See Ex. 35: 5–29; 2 Cor. 8 and 9; Luke 16: 35; Matt. 10: 8. Suppose Moses had got up a great bazaar to draw the surrounding heathens into his camp to get means to build a tabernacle? How would it harmonize with the character of the early Christians, to read in Paul's epistle, a direction to the saints to have festivals to raise money for the poor; or an exhortation to godly women to get up a grand concert like our modern devices?

The idea is erroneous and impious, that every dollar contributed to the cause of Christ, must receive a consideration in music, tea, oysters, or fancy articles. God demands free-will offerings, not expenditures that come from selfish motives, as a sort of an inducement to engage in them. Must we be bribed to duty with a stick of candy or a piece of cake? The money given in such ways is equivalent to saying: "Lord, I'll take half of this money for personal pleasure, and you can have the other half."

Is this benevolence? If, in the spirit of willing and cheerful obedience, men can not be persuaded to give to the Lord, "hoping for nothing again" as an equivalent, we have the best reason to believe that he does not want such giving at all.

Said a Presbyterian elder: "And now, brethren, let us have a supper, and eat ourselves rich. Buy your food, and then give it to the church. Then buy it back again. Then eat it up, and your church debt is paid." As Rev. A. J. Gordon says: "To receive an equivalent in food or goods for the money put into the Lord's treasury, robs the offering of its richest element—that of sacrifice. The very savor and sweetness of a gift in the sight of God are contained in this, as abundant Scriptures show. In God's reckoning, the value of an offering depends as much on what it costs the giver, as on what it nets the receiver. Therefore the treasury of the Lord is vastly more enriched by the widow's mite than by the widow's muffins.

2. To seek the assistance of the world, instead of obeying and trusting God for help, is a flagrant sin. What would be thought of a wife whose faithful husband supplies all her wants, if she should distrust and dishonor him by going to his enemies for money; or, to obtain it, should open his house for the entertainment of sensual pleasure-seekers? Yet such is the course pursued in these church entertainments. "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever will be a friend of the world, is the enemy of God." "Woe to them that go down to Egypt for help." The world loves its own. Of course the churches that depend on the world for support, are obliged to please the world, and to conform to it.

H. L. Hastings says: "If churches can not live without dishonoring the Lord, let them die decently and speedily. When such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. If ministers of the Gospel can not be supported without resorting to such means to obtain a livelihood, let them go into their secular business, with their

backslidden churches, and leave their room for men whom God has really sent to preach his Word. The commissioned messengers of Almighty God—sent to warn a slumbering world of approaching judgment—are not dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments, is a fraud. A religion that can not be sustained without such devices, is not worth sustaining; and the ministry which is dependent for its support, on this sort of 'backsheesh'—begged from the votaries of the world, the flesh and the devil -is a disgrace to the Gospel which it professes to proclaim."

3. These methods greatly blight the spiritual life and soul-saving power of the church. Long observation confirms this view. These fun-loving church members are merely a dead weight of baptized worldlings. Professing godliness and yet practicing worldliness, they are making more infidels than all our enemies outside of the church. Many wonder why they do not have such powerful revivals as they had in former days. The real cause is to be found in the extreme worldliness that generally prevails among the ministers and members of modern churches. Their own sins are hindering the salvation of souls, and causing the awful desolations in Zion. The craze for money to gratify pride and ambition, absorbs so much of their time and labor that the salvation of souls is made a secondary consideration. Money and salary first, then a revival effort.

If these so-called revival meetings should come in the way of another entertainment, they are easily postponed, for money they will have, whether souls are saved or not. A brother writing to us concerning a protracted meeting, says: "As yet only one soul has been converted. Yet it is not much wonder. During three weeks, the meetings were closed three times for Christmas trees and the like." To say that the church of Christ can not be sustained without these contrivances to beguile the world into its support, is to confess that Christianity is a failure.

The practical effect of such a lamentable confession is, to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel: "I think your God must be in great need of money, if I may judge by the tricks which the churches practice to get it for him."

Thus is the spread of the Gospel hindered by this confessed weakness. A locomotive with the steam up, not only goes without help, but it draws the train. Such is Christianity. Where there is real piety, there is no need to call in flirts and fops to play and snicker over dolls and tomfooleries. No indulgence is right which unfits us for holy communion with God. Contemplate the gossiping, joking and fun in such meetings, and then attempting to pray!

Often these entertainments lead to disputes and divisions, and the devil thus steals away all inclinations to pray. "Neither be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." All these unseemly entertainments necessarily give sanction to an irreverent spirit in the place of worship, and educate society practically to disregard the sanctity of Jehovah's house. The sacredness of the sanctuary is soon forgotten in the roars of giddy laughter, stamping of feet, and rehearsal of silly anecdotes.

4. These entertainments lead to a forgetfulness of God, and beget in the minds of the young, a taste for amusement elsewhere. The pieces and parts acted on the platform, engender a love for theatricals; and from the church performance they go to the theatre. A young man that had been employed at a theatre, said that he had received in Sunday-school concerts his first training and taste for the stage. What possible good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed "draw" immensely, but not to the Truth, or to Christ. Choral services and Sabbath-school concerts advertised as entertainments, are really feeders of the theatre, and not counter-attractions. "Evil communications corrupt good manners."

We are not permitted for pleasure's sake to enter into worldly fellowship. T. K. Lombard says: "What are festivals and tea-meetings as usually held by the churches, but parties of pleasure? What are the attractions on such occasions, but worldly allurements; and what is the entertainment but worldly pleasure? How can those, who so frequently enjoy pleasure parties in churches, think it a sin to attend them outside of the churches, even though it is in a circus or theatre? For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

5. These church bazaars, lotteries, etc., lead to extravagance and gambling. Often prices are asked for articles at bazaars that bear no kind of honest relation to current and legitimate values—thus teaching and practicing covetousness. Sometimes young men are led into the sin of extravagance by the persuasion of some pretty young lady, and the first lesson leads to more recklessness. Gambling is a resort to a game of chance to make money. Are not lotteries, grab bags, guess cakes, etc., all games of chance in the fullest sense of the word? Have not others as good a right to make money through games of chance as the church has? May not church members, and others, as properly attend games of chance in other places as in the church? Is gambling any less so when practiced in a church, and by church members, for church purposes?

Such works, constantly conducted by the church, tend to produce a dissolute life in society. A minister went to visit a young man in prison, who was convicted of forgery. The minister began by giving the mother's tender message, and then related the interest all the church felt in the prisoner's welfare. The prisoner impatiently replied, "Do you know that you caused me—all this trouble? I began the business in your Sabbath-school. Don't you remember the Sunday-school fair, when they first set up raffling, and hid a gold ring in a loaf of cake? For twenty-five cents I got a box of books. I was pleased with my luck, and then I went in afterwards for chances. Sometimes I gained and sometimes I lost. Money I would have for lotteries. Half crazy with excitement, I used the names of other men—thus committing forgery. Here I am. Don't let the church come blubbering around me. Their raffling ruined me!" "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Working for the Master.—The South Bend church, Ind., began a series of meetings last Sunday with the expectation of obtaining the assistance of Bro. L. Hillery, of Kansas. Last night he arrived and we expect to continue eight or ten days, the Lord willing. We are in the midst of a blizzard, and while the cold weather is a little against us, we will labor on as best we can.—*Wm. Borough, March 4.*

Good Meetings.—Bro. Daniel Mohler closed a week's meetings at our Upper house last evening. While there were no additions to the church, some good preaching was done, which, we hope, will be as bread cast upon the waters.—*John E. Metzger, Edna Mills, Ind., March 2.*

Refreshing Meetings.—Bro. H. W. Strickler came to us Feb. 8, and preached, in all, seven sermons at the White Lock school-house. Though we had no additions, yet we feel that much good was done. Bro. Henry did his work well. From here he went to Steffenville, where he delivered fifteen sermons. At this place the Brethren have the use of a large union house. We were made to wonder how the people could listen to the powerful pleadings of our brother and yet refuse the terms of salvation.—*Mary Thorp, Steffenville, Mo., March 3.*

Notice.—All the brethren and sisters, attending the District Meeting, to be held in the Pleasant Hill congregation, Allen Co., Ind., April 2, 1891, and who are going by way of the B. & O. R. R., will purchase full-fare tickets to Avilla, requesting agent to furnish *Certificate Form No. 2*, which entitles you to return tickets at one cent per mile, making one and one-third fare for the round trip. Now, do not buy *round-trip tickets*, but go according to directions. If you do not fully understand, write to me. Bro. Gump requests all to come *via* the B. & O. that possibly can. The connections are poor on the T. S. & M. S. R. R.—*Hiram Forney.*

One Added to the Fold.—The members of the Olathe church, Kans., held their quarterly council Feb. 28. Although considerable business came before the meeting, yet, in about three hours, everything passed off pleasantly, in a manner which becometh the children of God. Two queries passed the meeting, intended for Annual Meeting. Bro. I. H. Crist is our delegate to District Meeting. Since our last report one dear soul made the good resolve and united with God's family. We expect Bro. J. H. Neher, of McCune, Kans., to begin a series of meetings at the church-house March 12. The prospects for an ingathering are encouraging.—*A. M. Sharp, Gardner, Kansas, March 2.*

Members Much Encouraged. We commenced a series of meetings in the Forest church, Richland Co., Wis., with the hope that Bro. D. B. Eby would do the preaching, but were disappointed, upon hearing that, on account of sickness, he could not meet with us. We continued the meetings, however, over Sunday, and on Feb. 19 Bro. D. E. Brubaker, of Mt. Morris, Ill., came to our assistance. He continued the meetings until March 1 with increasing interest. While there were no immediate accessions to the church, the brethren and sisters were much encouraged and many are nearing the kingdom. Pray for us that the church may be enlarged and the name of the Lord glorified!—*John Shepherd, Feb. 4.*

Interesting Meetings.—Bro. David Dilling, of White County, Ind., came to the Koontz church, Pa., on the evening of Dec. 27, and commenced a series of meetings, which he continued until the evening of Jan. 7. He preached, in all, sixteen sermons, having crowded houses and the best of attention. Bro. Dilling worked with his usual energy. Close attention was paid to the Word spoken, and we think many lasting impressions were made. We are glad to say that three persons came out on the Lord's side. Bro. Dilling went from here to the Snake Spring Valley church, and continued meetings there several weeks. There were six additions to the church at that place. May they so live as to influence others to come to Christ!—*Emma Guyer, Loysburg, Pa.*

PROPOSED TRIP TO THE EAST.—Bro. Martin Shankster and wife, of Ainger, Williams Co., Ohio, expect to make a trip through Allen, Knox and Richland Counties, Ohio; also Bedford County, Pa. They will stop with Brethren and friends on their way as circumstances may admit.—*Noah Long, Frontier, Mich.*

FROM A MISSION POINT.—At this place, a mission point, supplied by the Brethren of Rockingham County, the GOSPEL MESSENGER is highly appreciated, and, since last November, is the only preacher we have had. During the summer we have preaching about once a month by the above-named brethren. The Brethren at North Mill Creek are building a new church-house, and will soon have it completed.—*A. L. Cook, Masonville, W. Va., Feb. 28.*

ONE RESTORED.—Bro. Heistand, of Swanton, Ohio, commenced a series of meetings Jan. 31 in the Swan Creek church, Ohio, assisted by our home ministers. Our meetings were well attended, and closed Feb. 15 with a good interest. The members seemed to be greatly built up, and one dear sister, who had wandered away, came back again to the Father's house. At present Bro. Heistand is holding meetings in the Brethren's house in Swanton.—*Lizzie Hall, Baldorf, Ohio, Feb. 28.*

ONE BAPTIZED.—The members of the Beaver Creek church, Winamac, Ind., with the assistance of Bro. A. S. Culp [illegible] and Bro. Abram Rinehart, met in council Feb. 14, 1891. Our membership was well represented, and the business of the meeting passed off pleasantly. A choice for two deacons resulted in the election of brethren Samuel White and Jacob Flory. The brethren stayed with us, and preached seven interesting sermons. Feb. 23 Bro. Frank Fisher came to us and preached for us under rather unfavorable circumstances, but our meetings were generally well attended. One was baptized on Sunday. Bro. Fisher closed his meetings on Monday night, by giving us an interesting history of the Old Folks' Home.—*Jeremiah Hahn.*

NINE SOULS FOR THE LORD.—On Sunday evening, Feb. 15, Bro. J. B. Brumbaugh, of Huntingdon, Pa., began a series of meetings in our meeting-house at Waynesborough, Pa. A deep interest manifested itself at once. At this writing seven were added to the church by baptism, and there are two applicants for baptism. Others are seriously impressed. Bro. John did an excellent work here, so far, and is willing to continue. He has the work at heart. Though he is young in the ministry, and this was the first series of meetings held by him, yet he impresses the people with the importance of living up to the Word of God. Some evenings, though the weather was bad and roads almost impassable, the audience room could not hold the people. The church is much edified and built up.—*J. J. Otho.*

WORKERS WANTED.—In behalf of the Irish Grove church, Iowa, we send forth an earnest request to our brethren, who contemplate a change of location, to come and help the cause along at this place. We feel that we are prospering spiritually, but we greatly need more earnest workers. In regard to our temporal resources would say we live in the famous "Blue Grass" region and, during the past twenty-six years, have never witnessed an entire failure of crops, excepting wheat. While there is much rolling land along the streams, there are some first-class farms for sale on reasonable terms. The prospects are that some of them will be sold soon and we are anxious for them to fall into the Brethren's possession. We will cheerfully answer all inquiries.—*W. W. Folger, Osceola, Iowa, March 7.*

QUARTERLY COUNCIL.—The Bear Creek church, Ohio, met in quarterly council March 4. Much business was brought before the meeting, but all was disposed of satisfactorily. The church decided to hold a love-feast April 23 at 10 A. M. We also elected our Sunday-school officers. For Superintendents the choice fell on brethren Peter Neff and David Kinsel. *L. A. Harries, March 5.*

GOOD MEETINGS.—Bro. E. W. Davis has been holding some meetings at Irving, Kans., with the best of attention and attendance. Many confessed that we are on safe ground. What we want now, is more meetings, that they may be brought to a full knowledge of the Truth. *Jos. Meyneh, March 3.*

INTERESTING MEETINGS.—The members of the Yellow Creek church, Elkhart Co., Ind., commenced a series of meetings Feb. 8. The home ministers conducted the meeting until Feb. 11, when Bro. J. C. Murray came and preached eight sermons. Lasting impressions, we believe, were made, but we are sorry that, on account of ill health, he had to discontinue the meetings for this time. Feb. 21, was our quarterly council, which passed off harmoniously. Our elder, Bro. J. H. Miller, of Goshen, was with us, and preached for us next day at our regular meeting. At the close of the meeting we raised about $36.00 for the Western sufferers. *John Overholser.*

PLEASANT COUNCIL.—The members at Centre View, Mo., have been at work in the Master's garden which requires continual care and pruning,—not with knife and nippers,—but with gentle reproofs and kind admonitions, with words of encouragement to press onward and upward, to be more watchful, prayerful and zealous in our work for the Master. For this purpose we met on Thursday, Feb. 26. We also transacted business for District and Annual Meetings. There were three received by letter whom we welcome among us. Considerable business came before the meeting, but all was adjusted satisfactorily. We still feel hopeful and much encouraged with the work at this place. *Amanda Wilmore, Feb. 28.*

FOUR SOULS FOR CHRIST.—Bro. Solomon Blickenstaff came to us Feb. 17, to carry on a series of meetings in Williamsport, Ind. He labored for us about two weeks. As an immediate result two were made willing to accept Christ. Since then Bro. Billheimer preached two discourses for us. We have regular meeting in the above place every first and third Sunday. At our last meeting two more made application to be received into the fold. We have a good interest at the above-named place. Ministering brethren, passing through Williamsport, by giving timely notice to the writer, will be gladly received. We have a good house of worship. The writer, being alone in the ministry, would be glad for assistance in the work. *J. E. Frederick.*

PROFITABLE MEETINGS.—The Brethren at Moscow, Idaho, held their council-meeting Feb. 14. Everything passed off pleasantly. Bro. Hodgden commenced a series of meetings the same evening and closed last evening. While there were no additions, we can say they were profitable meetings. The members were much encouraged, and built up in the faith. Our congregations were small, owing to so many of the churches holding meetings at the same time. The field is too large here for one minister to attend to. I wonder, sometimes, why it is that so few of the ministering brethren come to this country; we need more ministers that have consecrated themselves to God, to carry the Bread of Life to lost and dying souls. Eld. Hodgden has labored faithfully since his arrival here, but the harvest is great and the laborers are few.—*J. U. G. Stiverson, Moscow, Idaho, Feb. 23.*

ACKNOWLEDGMENT OF FUNDS.—I received $10.00 from George J. Klein and wife of Conrad Grove, Grundy Co., Iowa, to be divided as follows: The sum of $5.00 to the writer and family; $5.00 to be distributed among the needy members. Bro. M. Snyder sent $5.00 to the writer, and a young sister sent $1.00, to be given to one needing it most. We hereby express our grateful thanks to the donors. We are now at a time when aid is most needed. *John F. Cline, Goodland, Kans., March 4.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notice to the Churches of Kansas.

THE committee on the Aged, Infirm and Orphans' Home will meet March 23, at 10 A. M., at Madison, the place where the District Meeting of Southern Kansas will be held. All having donations or notes to give, will please present them there, or send to G. M. Keedy, Booth, Kansas, not later than March 20, as by that meeting the Committee must know what encouragement the enterprise will receive. I. H. CRIST, Sec.

Gardner, Kans.

From Boon's Creek, Washington Co., Tenn.

FEB. 7, I went to Middle Tennessee on mission work. I had seven meetings in Warren County, three at Wilson's school-house, one at Bro. A. H. Duncan's house and three in McMinnville. Good attention was given to the Word preached and I was kindly treated by the people. At the latter place I preached in the Baptist church.

Feb. 13, I went to West Tennessee, where I had twenty-two meetings, at six places,—nine at Field's school-house. Here a new church was organized, called the "New Hope." Seventeen members, including one minister in second degree,—Charles W. Davis, and one deacon, comprise the new organization. A love-feast was held at the home of sister Gaunt. Here I baptized four,—two young men and two young women. One of the sisters had to be carried into the water on her chair, as, owing to rheumatism, she was not able to walk. A large number of spectators were present to witness the scene, and a solemn impression was seemingly made on their minds. It was the first time they ever saw baptism performed in that way and many of them seem to think it was the right way to baptize.

The brethren and sisters of the above place would like if ministers, passing that way, would stop and preach for them. They have a good country. For further particulars address John Davis, at McKenzie. GEORGE C. BOWMAN.

From Lincoln, Nebr.

SINCE Feb. 16, we have had considerable sickness in the family. Both of our children have had a heavy attack of, what Dr. Chase terms, scarlatina with high fever. Others have scarlet fever direct.

We are, thus far, spared from the dreaded disease and are now doing quite well. On account of sickness, we abandoned evening meeting Feb. 22. We have no public services to-day, and can not tell but that we will be necessitated to abandon meetings at least another week, because of the disease, above mentioned, being contagious. In addition to having the above in the family, I have this week been suffering from a heavy attack of quinsy, which I am now hopeful of scatter-

tion of loveliness, it is easy to believe, the "groves were God's first temples."

Fruit orchards, with all their variegated display of leaf, bud and blossom, present an enchanting scene, suggestive of many a delicious repast. Well may it be said a fruit orchard is of threefold use to man, it satisfies the sense of seeing, of smelling and of tasting. And autumn! Who can describe the gorgeous beauty of woodland hills in autumn, when the bright and varied hues, that nature alone can produce, have been flung over the forest, presenting a scene, rivaled only in grandeur by the bow of promise that God hangs upon the clouds in summer.

"God of the forest's solemn shade!
The grandeur of the lonely tree,
That wrestles, singly with the gale,
Lifts up admiring eyes to thee
But more majestic far, they stand,
When side by side their ranks they form,
To wave on high their plumes of green
And fight their battles with the storm."

Much beauty and use are combined in our nut-producing trees; also in the sugar maple. Those persons who never visited or worked in a "sugar camp" in spring-time, or hunted the beautiful brown chestnut in autumn, have missed something nice in life.

The value of trees for useful purposes is inestimable, such as for fuel, building of ships, and of houses, making of furniture, etc. The mahogony tree of tropical climates and the rosewood of Brazil are both trees of large growth, very hard and susceptible of a fine polish; therefore are used much in the manufacturing of furniture.

The nutmeg tree grows principally on the Islands of Banda in the East Indies, and reaches the height of twenty or thirty feet, producing numerous branches, and supplies us with the nutmeg, which is in such general use.

The cinnamon tree grows on the Island of Ceylon, and in size is about the same as the nutmeg-tree; it furnishes a favorite aromatic. Tea trees are found in China and Japan; also in Chili and Peru, where it is said to be an evergreen, and grows to the height of ten feet. The coffee tree grows in Persia, Java, Brazil, and the West India Islands and in other warm climates. It will grow to the height of eighteen feet, but when cultivated is generally limited to six or seven feet, for convenience in gathering the berry.

The bread-fruit tree grows on the Islands of the Pacific. It is usually about the size of a large apple-tree. The fruit, of a round or oval shape, grows on the boughs, and, when ripe, is yellow and soft, with a sweet, pleasant taste. It is the principal food of the natives. Imagine how it would seem to us if we could just step out and help ourselves to the "staff of life," whenever we wished, without all this toil and trouble of sowing and reaping, kneading and baking! And yet no one, in this favored land of ours, would willingly exchange our civilization for the condition of the people in the bread-fruit regions.

The date-palm tree grows most luxuriantly in Persia, Palestine and Northern Africa, and yields annually great crops of fine rich fruit, furnishing a greater part of the food of the poor, and also a vast surplus for exportation. This tree has been known to reach the height of more than one hundred feet. The leaf is known as an emblem of victory. It was branches from this tree that were strown in the way before the Savior, upon the occasion of the one remarkable entry he made into the city of Jerusalem. May it not have been prophetical of his coming again in final triumph and victory?

We also read of some very curious trees, such as the tallow-tree which grows in the province of Canare in India. It bears a fruit which, when boiled, is manufactured into candles which give as bright a light as tallow, and are free from unpleasant odor. Not less curious is the tallipot-tree, a native of Ceylon, the leaves of which are each large enough to cover ten men and keep them dry in a rain, and are so very light that they are carried from place to place and used for huts or tents.

The banian-tree, of Cochin China and India, is a great curiosity. The branches, after they have extended themselves some distance from the trunk, shoot down toward the earth and take root, thus forming new stems or trunks so that each tree forms a complete grove, supported by many columns. One is said to have three thousand trunks or stems, affording room for many hundreds of people to live in its protecting shade.

"Branching so broad and long, that in the ground
The bending twigs take root, and daughters grow
About the mother-tree, a pillared shade,
High overarched, with echoing walls between."

An author of high character says that laborious and learned researches of the historical date, on the principle derived from the actual admeasurement and counting the circles of trees of like kind, gives us that which, we think, is reliable information of the age of certain trees, as follows:

A date-tree in Egypt,	age,	324 years.
Apricot-tree in Damascus	age,	300 years.
An elm-tree in America	age,	335 years
A walnut-tree of Baalbec	age,	400 years.
A fig-tree in Damascus	age,	648 years
An olive-tree in Palestine	age,	719 years.
A live-oak in Louisiana	age,	1,000 years.
A sycamore in Palestine	age,	1,050 years.
Yew-tree in Surrey, England	age,	1,400 years
Yew-tree in Scotland	age,	2,500 years.
Some mammoth trees of California	age,	3,000 years.
A cypress tree in Mexico	age,	4,000 years.

How few and fleeting do the short years of man's life appear, in comparison to these monuments of distant ages! What could they not tell us could they speak?

"Father, thy hand
Hath reared these venerable columns: thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They in thy sun
Budded, and shook their green leaves in thy breeze,
And shot toward heaven. The century-living crow,
Whose birth was in their tops, grew old and died
Among their branches, till at last they stood,
As now they stand, massy and tall and dark,
Fit shrine for humble worshiper to hold
Communion with his Maker."

Trees are frequently mentioned in Scripture from the first description of Eden until the final rendering of St. John's Revelation. Reference is made to trees by way of instruction of parable, of illustration, of comparison. The righteous are compared to a tree, planted by the rivers of water, who bringeth forth his fruit in his season, and whose leaves also shall not wither. The wicked are said to spread themselves like a green bay-tree.

The prophet Jeremiah says, "The man who trusteth in the Lord, and whose hope the Lord is, is like a tree planted by the waters, that spreadeth out her roots by the river, whose leaf shall be green, and that shall not cease from yielding fruit." Solemn and holy thoughts come to the Christian's heart when the trees of Olivet and Gethsemane are mentioned.

"Sacred tree of Olivet! in thy branches lie
Far deeper spells than prophet-grove of old
Might e'er enshrine: I could not hear thee sigh
To the wind's faintest whisper, nor behold
One shiver of thy leaves, dim silvery green,
Without high thoughts and solemn of that scene
When, in the garden, the Redeemer prayed—
When pale stars looked upon his fainting head
And angels ministering in silent dread
Trembled perchance within thy trembling shade."

Happy is that people who shall one day be permitted to walk beside of the river of life, and partake of the fruit of the tree of life in the new Jerusalem to come!

Osborne, Kans.

MELCHIZEDEK OF SALEM.

BY PROFESSOR A. H. SAYCE.

One by one the narratives of the Old Testament upon which the over-subtle analysis of modern criticism had cast suspicion and doubt are being vindicated by the progress of Oriental research. The cuneiform records of Babylonia have shown that the campaign of Chedorlaomer, described in the fourteenth chapter of Genesis, is not the "legend" certain German critics have affirmed it to be. The names of the Babylonian princes, the political situation presupposed, and the occurrence of military expeditions to the distant land of Palestine, have all alike received full confirmation from the "written bricks" of ancient Chaldæa. But not the campaign of Chedorlaomer only, the meeting of "Abram the Hebrew" with Melchizedek, the king of Salem and priest of the Most High God, has now been verified and illustrated by a discovery of the most startling character. The figure of Melchizedek is no longer mysterious, and the critic can no longer maintain that the account which is given of him is the pious invention of a later age.

Three years ago a number of cuneiform tablets were found among the ruins of a city of ancient Egypt, the site of which is now known as Tel el-Amarna. The city was built by Amenophis IV., an Egyptian monarch of the eighteenth dynasty,—about B. C. 1430,—who deserted the religion of his forefathers and became a convert to the Semitic worship of Baal, as represented by the solar disk. The attempt of Amenophis to impose the new faith upon his Egyptian subjects led to a quarrel with the powerful priesthood of Thebes, the result being that the king was compelled to leave the capital of his father, and to build another capital, farther north, at the spot now called Tel el-Amarna. The new city was filled with the adherents of the new creed, most of whom seem to have been foreigners; but its existence was short. The death of Amenophis was followed by civil war, the Semitic strangers were driven out of the country or enslaved, and a "new king arose" who restored the old religion of Egypt. The city of Amenophis was deserted, and from that time to this has remained a heap of ruins.

The cuneiform tablets which have been discovered on its site formed part of the royal archives. Many of them have been removed from Thebes by Amenophis, a large part of them consisting of documents which had been addressed to his father. Almost all are of the same nature. They consist of letters and despatches sent to the Egyptian court by the kings of Babylonia, Assyria, and Syria, and the Egyptian governors and vassal princes in the subject province of Palestine. They are written in the script and language of Babylonia, which was at the time the common language of culture and diplomacy, and prove that all over the civilized world of the East there must have been libraries and schools where the complicated writing of Babylonia could be studied and learned. In the collection are a considerable number of letters from the south of Palestine.

The most interesting of these were written by a certain Ebed-top, the governor of Jerusalem. He claims to have occupied a different position from that of the other Egyptian governors in Palestine. In one of his letters he writes: "Neither my father nor my mother has exalted me in this place; it was the prophecy of the Mighty King that caused me to enter the house of my father;" and in an-

other he declares more explicitly: "I am not a governor appointed by the king [of Egypt] my lord. I say, I am the ally of the king, and I have paid the tribute due to the king. Neither my father nor my mother, but the oracle of the Mighty King, established me in the house of my father." At the same time, the district of which Jerusalem was the center is described as being "the country of the [Egyptian] king," and Ebed-tob begins his letters with the usual formula of the Egyptian official: "To the king my lord, my sun-god, Ebed-tob thy servant speaks thus: At the feet of the king my lord seven times seven I prostrate myself." He was, in fact, a protected prince, like the protected princes of modern India; and he shared his power with an Egyptian "commissioner" who lived in Jerusalem, and resembled the English "resident" in a native Indian state.

The "Mighty King" from whose oracle Ebed-tob states that he derived his authority, was the title given to the deity who was worshiped on Mount Moriah. The actual name of the deity is given us in one of the letters. Here Ebed-tob speaks of "the city of the mountain of Jerusalem, the city of the god Uras, whose name [there] is Salim." Salim or Shalem, the god of "Peace," was accordingly the name of the divinity whose temple stood on the "mountain of Jerusalem," and he was identified with the Babylonian god Uras, the morning sun. Since Urusalim is the equivalent of Jerusalem in the letters, while we learn from a cuneiform tablet that *uru* signified "city," it is clear that Uru-salim, or Jerusalem, must have meant "the city of the god Salim."

It was of this god that Ebed-tob was priest. He had been appointed to his office by a divine oracle. He had not inherited it by the right of descent. So far as his office was concerned, he was without father or mother: it was not to them that he owed his power.

What a light this throws on the description of Melchizedek in the Book of Genesis! He, too, was not only "king of Salem," but also "priest of the Most High God." And it will be noticed that he was king of "Salem,"—king, that is to say, of the deity from whom he derived his royal as well as his priestly rank, not king of Jerusalem, "the city of *Salem."

He was, as we read in the Epistle to the Hebrews (Heb. 7: 3), "without father, without mother, without descent." There was no need of making mention of his parents, since it was not by right of inheritance that he had, as Ebed-tob expresses it been "exalted in this place." The description given of Melchizedek in Genesis is precisely that which Ebed-tob gives himself, with the difference that whereas Ebed-tob was the tributary of the Egyptian monarch, Melchizedek was still an independent sovereign.

But there is a further passage in one of the letters of Ebed-tob which confirms the historical accuracy of Genesis. He there quotes the following oracle of his god: "'While there is a ship in the midst of the sea,' such is the oracle of the Mighty King 'the conquests of the country of Nahrima and the country of the Babylonians shall continue.'" Elsewhere a reference is made to the fact that "the temple" on Mount Moriah was sufficiently strong to withstand the attack of the Babylonians. Nahrima is the Aram-Naharaim of Scripture; and we are reminded by the mention of it, that, shortly after Joshua's conquest of Canaan, the Israelitish tribes were oppressed for eight years by the king of Aram-Naharim (Judg. 3: 8). But the mention of the Babylonians reads like a commentary on the text of Genesis. If Babylonian forces could be feared at Jerusalem in the century before the exodus, at a time when it was a garrison of the powerful Egyptian Empire, still more could they have been feared there in the age of Abraham. It was with good reason that the priest-king of Salem came forth to welcome the conqueror of the Babylonian invaders and to pronounce that he was "blessed of the Most High God."

Perhaps not the least interesting of the results to be derived from the old letters of Tel el-Amarna is the antiquity of the name of Jerusalem and of the sacredness of the mountain on the summit of which the city stood. Centuries before Solomon, "the peaceful one," had erected there the temple of the God of Israel, a sanctuary had existed on the same spot, dedicated to a god whose name was "Peace," and the fame of whose oracles had extended as far as Egypt. The "Most High God," whose priest was Melchizedek, was no invention of local vanity, no myth inspired by the later history of Jewish Jerusalem; he had been worshiped on Moriah long before Moses had led his brethren out of Egypt, or the armies of Israel had appeared in Canaan. He had been worshiped, however, by a cultured and literary people. The population found by the Israelites in Canaan possessed books and libraries, scribes and scholars. There is no reason for supposing that after the Israelitish invasion, a knowledge of letters died out among them in the cities which the invaders were unable to take. We learn from the first chapter of Judges, that Taanach and Megiddo and Gezer remained in Canaanitish hands, like Accho and Zidon, Achzib and Beth-shemish, and that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day."

Now, among the tablets, contained in the collection of Tel el-Amarna, are letters from Megiddo and Gezar, Accho and Zidon, while the letters of Ebed-tob were all despatched from Jerusalem. Clay tablets do not perish like documents on papyrus or parchment; and, since the letters sent by Ebed-tob and his brother governors show that the cities over which they ruled, contained archive-chambers filled with similar documents on clay, it follows that the ancient records of Jerusalem may easily have been preserved down to the day when David made it the capital of his kingdom. We have no reason for refusing to believe that in Jerusalem, as well as in Gaza and the other cities of the Philistines, the old libraries continued to exist down to the time when modern criticism allows that the Israelites became a literary nation. And if the libraries remained, there would have remained also scribes and scholars who were able to read the books preserved in them.

Such a conclusion has a very important bearing on the question of the credibility of Old Testament history. It has long been tacitly assumed that both the Israelites themselves, and the populations by whom they were surrounded, were ignorant of the art of writing books at the time of the conquest of Canaan and during the age of the Judges. The literary period of Israel has been supposed to commence with Samuel. The oldest inscription yet discovered in the Phœnician alphabet, the date of which can be determined with certainty, is that of the Moabite king, Mesha, the contemporary of Ahab. If the art of writing had been known centuries earlier, how is it, it has been asked, that no older inscriptions have been found? The want of such inscriptions has been regarded as a powerful confirmation of the assumption that the literary age of Israel began only with the rise of the Israelitish kingdom. For all earlier events, the historian of a later day had to appeal to tradition and legend, instead of contemporaneous literary testimony.

The Tel el-Amarna tablets, and more especially the letters of Ebed-tob, have shown that the assumption is not justified by fact. It is true that, in the epoch to which they belong, the literature of the country was not inscribed upon papyrus, or expressed by the help of the Phœnician alphabet. It was entrusted to the more enduring material of clay, while the language and script, in which it was preserved, were alike disused in the Palestine of a later day. But the Israelitish conquest of Canaan did not destroy the libraries which existed in certain of the cities which successfully resisted the conqueror; and, where the libraries remained uninjured, readers who could make use of them would have remained too. Samuel and his contemporaries were not compelled to trust to tradition and legend for the earlier history of their country; there were written documents in plenty, which they could consult. And a comparison of the fourteenth chapter of Genesis, with the contents of the letters of Ebed-tob, has shown us that they actually did consult them; the description of Melchizedek, king of Salem, mythical as it has often been alleged to be, turns out to be in strict accordance with fact. Nothing can prove more clearly that neither the ancient records of Jerusalem, nor a knowledge of their contents, had perished when the Book of Genesis was written; and what was true of Jerusalem, must have been true of other cities of Palestine as well.

In the song of Deborah and Barak, we are told that "out of Zebulon" came down "they that handle the pen of the writer." Judges 5: 14. An ignorant criticism has endeavored to find a new meaning, unknown to Hebrew philology, for the two last words of the verse, and to change "the pen of the writer" into a "marshal's baton." The endeavor was based on a false assumption. We now know that both scribe and reader existed in Palestine long before the time of Deborah, and that the conclusions, adverse to the historical character of the Old Testament, which have been founded on the contrary belief, must fall along with the foundation on which they rest.—*S. S. Times.*

*Is it fanciful to see in the title "Prince of Peace" (Isa. 9: 6) a reference to the ancient title of the priest-kings of Jerusalem? They, too, were rulers of the "City of Peace" and priests of the divinity whose name was "Peace."

THE RESURRECTION.

BY J. S. MOHLER.

THERE is no other subject in all the range of imagination, thought, reason, or investigation, that is fraught with such tremendous issues, as is the resurrection from the dead. To the saints it will be a time of joy unspeakable and full of glory; to the wicked, a time of weeping, wailing, and gnashing of teeth. It is the crowning work of human redemption. Without it, Christianity would be a failure. Eternity may roll her ample rounds, we still live on, on, on; never, never, no, *never to die any more.* Its vastness is incomprehensible. It is the terminal point between two worlds. From that point the human race divide eternally.

THE FACT OF THE RESURRECTION.

While the resurrection is an established fact, yet doubts will arise, and skeptics exist and weaken the faith and hope of some. In order to fortify our minds and establish our hearts in regard to the certainty of the resurrection, this article is written.

We shall draw our evidences, in support of the resurrection, from the following sources:

First, the voice of the soul.
Second, the voice of nature.
Third, the voice of Revelation.

THE VOICE OF THE SOUL.

Nearly every person believes in the future

ing. We have, thus far, evaded being quarantined by doing our own doctoring.

Yesterday when meeting a lady agent, respecting our church lot purchase, she readily accosted me thus: "You are a minister of the Gospel, are you not?"

Replying affirmatively, she further stated, "I sometimes feel like laughing at you ministers: there is no need of that sickness and suffering. I believe in Christian Science in the fullest sense. *Mind* is greater than BODY and should rule it and allow no sickness."

After a brief continuance I asked, "Does Christian Science practice, in its order of healing, the *Gospel method* as given by James 5 (quoting it)?"

Hesitating, she replied, "Yes, in a manner."

"In a manner," may and may not be the Gospel manner. As a science, it is well named. Christ or Christian adds much in this age to the appellation of many organizations. I have no doubt as to the purity of Christian Science. Christian Science means simply the science of God's Word, if we may thus apply the term. The Psalmist says it is *pure*, James says it is *perfect*. Let us not place too much confidence in any science, under a religious cloak, unless we weigh them well, not even the so-called "Christian Science."

L. H. EBY.

1102 North 26th St., March 1.

From Flemington, Taylor Co., West Va.

BRO. ZACHARIAH ANNON held a series of meetings in the West Virginia College Chapel, near Flemington, Taylor County. The meetings commenced Feb. 12. Eight discourses were delivered to fair congregations, considering the rainy weather and muddy roads. The order was very good, and, we think Bro. Annon has given the people, at the above-named place, something to think about. The college referred to, is owned by the Free Will Baptists. Bro. Annon preached only at night, except on Lord's Day, the 15th inst.

The Bethany congregation, to which Bro. Annon belongs, has two local churches,—one near Thornton, Taylor Co., W. Va., the other near Nuzum's, Marion Co., W. Va. The nearest is fifteen and one-half miles distant from the writer. As the brethren do not often preach in this locality, and as the writer has no conveyance, excepting by rail, to reach the Brethren's church, he sometimes does not hear a sermon by the Brethren for several years. There are five or six members here on a territory of about seven miles square.

Some of our members here have starved spiritually for that food which develops the soul, and enables it to rise to the things beyond. A few years ago there were six more members in said territory, but two have gone to the Far West, two have passed over the chilly waters, and two have made shipwreck of their faith. Think of us, dear ministering brethren, when two or more of you are at a meeting, where one would be sufficient.

D. G. PURKEY.

Feb. 20.

Funds for Western Sufferers.

Swan Creek church, Fulton Co., Ohio, $11; Ellsworth, Ill., Z. Arnold, $5; from a friend and members of the Dry Creek church, Linn Co., Iowa, $2.75; Jeffersonville, Ill., Elizabeth Baringer, $2; Mansfield, Ill., a brother and family, $1; Indian Creek church and neighbors, Maxwell, Iowa, $30.85; Coquille church, Oregon, $10; from the brethren, sisters and friends, Wooster church, Wayne Co., Ohio, $80.75; Elderton, Pa., Tobias Kimmel, $5; Shippensburg, Pa., a brother and sister, $2; Indian church, Harleysville, Pa., $42, less collecting check, 25 cents, $41.75; Bethel church, Northern District of Indiana, $8.21; County Line church and friends, Ohio, $46.25; Camden, Ind., John Musselman, $5, Leah Overholser, $1; Ash Ridge, Wis., J. M. Fruit, $3.50; Lacon, Ill., Margaret Odell, $3; Brownsville church, Md., $7.50; less collecting check, 25 cents, $7.25; brethren, sisters and neighbors, Pleasant Hill., Ill., $25.80; Hygiene, Colo., a sister, $2; Sunfield, Mich., collected by Rilla Fryfogle, $5.85; Mt. Carmel, Ind., collected by Mary Neptune, $5.50; Rogersville, Ind., D. E. Rhodes, $1; Mount Joy church, Botetourt Co., Va., $3; Brook, Oregon, L. M. Bashor, $1; Winona, Minn., a brother, $5; Green Tree church, Montgomery Co., Pa., $25; Ephratah church, Lancaster Co., Pa., $200; Brethren and friends, Root River church, Minn., $31; Osceola, Iowa, Thomas and Mary Nicholson, $5; Lebanon, Pa., a brother, $2; Harrisburg, Pa., Sallie A. Halls, $1; Little Swatara church, Berks Co., Pa., $16, less collecting check, 25 cents, $15.75; Brethren and friends, by J. B. Pence, Tennessee, $5; Laurel Hill, Va., a brother and sister, $2; Brethren, neighbors and friends, Appanoose, Kans., $67, less collecting draft, 25 cents, $66.75; Pleasant View church, Kans., $9.90; Marcus, Iowa, Z. Clear, $1, Permelia Clear, $2.50; from infant class and teacher, Keuka Sunday-school, $1; a sister, 25 cents; Leitersburgh, Md., collected by sister Mandilla Fox, $8.55; Peabody church and community, Kansas, $30.50; Dunkirk, Ohio, sister Bosserman, $1; Uniontown, Pa., Eliza Conwell, $7; Maurertown, Va., a brother, $1; Bunker Hill, Ind., Joshua Coblentz, $10, Sarah E. Coblentz, $1; Monrovia, Md., Benjamin Kessler and wife, $10; Circleville, Ill., Mrs. R. C. Wright, $1, Miss Hattie Wright, $1, George Wright, $1, Alvy Wright, $1, Johnnie Wright, $1, Miss Sarah Anderson, $1; balance from Tulpehocken church, Lebanon Co., Pa., $8; Cartersville, Va., Wm. Mallory and wife, $1; Chestnut, Va., E. M. Howell, $1; Lawrenceville, Ill., John P. Moore, $1; Gambier, Ohio, Mrs. O. H. Elliott, $1; Warble, Pa., Isaac Book and wife, $2; Brethren, friends, neighbors and children, Cherry Box, Mo., sent us by Christ. Lapp, $29.65; Daingerfield, Texas, E. C. Williams, $1.50; North Manchester social meeting, Ind., $10; Union Bridge, Md., collected by M. Haines, $6.50; Louisville, Ohio, John Cullen, $1; from Doe Hill and Palo Alto, Va., $8.50; Leilly, Va., Maggie E. Sipe, $5; Arrowtown, Manitoba, G. S. Eyer and family, $1; Beaver Run church, Mineral Co., W. Va., $13; Medford, Md., L. W. Rinehart, $3.50; Louisville, Ohio, David Culler, Sr., $5; Baker, Ohio, J. H. Brumbaugh, $2; a sister, Meadow Branch church, 40 cents; Percy, Iowa, Ira Judd, $1.

West Virginia Items.

I LEFT home Feb. 5, on a visit to Raleigh County, W. Va., and arrived at Bro. Sutphin's near the church, on the night of the 6th. We met at the church next morning, in council, with the brethren and sisters of Raleigh church, and also had the pleasure of meeting with brethren S. W. Riner, Jas. A. Hutchison and A. B. Duncan, of Oak Hill, Fayette Co., W. Va., Eld. Riner has the oversight of the Raleigh church, there being no minister in that congregation.

The meeting was continued until the evening of Feb. 16. We had twenty meetings in all. On Saturday, Feb. 14, two young sisters were buried with Christ in baptism. On Monday, two more, —a young man and his companion, —were, in like manner, baptized. On the evening when the meeting closed, three more young souls made application for baptism, and will be baptized in the near future. The meetings closed with good interest.

Many more were near the Kingdom, and our prayer is that the work of grace, now begun in their hearts, may go on unto perfection, that many, who are yet unsaved, may be saved with an everlasting salvation.

I never expect to forget the love and respect manifested by the dear brethren, sisters and friends in Raleigh County during this, my first visit among them. May God's choicest blessings be theirs to share continually.

Brethren and sisters, pray for me, that I may do the work that is enjoined upon me, for I am alone in the ministry here, and there are but very few members in this part of Greenbrier County.

ABRAM M. FRANTZ.

Dawson, W. Va., Feb. 25, 1891.

Notice to the Churches of North-eastern Ohio.

HAVING had a consultation with Eld. I. D. Parker, Moderator of our last District Meeting, we hereby give the following notice. The matter did not seem clear to us that it was our duty to give this notice, but as several other Districts did so, we concluded that it would be an encouragement in the right direction. We therefore give notice to the churches, composing the North-east District of Ohio, that those who have not yet responded to the urgent calls for help, by the people of the destitute districts of the West, shall appoint solicitors and collect what money they can, and send the funds to Bro. D. L. Miller, Mt. Morris, Ill., who will see that the money is properly applied. Persons who are not members of our church should also have an opportunity to contribute to so worthy a cause, as the destitution will not be relieved before another crop is raised.

JACOB MISHLER,
Clerk of last District Meeting.

Mogadore, Ohio, Feb. 22.

Western Sufferers.

THE following amounts were solicited for the Western Sufferers by John Tombaugh and James Rodabaugh from Brethren, neighbors and friends:

Williamstown, Ohio, John Tombaugh and wife, $1.50, James Rodabaugh and wife, $4, their children, Willie and Jessie Rodabaugh, $1, J. F. Rutledge, $1, John Essinger, $1, James Woods, $1, G. W. Pifer, 50 cents, John Bame, 25 cents, Amos Rodabaugh, $1, F. P. Swanger, $1, W. Clapper, 25 cents, William Tombaugh and wife, 50 cents, Samuel Thomas and wife, $1.50, E. P. Sterner, $1, Adam Beach, 50 cents, Alex. Pulcheon and wife, $1.50, William Bergman and wife, 50 cents, Peter Hartman, 50 cents, Nancy Klish, 50 cents, Emmanuel Wagner and wife, clothing, $5.

Arlington, Ohio, R. E. Wolford, $1, John B. Beach, $1, Adam Pifer, $1, George Pifer, 50 cents, Adam A. Pifer, 50 cents, Fred Wetenberger, $1, C. W. Dillman, 25 cents, George Wilch, 25 cents, Peter M. Price, 25 cents, M. J. Houdeshell, 50 cents, C. Vial, 25 cents, Jos. Garman, 50 cents, A. P. Reigle, 25 cents, Jacob Reigle, 50 cents, N. D. Stein, 25 cents, C. P. Reigle, 25 cents, David Houdeshell, $2, L. Grabill, shoes, $1.75, Daniel Crates, 50 cents, Huldah Gay, 25 cents, Peter Traucht, 25 cents, stranger, 25 cents, P. W. Wilch, 25 cents, Nicholas Traucht, 25 cents, W. R. Baker, 50 cents, Philip Snyder, 25 cents, Philip P. Wilch, 25 cents, N. S. Westcott, 50 cents, A. Reigle, 25 cents, Geo. Beach, 25, C. F. King, 25 cents, John Rettig, $1, Carl Schlock, $1, Philip Dillman, 25 cents, August Miller, 25 cents, David Funk, $1, Geo. Traucht, 25 cents, Henry C. Vanatta, 25 cents, Jerry Green and wife, 50 cents, Peter Smith, 50 cents.

Dunkirk, Ohio, Jas. Mahon, 25 cents, John Woodruff, coat, $2.50, E. R. Orth, 25 cents, Sam'l Henry, 50 cents, J. C. Miller, 25 cents, Kepler & Curen, coat, $1, S. A. Hagerman, $1, John Woods, 50 cents, Elizabeth J. Bosserman, clothing, $5.50, W. Wiles, 50 cents, H. C. Erving, 25 cents, M. Berkowits, two pair of boots, $3, F. B. Newson, 25 cents, M. J. Ruppright, 25 cents, G. S. Trump, 25 cents, H. C. Mason, 25 cents, Joseph Luis, 25 cents, Samuel Brubaker $1, Jacob Smith, 25 cents, Thomas W. Taylor, 25 cents, T. Appleman, clothing, $8, John Long, $1. Total, $72.25.

For Western Sufferers.

THE following donations were sent in by J. K. Harley, Harleysville, Pa.: Samuel H. Cassel and wife, $2.00; Jacob K. Harley and wife, $2.00; Jacob S. Harley, $1.00; James Y. Heckler, 50 cents; Sarah Tyson, $1.00; cash, $1.00; Elwood Fulmer and wife, $1.00; cash, 25 cents; cash, $2.00; Lyman Rosenberger, $2.00; Jacob Kulp, $1.00; Levi Nyce, 50 cents; M. C. Clemens, $1.00; H. G. Groff, $1.00; Wm. Moyer, 50 cents; Kate Clemens, 50 cents; total, $17.25.

I wish to correct a statement made in GOSPEL MESSENGER, No. 5, current volume, which is as follows: "Bro. G. E. Whisler, of Ashland, Nebr., who has been appointed by the State District Meeting of Nebraska, as general solicitor for the sufferers, will assist Bro. Young in the good work." Although I have been assisting Bro. Young in the distribution, I was not appointed by District Meeting of Nebraska, as solicitor for Western sufferers, but as railroad solicitor for Nebraska, to secure rates, etc. G. E. WHISLER.

Ashland, Nebr.

Literary Notes.

Frederick Douglass: the Colored Orator. By Frederic May Holland, author of "The Reign of the Stoics," "Stories from Robert Browning," "The Rise of Intellectual Liberty," etc. Cloth, 423 pp., $1.50; Funk & Wagnalls, New York.

This sketch of the eventful career of the distinguished representative of the colored race in America, was written, the author tells us, in the hope, partly, that it would in some degree reduce the color prejudice, and partly as a fitting tribute to a man for whom he entertains a high admiration. The work deals with all the romantic incidents of Frederick Douglass's life, following him from the log cabin of his childhood on the bank of the Choptank River in Maryland, though all the best and worst phases of slavery, to his long-cherished escape therefrom, and to his advance, stride by stride, to the distinguished position he now holds as the representative man of his race, a position in which he has won the confidence of his own people, and wrung from the white race unqualified admiration for his purpose, character and intellectual grasp. The main incidents of Frederick Douglass's life have already been detailed in scattered notices in the press of the country. The author has not only collected, arranged and verified all those, but has given an added interest to the work by valuable information obtained from Mr. Frederick Douglass, Jr., and by numerous anecdotes related to the author by the hero of the story, shortly before his departure for Hayti. A series of ten unpublished lectures and many other manuscripts were at the same time handed to the author, and have proved useful in illustrating Mr. Douglass's views and character.

MATRIMONIAL.

"What the reformer God hath joined together, let not man put asunder."

SIMPSON—LEWIS.—At the residence of the bride's parents, Feb. 1, 1891, by the undersigned, Mr. Jeptha R. Simpson and sister Abbie K. Lewis, both of Adrian, Mo.

HOWARD—HYDER.—At the residence of the bride's parents, Feb. 4, 1891, by the undersigned, Mr. George W. Howard, of Holden, Mo., and Miss Cora I. Hyder, of Centre View, Mo. JACOB WITMORE.

LANE—BERKLEY.—At the residence of the bride's parents in Lanark, Ill., Feb. 26, 1891, by the undersigned, Mr. Harry E. Lane, of South Strabane, Pa., and Miss Clara M. Berkley, of Lanark, Ill.

T. T. MYERS.

LANDNER—FIERHELLER.—At the residence of the bride's parents, near Milledgeville, Ill., Feb. 21, 1891, Bro. Conrad Landner, of Grundy Centre, Iowa, and sister Mary Fierheller, of Wysox, Ill.

D. M. MILLER.

KESNER—OURS.—At the residence of D. C. Mongolds, Feb. 20, 1891, by the Rev. B. F. Byrd, Bro. Simeon Kesner and sister Elizabeth Ours, all of Masonville, Grant Co., W. Va.

SHARP—STUTZMAN.—At the home of the bride's parents, Feb. 4, 1891, by Bro. Jacob Heistand, Mr. William Sharp and Miss Emma Stutzman, both of Fulton Co., Ohio.

LIBBIE HALL.

ANDERSON—SNOWBERGER.—At the residence of the bridegroom, Feb. 19, 1891, by the undersigned, Mr. Martin Anderson, of Big Springs, Nebr., to Miss Laura M. Snowberger, of Holyoke, Colo.

A. C. SNOWBERGER.

GEHR—BRUBAKER.—At my residence in Upton, Pa., Feb 12, 1891, Bro. Abraham Gehr and sister Sarah Brubaker, both of Franklin Co., Pa.

HICKS—BIXLER.—At the home of the bride's parents, near Shady Grove, Feb. 17, 1891, William D. Hicks and sister Katie E. Bixler, both of Franklin Co., Pa.

JOHN LEHNER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SMITH.—In Cambria County, Pa., Feb. 20, 1891, Charles Howard Smith, son of John Henry and Delilah Smith, aged 3 years, 4 months and 16 days.

Funeral services in the Walnut Grove meeting-house by the undersigned.

SOLOMON DORER.

KIMMEL.—In the Brother's Valley congregation, Somerset Co., Pa., Feb., 16, 1891, sister Maria Kimmel, aged 91 years, 10 months and 21 days.

Deceased was the mother of eleven children, four of whom survive to mourn their loss. There were fifty-one grandchildren and nineteen great grandchildren. Deceased was a consistent member of the Brethren church. The remains were interred in the family cemetery on the homestead farm. Funeral services were conducted by Bro. Wm. Schrock, and Rev. Hiram King, pastor of the family in which she died. EMMA KIMMEL.

COLEMAN.—At Lilyville, Ill., Feb. 6, 1891, Edward Coleman, aged 61 years, 11 months and 26 days.

Deceased leaves a companion, eight children and nineteen grandchildren to mourn their loss. Services by Bro. Wm. Howe and Rev. Rabuck, of Lilyville, in the Dry Valley church. JENNIE E. YEATER

KING.—In the Swan Creek church, Fulton Co., Ohio, Feb. 22, 1891, John M., infant son of friend Joshua and Mary King, aged 1 month and 9 days.

Funeral services by the writer from Luke 18: 17, to a large and sympathizing congregation. May the Lord grant that the call, though severe, may be the means of causing father and mother to prepare to meet their little one in that better world.

PERRY MCKIMMEY.

GOOD.—At Mt. Jackson, Va., at the home of her son, Michael Good, Feb. 16, 1891, sister Susan Good, wife of Jacob Good, aged 87 years, 10 months and 1 day.

Deceased was married twice. Her former husband was a Mr. Silvious, by whom she had one son. Four children blessed her second marriage. She has been a widow for a number of years. She lived an exemplary member of the church for several years. The church has lost a good member, and the family a kind mother. She was laid to rest in the Cedar Grove cemetery. Funeral services were improved by John F. Driver and the writer from Rev. 14: 13. B. W. NEFF.

SNITEMAN.—In the English River church, Iowa, Feb. 26, 1891, Hettie M. Sniteman, wife of Bro. Joseph Sniteman, aged 46 years, 6 months and 9 days.

Funeral services by Eld. Jacob Brower from 1 Sam. 7: 3 ("Prepare your hearts unto the Lord and serve him only"), assisted by Bro. G. S. Wine, at the Brethren church to a large congregation of people.

Deceased was born in Augusta County, Va., Aug. 17, 1844, and was married to Joseph Sniteman Jan. 2, 1868. She moved to Iowa in April of 1873 and located in the English River church, where she lived with her husband until the time of her death. She leaves a husband, four daughters and many relatives to mourn her death. Hettie was a kind and affectionate wife, a loving mother and a good neighbor, and was loved by all.

C. M. BROWER.

BURNS.—In the Hickory Grove church, Miami County, Ohio, Jan. 31, 1891, of diphtheria, Bessie, and Feb. 5, 1891, Mollie, daughters of brother and sister Frank Burns, aged, respectively, four and eleven years.

Before passing away, Mollie told her heart-broken parents that she was going to die and be with sister Bessie. "Please put a cap on me, and bury me close to sister," was her dying request. May the Lord bless the dear family! Funeral services by Bro. Henry Gump and the writer. JACOB COPPOCK.

KALEBAUGH.—In the Olathe church, Feb. 12, 1891, Katie M., daughter of Bro. S. S. and sister R. Kalebaugh, aged two weeks and two days.

The above parents now have a family of six children on the other shore. Services by the Brethren from Matt. 18: 2.

I. H. CRIST.

ROLLS.—In the Perry church, Amberson Valley, Franklin Co., Pa., Feb. 22, 1891, Bro. John H. Rolls, aged 64 years, 10 months and 23 days.

The large attendance at his funeral seemed to show that he was esteemed in the community where he lived. Funeral services by the undersigned. ISAAC ENY.

RICHARD.—In the Woodstock church, Shenandoah Co., Va., Feb. 22, 1891, Bro. Isaac Richard, aged 70 years, 3 months and 16 days. Funeral services by the writer from Rev. 14: 13. S. A. SHAVER.

STRICKLER.—In the Buffalo Valley church, Union Co., Pa., Feb. 19, 1891, Bro. Ulrich Strickler, aged 54 years, 2 months and 6 days. J. L. BEAVER.

STUCKEY.—In the Yellow Creek congregation, Bedford Co., Pa., Feb. 17, 1891, of pneumonia and asthma, Wilson Stuckey, aged 67 years, 5 months and 8 days.

Brethren Levi Holsinger and David Snyder conducted the funeral services. Text, Amos 4: 12, "Prepare to meet thy God."

A. S. REPLOGLE.

KLEINSCHMIDT.—In the bounds of the Saline Valley church, at the home of Albert W. Bullis, of consumption, Conrad Kleinschmidt, a native of Germany, aged 48 years. A. W. BULLIS.

BIGHAM.—In the Saginaw church, Mich., Feb. 13, 1891, sister Annie Bigham, aged 58 years, 11 months and 28 days.

The church has lost a consistent member, and the family a kind mother. Funeral services conducted by the undersigned.

DANIEL CHAMBERS.

TRIMMER.—In the Lower Cumberland church, Cumberland Co., Pa., Annie Ruth Trimmer, daughter of Bro. James and sister Rebecca Trimmer, aged 7 years, 9 months and 20 days. Services by the writer from Matt. 19: 14.

FORTNEY.—Also, in the same congregation, sister Margaret Fortney, aged 19 years, 7 months and 13 days.

Deceased died with consumption. She was afflicted for about two months but bore it patiently, and, I trust, has gone to join her husband, who preceded her a little over a year ago. She leaves eight children to mourn their loss, but I trust that their loss will be her gain. Services by Bro. Daniel Landis and the writer from the words of Amos: "Prepare to meet thy God, O, Israel."

LEVI S. MOHLER.

RODIMER.—In the Brother's Valley congregation, Somerset Co., Pa., Jan. 23, '91, Sarah Rodimer, aged 76 years, 9 months and 28 days. She was a member of the Lutheran church. Funeral services by Bro. D. H. Walker and the writer.

KIMMEL.—In the same congregation, Feb. 15, 1891, sister Polly Kimmel, aged nearly 92 years.

Deceased was confined to her bed on account of old age for several years, but patiently waited until her change came. Funeral services by the writer and Rev. King, of the Reformed church, from Rev. 14: 13.

REIMAN.—Also, in the same congregation, Feb. 16, 1891, Bro. Jacob Reiman, aged 77 years, 7 months and 15 days.

Sometime before his departure, when he saw that the end was approaching, he was anointed with oil in the name of the Lord. He was a consistent member of the church for many years, and his seat was seldom found vacant in the house, where he and his family were accustomed to worship. All his family, yet living, are live members of the church. Funeral services by Bro. M. Weyant and the writer, from Job 14: 14. WM. G. SCHROCK.

ZIMMERMAN.—At Michigan City, Mich., Feb. 24, 1891, Andrew, little son of Bro. William and sister Susan Zimmerman, aged 2 years, 3 months and 15 days.

When father, mother, brother and sister laid this little bud in the silent tomb, it was with the hope of meeting again in that eternal home, where sorrow never comes. This was the first discourse the Brethren ever preached in Michigan City. Services by the writer.

R. J. SHREVE.

GARBER.—At Cearfoss, Md., Feb. 19, 1891, of pneumonia, sister Elizabeth Garber, wife of Samuel Garber, deceased, aged 66 years, 5 months and 6 days.

She passed away while on a visit near Cearfoss, at the residence of J. H. Utz. The remains were taken to her children at Weaverton. Interment at Brownsville. Funeral services by Bro. Eli Yourtee. J. K. UTZ.

SHERFY.—In the bounds of the Appanoose church, Franklin Co., Kansas, Feb. 27, 1891, Elmer Frederick, infant son of Bro. John and sister Louisa Sherfy, aged 8 months and 4 days.

Little Elmer was an exceedingly bright and loving babe, seemingly the pride of the family, and it seemed very hard for them to give him up, but the Lord seeketh such for his kingdom.

Funeral services by C. L. Heckman to a sympathizing audience.

ALICE DAVIDSON.

KIRK.—At Fishertown, Bedford Co., Pa., Feb. 17, 1891, Harper Smith, little son of Harry and sister Flora Kirk, aged 8 months and 21 days. Funeral services by Eld. J. B. Miller.

SNAVELY.—In the Seneca church, Crawford Co., Ohio, Feb. 16, 1891, Bro. John Snavely, aged 37 years, 3 months and 10 days.

Bro. John died in the full assurance of a glorious immortality. He expressed a strong desire to fulfill the last of the commands, in being anointed. This was not accomplished, owing to the absence of our elder. Funeral services by the writer, assisted by the minister of the "Church of God," from Job 14: 14.

ADAM B. BEELMAN.

→PUBLICATIONS←

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Announcements.

DISTRICT MEETINGS.

March 25, at 10 A. M, Southern District of Indiana, in the Old Church, two miles east of Middletown, in the Upper Fall Creek congregation.

March 25, Southern District of Kansas. Ministerial meeting the 24th. Those coming by way of Emporia will leave Emporia at 4 to P. M. on the Howard Branch, and stop at Olpe, Lyon County. Those coming from the south will be met at Madison, Greenwood County. Conveyance will be at both places on the 23rd.

March 27, at 9 A. M., North-western District of Ohio, in Black Swamp church. Missionary Meeting March 26, at 1 P. M. Those coming via Toledo or Fostoria will take the C. V. & T R R. and run to Cummings, where they will be met by conveyance on Wednesday evening and Thursday. Those coming on the Pennsylvania R. R. will be met at Latchy, on Thursday morning. We hope to see a full representation of the churches.

March 31, at 9 A. M., Eastern District of Maryland, at Rocky Ridge, in Montgomery church.

April 1, North-eastern District of Kansas, in the North Morrill church, Brown Co., Kans. Ministerial meeting the day previous and annual Insurance Meeting the day following the District Meeting. Those coming to the meetings will stop off at Morrill.

April 10 and 11, at 9. 30 A. M., First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

April 10, District of Nebraska, in the Bethel church. Those coming on the St. J & G I R. R. will stop at Davenport or Carleton. Those coming on the B. M. will stop at Shickley. Those coming on the F. E. & M. V. will stop at Walters. Conveyance will be at those places the day before the Meeting.

April 10, District of North-western Kansas and Colorado, in the Maple Grove church, Norton Co., Kans. Delegates coming from the east on R. I. R. R. will be met at Delaware, where they will stop off. Those coming from the west will be met at Clayton by notifying A. J. Wertenberger, Norcatur, Kans Those coming by rail should come so as to arrive at the above-named stations on Thursday morning.

April 16, at 10 A. M., Western District of Maryland, in Oakland congregation, Garrett Co, Md, at Fairview meeting-house Those coming from the east will take the W. Va. C. at Cumberland or Westernport, Md, and stop off at Wilson, two miles from place of meeting. Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co., W. Va.

April 16, Northern District of Missouri, in Rockingham meeting-house, Wakendah congregation, Ray Co., Mo. Love-feast on the 15th, at 2 P. M. Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S. B. Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A. M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th. Those coming to Corning the day before will be met at 3 P M, with conveyance. A full representation is desired.

April 28, at 8 A. M., Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Dee Line and Panhandle railroads.

April 30, at 9 A. M., Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M., at the same place.

May 5, at 8 A. M., Northern District of Illinois, in the Shannon church.

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Announcements.

DISTRICT MEETINGS.

March 17, at 2 P. M., North-western District of Ohio, in Bethel Stony creek church. Missionary Meeting March 16, at 7 P. M. Those coming to Toledo or Fostoria will take the C. H. V. & T. R. R. to Cummings, where they will be met by conveyances on Wednesday evening and Thursday. The coming on the Pennsylvania R. R. will be met at Hatchy, on Thursday morning. We hope to see a full representation of the churches.

March 17, at 2 P. M., Eastern District of Maryland, at Rocky Ridge, in Monocacy church.

April 11, District of Middle Indiana, in the Bethel Run church, 3 miles S. of Peru, on the Wabash R. R. Train leaves Logansport for Peru at 5.20 P. M. No other trains for intermediate points. Delegates should come prepared to pay their own expenses.

April 14, District of Northern Indiana, in the Bethel church. Those coming on the St. Joe & G. I. R. R. will stop at Dewart, at 6 o'clock in the evening, on the Michigan Central R. R. at Niles, on Monday morning. Those coming on the L. S. & M. S. will stop at Wakers. Conveyance will be at the depot on the day of the Meeting. Missionary meeting on Saturday evening.

April 14, at 2 P. M., District of Western Pennsylvania, at Scalp Level, near Summit church, Somerset Co., Pa. Those coming by the way of Johnstown will stop at Meyersdale, and those coming by Confluence will stop at Salisbury. Be ready to go promptly at 9 o'clock. Those coming on the Pittsburgh & Lake Erie R. R. will stop at Mt. Pleasant, and those coming on the B. & O. R. R. will stop at West Newton. For further information, address J. W. Beal, Meyersdale, Pa.

March 17, at 10 A. M., Middle District of Iowa, in the Brooklyn church. Those coming on the C. R. I. & P. R. R. will leave the train at Brooklyn, and will be met at the depot. Those coming on the C. & N. W. R. R. will leave the train at Grinnell, and will be met at the depot. Those coming on the C. R. I. & P. R. R. will leave the train at Malcom, and will be met at the depot. Those coming on the C. & N. W. R. R. will leave the train at Grinnell, and will be met at the depot. Those coming on the C. R. I. & P. R. R. will leave the train at Malcom, and will be met at the depot.

LOVE-FEASTS.

April 11, at 2 P. M., Bear Creek church, Montgomery Co., Ohio.

April 11, at 2 P. M., Hartford church, Ind.

April 11, at 2 P. M., Pleasant Hill church, near Virden and Girard, Ill.

May 2, at 2 P. M., Pleasant View church, Republic Co., Kans.

May 2, at 2 P. M., Centre Grove, Ill.

May 2, at 4 P. M., Mississinewa congregation, Union Co., Ind., 2 miles S. of Straughn, Ind. Those coming by the way of Straughn will be met at the depot.

May 2, at 4 P. M., Yellow Creek congregation, Bedford Co., Pa.

May 2, at 10 A. M., Dry Creek church, Linn Co., Iowa, 2 miles East of Lisbon Station.

May 2, at 2 P. M., Antietam church, Franklin Co., Pa. Those coming on the Cumberland Valley R. R. to Mowing Meeting please stop at Waynesboro.

May 2, at 2 P. M., at the Lower congregation, on Wenger [illegible] 2 miles South of Bristol, Ind.

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Life in Germany.—Berlin.—The King's Palace.—Dresden.—The Crown Jewels.—Women in Germany.—The City of Prague.—The Martyrdom of John Huss.—The Habits and Customs of the People.—Bro. Hope's Work in Denmark.—Old Castles and Prisons of the Middle Ages.—Paul's Preaching at Mars' Hill.—Old Temples at Athens. The Seven Churches of Asia.—Ephesus, and the Temple of Diana.—Jaffa.—The House of Simon, the Tanner. Plain of Sharon.—Lepers and Leprosy.—Mountains of Judea. Jerusalem.—Place of Crucifixion. Mount Moriah. Solomon's Temple. Mount Zion.—David's Tomb.—Bethlehem.—The Fields Where the Shepherds Watched their Flocks by Night.—Rachel's Tomb.—Mount of Olives.—The Garden of Gethsemane.—Jericho.—The Dead Sea.—River of Jordan. Bethel. The Mountains of Blessing and Cursing. Nazareth.—Cana of Galilee. Capernaum.—Damascus.—Ruins of Baalbec.—Customs, Manners, Habits and Home Life of the Arabs.

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TESTIMONIALS.

We have space here only for extracts from a very few of the kind letters received by the author.

A copy of Bro. D. L. Miller's work on Bible Lands is before me. I like it very much. It contains much spiritual food for the Christian as well as many useful historical facts.—*Eld. Enoch Eby.*

It is an interesting book and should be in every family, and read by every young man and woman, so that they may know how the people live in Europe and the East. I would not take three times what the book cost me and do without it.—*Eld. John Kinsley.*

I have read Europe and Bible Lands, and I am ready to confess that it gave me more satisfaction than I anticipated. I am especially pleased that the history you give of the Bible lands corresponds in its arrangements so well with the Bible. Since reading your book, I think I can almost see the different cities, mountains, rivers, scenery, with the valley and the river of Jordan.—*Eld. John Forney.*

Your book brought back to me many pleasant recollections of countries I saw long ago, and which you describe so vividly and truthfully. You have done a good work in publishing a book which contains so much interesting and valuable matter, especially for our young readers, giving the present aspect of many countries and the present condition of many interesting questions.—*Hon. R. R. Hilt.*

Having given considerable time to the study of sacred history and antiquities, I was especially interested in that portion of the work devoted to the description of Bible Lands, and can truly say that I have obtained from it much information that I have not been able to obtain heretofore, although I have perused volumes. The author has been careful to combine the past and present history of those lands, the better showing the fulfillment of prophecy, which makes it doubly interesting to the Bible student. And then, the cheerful, spicy manner of narration makes it of incalculable worth.—*M. H. Robinson, Sherwood, Ohio.*

I received your book of travels in the Holy Land, and have finished reading it. I consider it an excellent work, not only for our people, but all who have an interest in the Holy Land and a desire for Bible knowledge. It gives, in a plain, clear style, much information regarding the country, towns, mountains, rivers and seas made sacred by the footprints of our Savior. Another thing which makes your book valuable is the religious character given to all your travels, even outside of Palestine. I would be glad if all our reading matter had such religious character underlying it; how safe and profitable it would be for the Church, our children, and the world to read!—*Eld. R. H. Miller.*

I admire your book very much, and while it has cost you much work and great anxiety, it will prove a source of pleasure and profit to others long after you and your wife have gone to the Paradise above. I consider the book a credit to you and the Church. When you left us for your trip, I knew you would make a great effort to put your thoughts in a readable shape, and do your utmost to describe everything of interest. In that respect you have succeeded far beyond my expectation, and now instead of reading your work for pleasure, I consult it for solid and reliable information. I hope the book will have a large sale, for it deserves it, and ought to be in every family, especially in the Brotherhood.—*Eld. J. H. Moore*

Mr. Miller has been careful in collecting his facts, and conscientious in describing what he has seen. He has not sacrificed truth to mere picturesque effect. It is this very quality of simplicity and truth that makes the book interesting. After one has been satiated with the common type of the book or letter of travel, which aims at describing the writer's fancies or saying something fine, but which seldom descends to describing things as they are, it is really refreshing to read this straight-forward and faithful narrative. More than one-half of the book is occupied with Bible lands. There are many books on the Holy Land, and this work will make no pretensions to supersede them; but it will find its way into many homes where the larger works have not appeared. By reason of its simplicity of style, it is well adapted to younger readers, and it will doubtless stimulate in many young minds a greater interest for Bible study.—*A. W. Burnett, Strasburg, Germany.*

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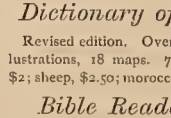
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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., March 24, 1891. No. 12

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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ON last Sunday evening we had the pleasure of a sermon by Bro. J. Allen Meyers. He has now charge of the schools of Mifflin County, is a young man of ability, and the church should have the benefit of his services. The church is now getting quite a number of young men of this kind, and for want of a proper system to properly use and encourage them, much of our talent is going to waste.

"MAN at his worst can show himself worse than the brutes; he can sink lower than the lowest of the lower creations. Man at his best can represent the very image of God in which he was originally created; he can rise higher than the angels. Every one of us is moving steadily in the one direction or the other. Whatever our future is to be, it is in the direction of our present onmoving."

"GOD lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close! As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices, passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views."

THE old saying, "When the heart is right everything else is right," though much abused at times, often proves to be true in more respects than one, as was witnessed at the river side last Sunday afternoon, in baptism. "For Jesus' sake" subordinates everything else and makes possible things that would otherwise seem impossible. Yes, we have reason to thank God that there is a faith that overcomes. Good Father, give us more of it!

WE have before us a chart entitled: "Chart of Christian Denominations, Historical, Divisional and Doctrinal," by Eld. P. S. Meyers. The size of the chart is 24 by 36 inches and is designed to show, at a glance, the origin of the different religious denominations as we now have them in the world. At the bottom of the chart proper is given a synopsis of the faith and practice of the churches named. On the border of the chart are the following illustrations: Anointing, Baptismal Scene, Christ, the Crucifixion, the Lord's Supper and Washing Feet. The arrangement is rather novel, and though the author does not claim for it perfection, there is much in it that is suggestive and may lead to a more diligent search after the Truth. It is a pretty and instructive ornament for the home and can be had by addressing Eld. P. S. Meyers, Cerro Gordo, Ill.

IT WAS IMMERSION, AND NOT ONLY SO, BUT TRINE IMMERSION.

BY L. H. EBY.

THE above heading is the answer to question No. 87, page 47, of a small volume entitled, "A Catechism on Baptism," by J. M. Cramp, D. D. The question is as follows: "In what manner was baptism administered in the early ages of the church?"

We are indeed glad to note that many leading minds in other churches, upon investigation of apostolic baptism, both from Scripture and early church history, as a rule, find overwhelming evidences in favor of trine, or three-fold immersion; hence the only wise answer of Eld. Cramp to the above question. Thus decided other Baptist Brethren, namely, Cathcart, Robinson, Wilkinson and Orchard.

This small volume is divided into three parts:

Part 1. What baptism is.

Part 2. What baptism is not.

Part 3. The duty of Christians with regard to baptism. The author presents much truth under the different parts, in a Christian-like spirit.

The arguments and truths so strongly presented, favoring apostolic baptism, causes one query in the mind of the writer, and may cause the same in the minds of all our dear Brethren who chance to read the volume. It is this: Why,—in the face of such witnesses as the above, from the Baptist Fraternity,—do our Baptist friends still observe single immersion, backwards, and why do they give it to the people as apostolic baptism? Why? The above volume can be purchased for ten cents, by addressing the American Baptist Publication Society, No. 1420, Chestnut Street, Philadelphia.

Lincoln, Nebr., Feb. 28.

ORIGIN OF THE RIVER BRETHREN.

Copied by Sarah Miller from the Writings of her Father, Moses Miller, Deceased.

FROM circumstances connected with the start or organization of this people, it may be said, that they started about one hundred years ago. Eight persons united in the organization. The names, as near as I can remember them were, Jacob and Hans Engel, Stem, Sheaffer, Bark, and Hikes. I have heard old brethren tell that sometimes it looked as if they would unite with the United Brethren, but not agreeing with them in baptism and other points of doctrine, they came to my grandfather, George Miller, who was ordained, in 1780, Bishop of the Big Swatara church, Pa., and desired him to baptize them, but did not wish to unite with the Brethren, but start a church of their own. Grandfather Miller refused, saying, that he had no Gospel merely to baptize, but that he would have to receive them into the church, and that they would have to be willing to take and give admonition, according to the Scriptures.

They made the second effort to have grandfather baptize them, when he said, "If you want to begin something of your own, you would better baptize yourselves."

So they met at the Susquehanna River, between Bainbridge and Marietta, Lancaster Co., Pa. The lot fell on Sheaffer, who baptized one, and that one baptized the other seven. And as they baptized in the river and were living in that locality, they obtained the name "River Brethren."

As Sheaffer was their first administrator of baptism, they were in some instances, called "Sheafferites," and as their number was eight, they sometimes called themselves Noah's children.

The idea that some hold, that they went from the Brethren, is incorrect, but, at a later date, a small number of the old Brethren joined them, Jacob and Joseph Keefer, both my cousins,—Henry Buser, Catharine Risser, Anna Brehm, and Susanna Miller.

In doctrine the River Brethren differ from the Brethren, generally preaching the forgiveness of sins and the gift of the Holy Ghost before baptism. About forty-five or forty-six years ago they had a supper or full meal connected with their Communion. I remember that one of their ministers then said they would not practice anything but what they had Scripture for but they have long since done away with the supper. They have their experience meetings, and some are good in telling what they have experienced. They are plain and, like the Brethren, contend for self-denial.

They are divided into three parts,—the old River Brethren, the Yorkers or Stricklerites, and the Buserites. I remember fifty years ago, that one of their members said to my mother, "The old Brethren house has fallen, and the new are building it up." Mother said, "The old is still standing, so you must build beside the foundation." When they divided, I had to think of what my mother said.—*Written by Moses Miller, Sept. 2, 1881.*

Mechanicsburg, Pa.

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FROM THE TABLE TO THE CROSS.

SOFTLY wanes the light of day;
Twilight's mystic doors unclose,
Shedding down a silvery spray
Over nature's sweet repose.
Silently night's dusky shades
Gather on Mount Olive's crest;
And the evening hush pervades
Gethsemane, so loved and blest.

From a hallowed upper room,
As the shadows darker grow,
One in manhood's youthful bloom,
Comes with weary step and slow
To the garden in the Mount:
Sadness marks his pallid face,
And his lips at sorrow's fount
Drink, yet overflow with grace.

Low upon his face he falls,
Filled with sorrow unto death!
Direst one his heart enthralls!
Anguish trembles on his breath!
And his throbbing bosom tells
Of a burdened soul within;
Yet no stain upon him dwells —
No iniquity nor sin!

Hear him reverently pray:
"O my Father! if this cup
From me may not pass away
Thy will be done." Death fills up
The nauseous, gory chalice
Which to his white lips is pressed:
Was there ever grief like this
Swelling frail and mortal breast?

Sweat, like blood-drops, trickle down
His wan cheek. A shadowed cross
Wreathed with thorn-inwoven crown
Before him stands: a world's loss
Is dimly twined about them,
And man's sins are interlaced
With the thorny diadem,
By unholy fingers traced.

See! an angel from the skies,
Floats on golden wings of light,
Comfort beaming in blest eyes;
Peace, perfuming angel flight;
Strength, it lends his wearied form,
Wipes the sweat drops from his brow;
Grace imparts to meet death's storm,
Love, to keep his sacred vow.

Armed and low, a band of men,
Through the winding garden path,
Seek him in the olive glen,
Where he wrestled with sin's wrath.
But he meets them in the way
And receives the traitor's kiss;
Ere he dies, that souls astray
May return to life and bliss.

Like a lamb he meekly stands,
While false tongues his name revile;
Smitten, scourged, by godless hands —
He in whom there is no guile!
See! he climbs steep Calvary
By his heavy cross weighed down;
Griefs and sneers borne silently,
And his mocking, thorny crown.

Thus his weary steps we trace,
Through the retrospective scene,
As he moves with solemn grace,
Dignified by love serene.
Sad, but sweet the memory's stay,
That his suffering saved our loss;
Blood and sorrow mark the way
From the table to the cross.

— *Gertrude A. Flory.*

La Porte, Ind.

"TAKE UP THE COMPLETE ARMOR OF GOD."

BY LANDON WEST.

WHILE reading Wilson's "Emphatic Diaglott," the plainest and best translation of the New Testament, in my opinion, that we have, I find the above command in Ephesians 6: 13, and while reading the verses that follow and examining the specifications of the Christian's armor, to be worn by each follower of Christ, I can not but admire the thought given in reference to the armor for the *feet* of a Christian, namely "the preparation of the glad tidings of peace." I can not but wonder what this preparation implies and what, if once put on and worn, would give peace to every member of the body of Christ,—peace on earth and good will to all men. Indeed, I feel it is a thought that all of us should look after, and a gift which all of us should covet earnestly. An armor that will protect a soldier and, at the same time, give him peace and a path of peace, while he, all the while is in active warfare, is wonderful, and should be sought for, and worn by all people.

How can we stand in the evil day without something for our feet to rest upon? And how can we stand at all, approved of God, with nothing for our feet, when the preparation is prescribed for them? These are questions that all of us should look after. We are told how we may stand and what armor to put on, that we can stand, but peace is for the feet, and by them peace is to be worn and, of course, must be put on.

It is a Gospel preparation, and prescribed by them who gave the Gospel, and as we look for what is named for the feet, we find nothing but *feet-washing* in John 13, and that was prescribed by the Savior himself, and it is named again in 1 Tim. 5: 10 for the saints' feet.

The lesson, taught in John 13, was evidently a preparation for that occasion and gave a lesson on peace, never shown before. That given to Timothy, was another preparation for the occasion there named and described, which manifested peace in the fullest sense of the word. What better evidence of peace and good feeling could be shown, than that of serving one another,—even to the washing of their feet?

Now, if all the professed followers of Jesus Christ would take on the whole armor, prescribed for them, and worn, too, by their Great Leader, and also by the great teacher of the Gentiles, would it not secure for them peace with all men? And would they not then, willingly, become "servants one of another?" Gal. 5: 13. If all those who profess to love him who died for all men, would love and serve one another, as the Master served his servants, would we not all be servants one of another, and in love serve one another? Our feet, would they not then be shod with a preparation of the Gospel that would give peace to all its possessors? While all soldiers are in active warfare, all the while against the common enemy, yet we could and would follow peace with all men, and possess all the benefits of this preparation of the Gospel of peace. May God help us to see what is prepared for our Christian armor, and may we all put it on and wear it, that peace may be ours, both on earth and in heaven!

Lanier, Ohio.

WHAT SHALL SISTERS READ?

BY MANDILLA FOX.

I SEE in No. 4 of the GOSPEL MESSENGER an article, "What Shall Women Read?" Would it not be well to inquire, What shall sisters read? Most of us are fond of reading whenever an opportunity affords. Some have a great deal of time to read, and the question arises, What shall we read? Ought we not rather obey God than man? Then it is no hard matter to know what to read. Read God's Word or, in other words, the Scriptures. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,"—so says Jesus.

When we go into Brethren's houses, we find all manner of reading matter. What is all this for? To store the mind with knowledge, of course. Why not read the Scriptures? If we do not get the desired information at once, read again and do not let it for once be said that we go to the world for information that we should properly get from the Scriptures. Well may the world rejoice that we are getting more like it! Does not all this come from improper reading matter?

Some may say, "I have no time for reading." Paul says, "Study." Let all read the Bible when they have time and think over it whenever they possibly can. Always remember that reading without reflecting is like eating without digesting.

If the Scriptures were read as they ought to be, there would be no need of urging people to watch and pray, for they would soon realize that the enemy is at hand and they would have to watch. Then, too, they would come to a knowledge that of themselves they can do nothing, and they would feel a strong impulse to pray, so that watching and prayer would come as natural as eating. Such persons need not be scolded into consistent lives. Dear sisters, let your light so shine that the world may see your good works and glorify your Father which is in heaven, for "if that light that is in thee be darkness, how great is that darkness?"

Leitersburgh, Md.

DEATH THE GATEWAY TO JOY.

BY A. REBECCA WAMPLER.

Suggested by the Death of Sister Hattie L. Miller.

To the faithful follower of Christ there is no death,—only transition. The exit from this world,—or death if you please to call it,—to the true Christian is a glorious explanation. It is a revelation of things that have long clouded the mind in mist. It illumines that which before was dark and unfathomable. It is opening the windows to a glorious dawn. It is shutting up the catechisms of doubt, and the unrolling of all the scrolls of positive and accurate information. Instead of standing at the foot of the hill and looking up, it is standing at the top of the hill and looking down. As a great mind has exclaimed, "It is the last mystery taken out of theology." Thus we may look upon it as only being the departure of the spirit from its habitation of clay, for mansions built of gold and jasper.

How longingly must the sanctified soul wait for this transition! What unspeakable joy must fill the heart of the believer when he realizes his hour has come, for soon he will be at home with his Redeemer in heaven, where new joys will continue to unfold through countless ages of a never-ending eternity.

We know that it can not be that earth is man's only abiding place. It can not be that our life, like a bubble, is cast up by the ocean of eternity, to float a moment on its surface and then sink into nothingness and darkness forever. Else why these high and glorious aspirations, which leap like angels from the temples of our hearts? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festivals around the midnight throne, are set beyond the grasp of our limited faculties and are forever mocking us with their unapproachable glory? Because we are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings that have come before us like visions, will stay in our presence forever.

This is the joy that death brings to the faithful Christian, and this is the joy that is prepared for

those who love the Savior, and we may all share it if we will. Then can it be said of us, when we have entered that rest:

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown now won,
God giveth the rest.
Rest from all sorrows, and watching, and fears;
Rest from all possible sighing and tears;
Rest through God's endless, wonderful years –
At home with the blest."

Edom, Va.

ANSWERS TO QUERIES.

BY ENOCH EBY.

Dear Bro. D., your questions demand a Gospel answer. Your first question alludes to Acts 20: 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Then he went down and brought Eutychus to life. Then came up again, and broke bread and ate, then talked even till break of day. Acts 20: 11.

In answer to your question, if the above text proves the necessity of breaking bread every first day of the week, I would say, Not any more than Acts 2: 46 proves the necessity of doing it daily in the temple, and from house to house. It does not even prove that they broke bread on that occasion, on the first day of the week. They came together on the first day, as their usual practice was to worship on that day, as nearly all Christendom does yet; but that text does not prove that they broke bread *every* first day, and at no other time. It does plainly prove, however, that they broke their bread *after night*, and even after midnight. When any one presses his claims so strongly upon you, as a young minister, on that point, tell him that consistency teaches he should attend to it between midnight and day-light.

Your second query refers me to John 3: 5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." It is self-evident from your question, that the Nicodemuses are not all dead yet, or they would not associate the term "water" in the text with a natural birth, as he did, hence his question in verse 4. There is only one way to reach the condition to enter the kingdom, as he understood it, and that way was blocked with absurdities and impossibilities. Had the Savior used the noun "child" instead of "man," there might be some little logic in it, but even then it would not be good sense to make the unavoidable a something which all have, a condition or qualification to enter into the kingdom.

There is but one legitimate conclusion at which the reader can arrive,—that the water, referred to in the text, is the natural element of water into which the penitent believer is taken and buried, and from which he may arise in newness of life, and be qualified to receive the gift of the Holy Ghost.

We may be born of blood, of the will of the flesh, or of the will of man, John 1: 15, but to be born of God, the soul must become impregnated with the incorruptible seed by the Word of God which liveth and abideth forever. 1 Pet. 1: 23. This will develop a new creature, 2 Cor. 5: 17, which, then, must be born of water (German,—out of water). This does not give life, but merely changes the state and cleanses the life that visibly existed before. The Pentecostians must be baptized for the remissions of their sins, Acts 2: 38, put on Christ, Gal. 3: 27, and receive the gift of the Holy Ghost. The same may be said of Paul, "Arise and be baptized, and wash away thy sins." Acts 22: 16. A manifestation of life is not sufficient. The sinner must be washed and dressed, by putting on Christ, laid in the arms of his mother (the church), as a new-born babe, who will feed it with the sincere milk of the Word that it may grow thereby. 1 Pet 2: 2.

Your third question cites me to Mark 16: 16–18. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Your difficulty is, as to whether those signs follow the believer now as they did in the days of the apostles. Measurably they do. A certain one said, "In a spiritual sense they do."

We inquire, Why were signs and miracles wrought by Christ and the apostles? By, Christ, to establish his Messiahship, and the same may be said of Moses' leadership. The apostles wrought miracles to confirm the Word. Mark 16: 20. They confirmed the Word with signs following. See Heb. 2: 4. God also bore them "witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." The Word must be confirmed and this was done by poor fishermen. They astonished the public with incontrovertible evidence that they possessed supernatural power. Now the Word is written in a book and confirmed, so that the necessity for miracles ceased with the apostles.

Permit me here to remark, however, that the apostles never did perform miracles by presumption. The Lord used them as instruments and they were under the power of the Spirit in doing all God's work. To explain, I relate the following: In my youthful days we had a neighbor who was a very zealous professor of religion. He concluded if his religion was genuine, he should be able to perform miracles. His first effort was to put a stone in the oven, and to pray that it should turn into bread. I do not know how long he prayed, but he failed. He next put his hands on a hot stove-pipe. He thought if the three holy men were fire-proof in such a hot furnace he surely could stand that, but, of course, did not keep them there long. His third and last effort was to walk on water, and this did not only end his miracles, but would have ended his life, had it not been for some persons near enough to hear him. He gave heed to the devil, but the Savior did not. To-day, if God needs and wants miracles, he has the same kind of material to work with as in that age, but we repeat it, there is no necessity for them.

Booth, Kans.

ASLEEP IN JESUS.

BY ROSA SPICKLER.

How often have these familiar words been sung by the children of men; yea, many lips that are now stilled in death have uttered them in days gone by, and may they not be repeated by those who come after us, even unto the end of time? When those we love and cherish are torn from us by the cruel hand of death, and these words are hymned above their shrouded forms, how consoling the thought, "Asleep in Jesus!" How glorious the language! Do we, can we, in our finite minds, comprehend the import of the same? I fear not. But, ah!—may we not in the blissful future realize to the fullest extent the meaning thereof? Yea, verily, if we are the faithful children of God.

Then let us renew our diligence in the service of our Master, fearlessly standing for the right amidst all oppositions! Though trials and affliction come, though sorrows and bereavements overtake us, let us look to him who is able and willing to help in time of trouble. We, as young soldiers of the cross, may be tempted on every hand by the allurements and fascinations of a sinful world. Even our friends and associates may endeavor to draw us from the simplicity of the Gospel, but let us be true to our Savior, who has died that we might live, and may we ever be found at the foot of the cross, there learning the sweet lessons of humility and holiness. After a little while, when our labors in life are ended, and we shall be called to cross the mystic river into the great unknown, then, oh! then, may these solemn words be truthfully sung to our remembrance:

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Polo, Ill.

[The dear young sister, who wrote this article has passed over the "mystic river," and now enjoys that blessed sleep in Jesus. Within a few short weeks after she had written the above essay, the messenger of death came and called sister Rosa to her eternal home. At her funeral the beautiful hymn, "Asleep in Jesus" was sung. Ah, how little we know as to the future! Our dear sister, when she wrote this article for the Messenger, did not know that so soon "these solemn words would be sung to her remembrance." May her last earnest appeal to the young soldiers of the cross never be forgotten, and may we also be ready, for we know not when the death angel cometh. Ed.]

PATIENCE.

BY H. SHAFFER.

In Luke 21: 19 we find these words, "In your patience, possess ye your souls." How much, then, should this impress the mind of every one who is interested in the final welfare of his soul! For "what can a man give in exchange for his soul?" We understand the word "patience" here to mean calm endurance and submission to God's will under afflictions, in tribulations, in trials, in prosperity and in adversity. The word "soul" comprises the immortal spirit of man,—the intellectual part of his nature. How often are we tempted and tried, and made to feel that we can bear it no longer? But we have the assurance that we "shall not be tempted above that we are able to bear." 1 Cor. 10: 13.

For an example of patience let us turn to the life of Job. On one occasion he exclaimed: "Oh, that my grief were thoroughly weighed, and my calamity laid in the balance together! For now it would be heavier than the sand of the sea." Job 6: 2. He desired even that God would "let loose his hand and cut him off." His wife, seeing his afflictions, exclaimed, "Dost thou still retain thine integrity? Curse God and die." Job 2: 9. He was sorely afflicted and divested of all earthly possessions, yet with patience he endured it all, and when he humbled himself before God, "the Lord gave him twice as much as he had before." "So the Lord blessed the latter end of Job more than his beginning." Job 42: 12.

When we look at the life of our Blessed Savior, and that of the apostles, we can see that they exercised patience under the most trying circumstances. How much less will it take to save us, in this our day, than it did the apostles? If we wish to be made "perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ," we dare not omit any one of the seven Christian graces

which, Peter says, we should add to our faith. 2 Pet. 1: 5-7. Patience being one of these, it is well worthy of our attention. We should always bear in mind how this is brought about in us. How many of us can say with Paul, "We glory in tribulation also, knowing that tribulation worketh patience?" Rom. 5: 3. Can we, with James, count it "all joy when we fall into diverse temptations, knowing this, that the trying of our faith worketh patience?" He also says, "Let patience have her perfect work that ye may be perfect and entire, wanting nothing." James 1: 2-4. Therefore let us, "who are risen with Christ, set our affections on things above," and "cast not away therefore our confidence, which hath great recompense of reward" Heb. 10: 35. "Let us run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith." "For we have need of patience that, after we have done the will of God, we might receive the promise." "For yet a little while and he that shall come, will come and will not tarry." Heb. 10: 36, 37.

Cherry Grove, Va.

THE RESURRECTION.

BY J. S. MOHLER.

No. 2.—Reasonableness of the Resurrection.

It does not seem reasonable that beings, so highly advanced as man, should live only a few days or years at most, then die and forever remain buried in the silence of the grave. Man is too great and noble a work for so small a purpose. If death ends all, then our life is a miserable failure. The few, fleeting pleasures of earth do not balance our sorrows and disappointments. Man has capacities for enjoyment and longings of soul that this life can never supply. We conceive in our mind a country most beautiful, where the soft, brilliant light is never obscured by midnight darkness, nor by the threatening clouds of storm and tornado; where the verdure is ever of living green, and the flowers bloom eternally; where the leaf never fades nor falls and the flowers never wither; where the groves are fairer than Eden, abounding in songs of heavenly melody; where the sparkling waters of life's pure river roll steadily on; where the city of God,—the home of the saints,—is built upon foundations most glorious to behold, whose gates are of pearl and streets of pure gold.

We conceive of a life that knows no pain, no sorrow, no disappointment, no suffering, no hunger, no thirst, no heat, no cold, nor death,—a life that is always young and beautiful, fair as the morning and fresh as the rose, upon which the ages of eternity can not impress the ravages of time, of disease, or of sin. We conceive of a state of society, absolutely free and uncontaminated with the least taint of sin,—society that is perfectly pure and lovely, rejoicing in the highest degree in promoting each other's happiness, where all are in the full enjoyment of the noblest faculties of the soul, with nothing to mar the uninterrupted flow of pure love, heavenly peace, and angelic happiness. No swearer, nor liar, nor thief, nor murderer, nor drunkard, nor miser, nor fornicator, nor adulterer, nor anything that defileth can ever enter there.

For such enjoyments we often long amidst our suffering, and sorrows, and tears, here below. Can it be that beings, so nobly endowed, with such holy longings of soul, and grand conceptions of mind must forever be barred, by the iron gate of death from coming forth from the prison-house of the dead? The voice of the soul says, No; the green verdure and flowers say, No; the sun, moon and stars say, No; all heaven says, No; Revelation says, No, never, *never*, NEVER!

Christ burst the iron gate that barred the way so long to the portals of eternal glory, and walked forth, in the shining splendor of the resurrection, the greatest conqueror of the universe, conquering death and the grave. He holds the keys of death and hell,—Hades, – the grave, by which he will unlock every prison-house of the dead, in the morning of the resurrection of the dead.

Morrill, Kans.

A FEW THOUGHTS FOR THE POOR.

BY J. L. KLINE.

While I read the article by our beloved brother, Enoch Eby, upon going security, some thoughts came vividly to my mind that were brought to my notice in reading a similar article about two years ago. I must confess that my mind is entirely changed from what it was then, and this article is particularly designed for such poor brethren, whose opinion may differ from the convictions of our dear elder brethren.

There was a time when the writer thought that a good many poor brethren could be helped upon a better basis, financially, by buying things and having some one go security for them, if they could not get them on their own credit. Since then I have gone through the fire of experience. My mind, as above stated, is entirely changed, and I fully acquiesce with my brethren. I have found that "going security" is the wrong way to help the poor, because it is not the Gospel way.

Let me tell you, as one who has learned the lesson well through the best teacher, "experience," that it is far better, and also a course of wisdom, to earn and save the money, and then pay for things when we buy them.

ARE WE READY?

BY SARAH H. MOYER.

Many of the misfortunes which come to us come from our lack of readiness to meet them, things which might have been expected. We are not ready for things for which we might have made preparations; we are not ready to die; we are not ready for the judgment. Hence, in the Savior's exhortation, he says, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44. Let us take heed to these words. Let us not apply them to a multitude of other things to which the language has no reference! Let us not substitute either our words or thoughts for those which the Master has chosen; but let us weigh the words as they are given to us!

Our Savior, who died on the cross, arose from the dead, and ascended on high, will come again, in such an hour as we think not. Those who are found watching will be blessed; those who are slumbering will awake to sad disappointment. Those who are ready will go in with him to the marriage, and the door will be shut. It is for this day,—the day of decision, the day of judgment,—we are to be ready; even for the coming of him who is the Light, the Hope, and the Savior of his people. As servants wait for their absent master, so should we wait for our returning Lord, knowing that he will surely come and will not tarry. He will come when men are not aware. His appearance will be like the lightning flash! Blessed are they that shall then be found watching, because, if they watch and pray always, they shall be counted worthy to escape all those things that are coming on the earth. The only way to be prepared is to be in constant communion with him.

Let us, then, be true Christians, a separate people, standing by our colors, true unto him who has loved us and has redeemed us with his precious blood, and let us never be ashamed to own him as our Savior.

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8: 38. Therefore it behooves us to be watchful, that, when the Bridegroom cometh, he may own us and bid us enter into his joy.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Sandy Creek Church, W. Va.

We have just enjoyed the most encouraging series of meetings we ever attended. Bro. Jasper Barnthouse, of Markleysburgh, Pa., came to us Feb. 24, and remained with us until March 5, laboring faithfully during this time.

Our meetings were well attended, and the interest was excellent. During Bro. Barnthouse's stay with us, twenty-three dear souls were baptized, and two reclaimed.

The writer continued the meetings after Bro. Barnthouse left us, until Sunday evening following. As an immediate result, ten more made the good choice, and were buried with Christ in baptism, to walk in newness of life. Thus, in less than two weeks' meetings thirty-five were received into the church. Thank the Lord for his goodness to us! May the dear lambs prove faithful, so as to receive the crown of life!

During our meetings, Bro. Jacob Thomas departed this life March 1, after several weeks' illness. About ten days before his death, he called for the elders of the church, and was anointed with oil in the name of the Lord. He was afflicted with dropsy. A few days before his death, they thought he was a great deal better, but in the midst of their hopes, he suddenly died. Let us all prepare for the change that awaits us!

JEREMIAH THOMAS.

March 11.

From the Field.

By request of the brethren and sisters of the Wooster church, Wayne County, Ohio, I commenced a series of meetings in what is known as the Leisure meeting-house, located about one and one-half miles south-east of Smithville, a place known or remembered by many brethren from the fact that the Annual Meeting was held on the same farm in 1872 (if not mistaken in date) where the meeting-house now stands. The meetings commenced on the evening of Feb. 15, although I did not get there until the evening of the 17th. We continued the meetings day and night for two weeks with good interest. The weather, the greater part of the time, was very inclement, and the roads in bad condition, yet the meetings were well attended, and excellent attention was given to the Word preached. I preached, in all, twenty-two sermons. As an immediate result two precious souls were added to the church by baptism. Others, we are certain, were fully persuaded in their own mind of the necessity of choosing that good part, which can not be taken from them, but allowed themselves to be still unwilling to act, thinking that there is still time enough to make their peace with God. May they soon act and accept salvation ere it is too late!

To those precious souls who have recently started in the service of their Master we would say,

Be watchful, be prayerful, be humble, honor the Lord in your conduct, and he will honor you with the gift of the Holy Spirit. To those, whose consciences testify that all is not well with them, we would say, "Grieve not the Spirit of God which has deigned to visit you. Reject not the light that God hath sent you, by continuing in sin! Yield yourselves as the humble and faithful subject of Christ, and your sorrow will be turned into joy, and your trouble to peace."

In conclusion we would say, Let us all be faithful servants! Let us be diligent in performing the work allotted us by our Master, that, when death comes, we may pass quietly from earth to heaven, to meet in our Father's house with all his children, to part no more forever!

REUBEN SHROYER.

Pierce, Ohio.

From Deweyville, Ohio.

ACCORDING to arrangements I went to Hamler, Henry Co., Ohio, Jan. 11, to conduct a series of meetings in that place. The few brethren, living near there rented the large hall of Mr. Hamler, to hold a week's meetings. I commenced on Sunday evening, Jan. 11, with a large congregation. Good attention was given to the Word preached. On Saturday evening, Jan. 17, I announced to the congregation, that on Sunday evening would be the last meeting, according to the arrangements made. When I stated that the brethren were only few in number, and did not feel able to pay for the hall any longer, Mr. Hamler proposed to let us have the hall free, and he would furnish the oil, so that we would not be at any expense whatever. So we concluded to continue as long as my health would permit. Feeling that I was gradually getting worse, the meetings were closed Thursday evening, Jan. 22, with a large attendance and good interest. I talked with a good many aged persons who have been professors of religion for thirty years, and never heard the Gospel preached by the Brethren. Several said to me that they had nothing to stand on now; that their props were all gone.

I returned home next day and found one of my sons suffering with sore throat. The same day I was prostrated with the typhoid fever and it was just six weeks before I could sit up any length of time. I am now, at this writing, able to walk about in the house, and feel thankful to the Preserver of Life, and the Giver of all good,—to him who has said, "I will never leave thee nor forsake thee." May I soon be able to work in the vineyard again! I ask an interest in the prayers of the church every-where. JOSEPH HOLDER.

March 10.

From the Manor Church, Md.

IN GOSPEL MESSENGER of Feb. 24, 1891, page 124, Bro. Wm. Hertzler, in an article he has written, gives a brief account of the ministerial meeting, held at the Manor church, Md. We were very glad to meet Bro. William there, as well as all our dear brethren. Our meeting surely was one of great interest and benefit, as expressed by our brother.

In writing this article, we have no desire to open a controversy; we only make a statement which we trust our brother will receive as we give it,—kindly and in love. He refers to the subject, "Who are the meek, and how and when shall they inherit the earth," which was a very interesting one, but in importance one of the least at our meeting, as there is nothing vital, no doctrinal principle in it.

We have our different views on these subjects, and are at liberty to express them there, but in giving afterwards a few arguments advanced, we may, unintentionally, send forth wrong impressions.

We were glad to learn Bro. Hertzler's views. While some entertain his views, and while they may be right, we here would be greatly misrepresented, should the impression go out that his views prevail in Western Maryland, and especially in the Manor congregation. He says, "A fair and Scriptural exposition was given." We failed to hear the Scripture advanced, or at least any to sustain that opinion. Our Savior said, "I go to prepare a place for you,"—not alluding to this sin-cursed earth. Human nature is the same to-day as it was in all ages. David said, "My steps had well-nigh slipped, when I saw the prosperity of the wicked, until I went into the sanctuary of God." The wicked enjoyed and possessed more than the righteous.

One Scripture advanced was that we, the "meek,"—inherit this earth by promise. If that alludes the time right here, just now, then many of the meek, having no possessions, die without enjoying God's promises. Peter speaks of our inheritance as incorruptible, undefiled and one that will never fade away. The patriarchs confessed they were only strangers and pilgrims in the promised land. They looked for a city whose Builder and Maker is God. The inheritance is not here in this defiled earth, since we can not stay here if we desire, for death will take us away. The meek do not desire to stay here, for Paul says, "I desire to depart and be with Christ, which is far better."

Many strong arguments were advanced contrary to our brother's views, but he, desiring, no doubt, to make his article as brief as possible, thought best to mention only those advanced by Bro. Stouffer and himself.

We are glad to see such interest manifested in these meetings all over the Brotherhood, as they are of so much benefit to us, especially the younger ministering brethren. D. VICTOR LONG.

From the Donald's Creek Church, Clarke Co., Ohio.

BRO. L. W. TEETER came to us Feb. 13, according to previous arrangements, and commenced meetings in New Carlisle the same evening. He continued until the evening of March 1, preaching twenty-eight sermons to fair congregations. While we had several very rainy nights, we had a fair attendance during all the meetings. One was baptized and one reclaimed.

While we can not report a large number of accessions, yet one soul is worth more than the whole world, and we feel that these meetings are a feast to all of God's children that are in the fold, as they can be much built up.

I often wonder why all the members do not take more interest in these meetings. If the whole church would combine its forces, what a power of good might be accomplished!

Sister Teeter accompanied Bro. Lewis to our place. We much appreciate her presence in the sanctuary as well as at our home.

HENRY FRANTZ.

Funds for Western Sufferers.

Allison, Mo., D. W. Boyes, $2.50; Gaynor City, Mo., Samuel McGlothlan, $1, Amanda McGlothlan, $2; Middle Fork church, Clinton Co., Ind., $18.70; Salem, Oregon, O. J. Edmister, 25 cents, Catharine Lamb, 25 cents, Winifred Wimer, 25 cents, Roswel Wimer, 25 cents; St. Vrain S. S., Hygiene, Colo., $30; Tub, Pa., J. N. Davis, $1; Covington, Ohio, Wm. Heckendom, $1, Catharine Shellaberger, 50 cents, May Shellaberger, 50 cents, Ollie Shellaberger, 25 cents, Sophia Swihart, 50 cents; Edna Mills, Ind., Wm. Beydler, $5; Flora, Ind., Philip Kingery, $1; Oak Grove S. S., Douglas Co., Kans., $5.50; Wolf Lake, Noble Co., Ind., from Brethren and friends, by Levi Zumbrum, $34.35; from Salem church, Salem, Oregon, $12; members and friends of Oak Grove Amish Mennonite church, Ohio, $30.90; Gillespie, W. Va., David Hovner, $2.95; Shoals, Ind., H. Tranter, $1, Barrick Gaddis, $1; Oak Grove church, Ill. $3.50; Clover Creek church and friends, Blair Co., Pa., $55.57; Johnson City, Tenn., Gilbert A. Weaver, 10 cents, Minnie V. Weaver, 10 cents, Marvin S. Weaver, 10 cents, two sisters, $1.50; Spring Run church, Mifflin Co., Pa., $21; Skippack church, Pa., $16, Grater's Ford church, Pa., $16, Methatahie church, Pa., $12, Norristown church, Pa., $12, (from Mingo church, Pa.); Spring River church and friends, Mo., $44.63; Milton Hileman, $1, Andrew Mock, 50 cents, Abram Showalter, 75 cents, Wm. Wineland, 50 cents, I. H. Brumbaugh, 50 cents, Annie Yerger, 25 cents, A. S. Bechtel, $1.50, Jos. Bechtel, $1.50, Jane Smith, $1, Jos. Snoeberger, $1.50; James Sayler, 50 cents; Jacob Snoeberger, 50 cents; Thomas Snoeberger, 25 cents; Daniel Shelly and wife, $1.50; A. R. Bechtel, $1; Brethren, friends and neighbors, Bush Creek congregation, Md., $38.50; the Codorus church, Middle District of Pennsylvania, $68.45; Garden Grove, Iowa, L. M. Kob and family, $2; Accident, Md., a sister, $5, David Bidinger, $5; Mt. Sidney, Va., Elk Run church, $21.80, Jessie Rolston, $1; Unionville, Iowa, Orlando Ogden and wife, $2; Akron, Ind., a brother, $1; New Point, Mo., J. H. Minnix, $1, Lizzie Minnix, 25 cents; Forest City, Mo., J. C. Minnix, 50 cents, Mary A. Minnix, 25 cents; New Point, Mo., a friend, 20 cents; Knobley church, Grant Co., Va., $10; Brethren and friends of Walnut congregation, Ind., $86.50; Milford, Ind., a brother and sister, $1; Nevada, Mo., Z. Neher, $2; Owl Creek congregation, Ohio, $7; North Manchester church, friends and neighbors, Ind., $221.10; Baltic, Ohio, David Harshman, 50 cents, Benj. Barger, 50 cents; Upper Deer Creek church, Ind., $13.85; Benson, Ill., Bettie, Charles and Willie Kindig, $3; Johnson City, Tenn., J. L. Thomas, $1, D. C. Swadley, $2.

District Meeting of Eastern Pennsylvania.

THE District Meeting of Eastern Pennsylvania for 1891 will be held with the Brethren of the Big Swatara church, Dauphin County, Pa., April 22 and 23, in the West Hanover meeting-house. The Meeting is to be organized at the usual hour, April 22.

The delegates, coming by railroad, should get their tickets to Swatara Station on the P. & R. R. R. The train leaves Reading at 10: 10 A. M., and will stop at Swatara Station April 22, arriving at 11: 20. All delegates should come on that train.

Excursion tickets will be issued to those attending the Meeting on presentation of cards at the starting point on the P. & R. R. R. Cards can be procured on application to the undersigned. Tickets will be sold April 21 and 22, good to return in four days.

Elders and delegates should come prepared to meet their quota of expenses of the District, which is considerably more this year than usual owing to the committee from Annual Meeting, called for by last year's District Meeting. They should also be prepared to stay till the work of the meeting is disposed of.

For further information apply to the undersigned. ABRAM FACKLER,
Cor. Sec.

Union Deposit, Dauphin Co., Pa.

"FALSE friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade."

From the Danville Congregation, Knox Co., Ohio.

Bro. John M. Mohler, of Lewistown, Pa., held a series of meetings in the North Bend house, in the above-named congregation, commencing Feb. 14, and ending March 1. He preached in all twenty discourses, holding forth the words of eternal life and truth with great power. Sinners were made to tremble. As an immediate result eight dear souls agreed to forsake the world and its vanities and to come into the fold of our Lord and Redeemer. May the Lord bless Bro. Mohler in his labors, to the saving of many souls.

B. W. DeWitt.

Jelloway, Ohio, March 4.

From Knobnoster, Johnson Co., Mo.

Jan. 10 wife and I started for Benton County, this State, where I was to hold some meetings, according to previous appointment. At Warsaw we were met by Bro. David Kinsey and taken to his home. On Sunday, Jan. 11, we were taken to the place of meeting, about six miles north-west of Warsaw, where we found a full house of anxious listeners.

Jan. 15, Bro. R. S. Rust, in company with Bro. George Ihrig, from the Spring Branch church, came to assist in the meetings. We held thirteen meetings at this place with two accessions by baptism. The doctrine, at this point is comparatively new. There are six members living here that are near enough to attend the meetings. There are also several members living ten or fifteen miles away, that did not get to the meetings. Judging from the attendance and the interest manifested throughout the meetings, we believe more good can be done at this place by putting forth an effort. The members here would like very much to have a regular appointment, and we trust that the brethren will not forget them when passing that way. We closed the meetings Jan. 20. The next day, in company with brethren Rust and Ihrig, we went to the Spring Branch church, about fourteen miles south of Warsaw. Here the Brethren at once made an appointment at their school-house, for the purpose of aiding the Western sufferers.

On Friday evening, Jan. 23, after being admonished as to our Christian duties, $3.40 was collected. The members here are mostly poor in this world's goods, but are ever ready and willing to be governed by the "Golden Rule."

Jan. 24, Bro. Rust and I, with others of the Spring Branch church, went about twenty-five miles east into Camden County to hold a series of meetings, Bro. Rust being sent by the Mission Board. Here we held thirteen meetings, resulting in five accessions to the church by baptism. Good interest prevailed throughout the meetings. Part of the time the house was uncomfortably crowded. There are sixteen members at this place, and Bro. Rust will preach for them once each month.

At this place we closed the meetings Feb. 1. Next day we started back to Benton County. Wife and I stopped at Mount View to visit some of the members. Here we also had four meetings in the Brethren's church. This congregation is under the care of Eld. M. T. Baer, with Bro. Campbell to assist in the ministry.

Feb. 8 we started again for the Spring Branch church, to begin a series of meetings. Here, as usual, we found a full house of anxious listeners. All were made to feel sad that two of our beloved brethren have lately been called away to try the realities of another world,—brethren Joel Ihrig and James Brown. While the church will miss them much, we trust they have gone to rest.

Here we also had good congregations. One came out on the Lord's side while in her youth. May she be a light to the world and an example to her many associates. There are about twenty-four members here, with Bro. R. S. Rust as their minister. They are in love and union, and are to be commended for their zeal in the Master's cause.

On Friday, Feb. 13, we started for home, leaving Bro. Rust to continue the meetings. Upon our arrival at home we found all well, for which we were thankful to our Heavenly Father. We extend our thanks to all the Brethren and friends who have been so kind to us while with them. May the Lord bless them! Israel Cripe.

Knobnoster, Mo.

Notes of Travel.

Feb. 19 I boarded the train for Olcott, where my oldest son, Daniel Wise, resides. Here I preached in the evening to an appreciative congregation. Feb. 20, I passed on to Eden Valley church where I preached in the evening.

Feb. 21 was the regular quarterly council in the Eden Valley church. All passed off well, considering the character of the business transacted. I preached at night, also next day at 11 A. M. and 7:30 P. M.

Feb. 23 I was taken to St. John's, the County-seat of Stafford County, Kansas. Here I visited with two old members, and at night preached in the house of Bro. Isaac Beaver.

Feb. 24 I was taken about eight miles North-east to Douglas school-house, where I met an interested congregation. Although the house was densely packed, so that standing room was in demand, the order and attention were very good.

Feb. 25 I was taken away, through the storm, to a point about eight miles distant. As the afternoon was quite stormy, we decided not to go to the appointment that evening. I will say, for the satisfaction of many, that the Eden Valley church is doing well.

Feb. 26 I returned home and found all well. I thank God for his care over us! John Wise.

Western Sufferers.

Report of money received from Feb. 11 to March 6 for the sufferers in Western Nebraska:

A. W. Martin, Goodville, Pa., $5; brethren and sisters, Keota, Iowa, $10; from Seward, Kans., $7.30; Christian Gish, Godfrey, Kans., $5; a sister, Brookville, Ohio, $1; Des Moines Valley church, Iowa, $10.60; J. F. Oller and wife, Waynesborough, Pa., $10; N. C. Folger, wife and friends, Osceola, Iowa, $13.30; Albion Daggett, Belleville, Kans., $2.10; a neighborhood collection from near Tiffin, Ohio, $34 45; from D. L. Miller, general donations, $500; unknown, Nickerson, Kans., $2; Juniata church, Nebr., $8.25.

Should there be any who have sent money to me and have not seen it reported in any of the past reports, let them write and we can look it up through the mail. I have reported all that I have received to the above date. J. E. Young.

To Mary Bucher Beahm.

NUMBER THREE.

Dear Daughter: –

There was a thought presented in my previous letters about progression. Now I call your attention to the opposite word,—retrogression. Some call that progress which, in fact, is retrogression. When we get nearer to God and his humble ways we progress, and when we get farther away, we retrogress. This retrogression is promoted by two prime causes, viz, by looking on ourselves, and by looking on others. Paul, in 2 Cor. 10:12, states it thus: "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

We measure ourselves by ourselves like the pupil does in his penmanship. He has his headline to copy after, and tries to imitate it as long as he is near it, but when he gets further away, he forgets it and looks on his own writing. The longer he looks on his own, the worse his writing gets, and, frequently, by the time he reaches the bottom of the page, it does not look much like the headline any more. He measures himself by himself. They who do so are mere pretenders. They are not actuated by God's Spirit. They have no *rule* to go by. They are full of pride, self-conceit, and self-love. To them the real and fictitious are the same.

So to the other cause, looking on others, we frequently hear it said, "I am as good as this brother or that sister." That is a dangerous way to measure ourselves. The question is not, "Am I as good as this or that one?"—but "Am I good enough?" This philosophy runs about like this: A mother wishing to leave home says to her son and daughter, "Isaac and Mary I want to go to neighbor Jones'. Now I want you to be good children when I am gone, and do not go into the room at father's books." But children are forgetful, inquisitive, and that which they shall do they are apt to leave undone, and that which they shall not do, they will as likely do. This is natural. "For I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence." Rom. 7:8. When mother is gone Isaac and Mary somehow stray into the room, and presently Isaac is at father's books. Then Mary rebukes her brother, "Isaac, mother said we should not go at father's books." "Yes," answers Isaac, "mother also said we should not go into the room; now, if it is right for you to go into the room, it can not be wrong for me to be at father's books." And Isaac is right.

"If!" With that word the devil gains a rich harvest. "*If* you have the right to go into the *room*, it follows that *I also* have the right to be at *father's books*." But as Mary had done wrong, Isaac was wrong too. We can not rub ourselves white on a black kettle. "For I say unto you, that except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. Geo. Bucher.

Kleinfeldersville, Pa.

From Elizabethtown, Lancaster Co., Pa.

March 7, we, the Spring Creek church, Dauphin Co., Pa., had our annual council-meeting. All business before the council was disposed of with a friendly feeling. Our love-feast was appointed for May 19, at 9 A. M., to close May 20, at noon. Those of the West, who feel to be with us on that occasion will please remember the date above given. The place of the feast is near Derry station on the Harrisburg and Reading R. R.

Our council has also agreed to send a petition through District to Annual Meeting for the purpose of looking a little deeper into the Hymn Book question. As we have about eighteen or twenty churches who need a German book associated with the English, we therefore want a good work for the purpose. When the last German edition came forth, we saw at once that our people were not satisfied with it, and so they never adopted that book. For the purpose of getting what we wanted, a petition was sent to our District Meeting, asking the privilege of getting up a suitable book. That body granted that a committee of brethren might do so on their own responsibility. A committee went to work, compiled a book, got it

printed, 2,000 in number, and the new work was soon standing higher than the regular book. In course of time it was necessary to get out the second edition. This time 4,500 were printed, and that supply is all again. Hence the above petition was sent. Union in all things is certainly essential in the house of God, but to be a unit on the Hymn Book question takes a great deal of sacrifice, and when it becomess a duty to make sacrifices, discretion should be respected.

I will right here state our objections to the authorized Book,—English and German. So great a number as 800 hymns is not needed; over the half could be dropped and some Gospel Hymns added, such as our young folks love to sing, and a great many aged ones, too. Use a little larger type for the benefit of poor eyes.

The German Hymn Book is a great deal more objectionable than the English to us, for several reasons; first too small a type, too much crowded together; second the wrong men as committee men to get it up, all foreigners excepting one, and he has had no chance to help to do the work. Foreigners have certainly not the knowledge of our wants as the "Pennsylvania Dutch" people have, and therefore are not competent to get up a Hymn Book to satisfy our people. There are too many dry hymns in the Book, and numbers of others we love are wanting. The Book we got printed at Lancaster gives much better satisfaction to our people in all respects. Still it could be a little improved in both the English and the German part. Whereas we must have books again, we came to the conclusion to wait with our third edition till after Annual Meeting. If our General Conference is able to provide for our wants, all right; if not, then we must do the best we can on the Hymn Book question. It seems to me there is a way in which satisfaction can be reached. WM. HERTZLER.

Items from the Osage Church. Crawford Co., Kans.

OUR quarterly church-meeting passed off pleasantly to-day. The day was a stormy one, and only a few were out. The sum of $3.50 was raised by contribution for Western sufferers, with promise and prospect of more to be contributed soon. Bro. Abner Campbell was elected church trustee to fill the vacancy occasioned by Bro. Nehemiah Carl moving away. Eld. J. H. Neher was chosen delegate to District Meeting and Annual Meeting, if he goes. A call was made for District Meeting as soon as we can get it.

Last Tuesday a mad dog,—a large yellowish greyhound passed through the neighborhood. Several dogs were bitten, some hogs, and, it is feared, also some cattle. Several persons narrowly escaped. He was pursued and killed after a chase of over six miles. His appearance in the neighborhood was sudden and mysterious and it is feared he did much damage before he came here.

Sister Mary Shively is sick; otherwise health among the members is as good as usual.

J. L. SWITZER.

From the Appanoose Church, Franklin Co., Kans.

WE, the brethren and sisters of the Appanoose church, met in quarterly council Feb. 28. The business of the meeting all passed off with that Christian spirit that should characterize the children of God. There were two letters granted. One young sister, much to our regret, decided to walk no more with us. We hope she may see her error, and again return to the fold, before it is too late!

The business, preparatory to our District Meeting, was also considered. We send one query to District Meeting in regard to our church name. Bro. Daniel B. Barnhart will represent us at our District Meeting.

Bro. A. W. Vaniman, of McPherson, came to us Feb. 23, and remained until March 1. He preached in all eight sermons, holding forth the Word with power and demonstration of the Spirit. We feel that the church is much built up, and that sinners were made to see the danger of living in sin. Although we saw no immediate results to our meetings, we feel sure that some are almost persuaded, and are counting the cost, and we hope they will soon make their return to Christ.

JAMES T. KINZIE.

Centropolis, Kans., March 4.

From the Quemahoning Church, Somerset County, Pa.

A FEW brethren, in the extreme eastern part of the congregation being desirous of having a more convenient place of worship, last summer went zealously to work soliciting means, and in a short time had such a prospect that the church endorsed the project at once, and chose a building committee, which, without delay, gave the contract to Bro. Ananias Blough, who, although young in years and experience, pushed the work, and, by Feb. 8, had the building ready for occupation. On that day it was solemnly dedicated to the Lord. Services were conducted by Bro. D. L. Walker and the undersigned, to a crowded house of attentive listeners. The house is located near the Somerset and Cambria R. R., on a lot donated by Bro. Jacob B. Blough, and is named Sugar Grove meeting-house. This congregation has now four meeting-houses.

After the dedication services, meetings were continued by Bro. Walker till Thursday evening with good attendance and excellent attention.

Feb. 26, another series of meetings was begun by Eld. Silas Hoover in our large meeting-house and continued one week, with good attendance, considering the condition of the roads and inclemency of the weather. The attention was excellent. While both meetings were productive of much good, they were too short to bring an increase in numbers. E. J. BLOUGH.

Stanton's Mills, Pa.

From the Rogue River Valley Church, Oregon.

BRO. DAVID BROWER, of Coos County, Oregon, came here Dec. 20, and began meetings next day with a good congregation, considering rain and muddy roads. He preached fourteen interesting sermons, with the best of order. The members seemed to be greatly built up by his faithful labors.

After the close of the series of meetings he preached for us every two weeks at our meeting-house, and the intervening Sundays at the different school-houses. His labors among us did much good and, we trust, may be like bread, cast on the waters,—to be gathered not many days hence.

Bro. David bade us farewell this morning, March 3, for other fields. SUSAN M. RHODES.

Talent, Oregon.

From the Santa Fe Church, Ind.

THIS congregation, as far as known, is in peace and union. We baptized seven in 1890, and received five by letter. Ten letters were granted. Three of our members have passed away during 1890.

We held our communion Oct. 1, 1890. Quite a corps of ministers was with us, among them brethren John H. Moore, D. S. Caylor, Frank Fisher, James Neff, B. Neff and J. Rife. We had a full house of communicants and the best of order.

We have had two series of meetings this year. Bro. Jacob S. Snell, of Collamer, Whitley Co., Ind., came to us on Jan. 14, and commenced a series of meetings. He preached for us until Sunday night, Jan. 25, delivering, during that time, sixteen able discourses. Though we had no immediate accessions, we feel very much built up, and hope that the future results may be for the good of the church and the honor of Christ. Bro. Snell preached in the old house on the Strawtown pike, six miles south of Peru, and two miles east of Bunker Hill, Ind.

Bro. John H. Miller, of Goshen, Ind., came to us Feb. 5, and commenced meetings that evening in our south house, one and one-half miles south-east of Wawpecong. We had attentive congregations but, owing to various causes, the meetings did not result in immediate accessions to the church. JACOB J. FOX.

March 4.

From Sylvan, Ill.

BRO. JAMES R. GISH and wife arrived here, Feb. 17, and commenced a series of meetings at the M. E. church in the Oregon precinct. He proclaimed the Gospel in all its primitive purity, and preached eleven sermons while with us. After laboring with us two weeks, Bro Gish left us March 3, for Arkansas. May our prayers ever ascend to God in his behalf!

At present we have one applicant for baptism, and while there are no other additions, we know that others were made to realize their condition. In fact, most all seemed to be interested. Our congregations were often small, but we feel that God, in his infinite mercy, was with us. Bro. Gish preached some very interesting sermons, and we feel much encouraged in the work. Our members are living somewhat scattered and nearly all are sisters. While we feel our weakness, we learn, by the Good Book, ever to look to Jesus, the Author and Finisher of our faith. EMMA C. GREENWOOD.

March 4.

From the Dallas Center Church, Iowa.

BRO. M. DIERDORFF, of Yale, came to our church Feb. 14, and remained until March 1. The meetings were held in the Baptist church in the northern part of our congregation, at a point where our doctrine was new. The weather was very inclement part of the time, and the roads muddy, yet the attendance and interest were very good, and the people took quite an interest in the Word preached.

On Sunday evening, March 1, the meetings closed and we thought there would be no additions to the church, but on the way home Bro. Dierdorff and one that was in attendance at every meeting, had a conversation which resulted in his making application for baptism, which was attended to on Monday, March 2. The one baptized was the head of a family; his companion and three of the children were members. We all feel to rejoice with them that the husband and father has made the good resolve, and pray that he may hold out faithful. We are having considerable snow at this writing. A. W. HAWBAKER.

"IT is a common mistake to rate our demerits by the apparent size or importance of our misdeeds. We often console ourselves with the idea that, after all, these smaller incidental lapses and minor flaws in our morals are only 'little things.' We are sure that we do not lie outrageously, nor utterly disregard the Lord's Day, nor commit burglary or murder. Others do these evil deeds which the law stigmatizes even when the civil authorities do not punish the evil-doers. Our failings, on the other hand, are too inconsequential for the criminal code. But, after all, does wrong inhere in the thing done, or in the principle represented in the action?"

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER. - - - - - Assistant Editors.
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the fundamental doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, as a full meal, and, in connection with the Communion, should be taken in the evening or after one observed the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - - March 24, 1891.

BRO. JOHN W. HOFFMAN should now be addressed at Ringgold, Washington Co., Md.

BRO. JACOB CONNER changes his address from Royer's to Grater's Ford, Montgomery Co., Pa., April 1.

IN Bro. D. R. Price's report in MESSENGER, No. 7, of money for Western sufferers, read Lamott Sunday-school, Crawford Co., Ill., $7.10, instead of Hutsonville, etc.

BRO. JOHN METZGER writes us from Lordsburg, Cal., that he expects to return to Cerro Gordo, Ill., by April 1st. After that date he should be addressed at that place.

BRO. S. A. HONBERGER goes to Esterly, La., to labor in the mission field at that place. There seems to be an opening there for good work, and we pray the Lord's blessing upon our brother as he goes out into this important field. Bro. Honberger's correspondents will please address him as above.

BRO. WM. M. LYON has changed his address to Bridgewater, Va. Bro. Lyon has not been heard from through the MESSENGER for some time. We hope he will find time to give us an occasional article.

WE note the following changes of address: Our brother, Dr. L. E. Miller from Berlinton, Ind., to Plymouth, Box 614, Marshall Co., same State, and Bro. S. S. Kalebaugh from Gardner, to Prairie Center, Kansas.

WE have good news from Cerro Gordo, Ill., Sandy Creek, West Va., and Mt. Morris, Ill. At these three places nearly 100 souls have been added to the fold of Christ. Surely, God is blessing his people! Let the good work continue.

BRO. DAVID MYERS, of New Franklin, Ohio, has something to say about Farmers' Alliance, and thinks we should not publish anything referring to them. We aim to keep politics out of our paper, and we advise our brethren to keep out of politics.

BRO. JAS. R. GISH writes, under date of March 3rd as follows: "We left Cass County, Illinois, on the 3rd at 3:50 P. M., where we had a number of scattered meetings to accommodate the different parts of the neighborhood, and while scattering the meetings was not so profitable, we still hope there may some good result from the effort. We arrived at Stuttgart on the 4th at 12:30. For the present address me here."

OUR dear brother, D. D. Thomas, with his family, who have been with us for nearly two years, left us last week for their home in Ohio. During their stay at this place brother and sister Thomas won the love and esteem of all who learned to know them. Unassuming and modest in their manners, they won friends by their true worth. They take with them, to their old home, the best wishes of all who knew them at this place. May the Lord abundantly bless them, as they return to their old home, where Bro. Thomas will continue his labors in the ministry.

THE *Brüderbote*, our German church paper, is still published at McPherson, Kansas. Send for sample copies. There are many who do not know anything of the German paper, and we kindly invite our English brethren and sisters to help Bro. Snyder in sending forth the doctrine of the Brethren through said medium. The paper is issued semi-monthly at seventy-five cents a year. If several hundred brethren in our Brotherhood will each one donate the paper for one year to some German neighbor, they will be doing a good work. Address J. M. Snyder, McPherson, Kans.

BRO. DANIEL VANIMAN is in his work-shop again. The Chips given below came too late for the column where they usually appear. We give them place here:

1. Let us have the Census of 1890, as per sample in No. 10, GOSPEL MESSENGER, published in the MESSENGER, or, better still, in pamphlet form with name of County, in which each church is situated, added, if this information is at hand.

2. ORDAINING ELDERS.—By referring to the ruling of Annual Meeting, Art. 16, 1890, it will be seen that the necessity of ordaining elders may originate with the officers of the church, or the elders of the District Meeting.

3. TEACHER AND PUPIL.—It is a momentous fact that what the teacher is, his pupil, who comes in daily contact with him, will, in some degree, gradually become. All the relations of life carry with them momentous issues. "Evil communications corrupt good manners." The opposite is equally true. High above all teachers stands the One who spake as never man spake. It is not possible to improve upon his methods. He is the proper teacher and guide for all Sunday-school teachers and workers. Our business is to learn to understand and follow his methods. It is an infallible law of our being, that the more we admire and study the principles of his life and the methods of his teaching, the more we become like him in life and character.

WE have a communication from Bro. Luther Bedel, of Jackson Co., Ind., relative to the killing of his son, Bro. Arthur Bedel. It is a sad, sad story, and we sympathize with the bereaved family. May the Lord sustain them in their great affliction!

THE General Church Erection and Missionary Committee will meet at this place on Tuesday, April 7th. The District Treasurers will please send money in their hands prior to that date, so that it may appear in the next Annual Report. Those who feel like giving something to the General Fund now, are requested to do so at once.

BRO. GEO. W. CRIPE, of Cerro Gordo, Ill., sends the following item of glorious meetings in the church at that place: "Our dear brother, Isaac Frantz, of Ohio, closed meetings at our place last night with a crowded house, and against the desire of many. But the dear brother had labored so long and faithfully, that we were willing to let him return to his dear children, having preached forty-one most excellent sermons, all so well taken that we can say he did the cause much good. Thank God for such men who will not shun to declare the whole counsel of God! The immediate result of his labors were thirty-four gathered into the fold, twenty-seven baptized, and seven reclaimed. The prayers of this church go with him. The Lord be praised!"

IF those of our correspondents, who insist in sending anonymous communications, will take our word for it, they will save themselves the expenses and trouble of sending unsigned articles to this office. We have only one rule in regard to such correspondence,—it goes into the waste-basket. When we take up a manuscript for examination, unless the handwriting is familiar, we look first for the name; if the writer has neglected this important item, the article is not even read. We refer to this again, because we have before us a communication which closes with these words: "Please don't put this in the waste-basket." "Several sisters." We admit the plea is a touching one, but even as we write these lines the waste-basket receives another addition to its already heavy burden.

THE *Brethren's Quarterly* for the second quarter of 1891, comprising April, May and June, has been sent out to all who have ordered it, and a good supply is still on hand for those who have not yet been supplied. The lessons of this quarter are still in the Old Testament, and Bro. James M. Neff has taken pains to render them so instructive and interesting that all can not fail to be edified in the study of the events and the many good thoughts to be derived therefrom. The true object of all Old Testament study should be, to lead to a better understanding of the New, and in this the *Quarterly* aims to render the needed assistance. A glance at the titles of the lessons and the place where they are found, is afforded by the following: "Saved from Famine," 2 Kings 7: 1–16; "The Good and Evil in Jehu," 2 Kings 10: 18–31; "Jonah sent to Nineveh," Jonah 1: 1–17; "Nineveh Brought to Repentance," Jonah 3: 1–10; "Israel often Reproved," Amos 4: 4–13; "Israel's Overthrow Foretold," Amos 8: 1–14; "Sin the Cause of Sorrow," Hosea 10: 1–15; "The Captivity of Israel," 2 Kings 17: 6–18; "The Temple Repaired," 2 Chron. 24: 4–14; "Hezekiah, the Good King," 2 Chron. 29: 1–11; "The Book of the Law Found," 2 Chron. 34: 14–28; "The Captivity of Judah," 2 Kings 25: 1–12; "Missionary Lesson," Isa. 60: 1–12. The price of the *Quarterly* is, single copy, 10 cents; three copies, 25 cents; eight copies, 40 cents; twenty copies and over, four cents each.

THE following lines from sister Evans, of Ingalls, Oklahoma, tells of the serious illness of our dear brother, James Evans. We know our brethren and sisters will grant the dear sister's request, and unite in praying for Bro. Evans' recovery: "My husband (James Evans), is daily becoming weaker, and now hangs between life and death. We are alone with our children, surrounded by strangers, forty miles from Wharton, the nearest railroad station, and no Brethren or friends near us. Our only hope is in God, for my husband is beyond all human aid. May I ask those dear brethren and sisters, with whom we have held sweet communion, to unite in praying for his recovery, for the effectual, fervent prayers of the righteous availeth much? If it is our Father's will he can raise him up, but his will, not ours, be done."

ON Saturday evening, Feb. 28, Bro. J. G. Royer commenced preaching in the Chapel, and continued until Wednesday evening, March 4. Bro. T. T. Myers then took up the work, and has continued until this date, March 91. From the first it was apparent that the spirit of the Lord had been at work. The members were earnestly engaged in prayer for the success of the meetings, and as a result the work has, so far, been wonderfully successful. The meetings have been largely attended, and the interest taken in them by all has been very marked. The interest was good from the start, and when Bro. Royer closed, four had come out on the Lord's side. As the meetings continued, others were convinced and determined to serve in the ranks of the enemy no longer. So far twenty-three have come forward, and expressed a desire to unite with the church. Of this number fifteen have been baptized, and others will follow the Lord down into the water in the near future. The meetings will continue for a few evenings yet, as there are others who are almost persuaded to turn from their sins and seek salvation. We rejoice in the God of our salvation, who sends these precious seasons of refreshing to cheer us on our journey home.

ON Saturday, March 14, our quarterly council was held in the chapel at this place. The meeting was a pleasant one, and we believe those who were present enjoyed it. Bro. Edmund Forney, of the Pine Creek church, and Bro. M. S. Newcomer, of West Branch were present and assisted in the work. Bro. Galen B. Royer was advanced to the second degree of the ministry, and Bro. Wilbur Stover was called to the ministry. The choice for a minister was held in accordance with a decision of our last Conference, which says: "Let churches, having brethren possessing the necessary qualification, from time to time hold elections to increase our ministry with a view of meeting the growing demand for preaching the Gospel, both at home and in all the various localities of the missionary field of the world. And let all ministers, when elected, be advised and urged to hold themselves in readiness, as much as possible, to be used by the church whenever they may be needed." Bro. Stover expressed a willingness to be used as the church and the Lord might direct. The greatest need of the mission work of our church is consecrated, faithful men, who are willing to go into new fields and remain there. If those churches "having brethren possessing the necessary qualifications" will hold elections, the want that is now so widely felt, will be filled in the years to come, and the work will not be hindered as it now is. We trust that our brethren will see to it that elections are held in accordance with the advice of Annual Meeting, and that we may have, in a few years, plenty of help to fill all the Macedonian calls that now must go unheeded.

THE church festival still flourishes, and the ingenuity of those who manage these affairs in the interest of the churches is severely taxed to get out new and novel entertainments to draw the crowds and "have some fun." A brother at Seward, Kansas, sends us a hand bill, advertising an entertainment of this kind. In large type is printed the following: "WEIGHT SOCIAL. The ladies of the M. E. church will give a supper at Seward, Kansas, on Tuesday evening, March 3, 1891. The gentleman taking his girl to supper will pay for same at the rate of one-fourth cent per pound for every pound his lady weighs. This will include the regular supper; oysters extra. Come out everybody and let us have some fun." It seems strange indeed, that a church that claims for its membership complete sanctification and holiness, will permit such things in the house of God. But then they want the money, and the young people the fun, and that settles the matter.

HONESTY OF PURPOSE NO EVIDENCE THAT WE ARE RIGHT.

"THERE are honest men and women in all churches," says some one, and we may add, that this saying is true of all the religions of the world. Association with men and women of different denominations, and creeds, and religions, gradually forces the conclusion upon the observer, that the foregoing is a true statement. This far we, doubtless, all agree, but when the statement is used as an argument, as it sometimes is, to show that all churches are right, we demur. You will find honest, and according to their standard, good people wherever you go in the world, but honesty of purpose can not be accepted as a standard of right. Let us look at some examples of honesty of purpose.

In his great and decisive contest with the prophets of Baal, Elijah had a manifestation of the honesty, the zeal, and the earnestness of the four hundred. They put themselves to torture, and showed beyond all doubt that they honestly believed that Baal would come to their help. They were grossly deceived and in the worst kind of error.

A brief stay among the followers of Mohammed will convince the most skeptical, that numbers of them believe as honestly and as firmly, that the false prophet is the true prophet of God, as Christians believe that Jesus Christ is the Son of God. Honesty of purpose does not keep them from a fatal error.

Go to Salt Lake City, to the homes of the Mormons, and you find thousands of men and women who honestly believe in the inspiration of their prophet Joe Smith, and they will give you such evidence of their honesty of belief and of purpose, that you can not help but conclude that they are honest. And yet, what a terrible error they have fallen into!

In the Roman Catholic church there are millions who are honest in their belief, that the Pope of Rome is the representative of Christ on the earth, that the ecclesiastical power of the church can deliver souls from purgatory, and admit them into the kingdom of God, that the same power can forgive sins, and that the actual body of Christ is present in the wafer. They believe this with all honesty of purpose, and yet they are not saved from error.

So in all the Christian churches of whatever name or character, whether they have much or little of God's Word, there are to be found men and women who honestly believe they are right, and are striving to do right, as they understand and see the right; but we have seen, by the examples just given, that honesty of belief and of purpose, is no safe-guard against the most fatal and lamentable errors, for multiplied millions of human beings cling to the error with the strongest convictions of right, and give every evidence of an unswerving faith and honesty of purpose.

But some one asks: "If honesty of purpose is not a true standard of right, where shall such a standard be found?" There is only one answer to this question. The Word of God is the only true standard. If a man says: "I am right, and I am honest in my belief," let him be tested by the infallible standard, the Word of God, and if he measures up to that he is right, and there can be no mistake about it.

If a church claims to be right, and the claim is upheld with all the earnestness and honesty of purpose, possible, by her communicants, and she does not measure up to the true standard, — the eternal Word of God, she is not right, no matter how honest her members may be in their belief, that their adopted church is right. It takes more than the honesty of purpose of the communicants of a church to make her right. It takes nothing more nor less, than a strict adherence to all that God's Word contains; anything short of this won't do.

We have an infallible standard of right, and we ought to thank God for it. We are not called upon to depend upon our own feelings, our own convictions, or our honesty of purpose. We are called upon to take the Word of God, the Gospel of Jesus Christ as the man of our counsel, and as the rule of our faith and practice, doing this with an honest heart, for without this we can not serve God acceptably, we may know that we are right, and we may enjoy a full assurance of our acceptance with God.

But we must be willing to be led by Jesus Christ. We must lay aside our pre-conceived notions and prejudices, and follow where he leadeth. As the needle is true to the pole, so must we be true in walking in the direction that he points out to us. Some there are who remind us of the hunter, who lost himself a number of times in the dense forest. His friends advised him to purchase a small pocket compass, telling him that the needle would always point North, and thus he might find his way out of the forest. He took their advice and bought the compass. He wandered far into the great forest, the sun was obscured by clouds, and the hunter lost his way and was compelled to sleep under the shelter of the trees for the night. When his friends found him they asked him why he did not use his compass. "I did," was the reply, "but all I could do I could not get it to point in the right direction." Lost, himself, he thought the compass did not point right. So people go to the Word of God. They can't get it to point in the direction they want to go, and they do not follow it, but they will tell you they are honest. We may admit their honesty, but deprecate their unwillingness to be led into all the Truth.

We need, above all things, to be careful about this standard of right. Errors that affect our temporal affairs may not be serious in their consequences,—at farthest they can only concern our present life, but errors in regard to the Standard of Truth will affect our eternal interests. Let us take God's Word and follow it with an honest purpose, and then all will be well with us.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary,	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio.
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞ All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞ All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞ Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞ Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞ Notes for the Endowment Fund can be had by writing to the Secretary of this Work.

"MEN and women come to church to be made better; they come to be saved and not to be lost. They come for practical instruction, and not to be tasked with intellectual abstractions. They want the living truth for living uses. To their common sense, their consciences, and their hearts, it is our privilege to preach the most marvelous, and precious, and glorious Gospel that God's wisdom could devise. When it is preached faithfully, simply, and closely only it will tell. By the Holy Spirit's blessing our hearers may become—many of them will become—'sound on the main question' of salvation for all eternity."

"THERE is an evil silence as well as an evil speaking. While it is our duty not to speak evil of others, it is oftentimes our duty not to be silent about the evil in others; for there is a wide difference between evil speaking and a dutiful speaking of evil. Many people seem to think that the highest compliment they can pay to a dead friend is to say that "he never spoke against anybody." But men sometimes are wrongly silent concerning the evil in others, in order that they may not condemn the same evil in themselves, or from some other unworthy motive. He who keeps silent about evil when it is his duty to be outspoken against it, is himself an evil speaker against his own soul"

"NOTHING is harder in life, nor nobler, than to do one's simple duty when there is a strong temptation not to do it. A duty that would be very easy at another time, is a very difficult one just then. Yet it may be said that a man deserves no credit for doing his simple duty. That is true in one sense, but not in another. A man has no right to claim any credit for simple duty-doing at any time; yet if he does his simple duty when strongly tempted not to do it, he shows the spirit of a real hero, or of a real saint. Even though he claims no credit for himself, in such a case we should fail in our simple duty if we did not accord it to him. When did any man ever bear himself worthily and with nobleness, save by doing just that which, under the circumstances, all things considered, was his simple duty? Our nobleness is really tested by our ability to perceive and to honor the nobleness of another's simple duty-doing—when it is worthy of such recognition."

"IT is seldom wise to enter into a discussion with a skeptical man on the doctrines of religion. The best thing is to have such a life back of your words that you can say, 'Come and see for yourself whether religion is not a blessed thing to have.'"

"PRESENT duty is the only duty that is incumbent on us as duty. What may be our duty by and by, at the best, a matter of conjecture; for we may never reach the hour when that possibility has become a reality. As Carlyle says, 'Our grand business is not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand.' If this truth were more clearly in our minds, we should have less worry over the supposed conflict of our duties in our daily living and doing."

"There are brave, sympathetic souls who go through life scattering sunshine and fragrance, to whom the present is the time for action. Conscious of their own purity, integrity, each soul they meet is but another child of God, having need of what they can give. They give themselves as the gift. Out of a heart, overflowing with kindly impulse, throbbing with the consciousness of the brotherhood of man, these souls obey the impulse of the divine in themselves, and the wedding feast is gayer, happier, because they are there; their presence cools life's fever of ambition, haste, and greed. In their presence the tongue of slander, misrepresentation, pique, is silent, because they speak an unknown language. The grave is but the body's receptacle, so clearly do they see above it, while the strangers who meet them in life's journeyings feel their hearts burn within them with new love, new sympathies, new experiences. Never to them is the neglected moment, never for them is the neglected opportunity. What man thinks of them is never their standard of action, but ever present before them is the measure of God's trust by the blessing and opportunities life gives them."

THE SUNDAY-SCHOOL.

BY JAMES Z. GILBERT.

"Train up a child in the way he should go: and when he is old he will not depart from it"—Prov. 22: 6.

"Go . . . teach."—Matt. 28: 19.

THE time is fast drawing on when the Sunday-schools, which are discontinued during the winter season, will be re-organized and will begin anew the work of the salvation of souls. We say "salvation of souls" for we believe that the Sunday-school is, or should be, a department of the church, training the children in the way they should go, that, when they arrive at the age of accountability, they may be ripe for the kingdom.

We think it needless to urge a re-organization of every Sunday-school held during the last year. None should entertain the first thought of abandoning the work. On the other hand, all should endeavor to make their school a nucleus around which to cluster others.

Even before the tiny sprout springs forth from the sod, and the birds of the spring begin their merry songs in the sunshine, every Christian worker should be busily engaged in searching out a place where he may plant the seeds of righteousness by starting a new school.

Is there an isolated community near, or even far, which is not in the habit of attending religious services? There is the place to sow. If not a church, find a school-house; if not a school-house, find a private dwelling in which to hold Sunday-school sessions.

The *manner* in which the work is begun, determines, in a great degree, the success of the future. It is not in the province of *one* or *two* to say that on a stated day a Sunday-school should be organized at a certain place. Far from this! The people should be consulted as to whether they would like to have a Sunday-school in their midst or not, and whether there would be any objections to a specified place.

Furthermore, it is quite essential that the prospective Superintendent take a close view of the surrounding religious atmosphere of his school. If the people do not seem very anxious to attend the services, a friendly visit to each home can do no harm, but much good is often accomplished.

This visit should be made, if possible, before the Sunday-school is to begin. By this you not only obtain valuable information, but, at the same time, you can impress the most valuable truth,—that you are *interested* in *their* welfare. This affords also an excellent opportunity to solicit the aid of the parents in the work. Hard, indeed, must be the heart that will not kindly receive such a call.

Having surveyed the ground to be worked, having left the impression of your honest intention, and having solicited the aid of all, the work may proceed.

"The harvest is great and the laborers are few." Who shall be the laborers? Can not each congregation having, say, a membership of fifty, find at least one in their number who would do well at the head of a Sunday-school? It would seem that more than one may be found.

Will not some one feel the weight of souls and begin, this opening spring,—even now,—to sow the good seed for the Master? Will not each church that has the Sunday-school work at heart elect one or more of her number to begin the great work? Should the brother go alone? By no means! Hold up his hands! Frequent the closet in his behalf; then the good work must prosper! Fear not the result! If we but do well our part, God will do the rest!

Upon the *rising* generation depends the future church. If that generation is not educated in the light of the blessed Gospel, while young, what can we expect for the future church? It is important, then, that each one be awake to the interests of our beloved Fraternity. Let each one work in every field he can, and the light of heaven will be brought near many a benighted soul. May the prayers of our great Brotherhood ascend in behalf of the Sunday-school!

Mt. Morris, Ill.

A POPULAR ERROR.

BY J. S. FLORY.

POSSIBLY there is no other error so common to religious belief as that of claiming the presence and operations of the Holy Spirit, apart and independent of the written Word of God. Many are the delusions, growing out of this mistaken idea. It is a usual thing to hear persons express themselves as being confident that they are led by the spirit of God, because they have the inward consciousness of it, and by this one witness they are satisfied. From this common error arise the wonderful workings of mourner's-bench-religion and all the kindred popular views so prevalent at the present day. It is evident that God's promises are yea and amen, but to claim more than his promises indicate, is to tempt God and lay ourselves under the penalty of a great sin.

Seeing what seems to us a leaning even of the "very elect" to the workings of this growing delusion, we venture to reason in a brief way upon the subject.

Paul to Titus, 2: 11, says, "The grace of God that bringeth salvation hath appeared to all men." Paul does not mean here, as is often held forth,

that, in some miraculous way, God visits all men with the spirit of conviction. Without doubt, the Apostle means to say, and as the proper rendering has it, "The grace of God that bringeth salvation to all men hath appeared." This harmonizes with Christ's words, "The Kingdom of God is at hand." That is to say, the salvation of the whole world, irrespective of persons, has been brought about through Christ, and this grace of God has appeared in a way that all can comprehend it.

In John 6: 44 Christ says, "No man came to me, except the Father which hath sent me draw him." Does he mean to say this drawing is through the spirit of God, apart from the Word of God, as many teach? Surely not! Look carefully at the next verse! "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Here we see how the Savior qualified his expression about the Father drawing. It is done through the Word of God. We must learn what God's will is, *hear* unto believing it, *learn* unto obedience, and in this way get to Christ. The popular way of proceeding is to emphasize the meritorious work of Christ and just believe in him as your Savior, and God's miraculous spirit will draw you to Christ and tell you you are pardoned and accepted as his child. Now, the Bible way says we must believe in God, the Father, hear him, learn of him, that we may know how to get to and in Christ, and the only *drawing* that the Bible teaches in this respect is the power of the Gospel. There is such a power in faith that, learning of God's love and mercy in offering salvation to sinners, conviction takes place, and through the influence of the blessed promises of God, conversion follows, and thus sinners are brought to Christ by the drawings of the Father, the Word of God and, as Christ says of his word, it is spirit and life.

Thus we understand how men are led by the Spirit of God, by his Word. The wooings of the Spirit of God,—his Word,—bring back the prodigal to the Father's house. The Spirit of God will not always strive with man. Only while the Gospel dispensation lasts will God strive with men in a way to influence them to return to him. While there is an influence through faith in his Word to draw, will there be striving. When the heart becomes callous and hardened through unbelief, then there is no striving spirit in the Word, to draw sinners to God.

In former times, as the apostle says, "God spake unto the people through the prophets (somewhat in a miraculous manner) but in these last days he has spoken unto us through his Son." Christ himself, in a sense, was the manifestation of God in a miraculous manner, but to us, in a more glorious sense than he ever appeared to the prophets, therefore we must see to it that we do not refuse to hear the Son in all things. Recognizing Christ as the medium through which God speaks to us, why hold forth any other medium through which God will operate to the conviction and conversion of sinners? The Bible way of converting sinners makes true converts,—converts that will walk in all the commandments of God blameless.

The Spirit of God, so abundantly infused into the Gospel, makes it a power to awaken sinners, even to raising them from the dead, and, by the manifest power of love and mercy which they see in the great plan of redemption, they are constrained to come that they may be saved. Then, when united again to our Federal Head,—grafted as a living branch into the Living Vine,—a new creature in Christ Jesus,—we may lay claim to the workings of the "Comforter," the inflowing of the divine presence,—not independent from the Word, but in harmony with the Word. It is through the Holy Ghost that the true inwardness of the Word is manifest to us, and by it we are led and taught to live "soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

Tuhunga, Cal.

MEN AND MEANS.

BY R. F. BRUBAKER.

In taking a view of the missionary work of the church of to-day, my mind is called out in various directions. The missionary spirit is gaining ground amongst us. It is a pleasure to see such a spiritual awakening all along the line, and while we are glad to see a general move in that direction, we desire, in this article, to enter into a further investigation of the subject.

MEN.

One of our special needs of to-day is, more men that are willing to sacrifice their time for the Master's cause. While we have some among us endued with a goodly portion of the Holy Spirit, we need still more. The number is too small that are willing to leave their homes and go into mission fields, when called on by the Mission Boards,—District and General. We do not wish to be understood that it is altogether the fault of those who are called by the church to labor in Word and doctrine because things are in the condition in which we now see them, but nevertheless it is possible that there has been a lack upon the part of overseers, so, that, to a greater or lesser extent, the results have not been as favorable as they otherwise could have been. Many hindrances have impeded the progress of the missionary work. More men of the Apostolic cast are needed at the present time, to carry on the work. When called on to go to mission fields, let there be many who say, "Here I am! I will go and do the best I can for the furtherance of the Master's cause." The blessings of heaven will surely follow such a course.

MEANS.

To get the best results from the means with which the Lord has blessed us, is a subject requiring much thought. Though we have solicitors, to get means to help carry on the Lord's work, there is only a small per cent of the wealth of our beloved Brotherhood brought into action. The way and manner in which more of our means could be secured for the Lord's work is worthy the consideration of every child of God. Until we can feel the responsibility of the proper use of that wherewith God has blessed us, we will be slow to respond to the noble work.

The "endowment" plan seems to strike me most favorably. A permanent fund with which to carry on missionary work is a basis which, if wisely carried into effect, will certainly bring about good results. To my mind every State District should have a Missionary Board, consisting of three or five brethren, appointed by the District, to look after the missionary wants of the District. Each State District should have an endowment fund, to be controlled by the Mission Board. A permanent fund like this, under the control of the Mission Board, of which fund the interest is to be used only, would surely be a blessing to the cause of Christ. Perhaps some are ready to say, "What is gained in this way of procedure?" I will answer in this way: We have brethren in most all of our local churches who are blessed with considerable of this world's goods, who, if asked to donate, or will, a part of their estate for the cause of the church of their choice, would gladly do so. If one-tenth of the means could be utilized in this or a similar way, the Mission Boards could do more aggressive work. Thus we see that *means* are needed as well MEN.

Virden, Ill., March 1.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

HOME AGAIN.—To all with whom we stopped during the last two months, we will say that we reached our home March 1, and that we thank you all for the kindness extended toward us. We were at Dorrance and Russell, Kans., and at Shannon, Yellow Creek and Astoria, Ill. *Samuel and Clara Bowser, Kingman, Kans., March 4.*

MINISTERIAL LABORS DESIRED.—We are much encouraged, in our isolation from church privileges, by the weekly visits of the MESSENGER. We are too far from any of the Brethren's appointments, to meet with those of like precious faith, and would be very thankful to have ministers stop with us in traveling through this section of country.—*Nannie J. Weaver, Johnson City, Tenn., March 3.*

TWO ACCESSIONS.—Bro. Jacob Appleman was with the Paint Creek church, Kans., as announced in MESSENGER some weeks ago, and preached nine sermons. Owing to the inclemency of the weather, the attendance was not very great, but the Word was preached with power, and two young souls were born anew and accepted Christ as their Savior. Our hearts are made glad to see young people coming to Christ, for by and by we, that are older, will cross the river, and they can take our place.—*A. C. Numer, March 1.*

TWO SOULS FOR CHRIST.—Bro. Reuben Shroyer, of Pierce, Ohio, came to the Wooster church, Ohio, Feb. 16, and commenced preaching that evening. Although the weather was very unfavorable nearly all the time, we had very good meetings. Bro. Shroyer preached twenty-three sermons in all, and shunned not to declare the whole counsel of God. Although laboring under bodily affliction, by his earnest pleadings two precious souls came out on the Lord's side and were buried with Christ in baptism.—*Maria Runkle, March 8.*

GOOD MEETINGS.—Bro C. H. Brown, our home minister, conducted a series of meetings at the Thomas Centre school-house, Thomas Co., Kans.,—the first ever held by the Brethren at this place. The weather was very inclement, which made the attendance very small, but good attention was given to the Word spoken. There were no additions to the church, but some are counting the cost. May they not delay until it is too late, but accept mercy while it is yet called to-day. We feel that Bro. Brown is doing a good work in this County. May the Lord bless his labors that many may be led to the light!—*Annie S. Partch, March 8.*

QUARTERLY COUNCIL. — The Yellow River church, Marshall Co., Ind., held her quarterly council March 7. All the business was transacted in a spirit of love. The pastoral visit, made by our ministers, brought out the request for social meetings. On putting the request before the church, there was no opposition, and Wednesday evening was the time set to have the meetings at the private houses, for the benefit of the aged, and such as have not the opportunity of attending church. Eld. John H. Sellers and Bro. Martin A. Eisenhour represent our church at District Meeting. Our Sunday-school was organized with brethren S. B. Yoder and Samuel Keller as Superintendents. John Sellers Jr., and Ira C. Eisenhour, Secretaries. Our Communion meeting will occur June 12.—*B. F. Eisenhour, Plymouth, Ind., March 9.*

Two Added to the Fold. Another precious season of worship is to be reported Feb. 26. Bro. B. F. Honeyman, of Gettysburg, Ohio, commenced a meeting at Stillwater Junction in the bounds of the Bear Creek congregation. He preached fourteen inspiring sermons, and closed with good interest on March 11. Two were added to the church during the meetings. One of them was baptized in the stillness of a starry night. Others are counting the cost.—*Mary J. Guenther, Dayton, Ohio, March 12.*

Pleasant Council. The Swan Creek church held her quarterly council March 7. It was a meeting long to be remembered. When we see so much love displayed among God's children, it is the means of encouraging us on our pilgrimage. Much business was before the meeting but all was disposed of in a Christian way. Brethren Perry McKimmey and Jacob Heistand represent this church at District Meeting. The church decided to have a love-feast June 20, commencing at 10:30 A. M. Meetings are to continue over Sunday. Persons desiring to attend the feast should stop at Wauseon or Delta where they will be met by notifying the writer in time *David Berkebile, Delta, Ohio, March 9.*

His Talents are Not Wasted.—In Gospel Messenger No. 9 I notice an article from the pen of Bro. S. H. Love, in which he says, "Bro. Evans is going to far-distant Oklahoma, there to bury himself and his polished talents." Does our dear brother mean to imply that the souls, starving for the Bread of Life in the West, are less precious in the sight of the Lord than their more fortunate brethren of the East? No, Bro. Evans can not bury those God-given talents,—they are a part of his Christian light, and he believes in letting that shine so brightly that all can see it. We thank God that Bro. Evans came among us and we hope that his labors will prove successful. *David Saith, Cuba, Kans.*

New Meeting-house. The members of the Beaver Creek church, although limited in means and few in number, have, with a little assistance from other churches, succeeded, by their untiring zeal and united efforts, in building a very pleasant house of worship, 30 by 40 feet in size, well seated and lighted. The sisters took an active part in soliciting means for the lighting of their church. The enterprise of all surely merits praise, and affords an example worthy of imitation. There are twenty-five members now living near the church, nine of whom have lately moved there. Land is cheap, ranging in price from $10 to $25 per acre. We think brethren would do well to visit this country before going farther West in search of homes. Address all communications to Jeremiah Hahn, Lakeside, Pulaski, Ind. *Frank Fisher.*

Deacons Elected. A council-meeting was held at the Flat Rock meeting-house in the Flat Rock congregation, Feb. 28. The business that came before the meeting, was disposed of in a satisfactory manner. There was an election held for a deacon, which fell on our dear young brother, Carson Miller, who was duly installed, according to the directions of Annual Meeting. May God's grace be with him in his new duties! March 7 was the regular council-meeting at Timberville (same congregation) which was well attended by brethren and sisters from adjoining congregations. Here, also, an election was held for a deacon. The lot fell on our dear brother, Benj. F. A. Myers, son of Eld. S. H. Myers, of Timberville, Va. Bro. Myers was installed in regular order, with much solemnity. The brethren and sisters at the Timberville church agreed to hold a love-feast, on Saturday and Sunday, April 25 and 26. —*J. H. Garber, New Market, Va., March 9.*

Ministerial Aid Desired. We, the Brethren at Parsons, Kans., are left without a minister and would like if those of our ministering brethren, contemplating a change, would give us a call. Those traveling through this section of country are also invited to give us a few meetings. I know it would help us much, for we only have preaching once a month. If you want members to starve, just give them spiritual food only once a month. We have a Bible class every Wednesday night, with a growing interest. We ask the prayers of God's people every-where.—*Peter Fouts.*

Six Souls for Christ.—The members of the Rock Run church, Elkhart Co., Ind., commenced a series of meetings Feb. 13, and continued until March 7. Bro. Daniel Snell, of Sidney, Ind., did the preaching. The weather was inclement, and the roads bad, the greater part of the time, consequently the attendance was not as large as it would have been otherwise. We had good meetings, and good impressions were made on the minds of the people. The church was greatly revived and encouraged in the good work, and sinners were warned to shun the awful results of sin. Six precious souls were gathered into the fold of Christ. God bless and reward our dear brother. May the Lord crown his labors with success!—*B. F. Stutsman, Goshen, Ind.*

Quarterly Council. The members of the Okaw church met in quarterly council March 5. One, that had been living in sin, came home to the fold. Five were received by letter, and four letters of membership were given. Bro. John Arnold was elected to superintend our Sunday-school. He is assisted by Bro. Bingaman. The church granted that we might have singing school in the church, conducted by the Brethren. A Communion was appointed for May 23, commencing at 3 P. M. We hope some of our Western ministers will make a note of this and stop with us on their way to Annual Meeting. The needy in the West were remembered to the amount of $66.00. All our business was disposed of in love and union. —*E. F. Wolf, La Place, Ill., March 5.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Notes.

My last was written at Colfax, Ind., Feb. 5. I returned home Feb. 12, at midnight, after a very pleasant meeting with the Brethren of the Potato Creek church. It was my first acquaintance with this church, and I was very sorry that I could not remain longer. I was only with them eight days, as I had promised to be present at our meeting in New Carlisle, not to do the preaching, but to get the benefit and help in the work. I feel that when a series of meetings is held that the ministers of the congregation should be present, if possible.

During our meetings I, with other brethren and sisters, was called to go to Springfield, Ohio, to visit a man that was sick. He knew something of our people but had not mingled with them for many years. We talked with him on the subject of religion, and, although weak, he wished to unite with the church and was baptized. His time here on earth may not be long, but we do trust that he will spend the remnant of his days in the fear of God. Why should we wait till we are sick? Let us take warning while we are in health. After remaining at home for two weeks, we commenced a series of meetings in Georgetown, Ohio, Feb. 2. This is a joint house, situated between the Salem and the Ludlow congregations. We had a very encouraging meeting at this point, with very good attendance and the best of order. We closed on the evening of March 11, after preaching nineteen sermons. Four dear souls made the good confession and were baptized to walk in newness of life. May God bless these sisters that they may be shining lights! I felt sad that I was obliged to close these meetings in the midst of such good interest, but as I had arranged to commence at Pyrmont on the evening of the 12th, I could not remain without causing disappointment here, which I did not like to do. We had our first meeting at Pyrmont last night, with fair attendance. May the Lord bless the work here and every-where, is my prayer! Henry Frantz.

Pyrmont, Ind., March 13.

To the General Brotherhood.

We the members and friends of the German Baptist church, of Wallace, Nebr., tender our heart-felt thanks to our Eastern Brethren and friends, who so generously donated their time and money to our aid. We hope and trust that the Good Lord will always bless you, and that not one of you, who so gladly opened your kind hearts and stretched forth your helping hand, may ever see such sights, or go through what we must, before we can raise a crop. By the help of God, we will never forget you. Can our hearts make the pen express words of praise that will do you justice? No, we can not praise you enough, but wherein we fail, may the Good Lord do the rest. The church's blessings rest upon you, who have helped us in our hour of trial!

Allen Cripe,
Elias Shomaker,
C. H. Johnson, } Committee.

We have checked out $99.00, given out thirty-three orders, and aided nearly one hundred persons, great and small. A. Cripe.

In behalf of the brethren and sisters of the Colby church, Thomas Co., Kans., as well as the friends of the vicinity, who enjoyed a share of the liberal donation given us through Bro. D. L. Miller, of Mt. Morris, Ill., we would express our sincere gratitude. We shall ever remember the kind hearts and liberal hands of the donors, and our humble prayer is that the Father above may bless them richly, both temporally and spiritually. We are still in need of some help, especially of corn for feed and seed, but trust that the Lord may graciously supply all our wants C. H. Brown.

March 8.

From Louisiana.

In answer to many inquirers, I give the following additional information and also answer several questions.

Calcasieu Parish is traversed from the North-east to the South-west by deep, navigable rivers with channels from twenty to thirty rods wide, and thirty to sixty feet deep. There is a distance of thirty to forty miles from one river to the other. There are four or five of them and, as they draw nearer the Gulf, they close together. Jennings is about forty miles from the Gulf. Five miles from Jennings, three of these rivers run together, and twelve miles south empty into Lake Arthur. Lacksine River is fifteen miles west of this and empties into Big Lake.

The immigration here this winter was so great that there was no room to accommodate all that came. Many had to leave. Some never unloaded. With all the saw mills, lumber could not be furnished in sufficient quantity to build houses for the ac-

commodation of all that desired shelter. While I have not answered near all the questions desired in the many letters, I will say this, Take the advice of Bro. Sutter and come to see for yourselves. I have two new farms to lease yet, but can not say how soon they may be taken up. I would be pleased if brethren in good standing would take them.

1. How long have you been in Louisiana?

Ans.—A part of three winters and one summer.

2. Where did you formerly live?

Ans.—Originally in Maryland, then thirty-seven years in Illinois, and came direct from Kansas here.

3. Is the country hilly or level?

Ans.—It is not hilly, level or bluffy, but a gradual slope of rolling valley land, from the rivers and lakes back in the interior of the prairie, to the height of sixty feet above Gulf level.

4. What is the kind, color and depth of soil? How deep to water?

Ans. -Color of soil along rivers and lakes is dark loam; on high land, prairie soil, dark gray. Depth of soil along rivers, several feet. High land, from twelve to eighteen inches. Depth to water from sixteen to thirty feet.

5. What kind of water, kind of subsoil?

Ans.—The water is generally soft. The subsoil in some parts is light yellow, in other parts dark red.

6. What is a fair yield of corn per acre? What of cotton?

Ans.—The estimate of corn to acre is from twenty to fifty bushels; cotton, one bale, gross; neat ginned, one-half bale.

7. What are the main crops?

Ans.—Main crops are rice, cotton and sugar cane. The general products of South-western Louisiana are whatever a man chooses to plant or sow,—either grain, fruit, or vegetables.

8. What of grass?

Ans.—In this part of the Calcasieu Parish, as yet, the native grass is about the same as Northern prairie grass, blue joint first; followed afterwards with gazon blue grass White and red clover will grow here.

9. Are apples raised and are they good? What fruits are raised?

Ans.—The culture of apples is not very extensive. The samples raised here are good and well flavored. Our fruits are figs, oranges, peaches, apricots, nectarines and plums. Nearly all ordinary varieties and many varieties of the Japanese stock of plums and persimmons do well.

10. What kind and quality of timber?

Ans.—We have many varieties of oak, ash and gum pecans, mostly cultivated; also cypress, the most valuable timber for posts, shingles and finishing lumber for buildings, some magnolia, persimmons and other timber, besides some immense pineries.

11. What is the price of land?

Ans.—The price of timber and prairie land is governed by the location. The prices vary from about $3.50 to $12 per acre within three or four miles from town, for unimproved land. Improved land from $15 to $25 per acre, timber from $4 to $15 per acre.

12. How far from the Gulf?

Ans.—About forty miles to nearest point.

13. How far from the railroad?

Ans.—The Orleans, Gulf and Pacific runs through this country.

14. How far from Calcasieu River?

Ans.—Thirty-five miles from Jennings.

15. What of the climate? Any yellow fever?

Ans.—Climate is splendid; we have mild winters, some frost, some ice; temperature of winter seldom runs as low as twenty-five degrees above zero. Summer heat seldom registers here ninety-four degrees above. There is no yellow fever, no snow-storms, no cyclones, no sleets, no hot winds, no over-flowing of rivers.

16. Can you get fish and oysters handy and cheap?

Ans.—Oysters and fish are plenty. Oyster beds are twenty or thirty miles from here.

17. Any game there?

Ans. Plenty of ducks and geese here in winter; very few deer, some turkeys in the timber; also coons, squirrels, quails, etc.

18. How do prices of things needed for living compare with Missouri prices?

Ans.—There is but a slight difference between prices here and of the North compared, for living supplies.

19. Are there any poisonous snakes, spiders or reptiles?

Ans.—I have seen fewer poisonous snakes and other reptiles here than in any country I ever lived in. I saw a few moccasin snakes and one centipede.

20. How far are you from Galveston?

Ans.—I judge it to be 160 miles.

A number of members are here waiting for the Indian lands to open. They might take a look at Louisiana. WM. FUNK.

Jennings, La.

A Suggestion to Ascertain the Number of Members, and the Annual Increase of Members by Baptism.

In looking over the columns of GOSPEL MESSENGER No. 5, present volume, I notice a report of the number of additions to the church, as ascertained by the weekly reports in the MESSENGER during 1890. Sister Kate Johnson gives the total as 3,150,—not a very large per cent of increase for so large a number of ministers and members.

I can not see, however, how a correct account of the additions by baptism can be obtained, as reported to the MESSENGER at present. A more correct and systematic report could be obtained, if ministers, when called to different congregations to hold protracted meetings, would only report their travels, etc., and leave the reporting of the number baptized to the clerks of the churches where the meetings are held. Then a correct weekly report could be obtained, and it would be very interesting to the readers of the MESSENGER to have the reports of the number, baptized in the various congregations throughout the Brotherhood, inserted in a column specially selected for that purpose. This might incur a little more labor on the part of getting out the MESSENGER, but the interest to the general reader of the MESSENGER would vastly outweigh the labor incurred.

Another important matter of information, which would be of great interest and satisfaction to the general Brotherhood, could be accomplished with little labor or expense. I refer to the reporting, by the clerks of the respective congregations, annually, to their respective State District Meetings, the total number of their members and the number baptized during the year (as we now report in Southern Illinois). The elder, representing the District on Standing Committee, could then compute the number of members in his District, and also the number baptized during the year, and present the total of the number of members, as well as the number baptized. Then the elders of the respective State Districts, represented at Annual Meeting on Standing Committee, could, by adding the number of members of their respective State Districts, and also the number of acquisitions by baptism during the year, ascertain, at a glance, the whole number of members, as well as the annual per cent of increase by baptism. The result could be published in the report of Annual Meeting, or in the Minutes, or in both.

These statistics could be ascertained without much labor or expense, and would be of great interest to the general Brotherhood, inasmuch as every member ought to be interested in the cause of our Master and in the prosperity of the church, numerically as well as spiritually.

The above statistics would give us an insight into the annual progress of the church, and would probably induce us to be more energetic in the missionary cause. S. S. HUMMER.

Colchester, Ill., March 4.

Funds for Western Sufferers.

Previously Reported,	$6414 60
Woodland church, Astoria, Fulton Co., Ill.,	121 35
Joseph F. Emmert, Waynesborough, Pa.,	2 00
Union Center church, Ind.,	15 38
A sister, Fowler, Cal.,	1 00
A brother and sister, Carson City, Mich.,	1 00
Annie B. Mowen, Maxwell, Iowa,	50
Mary Uhl, Maxwell, Iowa,	30
Sarah Webster, Maxwell, Iowa,	50
John Wickard, Maxwell, Iowa,	50
Simon Meyers, Maxwell, Iowa,	1 00
Margaret Douglas, Maxwell, Iowa,	50
Elizabeth Douglas, Maxwell, Iowa,	25
Fred Hawpins and wife, Maxwell, Iowa,	50
Bernan Johnson, Maxwell, Iowa,	25
Yager Williams,	1 00
Dennis Quinn, Oldfield, Iowa,	50
Minerva E. Bradley, Oldfield, Iowa,	25
Emma Hill, Oldfield, Iowa,	50
Charlotte Mowen, Maxwell, Iowa,	1 00
David Worst, Lattasburgh, Ohio,	1 00
John Shank and wife, Pleasant Home, O,	1 00
Covina church, Cal.,	40 20
Isaac Henricks, Virden, Ill.,	5 00
Pleasant Hill church, Macoupin Co., Ill.,	5 00
Waddam's Grove church, Stephenson Co., Ill.,	43 45
David Whitmer, North Liberty, Ind.,	5 00
Brethren and friends, of Pleasant Valley, congregation, Virginia,	94 50
Members and friends, of Ludlow church, Ohio, less twenty-five cents exchange,	387 20
B. E. Price, Waynesborough, Pa., $10 00	
D. Rinehart, Waynesborough, Pa., 5 00	
Henry Rinehart and wife, $17.50, less twenty-five cents collecting check,	17 25
Received from MESSENGER office,	2504 02
Total,	$9666 50

DANIEL R. PRICE,
Treasurer.

From Nora Springs, Iowa.

FEB. 26 Bro. Jacob Murray, of Waterloo, came to our place and commenced meetings the same evening, which he continued until March 8, preaching in all twelve sermons. Though there were no accessions, we know that Bro. Murray labored earnestly, and, had his health been good and the weather favorable, so that the meetings could have been continued, there would have been some additions. Bro. Murray dealt out the Word of God with such power and earnestness that all could understand. Some said they never heard the Gospel preached so plainly.

Our meetings were held in the midst of a severe snow-storm. There were but a few of God's children present, but our brother had much to say to the few assembled. He exhorted all to keep near to Jesus.

Bro. J. F. Eikenberry, of Greene, and Bro. Ephraim Lichty, of Waterloo, were with us a part of the time. Bro. Eikenberry assisted in the meetings. G. M. NOAH.

March 12.

Treasurer's Report.

THE following is the report of the Treasurer of the North-western District of Ohio:

RECEIPTS.

Amount in Treasury at time of last report,	$31 76
Green Springs,	3 25
Rome,	6 50
County Line,	2 00
Mercer,	2 50
Vanwert,	1 00
Seneca,	3 00
Lick Creek,	3 25
Poplar Ridge,	3 25
Portage,	2 00
Sugar Ridge,	2 00
Eagle Creek,	3 00
La Fayette,	2 00
Sugar Creek,	3 25
Logan,	3 25
Wyandot,	1 00
Total,	$73 01

DISBURSEMENTS.

Delegate on Standing Committee, 1889,	$24 50
Delegate on Standing Committee for 1891,	25 00
Printing of District Minutes,	3 85
Printing of Annual Meeting Minutes,	15 80
To S. H. Myers, Timberville, Virginia,	10 00
Total,	$79 15

LEANDER SCHUBERT,
Treasurer,
Arcadia, Ohio.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SIMMONS–CLINE.—At the residence of the bride, Feb. 26, 1891, by the undersigned, Bro. A. S. Simmons, of West Providence Township, and Sarah E. Cline, of Hopewell Township. D. S. CLAPPER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

FRANK.—In the Green Mount congregation, Va., Feb 2, 1891, of yellow jaundice, sister Catharine Frank, aged about 50 years.

She was the mother of twelve children. A husband and ten children are left to mourn their loss (two having preceded her to the spirit world), but we trust their loss is her gain. Services by the Brethren from 1 Thess. 4: 13–18. JACOB A. GARBER.

MILLER.—In the Green Mount congregation, Va., Feb. 24, 1891, sister Hattie L. Miller, aged 16 years, 11 months and 24 days.

Sister Hattie united with the church over three years ago, and, though young in years, lived an exemplary Christian life. In her death the church loses a worthy member, the Sunday school a faithful scholar, the family a loving and dutiful daughter, but we trust that our loss is her eternal gain. Services conducted at the Green Mount church, Feb. 25 by Bro. J. P. Zigler, and others, from Mark 5: 39. JACOB A. GARBER.

MOSS.—In the bounds of the Four Mile congregation, Union Co., Ind., Jan. 31, 1891, sister Emma Moss, aged 29 years, 5 months and 22 days.

She was a member of the church about eighteen months. She leaves a kind husband and three small children to mourn their loss. Funeral discourse by the Brethren.

JACOB RIFE.

CREEK.—In the bounds of the Four Mile congregation, Union Co., Ind., Jan. 10, 1891, sister Catharine Creek, aged 75 years, 3 months and 27 days.

Her husband, Samuel Creek, (a brother), preceded her fifteen years ago to the spirit land. She was a faithful member of the Brethren church for more than forty years. She leaves an only daughter to mourn her loss, but not without hope. Funeral discourse by the Brethren. JACOB RIFE.

BROWER.—In the Four Mile congregation, Union Co., Ind., Feb. 3, 1891, our much respected Eld. Daniel Brower, aged 87 years, 6 months and 24 days.

The subject of this notice was born in Franklin Co., Va., July 10, 1803, moved with his parents to Preble County, Ohio, in 1807; was married Aug. 20, 1831, to Sarah Shively. To this union were born nine children. His wife and five children preceded him to the spirit land. Four children,—two sons and two daughters,—survive him. All are members of the Brethren church. In the fall of 1831, Bro. Brower and wife moved to Four Mile, near the State line, where he has lived for the last sixty years. He has been a member of the German Baptist church over fifty years, was a minister forty-eight years, an elder twenty-five years. He was a good counselor, and ever ready to admonish to duty.

Though far advanced in years, the church feels that one of her pioneers has gone from labor to reward. He was desirous of complying with all the demands of the Gospel. About two years ago he called for the elders and was anointed according to the instruction of the apostle James. Last fall about twenty members met with him in the evening, at the residence of his son-in-law and daughter, where he had his home, and held a Communion with him, in which he engaged, and performed all his duty in the service of the evening, seemingly much refreshed and strengthened.

The funeral occasion was improved by the Brethren from 2 Tim 4: 6–8. Bro. L. T. Holsinger, who was here, holding a series of meetings at the time, took part with us in the services, which were held in the presence of a large congregation, who came to pay their respects to an aged neighbor and friend.

JACOB RIFE.

SPICKLER.—In the Pine Creek church, Ogle Co., Ill., of measles and heart failure, March 5, 1891, sister Rosa Spickler, aged 21 years, 2 months and 26 days.

Thus is hushed by death another voice at the family altar, in the songs of the public assembly as well as in the songs of our social gatherings. Little did the family and neighbors realize that her end was so near till about twelve hours before her spirit took its flight. She was conscious almost to the last, and realized that she must leave us. Before she died she called for the anointing, and, in a few hours passed peacefully and calmly away. Sister Rosa gave her heart to God at an early age, was devoted to his cause, and being a lover of singing, she added much to its interest in our church. She leaves father, mother, two brothers and four sisters who, with the church and entire community, deeply feel the loss they sustain. One of the hymns she selected to be sung at her funeral was, "Shed not a tear * * * when I am gone." Funeral occasion improved by brethren Wm. Eisenbise and Edmund Forney from Isa. 64: 6, in the presence of a large assembly of sympathizing friends. D. L. FORNEY.

MILLER.—At Frederic, Iowa, Jan. 26, 1891, sister Lydia Miller (*nee* Eikenberry), aged 84 years and 22 days.

Sister Miller was born in Preble County, Ohio, Jan. 4, 1807. She united in marriage with Daniel Miller Nov. 17, 1825, with whom she lived about fifty-eight years. Bro. Miller preceded her to the home above nearly seven years. Their marriage was blessed with eleven children, five of whom preceded their mother to the home beyond. Six are left here, to battle with the affairs of this life, with father and mother's good life as an example, to guide them to the world beyond. Funeral services were preached by Bro. S. P. Miller, of Mahaska County, from the words, "Be ye also ready."

Aunt Lydia, as all the church called her, always filled her seat in the house of worship when she was able. Her holy and graceful life will be always before us while we live. She called for the elders, and complied with the blessed privilege of James 5.

HIRAM BERKMAN.

FLORA.—In Sangamon County, Ill., Bro. Ezra Flora, son of Jonathan and Barbara Flora, born in Franklin County, Va., Dec. 20, 1865.

His parents, with their children came to Illinois in the spring of 1868, settling in Sangamon County, where he peacefully and calmly passed away. His parents and oldest sister preceded him to the grave. He united with the church while attending school at Mt. Morris, Jan. 20, 1889.

Towards spring his health gave way and he was advised to leave school. He went home, but that dreadful disease, consumption, laid hold upon him, from which he could not recover. He seemed to be wholly resigned to the will of God during his sickness. His sister, Laura, who attended school at Mt. Morris, arrived home in the morning of the day of his death, in time to see her brother anointed with oil. He fell asleep in the evening. Previous to his death he said, "I am ready; they that live in the Lord shall die in the Lord."

He leaves three sisters and one brother to mourn the loss of a loving brother. May the Lord sustain them in their bereavement!

Funeral services were conducted at the Sugar Creek meeting-house by the writer, assisted by Bro. Michael Flora and Bro. Jonathan Brubaker, to a large congregation of sympathizing friends. Text, "Thy brother shall rise again." John 11: 23.

B. F. MASTERSON.

SEYMOUR.—Within the bounds of the Yellow River church, Marshall Co., Ind., Feb. 16, 1891, sister Susan Seymour, aged 33 years and 1 day.

Deceased was the daughter of Bro. John and sister Anna Stockman and wife of friend Geo. Seymour. Four children preceded her to the spirit world. She leaves an aged father and mother, two brothers, four sisters, a bereft husband, a little daughter and son, to all of whom she was greatly attached. Her father and mother, brothers and sisters, with the exception of one, belong to the Brethren church, which was also the church of her choice. We thought, during the discourse, how appropriate the text, "Set thine house in order!" Funeral services were conducted by Eld. J. H. Seller-, assisted by Bro. Wm. Myers. EMMA PURKEY.

MARKLEY.—At Alvordton, Williams Co., Ohio, Feb 25, 1891, Bessie, youngest daughter of friend Westly and Martha Markley, aged 6 years, 11 months and 7 days.

Little Bessie was sick but four days, but suffered greatly before she died with spinal trouble. God saw fit to take her home in her young days, and now she will bloom in heaven. Her funeral services were conducted by Bro. George Mohler, in the Walnut Grove church, from Rev. 21: 25. ELLA SOWERS.

LEONARD.—In the Maple Valley church, Iowa, March 5, 1891, of erysipelas, sister Elizabeth Leonard, aged 74 years.

From the beginning of her illness her chances of recovery were looked upon as very slight, and as her condition grew more serious from day to day, her family and friends abandoned all hope of again seeing her restored to health. The deceased was born Oct. 9, 1816. She was married to Keelin Leonard April 21, 1836, and this bond of union held them together in happy companionship for fifty-five years. She was the mother of thirteen children, nine of whom are still living. She united with the Brethren church in her girlhood, lived the life of a Christian, and died in the assurance of the Christian's reward. Those who knew her will testify to her kindness of heart, the high sense of duty by which she governed her life, and her helpfulness to others who needed the help and sympathy of a friend.

JAMES HARDY.

RONK.—At Middleton, Ind., March 3, 1891, Joseph J. Ronk, aged 75 years, 3 months and 13 days.

Deceased was married to Elizabeth Etter, Dec. 14, 1841. She died Oct. 6, 1874. There were three children by this marriage, who are still living.

Deceased was born in Botetourt Co., Va. He came to Henry Co., Ind., and located in Middletown about 1866, where he has resided ever since.

It is always sad to take up the pen to record the death of any one whom we have known, and to whom we have sustained the relation of friend, but especially is this true in the present instance. Deceased was a man whose superior qualities of mind and heart made him a favorite with all who knew him. All who knew him were acquainted with the sterling honesty that characterized his life. He was a consistent member of the Brethren church for several years, faithful to his religious duties.

His funeral services were conducted by Eld. David F. Hoover, from Rev. 21: 6, to a very large audience, who showed great respect and sympathy for the bereaved. May God bless and comfort all in their sore affliction. GEO. L. JENNINGS.

SUNYFRANK.—In the Santa Fe congregation, Ind., Feb. 8, 1891, of lung fever, sister Elizabeth, wife of Bro. Anthony Sunyfrank, aged 50 years, 5 months and 23 days.

She leaves a dear husband, four sons and one daughter, to mourn their loss. She died in the triumphs of a living faith, which was manifested in her last sufferings. Being assured of the change that was soon to take place, she requested to have the elders anoint her with oil in the name of the Lord, which was done about 1 o'clock Friday morning. On Sunday night, about 10 o'clock, the spirit took its flight to God, who gave it. May her exemplary life and Christian conduct encourage those whom she has left behind, to meet her in heaven.

Funeral services conducted by Eld. Daniel P. Shively and the writer to a large and sympathizing congregation of friends and relatives, from Rev. 14: 13.

ELD. JACOB J. FOX.

RAY.—In the Lower Twin Creek congregation, Montgomery County, Ohio, Feb 27, 1891, of intermittent neuralgia, Bro. Charles M. Ray, aged 38 years, 9 months and 4 days.

Deceased leaves at his earthly home, a wife, mother and five children, to fight the battles of life. Funeral services by the Brethren from 2 Cor. 5: 1. May God comfort their sorrowing hearts, and may all prepare for a building of God.

DANIEL M. GARVER.

BRIDGE.—In the Rockton church, Pa., Oct. —, 1890, Bro. John Bridge, aged 89 years and 9 days.

Deceased leaves his (third) wife and one daughter, and a number of grandchildren and great-grandchildren to mourn the loss of the departed one. For about ten years he has belonged to the Brethren church, and has been a faithful member. PETER BEER.

BUSS.—In the Union Center church, Ind., Feb. 25, 1891, sister Rhoda, wife of Bro. Levi Buss, aged 53 years, 1 month and 8 days.

The subject of the above notice was called away very suddenly. She had been about her work all day, and about 4 o'clock in the evening was seen out doors, gathering eggs. Shortly after she was found in the house lying on the floor. No one was with her at the time but a little grandchild, about three years old. Her son finding her, and seeing her critical condition, ran immediately for his father,—a little distance out on the farm. When they got to the house, she was dead.

A physician was called to make an examination, as to the cause of her death, and pronounced it to be paralysis. Funeral services were conducted by J. C. Murray and the writer, from Eccl. 9: 5, "For the living know that they shall die," at the Union Center brick church. J. R. MILLER.

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Announcements.

DISTRICT MEETINGS.

March 27, at 9 A. M., North-western District of Ohio, in Black Swamp church. Missionary Meeting March 26, at 1 P. M. Those coming via Toledo or Fostoria will take the C. H. V. & T. R. R. to Cummings, where they will be met by conveyance on Wednesday evening and Thursday. Those coming on the Pennsylvania R. R. will be met at Latchy, on Thursday morning. We hope to see a full representation of the churches.

March 31, at 9:30 A. M., Eastern District of Maryland, at Rocky Ridge, in Monocacy church.

April 1, North-eastern District of Kansas, in the North Morrill church, Brown Co., Kans. Ministerial meeting the day previous and annual Insurance Meeting the day following the District Meeting. Those coming to the meetings will stop off at Morrill.

April 1, District of Middle Indiana, in the Bachelor Run church, at Flora, Carroll Co., Ind. Train leaves Logansport for Flora at 2 40 P. M. No other trains later in the day. Delegates should come prepared to pay District expenses.

April 10, District of Nebraska, in the Bethel church. Those coming on the St. J. & G. I. R. R. will stop at Davenport or Carleton. Those coming on the B. M. will stop at Shickley. Those coming on the F. E. & M. V. will stop at Walters. Conveyance will be at those places the day before the Meeting. Missionary meeting on the 9th.

April 10 and 11, at 9:30 A. M., First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

April 10, District of North western Kansas and Colorado, in the Maple Grove church, Norton Co., Kans. Delegates coming from the east on R. I. R. R. will be met at Delvale, where they will stop off. Those coming from the west will be met at Clayton by notifying A. J. Wertenberger, Norcatur, Kans. Those coming by rail should come so as to arrive at the above-named stations on Thursday morning.

April 16, at 10 A. M., Western District of Maryland, in Oakland congregation, Garrett Co., Md., at Fairview meeting-house. Those coming from the east will take the W. Va. C. at Cumberland or Westernport, Md., and stop off at Wilson, two miles from place of meeting. Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co., W. Va.

April 16, Northern District of Missouri, in Rockingham meeting-house, Wakendah congregation, Ray Co., Mo. Love-feast on the 15th, at 2 P. M. Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S. B. Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A. M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th. Those coming to Corning the day before will be met at 3 P. M., with conveyance. A full representation is desired.

April 22, at 9 A. M., District of Western Pennsylvania, at Summit Mills, in the Summit congregation, Somerset Co., Pa. Those coming by rail will stop off at Meyersdale, where they will be met by conveyance. Day trains are due at Meyersdale as follows: East bound, 11:08 A. M., 5:55 P. M.; West bound, 9:30 A. M., 5:40 P. M. For further information, address J. W. Peck, Meyersdale, Pa.

April 28, at 8 A. M., Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Bee Line and Panhandle railroads.

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Announcements.

DISTRICT MEETINGS.

April [illegible] A. M., Northern District of Illinois, in the Shannon church.

April [illegible] P. M., Northern District of Missouri, in the Green[illegible] church, Livingston Co., Mo., eight miles north of Cabool. The [illegible] will be met at Cabool [illegible] on the morning of the meeting. E. Pr[illegible] in town to Pro[illegible] by

April [illegible], 9 A. M., Middle District of Missouri, in the Mound church, at Avalon, Bates Co., Mo. Minister[illegible] meeting the [illegible] A. M., at the same place.

May [illegible] A. M., Middle District of Iowa, in the Brooklyn church. Those coming to the Rock Island R. R., will leave [illegible] special, and pay full fare going, take certificate [illegible] when they buy their ticket, [illegible] at the [illegible] to the Clerk at District Meeting. Returning [illegible] for return. Low [illegible] on all the railroads. Committee [illegible] for Annual Meeting will be [illegible] of the Correspondence Secretary the evening before District Meeting. Correspondence [illegible] direct to me. Those wishing to [illegible] Crawford, on N. W. R. R., will notify J. S. Snyder.

May [illegible] District of Virginia, at Mt. Vernon [illegible] on the N. & W. R. R., [illegible] off at Long [illegible] south of Mt. Vernon. Those wishing [illegible] will be met by Brethren and [illegible] will [illegible] them. A full rep[illegible]

LOVE-FEASTS.

April [illegible], at A. M., Bear Creek church, Montgomery Co., Ohio.

April [illegible], at P. M., Hartford church, Ind.

April [illegible], at P. M., Pleasant Hill church, near Virden and Girard, Ill.

May [illegible], at [illegible] A. M.

May [illegible], at [illegible] P. M., Walnut Valley church, Kans.

May [illegible], at P. M., Locust, Ia.

May [illegible], at [illegible] P. M., Pleasant View church, Reno Co., Kan.

May [illegible], at [illegible] P. M., Coppock Creek church, eight miles [illegible] Mulvane, Kans.

May [illegible], at [illegible] P. M., Cherry Grove, Ill.

May [illegible], at [illegible] P. M., Olive church, Lancaster Co., Pa., [illegible] Harnessing Shop.

May [illegible], at A. M., Middle Creek church, Union Co., Ind., [illegible] of Snyder, Ind. [illegible] Snyder.

May [illegible], at P. M., Locust Fork church, Juniata Co., Pa., [illegible]

May [illegible], at P. M., Yellow Creek congregation, Bedford Co., Pa.

May [illegible], at P. M., Pine Creek church, Whitley Co., Ind.

May [illegible], at A. M., Dry Creek church, Lee Co., Iowa, [illegible] of Danville on the Burlington Route.

May [illegible], at A. M., Middle Creek church, Franklin Co., Pa., [illegible] Annual Meeting please stop [illegible]

June [illegible], at P. M., St. Joseph church, in Wenger meeting [illegible] Notice, South Bend, Ind.

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TESTIMONIALS.

We have space here only for extracts from a very few of the kind letters received by the author.

A copy of Bro. D. L. Miller's work on Bible Lands is before me. I like it very much. It contains much spiritual food for the Christian as well as many useful historical facts.—*Eld. Enoch Eby.*

It is an interesting book and should be in every family, and read by every young man and woman, so that they may know how the people live in Europe and the East. I would not take three times what the book cost me and do without it.—*Eld. John Knisley.*

I have read Europe and Bible Lands, and I am ready to confess that it gave me more satisfaction than I anticipated. I am especially pleased that the history you give of the Bible lands corresponds in its arrangements so well with the Bible. Since reading your book, I think I can almost see the different cities, mountains, rivers, scenery, with the valley and the river of Jordan.—*Eld. John Forney.*

Your book brought back to me many pleasant recollections of countries I saw long ago, and which you describe so vividly and truthfully. You have done a good work in publishing a book which contains so much interesting and valuable matter, especially for our young readers, giving the present aspect of many countries and the present condition of many interesting questions.—*Hon. R. R. Hitt.*

Having given considerable time to the study of sacred history and antiquities, I was especially interested in that portion of the work devoted to the description of Bible Lands, and can truly say that I have obtained from it much information that I have not been able to obtain heretofore, although I have perused volumes. The author has been careful to combine the past and present history of those lands, the better showing the fulfillment of prophecy, which makes it doubly interesting to the Bible student. And then, the cheerful, spicy manner of narration makes it of incalculable worth.—*M. H. Robinson, Sherwood, Ohio.*

I received your book of travels in the Holy Land, and have finished reading it. I consider it an excellent work, not only for our people, but all who have an interest in the Holy Land and a desire for Bible knowledge. It gives, in a plain, clear style, much information regarding the country, towns, mountains, rivers and seas made sacred by the footprints of our Savior. Another thing which makes your book valuable is the religious character given to all your travels, even outside of Palestine. I would be glad if all our reading matter had such religious character underlying it; how safe and profitable it would be for the Church, our children, and the world to read!—*Eld. R. H. Miller.*

I admire your book very much, and while it has cost you much work and great anxiety, it will prove a source of pleasure and profit to others long after you and your wife have gone to the Paradise above. I consider the book a credit to you and the Church. When you left us for your trip, I knew you would make a great effort to put your thoughts in a readable shape, and do your utmost to describe everything of interest. In that respect you have succeeded far beyond my expectation, and now instead of reading your work for pleasure, I consult it for solid and reliable information. I hope the book will have a large sale, for it deserves it, and ought to be in every family, especially in the Brotherhood.—*Eld. J. H. Moore*

Mr. Miller has been careful in collecting his facts, and conscientious in describing what he has seen. He has not sacrificed truth to mere picturesque effect. It is this very quality of simplicity and truth that makes the book interesting. After one has been satiated with the common type of the book or letter of travel, which aims at describing the writer's fancies or saying something fine, but which seldom descends to describing things as they are, it is really refreshing to read this straight-forward and faithful narrative. More than one-half of the book is occupied with Bible lands. There are many books on the Holy Land, and this work will make no pretensions to supersede them; but it will find its way into many homes where the larger works have not appeared. By reason of its simplicity of style, it is well adapted to younger readers, and it will doubtless stimulate in many young minds a greater interest for Bible study.—*A. W. Burnett, Strasburg, Germany.*

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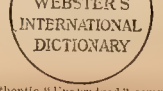
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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., March 31, 1891. No. 13.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE Winter Term of the Normal closes this week, and the Spring Term will open on Monday, March 23. The prospects are unusually good for a large turnout, and the rooms in both buildings are all engaged.

THE hardest thing in the world to satisfy is a falsehood. To keep it requires scores of others, and each of these as difficult to satisfy as the original, so that the only way to command a halt is to confess the first one, which knocks the props from under all the others. Yes, confess before the first one is told and the props will not be needed.

BRO. J. B. BRUMBAUGH and wife extended their visit from Waynesborough, Pa., to the Eastern Shore of Maryland, where they had a very pleasant visit of about ten days. Bro. J. B. B. did some preaching while there, and reports good meetings. The membership there has grown considerably, of late years, by immigration from Berks County, Pa. They now have two church-houses and a fair congregation at each place.

"GOD'S will prevails. How grand is the stability of God's will, how comforting the security its unswerving purposes give us! The universe, with all the laws that govern it, is a thought of God's; and since he does not alter this thought, nor take it back to try another way, nor falter in carrying it out as the ages go by, some men say the world is deserted by its Maker, and that it moves on without him. But it was only because he willed it that the sun arose this morning, and simply in that he changes not, may we look for it to rise again to-morrow."

Two wrongs, it is said, will never make a right, yet people are trying the experiment every day. The object is to "even up." But the more we try to even in the way, the odder we become. A right, exercised towards our erring brother, does just what we try to do by our wrongs and fail. We are always ready enough to heap coals of fire on our brother's head, but we do not want to use the right kind of fire. Love kills and burns much quicker than flames.

THE RUM POWER.

THE powers for evil in the world are many and various in their character, but among them all there are none that seem to be so potent and formidable as the rum power. All the descriptive words in our lexicons, ancient and modern, have been called into requisition to portray the misery and ruin that it has been causing in the world, and yet the half has not been told. Poverty, misery and woe are only mild introductories to that which is and has been. As we see, rising up before us, the smoke from the thousands of the breweries planted all over this professedly Christian land of ours, our heart seems to weaken within us, and the question comes to us, "Who is able to withstand this thing?" This smoke that rises up to cloud the clear heavens above, and dim the pure light of the sun, is only a faint emblem of the fire that is being made within. From these centers of evil go forth the fires that are more destructive than the forest conflagration, or the flames that lay cities in the dust, and spread desolation in her tracks. It goes where ordinary fire can not reach. It burns the affections between man and wife, between children and parents, between neighbors and friends as the hot winds from the South. It destroys manhood and womanhood, and ruthlessly sinks their last tinge of honor into the dust. Above and beyond all, it destroys the hope of heaven, and consigns the souls of its deluded victims to the lowest hell. "Lowest,"—did we say? No, it seems to us, such places will be reserved for the manufacturers of the drinks that are making the world drunk—for the venders, for the law-makers who legislate its perpetuation, and for the judges who sit in the seats of justice, so-called, and grant license to men for no other purpose than to impoverish and destroy the peace of homes.

O shame! Can it be that mortal man, created to live for each other's happiness, and honor a benevolent God, will so steel his heart against all convictions of right, as to enter into this wholesale partnership of ruining souls with the assurance that his own ruin in the end will be the price,—his reward? Man's humanity seems to shrink at the thought, and yet it is a truth, — a dreadful reality.

But, for all this, is there no balm in Gilead? Is there no physician to heal? Must the reputation, the honor and the salvation be jeopardized by this monstrous evil? Must our daughters be robbed of their womanhood,—be made fatherless and homeless, all to fill the coffers of a few godless beer-makers and saloon-keepers?

Yes, there is a time coming when the right will arise in its might,—when the hirelings of iniquity will flee from the light, and the presence of the good, and seek the covers of the earth to hide them from the impending ruin that will speedily come. There is a time coming when God will make the wrath of men to praise him. And in the day of the blackest darkness, will the light come. God has omnipotent power in his own hands, and at the right time he will make his children to look up and rejoice.

Some years ago our orchards, all over the country, were threatened with a complete devastation on account of the caterpillar, which had been, for several years, growing more threatening, so that everybody was ready to give up. During the winter the twigs of the trees were made to glisten with the black cones in which the nits were deposited for the spring brood that was expected to destroy every green thing. But on each of these cones the Lord had placed several scavengers, so small that they could not be seen by the naked eye. By spring time these little workers had opened every cell of the cones and destroyed the insect within, so that the great plague was averted and the people made to rejoice. As it has been with the destructive insects and pests of vegetation, so will it be with this social pest and human curse.

To bring such results about, God uses means, and so he will in the abolition of the rum traffic, and the question with us ought to be, Who shall help in this great work? Shall it not be his own people? We are to combat against principalities and powers, and against wickedness in high places. This is all embraced in the rum power. It is making itself felt every-where,—in politics, in government, in the administration of justice, and even in churches. It tears down and builds up. It makes men eloquent in flattery and, when necessary, seals their lips. In short, it is a great and growing power behind the throne,—and there is but one power greater,—the power of God, as applied through the Sword of the Spirit. With this, the strongholds of sin can be demolished and the giant slain. Like the prophets of old, we should cry aloud and spare not. Though the Lord's purposes may be slow in working out, they know no check. With them, the devil can have no vantage ground. Every step made is one forward, and all we have to do is to move in line, face forward, fully equipped. And when the demon has been sufficiently encircled, there will be a shout and the mighty walls will tumble down, giving a glorious victory.

Let us all stand up bravely against this great enemy of the world, the church, the home and the altar, assured that the Master is with us, and that finally victory will fall on the side of the right.

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SOMETIME.

THE time will come to you, my friend,
The time will come to me;
When we must bow submissive to
High heaven's sad decree.
Death, with its cold, relentless hand,
Will strike the dreaded blow,
And those we love the most and best,
Will from our presence go.

With streaming eyes and breaking hearts,
We'll watch the fleeting breath;
We'll pray as we ne'er prayed before,
"Oh! stay thy hand, stern Death,"
But all in vain,—the fiat comes,
The flickering light burns low;
We weep and mourn, and would to God
That this could not be so.

But on the brink the soul now stands,
'Twixt earth and heaven's expanse,
Where mortal power availeth not,
And death bids it advance
To worlds untried, to worlds unknown,
To future bliss or woe,
To stand adjudged before our God,
Who justice will bestow.

Gone, from our hearts and from our homes;
We plead for just one word,
We long for one cognizant look,
We think of joys deferred,
We kneel and kiss the cold, cold brow,
We clasp the icy hand,
We long to keep the dormant clay,
But God has not thus planned.

'Dust thou art and unto dust,
These bodies shall return;
But those who live and die in Christ,
A new life shall discern.
Oh, will our lamps be ready filled,
And trimmed and burning bright,
Or must we fail to reach the shore,
Because we have no light?

No light! no light! In that dark hour,
No gleam from yonder shore,
No hope to anchor our poor souls,
No faith to bear them o'er
The surging billows, cold and deep,
No angel boatman there,
No hand to guide, no arm to save,
We sink in dark despair.

But if we have in God believed,
If Christ has been our theme,
We'll shout, "Hosanna to our King!"
While passing through the stream.
We'll not be left alone to die,
We'll have a helping hand,
We'll have a pilot at the helm,
And angels at the strand.

Prophets and priests and kings of God,
Will bid us welcome home,
And we will shout anew the strain,
"O Lamb of God, I come."
And there beside the Golden Gate,
Most glorious ecstasy,
Our loved ones stand with crowns in hand,
Awaiting you and me.

Go on, ye weary ones, go on,
In faith and hope and prayer,
God's promises are true and just,
And sometime you'll get there.
But, oh, the time will come to you,
The time will come to me,
When none can succor, none can save,
But Christ of Calvary.

—*Mrs. J. S. Thomas.*

Philadelphia, Pa., March 2, 1891.

SECRET ORDERS.

BY I. J. ROSENBERGER.

THE rapid growth of the various alliances, under the different badges of secrecy, when summed up, is simply astonishing.

It is well known that the resistance with which the Brethren have met these organizations, has been of the most uncompromising character. To this I add, "*So mote it be.*" That the principles of secrecy are incompatible with the principles of our holy Christianity is apparent from the following:

1. The Christian, in attaching himself to a secret order, violates the apostle's teaching: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6: 14.

In joining a secret order, how manifestly do we become joined to, and yoked with, unbelievers of all grades and classes! This impious blending, this unholy alliance must prove detrimental to our most holy religion; for "he which is joined to an harlot is one body." 1 Cor. 6: 16.

2. Those orders whose objects and aims are said to be charity, when examined, fail to stand the Gospel test of charity. To illustrate: Let some poor, penniless pauper knock at the door of one of these so called institutions of charity, for admittance, and it is a fact that not a door will open for his admittance. To whom will they open for admission? Simply to the able-bodied and him who has money,—such as are not objects of charity. Hence it is a union of persons for mutual benefit, who need no help. Besides all the widows they support, and orphans they feed and clothe, their so-called deeds of charity are done by actual contract, hence no charity in it at all. To explain: I join such an order. I pay my initiation fee, and my fixed monthly dues with the contract, that, in the event of my sickness or death, such aid shall be rendered me and my family. Hence they are paid for their service.

Elements of this secrecy are a species of robbing God. Mal. 3: 8. A member of a secret order remarked to me that "they were doing more good for the needs and good of humanity in the order to which he belonged than his church." To this we replied, "Perhaps you are. If so, what are you doing? Building two rival institutions side by side. In the one, built by Christ, you meet to sing, pray and preach to the honor of him by whose merits you expect to go to heaven. In the other you meet, support it with your time and means, and, although built by man, you say it is doing more in relieving the needy, doing more deeds of charity than the church. This is manifestly the grave sin of "robbing God." These deeds of charity,—visiting the sick, widows, and fatherless, relieving the needy,—is a work of the church, by which her light is to shine, "that men may see her good works." In the church, in the Gospel, we are provided, are "well furnished unto every good work." There is no need of our union with secret alliances to do good.

4. The burial services of the various orders are vain, useless, and much of it contrary to sound doctrine.

In the service of the Odd Fellows, they pray at the open grave, that "this our brother may be taken from the Lodge below to the Grand Lodge above." In intelligence this sentiment is parallel with the deluded prayer of the poor Indian for the return of his "happy hunting ground."

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 17. In the Masonic service the prayers are all in the name of the Father. There is no Christ in them. Think of professed ministers, elders and bishops, as prominent divines,—leaders of the people,—offering up prayers, leaving Christ, their only advocate, not once named!

Secret societies border on sacrilege. The late "Farmers' Alliance" and "Mutual" are simply unions,—monopolies,—to fight monopolies, hence, in principle, they are wrong. All these unions have some commendable features about them, but they inculcate a principle that is wrong and ruinous, a violation of the Gospel. I deplore the vast number of our brethren's sons that are being caught in this baneful net of secrecy.

As a remedy I name:

1. That our ministers teach and warn more faithfully against it. Watch opportunities to warn the young against it. Show up its evils!

2. I urge that brethren, raising families, subscribe for the *Cynosure*, a weekly paper, published in Chicago, Ill. The editors and writers are able and they make a specialty in exposing the corruptions of secrecy. A father said to me, "I have taken the *Cynosure* for twenty years. It has done me much good by keeping my four sons out of all secret orders."

Covington, Ohio.

GALILEE IN THE TIME OF OUR LORD.

BY SELAH MERRILL.

IT is difficult for some minds to realize that Christ actually dwelt upon the earth, that he was a child, that he had youthful companions, and that he grew up to manhood in a town which still exists, and in a region which even now a multitude of devout Christians visit every year.

Nevertheless, all these things are true; and Nazareth, Capernaum, and the Sea of Galilee are names that are specially dear to the Christian because they are so intimately connected with the early life of Christ. His birthplace was Bethlehem, and his burial-place was Jerusalem; but we do not think of either of those places when we think of the home of our Lord. Our thoughts turn rather to Galilee, with its picturesque hills, its quiet valleys, its beautiful lake, and its prosperous towns and villages that, almost without number, dotted and adorned the country from the Jordan to the Mediterranean, and from the Great Plain far up to the slopes of Hermon.

Had it been left to men to select the place where Christ should pass the years of his mission, a decision would have been impossible. Athens, Rome, or Jerusalem would have been suggested; but nothing short of divine wisdom would have chosen the desert for the forerunner of Christ, and Galilee as the region best adapted for the home of Christ himself; while we have no right to say what the designs of God may have been, we may—from what we know of Christ's character on the one hand, and the condition and character of Galilee on the other—discover such a wonderful harmony between the two as to convince us that this choice was nothing less than providential.

Galilee was not a country of great extent, since a district thirty by forty or thirty by fifty miles, at most, is all the territory that can be included within its limits. It was, however, by far the finest of the three provinces lying west of the Jordan. Judea was mountainous and rocky, scantily supplied with water, and in the large section lying near the Dead Sea it was wild, savage, and barren. Samaria was somewhat similar to Judea in character, though less rugged. Galilee, as compared with either of the other provinces, was like a garden, and the evidences of its superior fertility and beauty remain even to the present time.

Besides being exceedingly fertile, Galilee had a dense population. In the Gospels there is frequent reference to "towns," "cities, and villages," as if they were numerous. Wherever Christ went, he found them. From independent sources testimony has been gathered as to their number and importance, which cannot now be given in detail. A few only of the larger places can receive our attention. Tarichea, on the shore of the Lake of Tiberias, had forty thousand inhabitants. Scyth-

opolis, the Bethshean of the Old Testament, had had as many more. Japha, a place not far from Nazareth, is mentioned as one of the largest "villages" in Galilee. Its size we do not know; but we know that twelve thousand Jews, "fighting men," perished there in the vain attempt to defend it against the Romans. Tiberias, on the lake of the same name, was built during the life of Christ. Its warm baths were a great resort for persons seeking health or pleasure, and doubtless this fact led Herod Antipas, the ruler of Galilee, to transform the place into a second royal city. Antipas built here many public buildings, and among them a fine synagogue. Later the place could boast of thirteen synagogues and a race-course. We do not know the number of its inhabitants; but its strength was such that, thirty-four years after the death of Christ, Vespasian led against it three legions, which, however, were not brought into action, since its chief men had decided to surrender the city. Sepphoris should be mentioned, which was only three miles from Nazareth, and in full view from it. It was beautifully situated in the midst of a rich and fertile region, and its inhabitants were noted for their wealth. It was the capital of Galilee during the grater part of Christ's life. The archives of the province were kept there, and it had also a royal arsenal, in which at one time there were collected arms for no less than seventy thousand men Ptolemais, the main seaport of Galilee, was a place of great activity; and there many ships of Egypt and Italy might any day be seen lying at anchor, or passing to and fro. If we could speak of places lying on the very border of the province, we should mention Gamala, Gadara, Hippos, and Cesarea Philippi,—all of them important in the annals of the country, the latter especially being noted for its beautiful situation, its royal palace, its wonderful fountain, and its splendid fortress that guarded both the town and the ancient highway that led from the far East to the sea-coast, past Damascus and under the southern slopes of Hermon.

It is a matter beyond dispute that, in Galilee, there were no unoccupied districts. There was, indeed, very little waste land. The cultivation of the soil had been carried to a high degree of perfection. Olive groves covered the hillsides, while wheat-fields and gardens crowded the landscape on every side. The Galileans were renowned for their skillful husbandry, which was rewarded by products that were famed far and near. Certain places were noted for their extensive store-houses of grain and oil. These products, equivalent to money, were sent in large quantities to the rich cities of Tyre and Sidon, to feed their own inhabitants, or to be shipped to other ports about the Mediterranean.

The abundance and variety of the fruits and other productions of the plain of Gennesaret, it would be difficult to praise too highly. Some of them were produced the year round, and the fame of their richness went throughout the East.

The chief employment of the Galileans was the production of these necessaries of life. This employment gave stability and independence to the population, and brought wealth to the province.

But there were other industries which can only be hinted at here. Among them should be mentioned the manufacture of special kinds of pottery that were highly prized; the fisheries of the sea of Galilee, fish from whose waters were celebrated throughout the world; and the manufacture, from native flax, of linen fabrics that had a wide reputation for unusual fineness and beauty. Shipbuilding also was extensively carried on, and it was from the shores of Galilee that the glass-shops of Tyre, Sidon, and Alexandria were furnished with sand, vessels taking it as cargo to these different ports.

Galilee is deserving of special notice, on account of its commerce and inland traffic. Besides the products sent out of the country, goods from Europe and Africa were landed at Ptolemais, and carried thence across Galilee to Damascus and to places farther east.

A peculiar feature of this province was its great public roads or routes of commerce, on which were seen every day long caravans, carrying merchandise between the East and the West. This carrying trade was largely in the hands of the Galileans. The sea of Galilee was likewise covered with boats engaged in pleasure and traffic with the thirteen cities and towns that surrounded it on or near its shores. All these facts contributed to the activity, enterprise, and business of the province, and affected in no small degree, while at the same time they serve to illustrate to us, the character of the Galileans.

It will hardly be doing justice to the wonderful natural scenery and climate of Galilee to dismiss them with a single sentence. Yet more can not be done. Both were charming beyond what we find in almost any other country. Sea, sky and landscape combined in the most marvellous manner to render Galilee one of the loveliest regions on earth. The view from the hill at Nazareth, or from the summit of Mount Tabor, six miles eastward, presented more features of interest and beauty than could possibly be found grouped at once before the eye at any other point on the globe.

All this wealth of natural scenery, and all this loveliness of climate, were familiar to Christ; for, amid this great beauty of his Father's world, he grew up to manhood.

Hints have already been given as to the character of the Galileans. They were an industrious and enterprising people, and because of these facts this province had attained, under an efficient ruler, to an unusual degree of prosperity.

Much may be said also of their intelligence and bravery, and likewise of their religious character. The number of famous leaders, which Galilee furnished in the time of the Jewish war with Rome, is evidence that, among the Galileans, men of marked ability were by no means the exception.

They did not enter blindly into that terrible struggle, but only after many heated discussions and many councils for deliberation had been held, did they decide to take up arms against the Roman power. They were not devoid of reason, and they must have foreseen that the engines and legions of their enemy would finally triumph. They knew that they could not achieve their independence; but they felt it to be better to die with honor than to submit disgracefully to a foreign yoke. Seldom has a people thrown itself more completely and unreservedly against an enemy than did the Galileans against the power that had come to crush out their national life. The readiness with which they sacrificed their lives and property was not dictated by prudence, but by desperation.

The Romans massed their troops at Ptolemais, —a force of sixty thousand men. Many of these had come in ships from Italy and Egypt, and from Nazareth the multitude of vessels that had brought them could be seen lying at anchor on the quiet sea. There also were the white tents of the enemy stretched along the beach. The Galileans, had they been veteran soldiers instead of intelligent yeomanry, might from their hills have looked down upon this scene with dismay. But they were ready to face it all. Heroes in any age could not have acted with more courage and determination. They were alone in this struggle, in that they had no help from Samaria or Judea. The war was confined strictly to Galilee during the first year of its progress. The energies of the Romans under Vespasian and Titus were taxed to their utmost, and at the close of the Galilean campaign, this great and proud army, although it had conquered, had to be allowed a period in which it might rest and recruit its strength because of the rough, bloody, and exhausting work through which it had passed.

But where were the men of Galilee, the countrymen of our Lord? Alas! one hundred and fifty thousand of her sons had been slaughtered upon her hitherto quiet hillsides. If their conduct extorted praise from the Romans, who had fought with every kind of enemy in every land, we may regard such words of praise as having more weight and significance than any commendation of ours.

Certain traits in the religious character of the Galileans deserve notice in forming our estimate of the people from among whom Christ came. In this respect there was a marked difference between them and the people of Jerusalem. Between an industrious and intelligent agricultural people on the one hand, and those who are brought up in the refinements, luxuries, and conceit of city life on the other, there would naturally be a wide difference in their manners, customs, and ideas of conduct and life. The Galileans had their synagogues, schools, and learned doctors of the law, the same as the people of Jerusalem; but the latter were devoted to tradition, placing it first in their religious teaching, while the Galileans adhered more strictly to the law of Moses. In Jerusalem there was a great deal of bigotry; in Galilee, there was much freedom of thought. In a word, there seems to have existed in Galilee a freer and healthier religious life than there was in Jerusalem under the shadow of the temple. In Galilee, a new teacher who brought health to the body, freedom to the mind, comfort and hope to the soul, was listened to with attention; in Jerusalem, a new teacher who taught contrary to the "tradition of the elders" was put to death.

Our space has been too limited to develop these interesting points at length. Galilee, we have seen, was the most fertile province of Palestine, full of towns and villages, and crowded with a dense population. Its climate and scenery were delightful. Its inhabitants were industrious, intelligent, and brave, engaged in agriculture, commerce, and many other peaceful employments, prosperous to an unusual degree, and characterized in their religious life by a certain degree of spiritual freedom, and a desire to receive and follow the Truth.

This province was unlike Judea in almost every respect. It was unlike any other province or country on the globe. There in the north was the great white dome of Hermon, —in the west the infinite blue of the Mediterranean, in the east the sea of Galilee and the charming hills about it, the river Jordan and its wonderful valley,—in the south the great Esdraelon plain; there were Carmel, Gilboa, Tabor, and the highlands of upper Galilee; there were the fields carpeted with flowers, and the hills clothed with verdure; there was a centre of activity, business, commerce, and news; there were found men from all parts of the world; and there, —if men of many races and in every department of life were to be reached,—was the most fitting place for the "messenger of glad tidings" to appear. So it would seem to us.

With all the facts we have mentioned, Christ was familiar. How he was affected by them, we do not know. We know that such was Galilee, and that in one of its most beautiful towns Jesus had his home.—*S. S. Times.*

"A ZEALOUS soul without meekness is like a ship in a storm, in danger of a wreck. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought."

FEET-WASHING.

BY B. C. MOOMAW.

Number One.

IN writing an essay on feet-washing, which will be read by Brethren, or by adherents of the church who are familiar with the subject, it is not necessary to discuss in full the concrete side of the question. It is not particularly necessary to relate the facts in relation to the actual incident as it occurred on the occasion of the Last Supper, or to set in order the arguments by which we endeavor to prove that feet-washing was intended to be a church ordinance, or to analyze the language which our Savior used to enforce the obligation.

All these considerations have been rehearsed again and again in pulpit and press, and nothing that we can add would throw any new light on the subject. But it may not be unprofitable to study those expressions and hints, thrown out in the narrative, which give us a glimpse of the Savior's meaning, and to find out what lessons were embodied or symbolized in the ordinance, and what relation they bear to the plan of salvation on the one hand, or our spiritual life on the other. We are encouraged to believe that, like all other outward observances, founded on commandment, such as baptism and the Eucharist, this action of our Savior is rich in spiritual meaning which, if properly understood, would be of great benefit to the Christian. Indeed, without a proper understanding and appropriation of what is signified, how can any one render a real and acceptable obedience to this or any other ordinance?

What would we think, for instance, of a man who receives baptism without having any notion of its meaning, and without appropriating that meaning, by faith, for the remission of his sins and the regeneration of his nature? Or what would we think of one who ate and drank the emblems of the Eucharist as common bread and wine, without seeing in them, by faith, the broken body and shed blood of his Redeemer, and without appropriating that spiritual food for the sustenance of his spiritual life?

Our Savior himself said, on a former occasion, that "the flesh profiteth nothing, the Spirit giveth life. The words that I speak unto you, they are spirit and they are life." Surely we can not ignore or misunderstand the words of the Master, or set them aside for theories of our own. There was nothing that he said and nothing that he did, which is not full of spiritual meaning, and usually that meaning lies so plainly on the surface that he who runs may read.

When Christ, in washing the disciples' feet, came to Peter, and when the latter had overcome his temporary disobedience or unwillingness, Christ said to him, "What I do thou knowest not now, but thou shalt know hereafter."

"Thou shalt know." He did not expect Peter, and he does not expect us to render the blind obedience of a servant, but the intelligent compliance of a friend who knows what the object is which is had in view. Indeed, in the same connection he said to his disciples, "Henceforth I call you not servants, for the servant *knoweth not what his Lord doeth*, but I have called you friends, for *all things* that I have heard of my Father, I have *made known* unto you."

He had then already made known unto Peter and the rest, what he meant by washing their feet. The "hereafter" was not long coming, and we do not have to look far to find what manner of "spirit" has its divinely-appointed abode in this part of the "letter."

We may observe, however, that, like many other symbolical observances, the one we have under consideration has a dual or double meaning. Like both the Communion and baptism, it teaches more than one lesson. For the most part these lessons, meanings, or applications may be differentiated as the local interpretation, and the general interpretation. In the case of feet-washing, we have no difficulty to discover the first meaning. It becomes very clear by comparing those passages in Luke's Gospel which correspond with the thirteenth chapter of John. While they were at the table, the old strife arose as to "who should be accounted the greatest." Luke 22: 24. He had rebuked this spirit before, but his words had not been sufficient to check it. He would now give them a striking example of the kind of spirit which must animate his followers, a spirit, not of pride, or emulation, or jealousy, or self-exaltation over their brethren. On the contrary, "the chief among them should be servant of all," even as he, the Lord and Master, was among them "*as one that serveth.*" The coincidences of time, place, circumstances and subject between Luke 22, verses 23 to 27, inclusive, and John 13: 4 to 16, inclusive, will not admit of controversy. This is also supported by the reflection that the several Gospels must not be detached from each other, but added together, to make a complete narrative.

For instance, John gives no account of the Communion in connection with feet-washing, but we take the Communion from the other Gospels, and fill the vacancy because we know it belongs there. So, while Luke in his narrative of the Last Supper omits feet-washing (while he mentions its purpose or design, and the circumstances which gave rise to it), we introduce the ordinance in our practice because we know that it belongs there. What all the evangelists recorded about the Last Supper, put together, and nothing less than that, is the full and complete account; excepting, of course, the repetitions.

Now we see clearly the local application, the immediate and tangible meaning which our Savior intended to convey. It was to check this worldly and dangerous spirit of competition, jealousy and ambition which had frequently broken out among the disciples. So far as the disciples were concerned, it did check it, for we see not the slightest trace of it in all their subsequent history.

To see their Lord and Master take the place and perform the menial office of a "servant," even washing *their* feet, was enough to completely paralyze the aspiring ambition, pride and jealousy which, until that moment, they had cherished. No mere words, even of the Master, could have produced so radical a cure. The nature of the disease was serious, its effects dangerous. The remedy must be effectual.

As human nature is essentially the same in all ages, the same evils of the heart exist at the present day, and the same remedies may be made effectual to correct those evils. But everything depends upon the proper application.

The Roman Catholic Church, for instance, while it has always practiced feet-washing as one of its church ceremonies or ordinances, furnishes the most striking example of just the kind of spirit which our Savior intended to rebuke and destroy,—spiritual pride, jealousy, competition, self-exaltation. Priests, Bishops, Cardinals and Popes aspire to be the greatest, and to exercise arbitrary lordship over the church. We see in this the utter futility of the "letter" of feet-washing without the "spirit."

The Apostle Paul tells us that there was such a thing as circumcision, which was made uncircumcision by failure to carry out its meaning in the life, and for the same reason there may be such a thing as feet-washing which is *not* feet-washing, and *vice versa*. If the natural disposition of jealousy toward those who are more godly, or more eminent, or more gifted than ourselves, is not crucified, we wash feet in vain. Or, if we go farther and encourage the disposition to elevate ourselves by pulling others down, we do violence to the whole intent, meaning and spirit of this observance, no matter how zealously or punctually we may engage in the outward performance.

Buena Vista, Va.

(*To be continued.*)

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Notes.

I LEFT home Dec. 11, and arrived at Warrensburgh, Mo., next day. On the 13th I was taken out to the Mineral Creek church, where I remained and held meetings until Jan. 12, excepting three meetings held with the members of the Warrensburgh church. The meetings were generally well attended with, seemingly, a growing interest. Although there were no immediate accessions, yet I felt encouraged to hear the members express themselves as being much built up, and I felt that our efforts were a success, and profitable to the cause. I have often thought that the number of immediate accessions to the church is not always an evidence of the greatest amount of good. Eternity only will tell of the results of our efforts.

Jan. 12 I was taken by Bro. Frank Eanos to Calhoun, where I took the train for Osceola, the County-seat of St. Clair County. I arrived at that place in the evening, was met at the depot and taken out to Bro. Jacob Yost's, a distance of about two miles, where I found the Brethren holding meetings in an empty dwelling-house, that they had fitted up for the purpose. At this place I preached for them that evening.

Next evening I commenced meetings in the Campbellite church in Osceola, which had been offered to the Brethren previous to my arrival. Wednesday evening being the regular time for their prayer-meeting, I went back again to the former place, where I had meetings both forenoon and evening. Thursday evening I resumed my work in town again, but soon learned that there was an agreement entered into by the ministers of the different denominations of the town, to hold union meetings, and that all the other churches should be closed during the time the meetings were being conducted. Accordingly, on Friday evening, we received a written notice from one of the trustees of the church, that their minister had entered into the above agreement, and that, therefore, they would have to refuse us the house. So we adjourned to the court-house, and the next day, before noon, I understood that the "combine" had called on the sheriff for the keys to the court-house, evidently aiming to keep us out of it, but Bro. Cripe had already procured the house and keys with a promise of the house until April, if we wanted it until then.

Inasmuch as the ordinances of the Gospel, as understood and practiced by the Brethren, never had been defined in Osceola, it was thought necessary to do so. Of course this kind of preaching is not generally liked now-a-days, and the consequence was that sometimes our congregations were not so large, but the last evening we had a good congregation and excellent attention. I told the brethren before we commenced that we ought to have at least three or four weeks' meetings there, and I felt reluctant to quit when I did, for it looked to me, under the circumstances, that we

were only getting into position to do a good work, but circumstances, not necessary here to mention, indicated that we could not continue the meetings longer. We held twelve meetings in town, two north of the Osage River, and three in Bro. Yost's neighborhood.

Monday, Feb. 26, I stayed with Bro. Yost, as he was to take me to Hickory County, but as he was not in good health, we did not start until Tuesday. We stopped on our way with Bro. A. Killensworth, and held one meeting Tuesday evening at their school-house. Next day we went to Bro. Wm. Flemings, in Hickory County. Here we also found Bro. J. M. Bailey and wife. These four members are from North Carolina. Here I held meetings at two different school-houses; at the Union Hill, fourteen meetings, and the Boon, twelve meetings. The doctrine, as we understand and practice it, was new to most of our hearers, and as the "faith-alone" doctrine is so popular, and so well adapted to the wants of the general classes, we met with some opposition, but, upon the whole, we were encouraged to know that our few members were highly pleased, and that some, like the Bereans of old, searched the Scriptures to see whether these things were so.

From there Bro. Fleming conveyed me to Bro. John Forehand's, at Quincy, Hickory County, where I commenced meetings at the town hall, Feb. 23. I preached fourteen sermons at Quincy to very fair congregations, and with good attention. The Campbellites seem to be in the majority at this place. I feel quite sure that many good impressions were made during our meetings at Quincy.

Looking the whole trip over, I must say that I never worked so long, nor so hard, with as little apparent success. But then the seed must first be sown and the harvest will follow. One thought comforts me,—that in the great day of reckoning we can say, "We have done our duty in declaring to them the counsel of God, to the best of our ability under the existing circumstances." I arrived home March 9, and found my family all well, for which I thank the Giver of all good.

M. T. Baer.

Mount View, Mo., March 19.

From the Maquoketa Church, Iowa.

We, the members of the above church, thank the Mission Board of our Middle District of Iowa for sending us Bro. Stephen Johnson, to preach for us and hold some meetings during the latter part of December.

Our church has fallen away from over a hundred members to about thirty, with only one minister and one deacon, so the help sent us was much appreciated.

Bro. Johnson came back the second time Feb. 14, and preached for us on the same evening in the Lost Nation church, and also the next day, Sunday,—at our regular appointment. As the church was occupied on Sunday evening, we moved our meeting to the Presbyterian church at Elwood.

On Monday Bro. Johnson and the writer went to a place called Calamus, where we had an appointment at a school-house. As the weather was very unfavorable and the roads very bad, the attendance was not so good on Monday evening, but on Tuesday and Wednesday evenings we had a fair attendance. On Thursday evening it was stormy and we had no meeting, but our meetings after that were well attended throughout. Bro. Johnson left on Monday morning for his home.

I sometimes wonder why it is that the Maquoketa church has fallen away so greatly. I know the time when we had from three to four preachers here, and when the church prospered. Since then our preachers have moved away, taking with them many members. They nearly broke up the church, and now there is but one minister to do all the work that four did before. Is it any wonder that the church does not gain in numbers? I am the only minister to travel over part of four Counties, and that, too, in my seventy-fifth year. Brethren, think of us when there are three or more ministers at one meeting, while some poor churches have only one, as is the case in the Maquoketa and Cedar County churches.

Bro. J. Zook and I have charge of all the territory from Dubuque to the south side of Muscatine County. Please look on the map of Iowa and you will begin to think that there is plenty of room for mission work near home. There are numbers of people in these Counties who know nothing of the Brethren's doctrine and are in need of preaching. I have gone from home, at times, to preach, but can not fill one-fourth of the calls. If our Mission Board could send us two or three ministers, it would be a great help. We have a good meeting-house, one-half mile from the town of Lost Nation, and no members near it.

We can not boast of cheap land like some do, but our land is good, and worth the price asked for it. One reason why our members left here, was because land became so high that they thought best to leave, thinking to do better elsewhere.

I have often wondered why so many of our Brethren go to preach in the large and strong churches, where there are plenty of home ministers, while the poor, isolated churches are greatly in need of help. Is that right? Is it Gospel-like to do so, when the Master has said, "The poor shall have the Gospel preached"? Brethren, think of us in your prayers! Joshua Shultz.

Elwood, Iowa.

Read Again,

And emphasize mightily, even with the triple accentuation of Good Friday, and Easter, and Whitsuntide, so as to get the very meaning of God Incarnate, both doctrinally and personally. In No. 8, page 115, first column, ninth line from the bottom, for *sacred* read SAVED. The *errata* holds a glorious truth, but does not convey the idea of the word into which I desired to concentrate the meaning of the entire article. The Name which is above every name means SAVED as soon as by *faith* it is ours; and it is ours as soon as it enters the matrix of our spiritual being. Matt. 1: 20, 21. The embryo Christ, and the crucified and risen Christ, are one. A *saved* person is one whose baptism infolds the Lord's Supper, and whose life illustrates both. C. H. Balsbaugh.

Union Deposit, Pa.

Shall We Permanently Locate Annual Meeting?

Some time since, there appeared an article in the Messenger, in regard to permanent locations for holding our Annual Meeting, and we believe the sentiment is growing, in our Brotherhood, favorable to this plan. We can see that by having permanent places for our meetings, we could have a great deal better and more satisfactory arrangements for feeding and lodging the great concourse of people that yearly attend. Much better accommodations could also be had for our delegates, and various committees. In short, we could get such offers from parties and places, as would insure us far more satisfactory arrangements than we have had heretofore.

Under the present system of holding our Conference in a new place each year, it necessitates the selection of a new and inexperienced committee of arrangements. Expensive, temporary buildings, which are often inadequate and unsatisfactory, especially in rainy seasons, must be erected. Often great sacrifice must be made in disposing of the material on hand after the meeting is over. By having permanent locations, we could make our meetings more enjoyable, less expensive in our arrangements, and to those attending, and thus have a great saving of money, which could be put to a good use in the spreading of the Gospel. Having attended some of our meetings, and having been on the Committee of Arrangements, and knowing the offers we could get to permanently locate our Annual Conference, I believe the time has come when we should make a move in this direction.

John W. Brooks.

Warrensburgh, Mo.

Notes of Travel.

Aug. 27, 1890, after bidding many friends and relatives good-bye, I boarded the train at Limestone, Tenn., for a visit in Virginia. I spent six months in the State, and visited three Counties,—Augusta, Rockingham and Shenandoah.

While in Augusta County I had the pleasure of attending two love-feasts, and one also in the Mill Creek church, Rockingham County. At this meeting I had the pleasure of communing with about five hundred members. The churches in Virginia are surely doing a good work, yet they, as well as all other churches, have their "ups and downs" May God grant them every blessing, that they may work faithfully until the night cometh.

While my heart was filled with joy, on account of seeing so many workers, it was also made sad to see others, who were not willing to accept a place in the moral vineyard. I visited many relatives, and formed many acquaintances, both old and young.

There are many pleasant things connected with my visit that I would like to mention, but space forbids. May the Blessed Master remember us all as his children! J. A. Arnold.

Matula, Tenn., March 16.

From Garrison, Iowa.

Our quarterly council occurred March 14. This was also our preparatory council to District Meeting. A good deal of business came before the meeting. Elders S. Johnson and P. Forney were chosen as representatives to District Meeting. Four families,—nine members in all,—applied for certificates. They are moving West, but only two of them are leaving Iowa. This takes another minister, Bro. George Aschenbrenner. Amidst all the efforts that are being put forth, we are losing numerically. In 1880 we numbered 140, and in 1890 fifteen less.

About seventeen years ago our officials commenced going. Seven ministers and six deacons have left us. Three of them have gone to their reward. Our present corps of laborers consists of five ministers and seven deacons.

When looking at the above, we feel as though we had sustained a loss, yet we realize that we are sending forth laborers into the vineyard of the Lord. "Oh the good we all may do while the days are going by!" Lizzie Johnson.

To the Churches of North-Western Kansas and Colorado.

Please instruct your delegates to our District Meeting whether you would be favorable to continue the District line between North-western Kansas and Colorado and the Southern District of Kansas, on through the State of Colorado. This query will be discussed before our District Meeting. B. B. Whitmer.

Quinter, Kans., March 18.

From Kleinfeldersville, Pa.

This is a little town at the extreme south-western end of a small valley, called Millbach. Kleinfeldersville is the place where Albrecht, or Albright, lived and originated the Evangelical denomination, or Albright people. He lies buried about one-half mile from where we live. Millbach (the German word) or Mill Creek (the English word) is known in the Brethren's history as the place where Conrad Beissel, the founder of the Ephrata (Lancaster Co., Pa.) Seventh Day Baptists, was baptized by Bro. Peter Becker. Mention is made of this fact in a tract on feet-washing, issued by Eld. John Forney, of Kansas. But at that time, the time when Beissel and others were baptized in the Pequea,—Mill Creek embraced a larger tract of country than what it does at present.

But I did not intend to write a history of this country, but a synopsis of our series of meetings. Since October the Tulpehocken church has had six series of meetings at as many different meeting-houses. The last was here, at Millbach. Wet weather and bad roads were very much against us, but, notwithstanding, those present could not but realize that it was good to be there.

Quite a number of precious souls were added to the Tulpehocken church during the winter. I would ask all the pure in heart to remember us at the throne of mercy. The writer feels a special need of it. Geo. Bucher.

To Mary Bucher Beahm.

NUMBER FOUR.

Dear Daughter:—

It is hard to comprehend the magnitude and speed of retrogression when it once gets fairly started. So "watch and pray."

If we conglomerate all the bad we can find in the different members of the church, we get a terrible monster.

Here we find a member who lives almost without prayer, or, rather, he is dead without it. There is one who so entangles himself with the affairs of this world that the kingdom of God and his righteousness are nearly crowded out. Occasionally one is guilty of jesting, or foolish talking, or filthiness, or covetousness, etc. There are still a few contaminated with (—now what shall I do? Shall I name it? The guilty are tired of hearing it. But the Bible says, "Diminish not a word," Jer. 26: 2, "reprove, rebuke, exhort," in season, and out of season)—tobacco.

The command, "Be not conformed to this world," is more and more disrespected in a multitude of things, or so defined as to suit nearly every case in life. How differently our forefathers preached and lived it (and many do yet) to what some do in our time!

> "Will we be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize
> And sailed through bloody seas?"

So *we* are obliged to put on sackcloth and sit in ashes on account of the changes for the worse which stealthily introduce themselves amongst us. "Abhor that which is evil; cleave to that which is good." Rom. 12: 9. Many are too willing to defend their pet wrong! O, that there might be many more who faithfully obey the commandment of our Crucified Redeemer, who wore the crown of thorns, "that ye love one another as I have loved you." John 15: 12. And how did he love us? "Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13. This is what the Savior did. He loved us so much that he sacrificed himself for us. So we shall "love one another," make sacrifices, die for one another. Follow not the changes which are made for the worse, only those which are made for the better. "Look unto Jesus," and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Geo. Bucher.

Kleinfeldersville, Pa.

From Greene, Iowa.

March 1 Bro. Wm Hipes came to my home, six miles north-west of Greene, and preached in our school-house. As the people seemed much interested in the meeting, and also desirous to have some evening meetings, Bro. William concluded to stay and preach for us. He preached eight sermons in all, but we had to close the meetings on account of bad weather, and just when the people were getting very deeply interested. I have no doubt but there would have been some accessions, if we could have continued the meetings a little longer. One thing is sure,—Bro. William has sown the seed with a careful hand, and we trust it has fallen on well-cultivated ground. Although the place of meeting was only six miles from our church in Greene, a good many of the people in this neighborhood are very little acquainted with the doctrine and principles of the Brethren.

I moved into this neighborhood last spring, up to which time there had never been a sermon preached in this school-house. I requested the elder to hold meetings out here, and the Brethren have preached out here every four weeks since last spring. I am sure that Bro. Hipes' meetings have made many good impressions in this vicinity. Many were made to see in altogether a different way. I think if we had more ministers in our church who would go every-where, preaching the Word, it would be a good thing for our church. Bro. William has made many warm friends here during his meetings. May God bless his labors wherever he goes, is our prayer! A. S. Shook.

From Salem, Ill.

Bro. Solomon Bucklew, of Fulton County, Ill., came to our town Feb. 21, and held a series of meetings. He preached seventeen sermons for us, in which he held forth the doctrine of Christ in its purity and power. During these meetings seven precious souls were received into the church by baptism and one wanderer was reclaimed. The members were greatly encouraged and built up.

Three years ago there were but five members in Salem; now there are twenty-nine. We have a church rented in Salem and the Mission Board sends some one to preach for us once a month.

Our home ministers hold meetings here every Sunday. We have Sunday-school each Sunday and prayer-meeting once a week. Brethren, pray that we may continue to prosper!

Brethren traveling through here are invited to stop with us. We especially desire to have all the ministerial aid we can get. Some of the Brethren live within a few blocks of the depot and can easily be found by inquiry.

Brethren seeking new homes will do well to come and see our country. Southern Illinois is one of the finest fruit countries in the world.

Those desiring any information about this place may write to P. R. Wagoner, or the writer of this article. S. S. Fouts.

Salem, Ill.

Wayside Notes.

I left Iowa Nov. 4 and arrived at Kansas City Nov. 5. Here my daughter is living, and I spent three days in the city very pleasantly.

Nov. 9 I went to Wellington, Sumner Co., Kans. Two of my sons are residents of that place, and during my stay in that vicinity I held several meetings at Conway Springs.

My next appointments were in Wichita, where I held a few weeks' meetings during December, which we interrupted but once by a three days' trip to Winfield, to see my daughter, Mrs. Phillipps.

My meetings at Wichita were succeeded by a similar effort at Wellington. After that I went to a place eight miles north of Wichita, where I labored for two weeks. This little outpost and the Wichita church are one congregation, under the eldership of Bro. Johnson, of Conway Springs. Upon seeing that Bro. John Wise was present, I greatly preferred to have him do the preaching, but he said, "Go ahead, Bro. Paul; you do not know what you may be able to accomplish." So I preached in the town as well as at the appointment north of Wichita. Altogether I labored about five weeks, and the Lord blessed the labors by an ingathering of souls.

Jan. 27 I went to Wellington again, to stay ten days. Then I was called to attend a council in the Wichita church, which passed off pleasantly. The next day being Sunday, I preached for them, and had the pleasure of seeing two dear ones,—husband and wife, turn to the Lord.

While at Wichita, I was requested to baptize a sick man at Wellington, but failed to reach the place in time to comply with his request, so, instead of a baptismal scene, we had a funeral service. I hereby return heart-felt thanks to all who so kindly entertained me while sojourning with them. The Lord bless them! Paul Wetzel.

From Oregon.

After spending over two weeks among the members in the Salem congregation, and preaching for them, I returned home last Monday, and found my family in their usual health, for which we thanked the Good Lord. The Salem church is our home congregation but at this time, and for over one year, we have been living at Sodaville, Linn County, mainly for our family's health.

Feb. 28 our quarterly council was held in the City of Salem. The attendance of members was not as large as usual, on account of the bad roads and rain in the morning, but the council passed off in love and union. The members decided to hold their yearly Communion and series of meetings at Macleay, eight miles east of Salem, commencing on Thursday, June 11, at 11 A. M. Communion on Friday evening, June 12. We hold our meetings in a beautiful grove, belonging to brother and sister J. S. Bashor. There is plenty of water near by, and we have a large tent in which to hold the meetings. The Brethren and friends,—all that choose to do so,—go there, some with small tents and some with wagons, and camp on the ground during the meetings. We hold meetings about one week. We give this early notice of our meetings, hoping that members and especially ministers from a distance, will pay us a visit during the coming summer, and will suit their visit to the time of our meeting. Macleay is about sixty miles south of Portland.

M. M. Bashor.

Sodaville, Oregon.

From Georgetown, Ohio.

According to arrangements made by the Brethren of the Salem church, Bro. Henry Frantz, of the Donnel's Creek church, Ohio, came to us, at our joint house in Georgetown, and commenced a series of meetings on the evening of Feb. 28, and remained until the evening of March 11, preaching, in all, nineteen sermons with great power. As an immediate result of his efforts, four dear young sisters took upon themselves the yoke of Jesus, and were baptized. May they ever prove to be branches of the True Vine, by bearing much

good fruit! Others were almost persuaded to become Christians. Many prayers go up in their behalf that they may, ere long, become fully persuaded to join in with the people of God. The members were much encouraged. May God help us all to be more devoted!

The meetings closed with much interest and a crowded house. As is too often the case, the meetings closed too soon. According to previous arrangements, Bro. Frantz had to go to other fields of labor. May God's choicest blessing rest upon him, and all his servants who are laboring to promote the good cause! God bless, too, his faithful companion, who enjoyed the last few meetings with us.

Bro. Frantz went from here to Carroll County, Ind., to hold forth the Word. SARAH DITMER.

Potsdam, Ohio, March 14.

From the Solomon's Creek Congregation, Elkhart County, Indiana.

WE, the Brethren of said congregation, held our quarterly council meeting March 7, 1891. There was not very much business before the meeting, but all passed off satisfactorily. Bro. Davis Younce is our delegate to Annual Meeting, and brethren Hiram Forney and David M. Weybright to District Meeting. We appointed our Communion for June 20, and give a hearty invitation to ministers and lay members, as we have a large house and can accommodate a good many.

Bro. Lemuel Hillery, of Kansas, came to us during the latter part of January, and held a series of meetings. In the fifteen sermons which he preached, he did not shun to declare the Truth to both saint and sinner. His sermons were well received by both members and outsiders. We had large congregations most of the time, and the best of order and attention. Two were received by baptism at this meeting. Bro. I. J. Rosenberger commenced protracted meetings at Syracuse, March 12, and will continue for some time. I hope that he may be an instrument in the hand of God to do much good! JOHN ARNOLD.

Milford, Ind., March 16.

From North Manchester, Ind.

OUR quarterly council-meeting was held March 5, with a fair attendance. Considerable business came before the meeting, which was all adjusted in the most pleasant manner and with the best of feelings. One precious soul was received into the fold by baptism. We organized the church into a dozen districts and appointed solicitors in each, to raise funds for the needy in the West. The canvass has already been made, and over $200 in cash has been procured.

Two delegates were selected to represent this church at District Meeting in April. Brethren R. H. Miller and Albert Wright were selected.

Preparation is rapidly being made for the new church-house. The old frame house which has stood on this ground for thirty years is now torn down, to give room for the new one.

D. C. CRIPE.

March 17.

From Mount Pleasant, Ind.

MARCH 7 occurred the quarterly council at this place. Considerable business was transacted and disposed of to the satisfaction of all. We felt that the spirit of the Lord was reigning in every heart. All the officers were elected for the Sunday-school, which is to begin the first Sunday in April.

A prayer or social meeting was also organized. We have long felt the need of this, and hope it may prove to be to the edification of us all! Let us take a greater interest in the Word of God, now that we have an opportunity of instructing each other more fully. Our prayer is that it may prove a success, that it may throw around the young a religious influence which can not otherwise be obtained.

On the evening of March 7, also on Sunday forenoon and evening, Bro. Daniel Wysong preached for us. He, with many others, is ever welcome to stop with us, to impart a knowledge of the Truth. Our love-feast will occur June 12.

EMMA PURKEY.

Inwood, Ind.

From Moscow, Idaho.

I LEFT my home in Monroe County, Iowa, July 28, 1890, and arrived in Moscow, Aug. 1, where I met with a small band of kind brethren and sisters. They had no minister among them, and were like a flock of sheep without a shepherd. About the middle of December Eld. Sidney Hodgden and wife, from Neosho, Kans., came to this place. Bro. Hodgden had some meetings and did some good preaching.

Feb. 14, 1891, we met in council. Everything passed off in love and harmony. The brethren and sisters were much encouraged, and formed good resolutions to work more earnestly for the Master. Bro. Hodgden came here as a missionary and intends to stay two years. I believe he will build up a church in Moscow that will be an honor to the Brethren and a glory to God.

J. J. BEEBE.

A Short Account of my Travels in America and Europe.

I ARRIVED Jan. 1, 1890, at Mount Morris, from Herington, Kansas, to attend the school. I will tell you something of what I saw during the time I was in the school. I had my lodging and boarding-place right in the school-building. Six o'clock in the morning we were all ready for breakfast. I felt glad to see that the sisters came to the table with their heads covered. Before eating, a brother prayed to God, and also when we had closed. Afterwards we all went to the Chapel to read in the Bible, and pray to God, and then the school work began. Dinner was at twelve o'clock and supper at about five o'clock, and by ten o'clock we all were in our beds to rest from our work.

Every Thursday evening we had prayer-meeting in the Chapel. I enjoyed the meeting very much. The members that were there seemed to be interested in the meetings, and therefore took an active part. Every Sunday we had preaching twice. I was glad to be at these meetings.

Feb. 19 I bade farewell to the Brethren to go to my native country. I was sorry to leave them, but my prayer is, if we meet no more on earth, we may all hold out faithful, and be so unspeakably happy as to meet within the pearly gates and walk the golden streets of the New Jerusalem, and be permitted to sing the song of Moses and the Lamb.

From Mt Morris I had a young sister for company. She told me that she was going to Ohio to visit a sister in the flesh. We had a good conversation together. In Chicago I met Bro. D. L. Miller. I give my thanks and love to you, dear brother, for all you did for me when I was over there. He was the last brother to whom I spoke in the United States. When Bro. Miller and the young sister left, I was alone, and was sorry that I had no brother or sister in Christ to whom I could speak. I believed that God was with me, and would guide me safely over the great water. I arrived safely in New York on the evening of Feb. 21. Next morning, at nine o'clock, we left New York in the good ship, Werra, which carried us over the great ocean. We had storm nearly all the time, but the Lord led us safely to land again, after nine days' voyage across the Atlantic Sea.

March 5 I reached Copenhagen, and was glad to meet my dear brethren and sisters again. God be thanked for all his protecting care during all my travels since I was here last! I will also, by this means, send my heartiest thanks and love to all the dear brethren and sisters for all that they have done for me when we were together in America.

After having visited the Brethren in Copenhagen and Malmo for fourteen days, I left for my parents' home in Elmhult, whom I found well, and was glad to see after so long an absence. After awhile I met with a man, named Swensson, who was willing to open his house for preaching; then Bro. Olsson came to hold some meetings. It looks now as though some one would join the church in the future.

I left my parents' home Jan. 11, to do some work in a town named Christianstad, a place of 10,000 inhabitants. I am the only member in that town. Pray for me! But it is only ten miles from Wanneberga, where we already have organized a little church.

Feb. 14 Bro. Olsson came to Wanneberga to hold some meetings. He preached in all thirteen sermons to crowded houses. Feb. 19th a brother from Wanneberga, that sister's husband who was first baptized at that place,—and Bro. Swensson, from Golshult, were baptized. He is that brother whom I before told you I met in Elmhult. About fifty persons witnessed the baptism. Feb. 22 another brother came over to the Lord's side, and was baptized. The same day we held a very good love-feast, at which ten communed, — four for the first time. Many witnessed the services. The prospects seem to be very good in Wanneberga. Do not forget to pray for the young members there, that they may prove themselves faithful. Bro. Olsson asked me to go there, to lead a prayer-meeting next Sunday. They are very glad to hear that Bro. Olsson is soon moving there, and it is very necessary that he is coming there, because many new places are opened round about Wanneberga, so there is plenty to do for a preacher every day. The place is centrally located in the country, and railroads are running in all directions.

Feb. 24 he came to Christianstad, and we had a good meeting in a rented hall; for the time, not a few came to hear the Word preached.

Bro. Olsson has too much to do; he has need of some helpers in the field. At present he has taken cold, and is bad off, wherefore he has need of being included in your prayers. We are praying to God to send some more true laborers to us.

Myself, Bro. Olsson and all the members are sending much love to the whole Brotherhood in America. We wish to be remembered in your united prayers. ANDREW WESTERGREN.

Christianstad, Sweden, Europe.

[NOTE.—We give Bro. Westergren's letter as he wrote it. It serves as an example to show how rapidly he has improved in the study of the English language.—ED.]

Notice to the District of Nebraska.

WHILE in Omaha to-day, I learned that my application for rates to the Nebraska District Meeting was successful, therefore those, going to District Meeting, should remember that, in order to get the benefit of the rates, they should pay full fare going, and be sure to ask the agent for certificate, which will, after being properly signed, enable you to return for one-third fare.

G. E. WHISLER,
Railroad Solicitor.

Ashland, Nebr., March 17.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER. } - - - - Assistant Editors
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE.
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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and stands, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - March 31, 1891.

THE love-feast at Lanark, Ill., is *May 16*, instead of May 6, as noted elsewhere in this issue.

DON'T fail to read carefully the articles in our Missionary and Tract Department this week. They are good and instructive. Read and study them carefully.

BRO. M. M. ESHELMAN visited this place last week. He is located at Eswena, about fourteen miles from Lordsburgh, Cal. Bro. Eshelman is well pleased with his new home, and thinks that Southern California is a goodly land. He is at present engaged as traveling agent for the Santa Fe Route.

BRO. B. F. MILLER, of Alpena, Dakota, reports the following donations from the South Waterloo church: One hundred dollars in cash, and two large bales of clothing. There were many hearts made to rejoice, and all return their gratitude and thanks to the Brethren and friends at South Waterloo, for their liberal donations.

BRO. SHARP writes as follows: "Edward Frantz, one of the teachers in McPherson College, was elected to the ministry, and Wm. Flickinger to the deacon's office, who, with their wives, were duly installed on the 21st inst."

THE meetings at this place closed on the 25th inst. with twenty-nine applications for baptism. On Monday evening, the 23rd, an enjoyable love-feast was held in the College dining hall. One hundred and twenty-four members—nearly all of whom were young in years, and some of them but tender lambs of the flock were seated around the Lord's Table. It was a joyous feast of love, and those who were permitted to enjoy it, will not soon forget the blessed experience. The Lord has wonderfully blessed his people, and to his great name we give the honor and glory!

IN a recent number of the *Microcosm* Dr. Hall states that he has sold three hundred thousand health pamphlets. The price at which these were sold was $4.00 per copy. This would amount to the large sum of one million two hundred thousand dollars. Allowing one-half for commissions and other expenses, and the Doctor has the comfortable sum of six hundred thousand dollars for his share of the profits on the Hygienic treatment. Verily, it pays in these days to know how to sell a remedy when you have found it. And now the Doctor announces that he will, from this time on, sell the remedy to ministers, in job lots, at fifty cents per pamphlet.

IN the notice of funds, received for the Western sufferers, please read instead of "Price's Creek church," "Price's Creek church, other denominations and non-professing friends in the bounds of the church." We gladly make this correction by request of Bro. M. M. Petry, of Eldorado, Ohio. We believe in giving honor to whom honor is due. In many places the friends of the Brethren have liberally aided in raising the funds for the Western sufferers. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

THE PRICE OF OUR HYMN BOOK AND HYMNAL.

WE have had in mind, for some time, a reduction in the prices of our Hymnals and Hymn Books. When we consolidated our church papers it was thought best to continue one office in the West and one in the East. But lately we have more closely consolidated our work in one office, and as a result we are now enabled to announce a reduction in the prices of our Hymnals and Hymn Books.

We were also somewhat reluctant to announce the reduction at this time, lest some might conclude that it was done in view of the request for a revision of the Hymnal and Hymn Book. But we want to assure our Brethren that we have not been influenced by this consideration. We had the present reduction in mind for several years, and spoke of it to others. It was our purpose, just as soon as we could more closely unite our offices, and thus get out our books cheaper, we would give our Brethren the advantage of lower prices. We have now done this, and the first edition of the books to be published under the new arrangement, will be sold at the reduced prices. If it is decided to revise the Hymn Book, or to get out a new book, it will be sometime before the work can be done, and it will doubtless be arranged, so that both the old and the new can be used in church service, so that those, who desire to avail themselves of the lower prices, can do so.

As to the request for a revision, or for a new book, we do not wish to discuss that question here. We are, of course, interested in the matter, owing to the fact that the copyrights on our books cost us a considerable sum of money, but we are more interested to have that done which will best subserve the good of the cause for which we are laboring. We have confidence in our Brotherhood, and believe that when the matter is fully discussed in Conference, and the question is fully understood, that the right thing will be done. When right prevails, then are the best interests of the church subserved, and the name of God glorified.

HYMNALS.

REDUCED PRICES.

Full Morocco, Gilt Edge,	$1 25, old price,	$1 50
Full Morocco, Sprinkled Edge,	1 00, old price,	1 25
Half Leather,	75, old price,	1 00

HYMN BOOKS.

Full Fine Limp Morocco, Gilt Edge,	$ 85, old price,	$1 10
Full Fine Limp Morocco, Plain Edge,	75, old price,	1 00
Full Morocco, Gilt Edge,	85, old price,	1 10
Full Morocco, Plain Edge,	75, old price,	90
Arabesque,	40, old price,	55
German and English,	75, old price,	50

At these prices we prepay postage. We have made a special rate per dozen for churches, and also to our agents. Many of the churches are purchasing books for use in their regular meetings. They are distributed among the audience, and it has been found helpful in an increased interest in singing, and we have made a low rate to churches desiring to purchase books for this purpose.

In arranging our prices, we have had in view the work of our agents, who have the sale of the books. They must have something for their time and trouble. It often happens too, that our agents lose something by selling books on time, so that it is only right that they should have a per cent of profit on their sales. Our agents will please write us for special terms, and also report the number of books on hand unsold. The churches can order through our agents, and if there is no agent in the congregation, the books may be ordered direct from us.

OPPORTUNITIES.

So many people are constantly speaking of opportunities, and bewailing the fact that they are not surrounded by conditions in life that lead to success. To all such we commend the following item from the *Christian Union*. Read it over again and again, for it contains sound words of wisdom on this subject.

"The incident of the boat-load of shipwrecked men, dying of thirst, who accidentally dropped a bucket into what they supposed to be the sea, and found they were sailing in the fresh water of the Amazon, has been used until it is threadbare; but it is, nevertheless, a capital illustration of what is happening this very hour to a multitude of men and women. There are a host of people who suppose themselves to be eager to find their work in life, and who are longing for an opportunity, who are surrounded by work and opportunity which they fail to recognize. The real difference between men is not in their chances, but in their ability to recognize their chances. Opportunities are universal. They come in one form or another to every human being. It is safe to say that no man lives whose hand at some time has not been at the door of a genuine opportunity, if he had only raised his eyes and discovered that his hand was

no longer resting on an unbroken wall. The trouble is that we do not see. We are so intent upon having things come to us after some manner which we have determined upon in our own minds, that when they come to us in some other guise we let them pass unnoticed. The common opportunity comes, as the divinest opportunity in the whole history of the world came, cradled in obscurity.

"Opportunities wear the humblest dress; they hide themselves behind the simplest disguises; there is nothing in them that arouses our interest or awakens our suspicions; for the most part we pass them by as the most commonplace things in our environment. This is the subtle and dangerous test which they apply to us. If they came with their value disclosed by the splendor of their attire, there would be no test of character in the manner in which we met them. Every man treats a king handsomely; it is only the gentleman who is courteous to the beggar.

"Opportunities come in such fashion that our reception of them determines our fitness to use them. The man or woman of true wisdom knows that there is nothing in all this world which has not noble possibilities in it, and that appearances count for nothing when quality is concerned. It is by no accident, therefore, that some men succeed and others fail; that some men seem to be passing steadily upward and others remain hopelessly stationary. The men who succeed are open-minded. They are alert to discover the true value of things. They do not estimate the importance of events or chances by their appearances. They take everything at its best and use it for its highest. So there lies at the bottom of every right use of opportunities a noble quality of character; that quality which takes life as a divine thing, full in every form of noble chances of growth and progress. No one will read these words, however obscure or remote from the great centers of human activity, about whom there are not doors ready to be opened into a wider usefulness and a nobler life. What we need is, not a new chance, but clearness of vision to discern the chance which at this very hour is ours if we recognize it."

OUR VISIT EAST.

PREVIOUS notice has been given of a series of services held with the Brethren at Waynesborough, Pa.; and now, at the solicitation of some of the friends there, we will make a few notes and observations in reference to the church and its work in that place.

In company with wife and little Ruth, we arrived at Waynesborough on Saturday evening, Feb. 14. On Sunday morning we preached in the Old Antietam church, a few miles from town, and on Sunday evening commenced a series of services in town, which were continued until Thursday, March 5. The weather, part of the time was inclement, yet the congregations were good, and the interest, shown in the services on the part of the membership and others, was encouraging.

The result of the meeting has been given, and what little was accomplished was the result of God working through his people. The success of a meeting depends on the membership. If the members of the church come in such an attitude to God as enables him to work through them, a good work will be done. Many of the members of the Waynesborough church were warm and earnest, and, as a result, we had a good meeting; the Lord was with us, and the church was made to rejoice in the conversion of souls.

During these meetings we visited many of the homes of our brethren; indeed, we feel well acquainted with the membership in Waynesborough, and we can truly say we have never met a more hospitable and warm-hearted people anywhere. We thank God for this feeling. It gives us a slight foretaste of what the better life will be. A gentleman who is a Baptist and a professor in a college, once said to us, "I admire your people because of their love for one another. There is no caste among you." Though we do not have the grace of Christian charity as fully developed among us as it ought to be, yet we have realized the truth of what our friend said. We have, in recent years, been brought in contact with other religious bodies, and we have noticed and experienced a wide difference in this respect between them and our own people. We now speak of our people as a body. There are many individuals who sadly lack in Christian charity, and it is this that, in some instances, weakens the power of the church. That charity which thinketh no ill, that hides the sins of our fellows, that envieth not, that suffereth long, is a force that makes the devil tremble. It was this love that made him tremble in Waynesborough. Love to God and our fellow-men caused our people there to labor for the salvation of others, and as a result, Satan lost some of his subjects. His force was weakened and the cause of Christ strengthened. What a noble work it is to labor for the salvation of souls!

This church has a live Sunday-school, under the superintendency of Bro. Silas Dubbel, assisted by Bro. Allen Good. It is kept up all the year and is increasing in numbers and interest. Over 150 are now regularly in attendance. It has a corps of live, energetic teachers, und among them is Eld. Oller, who manifests much interest in teaching and working up his class.

The fruits of the Sunday-school are seen in the large number of young men and women who are members of the church and such active workers. We were glad to see that the young members here are encouraged to work side by side with the older and more experienced. This is what makes a strong church. Get the membership to work and they develop into strong, vigorous Christians.

To those who have recently come to the church, we have this word of counsel: Cultivate the Christ-faith in your soul. This faith puts Christ in your soul as an ever-abiding presence and an almighty power. Remember, to stand the scoffs of the world, to resist the temptations of wealth, to keep in check an unruly temper, to subdue base passions, and to direct all your plans and purposes towards the right, requires a power above your own. David realized this when he said, "God is my refuge and strength, a very present help in trouble." This help and strength, you may have by letting Jesus rule in your hearts. Let his spirit live in you, and rule over you, and you are bound to conquer.

While we were glad that some came to Christ, yet there were others in whom we felt so much interest, that would not heed the calls of God. We know that the Spirit knocked at their hearts, and the thought that these calls might go unheeded once too often, caused much sadness on the part of their nearest and best friends. How we wish that wonderful question, "How shall we escape if we neglect so great salvation," could be kept before their minds day and night, until it is solved!

A most affecting scene occurred on the last day of our services. One who had been overcome by temptation and had fallen by the way, was, after a confession to the church, received into fellowship. It is noble when thrust down by the power of the evil one, to rise again and renew the conflict. May your experience, dear brother, be that of the Apostle Paul: "Through Christ who strengtheneth me, I can do all things."

After a short service on Thursday, we witnessed the baptism of two more penitents, and then, in company with a few Christian friends, went to the home of friend Fahnestock, a short distance from town, where we spent a few hours very pleasantly. Sister Fahnestock is an earnest member of the church, and nothing would give her more joy than to have her husband unite with her in Christian work. He, with several others at Waynesborough, are fair examples of the young man who came to Christ,—good, moral men, but lack one thing.

From here we went to sister Newcomer's, near Smithburg, Md., the home of sister Edith and Joe Newcomer. We enjoyed the hospitality of this very kind family until the next day when we started for the

EASTERN SHORE OF MARYLAND.

From Baltimore we went by boat down the Chesapeake Bay to Denton. Here live two families from our old James Creek congregation, and several others from Morrison's Cove. We remained in this vicinity until the Friday following, and during this time, visited the homes of most of our people. We preached for them on Sunday morning and each evening except Thursday evening, when the weather was too inclement for people to turn out.

There is now quite a settlement of Brethren in Caroline County. A few years ago several families from Bedford County moved there and were followed by more from Huntingdon County. More recently a number of families moved there from Berks County, so that now there is a fair representation of Brethren in that community. They have two meeting-houses only about six or seven miles apart. Bro. J. T. King, from Berks County, is the minister, assisted by Bro. Levi Brumbaugh, who was called to the ministry last fall. As usual when Brethren come together from different localities, little differences occur, but these are all adjusted where there is true Christian charity. No trouble will occur in consequence of different customs and habits, unless there exists that extreme narrowness that aims to bring others to our own feelings and notions. This is a feeling of self-importance, foreign to the true Christian spirit, and, in some instances, creates discord and confusion. From what we could learn, such a state of affairs is not likely to occur among these Brethren. Bro. King is a kind, genial brother, and with him at the head to steer the little ship, we can expect clear sailing.

During our visit here, there was a heavy rainfall which made bad roads and showed up the country to a great disadvantage, yet we really think our people here have made choice of a goodly land. Some farmers here raise from 1,500 to 2,000 bushels of wheat annually. But, notwithstanding this is done, fruit is regarded as the principal means of profit. Peaches grow abundantly, and so do all kinds of berries. We have no doubt but that our thrifty Pennsylvania farmers will be quite successful in this country. There are yet some good farms for sale at reasonable rates. There is a very desirable farm for sale adjoining lands of Benjamin and Isaac Brumbaugh's; also George Brumbaugh's, and near the meeting-house.

Space forbids us saying anything further about our visit here. We enjoyed it much and express our gratitude to all the brethren and sisters for their kindness.

We left for Baltimore on Friday, soon after 1 o'clock. In the evening as we touched the bay, the wind was high and the waters rough. Sister Anna Brumbaugh had prepared us an excellent supper, but we did not have an appetite for it. Little Ruth was sick, and wife and I grew less and less inclined to partake of food. Later in the evening it grew calmer and the remainder of the voyage was pleasant. We arrived home on Saturday, after an absence of four weeks. J. B. B.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

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☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

ENDOWMENT FUND AND ITS IMPORTANCE, ADVANTAGES, ETC.

BY S. W. HOOVER.

I BELIEVE no article, at length, from the pen of any one has recently been published in the MESSENGER on this important financial topic. Every other topic, probably, pertaining directly to missionary and tract enterprises, and their various lines of work, have received more attention through the press, and are doubtless better understood by a majority of our brethren and sisters than this one is. As a financial measure this *fund* is one of unequaled merit. It secures to both the endower and the institution endowed, many advantages over all other methods in support of missionary work, whether by books, tracts or otherwise, for the enlargement of Zion's borders.

I feel quite certain that the earlier we understandingly and practically become familiar with this matter and the great uses, and purposes, and workings of these several noble church institutions, the more appreciative of their real merits will we become.

Endowment, properly speaking, means, a property fund or revenue, permanently appropriated to any object or institution. Such appropriation gives an institution financial character and strength, and, practically, also becomes a source or basis, from which a constant income is derived. Especially is an endowment fund of great consequence, weight and influence to religious institutions, such as the tract and missionary enterprises, because these, of themselves, are, in character and purposes, permanently deriving all their spiritual energies and powers from God's Word, "the pillar and ground of the truth."

Money figures quite prominently in all business affairs in whatever purpose and description, from that of the millionaire capitalist and manufacturer, down to the poorest vender of peanuts. The same thing is equally true of educational, benevolent, religious and other institutions and enterprises throughout the world. It requires money to operate them for purposes necessary to reach the real object and end for which all have severally been originated and reared. For purposes, equally pertinent, religious institutions come under the same head. Money is needed to make them operative, not, however, as a converting agency, for this, by divine favor and direct appointment, is from God, but as a means toward the great end of all human hope, for which Christ died, the salvation of sinners and, ultimately, eternal life.

Paul in 2 Cor. 9: 2, took occasion to speak boastingly [in a highly commendable manner], of them to those of Macedonia, for their *professed subjection* unto the Gospel of Christ, and *your* [their] *liberal contribution* to the saints, and unto *all men*. This statement of the apostle shows not only an approving, but also an appreciative recognition of *Christian liberality*, both for saints and *unto all men*, to the effect that the Gospel may be sent and preached to all, in every nation and tongue.

I next present a few figures which, by way of calculation and comparison, still further show the superior advantages of this fund. For instance $100,000, at six per cent interest, will every year give to the institution so endowed, the sum of $6,000. The sum of $20 in cash or by note constitutes one life membership, and such sum is at once placed to the endowment fund. The interest on $20 in one year amounts to $1.20; in one hundred years to $120. And in one thousand years to $1,200, which is more than fifty times as great as the sum first contributed. It is altogether one of continual gain, and may very appropriately be termed an *evergreen fund*, because means thus given to the Lord's cause become a *living, working force* to that end. In this way great monuments of benevolence and charity may be reared to the glory of God, that will not crumble or perish by age, but last forever.

One life membership in the "Book and Tract Work" entitles the endower to draw annually, during life, one dollar's worth of books or tracts. The tracts can at once be sent upon their mission of love. An endowment note to same, given for twenty or more dollars, bearing interest at six per cent, payable annually, and becoming due and payable in any given number of years, or at death, also entitles the person to draw, annually, one dollar's worth of publications for each twenty dollars worth of such obligation.

Again, to show, by comparison, the great wisdom of placing sums of twenty dollars and upwards to the endowment fund, I name you an opposite case [of charity] which took place near here, where a brother donated by will "one thousand dollars" to the church, to be distributed to the poor. The money came into its hands about twenty years ago, and was spent, as directed, within a period of about seventeen years, when it passed from view. Now, had the liberal donor so placed this sum that only the *interest*, accruing thereon, should be expended, the poor, it will be seen, would, by the time named, have received in interest the same amount of money, and consequently benefit, as they did in the other way, and the original one thousand dollars remain untouched, which would still be yielding its annual fruit.

The prophet says, "Money loaned to the Lord is like bread cast upon the waters to be gathered many days hence." Money placed to the care of the General Missionary Work and the Book and Tract Work, by way of an endowment is as money loaned to the Lord,—the income to be employed to send laborers into the harvest. It will *live*, and *work*, and *gather*, day by day, as time moves on, down the ages, and not only many days, but for all days and time, even as long as grass grows and water runs. Both these works come forward as worthy institutions of the church, soliciting your substantial favors. Blank notes will be sent on application.

Dayton, Ohio.

MISSIONARY OUTLOOK.

BY GALEN B. ROYER.

ONE of the most important and far-reaching commands Christ ever uttered is, "Go ye into all the world and preach the Gospel to every creature." Is the church doing all *she can* in fulfilling this command, or as much as *she feels* like doing?

* * *

When will the end of the world come? "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then shall the end come*. Matt. 24: 14. Notice in this passage "the end" is conditioned on something you, my brother, and I, have to do. Are we doing it?

* * *

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Rom. 10: 13-15. And what will God do with the church that neglects to send, or with the followers who refuse to go or to help send some one?

* * *

A brother in Kansas, in a letter in which he encloses $15.00 for the Mission Fund, says:—

"I think there is still *great need* of publishing articles in the MESSENGER to admonish brethren and show them the need of giving for the missionary cause. When we look at things as they are and then as they should be, we are made to wonder at our indifference to spiritual things. Look at the sum raised this winter for the temporal need of the Western sufferers and then behold the thousands upon thousands who are spiritually starving and no provision made for their wants."

The writer touches a burning point. He does not mean to find fault with the temporal help given, but only urges us to do better for man's spiritual wants. During the last four months the Brotherhood has raised over $12,000—to keep men from suffering physically, and during the past *year* only about one-half that amount for man's salvation. Yet we believe this $12,000 will not be lost if, when God blesses the West again with plenty, Christ's heralds follow the money and point the people to the cross. Because of these temporal blessings which God through his children has given them, many out of gratitude will be drawn to him. Let us labor, pray and hope to that end.

* * *

The Home Mission Board of the Southern District of Iowa has taken a step in the right direction, and we believe, one that will be productive of much good. They have arranged with one of their ministers to preach one or more missionary sermons at their next District Meeting. Other Districts are doing as well in having missionary meetings in connection with their District Meetings. From this stand-point the outlook for active mission work in the near future is favorable. We recommend that Districts not having such meetings arrange for them as soon as they can.

* * *

Secretaries of the Home Mission Boards, please take notice:—In making your reports to your respective District Meetings, we suggest that you include in that report, besides the money received and expended, the number of mission stations under your care, the sermons preached, and members added. Then the members of the District will have an opportunity of seeing the good done by them through their board, and be persuaded to do more.

Mt. Morris, Ill.

WHO IS TO BLAME?

BY C. D. HYLTON.

In looking over the Brotherhood, we see some old fathers in Israel, the greater part of whose lives has been spent in the service of the Lord, but in declining life, under adverse circumstances, their influences have been somewhat impaired. They no more receive the encouragement that is necessary to make their last days pleasant, but are cast off as a garment that is worn.

When looking at these once useful men who have struggled so hard for the advancement of Christ's kingdom and the promulgation of Truth, we are made to wonder who is to blame for their present condition.

On first thought we are all ready to say, "No one is to blame but themselves. They have not been as cautious in their business transactions as they should have been and have thereby betrayed the confidence of the church." This may be very true in some cases, while, in other cases, these old fathers are not alone to blame.

Could we be placed in their condition for a while, we might think differently. No doubt men are sometimes driven by circumstances to do things that, under more favorable circumstances, they would not do. I have in my mind an elder who lives in a Western State. He was once in good financial shape. Being a mechanic, his business demanded his time, but owing to many calls for preaching and other church work, his business was neglected, he contracted debts, the church was poor and did not give him the necessary support, and yet his liabilities must be met. Then came the crisis,—a crash, and his influence was gone. Now who was to blame?

There was another elder who lived in the South. The only legacy he inherited was brains and muscles. Early in life he was called to the ministry. He settled in the forests, with the cares of a young family and the ministry on him. Oft-times he rode over the mountains and hills, attending to his Father's business, leaving his wife and little children at home, having only a bed quilt to hang over the door while the hungry wolves were howling in the forest. The Lord blessed him both spiritually and temporally. He was always ready to go when called on to preach, even at a time when it was dangerous to preach the peaceable doctrine of Christ in the South.

He traveled on his own expenses, rode several horses to death and forsook his financial affairs to such an extent that it proved fatal. Demands were made on him until all was consumed, and influence half dead. How many "looked on him and passed by on the other side," the Lord only knows.

We mention these two cases and, perhaps, thousands have traveled the same road. If I should live to be old and meet with adversities I would regret very much to have my brethren and sisters treat me with indifference. I believe the church should bear her share of the blame.

When our elders and ministers begin to wane, let us, Aaron and Hur like, step up and hold up their hands! We may save them and the church a dreadful defeat. We may hold up their hands with our prayers, with our sympathy, with our words of appreciation and with our money.

When a minister realizes the fact that the church is praying for him, he is much encouraged. And when loving words of sympathy are poured into his soul, he is made to feel that he is not the only one interested.

When a minister is made to realize the fact that his efforts in the ministry are appreciated, it is like water to the thirsty soul. Then, when we occasionally put a dollar into our preacher's hand, he is not so liable to go in debt and lose his influence. But if we fail to do these things, his hands may fall, and then we are to blame for not discharging our duty.

Brethren and sisters, let us remember there is work for us all to do.

Hylton, Va.

OUR RESOURCES AND OUR FIELD.

BY S. P. WEAVER.

Ministers of the Brethren Church, where Located, and Compared with the Population of the United States.

According to the "Brethren's Almanac" there are in the Brethren Church 1,962 ministers, located in the following States and Territories:

Pennsylvania,	319	Oregon,	11
Indiana,	292	Wisconsin,	10
Ohio,	226	Arkansas,	9
Kansas,	192	California,	9
Virginia,	163	Minnesota,	9
Illinois,	144	Texas,	7
Iowa,	117	South Dakota,	6
Missouri,	109	Indian Territory,	5
West Virginia,	97	New Jersey,	5
Maryland,	60	Europe,	5
Nebraska,	52	Washington,	3
Tennessee,	51	Florida,	2
Michigan,	29	Georgia,	2
North Carolina,	15	Idaho,	1
Colorado,	12	Total,	1962

Five of those being in Europe leaves a total of 1,957 in the United States. According to the Census of 1890 (published by the Kansas City *Times*) the entire population of the United States is 62,480,540. This, divided by 1,957, will give 31,926 persons (infants included) to each minister in the Brethren church. No marvel, then, that there are thousands of souls in our own land that have never heard the Brethren preach. Of these 62,480,540 about 1,800,000, annually, pass from time to eternity.

According to Kate Johnson's report in Gospel Messenger No. 5, current volume, there were 3,150 persons converted to the Gospel by the Brethren during the year 1890. This is less than two to each minister and about one out of each 19,000 persons of the entire population of the United States that were converted by the Brethren in the year 1890. Are not these facts startling? When we consider the worth of souls and see the many thousands that are traveling the broad road to destruction, when we hear the cry for spiritual bread, yea, the Macedonian cry that is ringing from shore to shore,—should there not be an alarm sounded? Should there not be a general awakening all along the line, and greater efforts put forth to spread the Gospel?

Is the church doing all she can, when less than two souls to each minister are converted in a whole year? Some of our brethren are converting scores of them, yes, sometimes a score or more of souls are converted at one series of meetings, and, perhaps, only one or two ministers to do the preaching.

Then, according to these figures, some of our brethren are doing little or nothing in that direction. Is this true? Then some are burying their talents. Hear what the Savior said about the one that hid his Lord's money: "Take him and cast him into outer darkness; there shall be weeping, wailing and gnashing of teeth." Matt. 25: 30.

But we hear some of our ministers say, "I have not the means to go with." True, many of our ministers have not the means to go with, and some have spent nearly all their living in order to preach the Gospel, while some have had to abandon traveling on account of these limited means. When such is the case, then where does the responsibility rest? We answer, "Upon the church." "But," says one, "We are using all the talent that we need in our congregation. We have five or six preachers, besides we give something to the mission cause every year and our preachers do all the preaching, necessary to be done within their reach. True, we have more talent in the church,—more men that can preach, but we have no need of them as preachers."

Such congregations never think that they should send some of their ministers out as missionaries, to preach to those that have never heard the Gospel.

"But," says one, "there is no use to send preachers out West, as people are starving in Kansas and Nebraska and had all better come back East." Well, let that be as it may, there are other places to which we may send them. The State of New York has a population of 5,981,000 souls and our ministerial list does not give the name of a single brother in the State. Kentucky has 1,855,000 souls and not a ministering brother in the State. North Carolina has 1,617,000 souls and only 15 ministers of the Brethren in the State. Texas has an area of 205,730 square miles and 2,232,000 souls, but only seven ministers of the Brethren. Colorado has an area of 103,925 square miles and 410,000 souls and only 12 ministers of the Brethren. Michigan has 2,089,000 souls with only 29 ministers of the Brethren. There are about a dozen other States and Territories in which the Brethren are not known.

"But," says one, "how will we manage to reach those isolated places?" I will suggest a plan. Let every State District have a Mission Board and every elder see to it that his church or churches have a soliciting agent who will solicit *every* member in the church. Let every member give not only a few cents, but give as the Lord has prospered him. Let the Mission Board send out missionaries, and locate them for one, two or three years. Let them give their whole time and talent to the work. The Mission Board should properly support them. In this way churches would be planted and the Gospel preached in its purity. We think that there are several local churches, each of which could and should support and maintain a missionary post in this way.

"But," says one, "where would we get the men to go and preach?" "Have we no Isaiah to say, "Here am I, Lord, send me?" "In the language of the poet we may sing,

> "Hark! the voice of Jesus crying—
> 'Who will go and work to-day?
> Fields are white, and harvest waiting;
> Who will bear the sheaves away?'
> Loud and strong the Master calleth,
> Rich reward he offers thee;
> Who will answer, gladly saying,
> 'Here am I; send me, send me!'"

Yes, I think we have those that, like Isaiah, are willing to go and preach the Gospel for the sake of Christ and the many starving souls that are on the downward road to ruin and destruction. In this way much good can be accomplished, churches built up and many precious souls snatched from the burning flames. Let us all wake up to a sense of our duty, open up our hearts, let our love be made known by our works, and we will soon see the fruits of our labors. Then we can give God the praise, and when our work is ended, we can enjoy the rewards of our labors in eternal bliss.

Seward, Kans.,

MISSIONARY COMMITTEE MEETING OF THE SOUTHERN DISTRICT OF ILLINOIS.

The regular meeting of the Missionary Committee occurred March 11. Among the questions considered were the following:

1. When regular appointments are held at any one mission point, is it best to send different men, or should one man visit said point regularly?

2. In case of an organized church being taken up as a mission point, their elder living in a different congregation, should not said elder visit them regularly, as often as once each month?

While the Committee did not pass a decision on the above questions, they were considered as being important and worthy of careful consideration.

A number of reasons were presented why one man could accomplish more at a given point than many, and why a church, having no minister, should be visited frequently by an elder.

Will not those of greater knowledge and experience enlighten us more fully on these points?

G. W. GIBSON, Sec.

Girard, Ill.

THE SISTERS AT WORK.

WE have just received the sum of $5.50,—the first quarterly installment from sister Augusta Elson, Treasurer of the Sisters' Mission Fund of the West Dayton church, Ohio. We think the plan of sister Elson is commendable to all the churches, *i. e.*, that all the sisters, who can do so, give 25 cents each quarter. The fund, so raised, to be equally divided between Mission and Tract Work. Let the sisters go to work in each local church and see how much can be raised for this great work during the year 1891. S. BOCK,

Sec. and Treas. Breth. Book and Tract Work.

Dayton, Ohio.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

INFORMATION WANTED. Isaac Cook, of Mason, Ingham Co., Mich., wants the address of James Edman Cook. When last heard from, he was in Oregon.

DELEGATES ELECTED.—At a council in the Hopewell church, Bedford Co., Pa., Bro. John Bowser was elected as delegate to Annual Meeting, and brethren D. L. Clapper and George Knisely to District Meeting.—*Abraham Steele.*

QUARTERLY COUNCIL.—The Brethren of the Blue River church, Whitley Co., Ind., met in council March 7. All business passed off pleasantly. The Western Sufferers were remembered with a generous donation. Our love-feast will occur May 23, commencing at 3 P. M.—*Levi Zumbrun, March 8.*

CHURCH NEEDED. The great success of the South, financially, is a certainty, but we are sorry to say that church work is much neglected. We have plenty of members in Roanoke, Va., and vicinity, to do good work, but have no church-house as yet. We hope to report better things soon.—*J. A. Hoover, March 21.*

QUARTERLY COUNCIL. Last Saturday, March 14, the members of the Cottonwood church, Kans., met in regular quarterly council. The meeting was a pleasant one, and we fondly hope that a brighter day has dawned for the church at this place. The writer represents this church at District Meeting.—*G. W. Weddle.*

SAD ACCIDENT. Friend Miller's child, about eight months old, not appearing well, they thought they would give it a dose of oil, and not having any in the house, took an empty vial, and went to their neighbors to get some. Giving the child a dose, it soon fell asleep, and sleeping over time, they became alarmed, and in looking for the cause they found that the vial had had chloroform in it. Medical aid was summoned but, alas, it was too late! Funeral services by the writer in the Brethren church.—*G. W. Fesler, Longmont, Colo.*

ACKNOWLEDGMENT. I hereby acknowledge the receipt of the following, collected by U. S. Blough, of the Waterloo, Iowa, church: $36.00 to be distributed among the needy of Brule Co., S. D.; two barrels second-hand clothing; one barrel provisions. Thanks to the kind givers; God bless them.—*Wm. G. Cook, Bijou Hills, S. D., March 19.*

TRACTS DISTRIBUTED. Several hundred tracts were sent me from the Brethren's Book and Tract Work for distribution. I am meeting with much opposition, but as I have the Truth on my side, I am not discouraged. There is no more efficient way to do missionary work than by means of tracts.—*Wm. T. Eavey, Rushville, Va., March 20.*

CHURCH COUNCIL.—March 14, the Wade Branch church, Kans., met in council. A collection to the amount of $2.90 was raised for the missionary work. Solicitors were appointed to look after the needs of the Old Folks' Home and Western sufferers. Our delegates to District Meeting are brethren George Meyers and D. A. Kinzie.—*Jacob Brunk, March 21.*

ONE RESTORED.—Bro. C. S. Holsinger came to the Vermillion church, Ill., Feb. 17, and preached the Word with power. The attendance was not very large, owing to the bad roads and cold weather. Saints were encouraged and sinners warned of their danger. One made application to be reinstated. Others are seriously considering their course.—*Ella Dale, Cornell, Ill.*

SUNDAY-SCHOOL ORGANIZED.—The brethren and friends of the Pleasant View church, Phillips Co., Kans., met March 15, and organized the first Brethren's school in this County. Bro. J. W. Jarboe was elected Superintendent. He is assisted by Bro. Sylvester Workman and an able corps of officers and teachers. We desire the prayers of all in behalf of our school.—*J. W. Jarboe, March 15.*

MINISTERS ELECTED.—On Saturday, March 7, the Oasis church, Madison Co., Ind., held her regular quarterly council. All business before the meeting was transacted in the spirit of union and love. An election of ministers resulted in the choice of brethren C. Wood and Levi Holder. For deacons brethren Eddie Surfer and J. M. Plow were elected. May the Lord bless and aid them in the proper discharge of their duties!—*Hulda Plow.*

ONE ACCESSION. Our elder, Bro. Geo. W. Stambaugh, came to the Blue River Valley church, Butler County, Nebr., Feb. 14, to hold a two weeks' series of meetings. As a result of his efforts, one young brother came out on the Lord's side. Others promised to come to the church in the near future. Feb. 21 we met in council, which passed off pleasantly. We elected brethren William Meek and Jerry Keller as our delegates to District Meeting. *William Meek.*

ONE BAPTIZED. Bro. Jacob Delp, of Yellow Creek, Ill., came to the Spring Creek church, Chickasaw County, Iowa, Feb. 6, and preached for us until Feb. 17. He wielded the Sword of the Spirit with energy, to the encouragement of the saints, and the warning of sinners. One made the good confession and was baptized later, making ten received by baptism this winter. Our meetings were well attended and the interest excellent. Some deep and lasting impressions were made and the members are much encouraged. We have weekly prayer-meetings, in which there is very good interest manifested, especially with our young members. The church organized our Sunday-school last Sunday. Bro. O. J. Beaver, our minister in the second degree, was chosen as Superintendent. He is assisted by a full corps of officers and teachers. God bless the work.—*W. H. Fowler, March 18.*

SUNDAY-SCHOOL RE-ORGANIZED.—The members of the Chapman Creek church, Dickinson Co., Kansas, met in council March 14, 1891. All the business was adjusted very pleasantly. We decided to open our Sunday-school again March 29. Eld. John Forney was elected to represent us as delegate at our District Meeting and Samuel Haugh as alternate. We decided to hold our love-feast May 16 and 17. *J. S. Baumbaugh, Detroit, Kans.*

FIVE BAPTIZED.—March 3, Bro. Lemuel Hillery came to the Brethren at South Bend, Ind., and valiantly wielded the Sword of the Spirit. As a result of his faithful efforts five young persons,—one brother and four sisters,—were baptized. Bro. Hillery did much good while among us by his uncompromising efforts in behalf of the Truth. Our church is in good working order. Remember us in your prayers.—*Daniel Whitmer, South Bend, Ind., March 19.*

SUNDAY-SCHOOL ORGANIZED.—The members of the Fairview church, Sherman Co., Kans., met in council on Saturday, March 14. Nearly all the members were present. Arrangements were made to ascertain how much will be needed here this spring in the way of seed and feed, so that our needs may be supplied from the funds for that purpose. Bro. Levi Whisler is our delegate to District Meeting. A Sunday-school was also organized, with the writer as Superintendent.—*M. E. Wichael, March 17.*

REFRESHING MEETINGS.—The Brethren at Burlington, Mineral County, W. Va., commenced a series of meetings at the Welton school-house on Paterson's Creek, six miles south-west of Burlington, on the evening of Feb. 14, and continued until the 22nd. The preaching was done by Bro. Isaac W. Abernathy who is a zealous worker for Christ. While there were no accessions to the church, we hope that the seed sown will bring forth a bountiful harvest. The above-named school-house is in the Beaver Run congregation.—*Peter Arnold.*

MINISTER ADVANCED.—The brethren and sisters of the Lower Deer Creek church, Ind., met in council March 12, with brethren J. S. Snowberger, A. S. Culp, Hiel Hamilton, D. Nicum, J. Cripe and I. Billheimer present. Bro. J. R. Kenedy was advanced to the second degree of the ministry. We also appointed two solicitors to collect funds for the Western sufferers. Bro. Culp stayed with us over Sunday. Bro. J. S. Snoeberger is holding forth the Word at the Nebo church this week. We can not tell how long he will continue, but he will hold meetings one week, at least. May the Lord bless their labors!—*S. H. Bechtelheimer, March 16.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Highland Church, Frontier Co., Nebr.

ABOUT the middle of February we intended to have a series of meetings in this vicinity, but, owing to stormy nights, we had only five meetings.

Much interest was taken in the meetings, and all were made to feel that it was good to be there. Believers were built up and some, of another denomination, were made to acknowledge the uncertainty of their situation. The preaching was done by our home minister, -Wm. J. Colebank.

March 27 we held our quarterly council. Every-

thing passed off pleasantly. We decided to have a series of meetings, to commence directly after the District Meeting, which occurs April 10. We earnestly desire that our Mission Board send us some earnest brother to aid in conducting the proposed meetings, for there are excellent prospects here for the Lord's work.

We organized a Sunday-school on the third Sunday of March. The writer was chosen as Superintendent, and Bro. Benjamin Lapp, Assistant. We decided in council to try, by the help of the Lord, to build a sod meeting-house this fall, in time to hold our Communion, Oct. 10 and 11. We have been severely tried in this western country, but, O, may it be for our eternal good, for "the Lord chasteneth whom he loveth."

MARSHALL COLEBANK.

Farnam, Nebr.

Funds for Western Sufferers.

Four Mile church and friends, Ind., $12; Cottage Grove church and friends, Ind., $8.50; Black Hawk S. S., Iowa, $5.65; Yorkshire, Ohio, H. C. Longanecker and family and a few other brethren, $2; Nokesville, Va., D. F. Kerlin, $1; Pipe Creek church, Peru, Ind., $14.63; Elmwood, Nebr., J. J. and Viola Miller, 50 cents; Hedges, Ohio, James Sharp and wife, $1, Jonathan Hahn, 10 cents; Iowa City, Iowa, Elizabeth Switzer, $2; Roann church and good friends, Ind., $25.15; members and friends of the Upper Conawago church, Adams Co., Pa., $13.35; Hudson, Iowa, Mrs. E. Gillin, $5; from the Tear Coat church and friends, W. Va., $8.25; Roanoke, Ill., Susan Collins, 50 cents, C. Collins, 25 cents, J. W. Switzer, 50 cents, Martha J. Switzer, 50 cents, Pearlie Switzer, 25 cents, Jessie Switzer, 25 cents, Ermer Switzer, 25 cents, Jos. Gish, 50 cents, George R. Eller, 50 cents, W. H. Krager, 50 cents; El Paso, Ill., Abr. Barnhart, $2, Ellen Barnhart, 50 cents, Eddie Barnhart, 50 cents, Charley Barnhart, $1, James Barnhart, 50 cents, Lee Barnhart, 10 cents, Neut. Barnhart, 25 cents, Ora Barnhart, 25 cents, Nelia Barnhart, 10 cents, Emma Barnhart, 10 cents, Elva Barnhart, 10 cents, Flora Barnhart, 4 cents, Tommy Barnhart, 3 cents, Della Barnhart, 3 cents, W. M. Claudin and wife, 25 cents, Henry Robison and wife, 25 cents; Idaville, Pa., D. B. Myers, $2.75; Buffalo Valley church and friends, Pa., $10.85; La Due, Mo., Henry Settlers, $1, E. L. Fahnestock, $1; Deep Water, Mo., J. W. Light, $1.50; Newry, Pa., Daniel D. Sell and wife, $1; Clay City, Ind., Mathias Burger, $2, Mary E. Row, $1, Barbara Row, $1.50, Martin Row, $1; Hodgesville, Ky., Maggie Hill, $1, Martha E. Hill, 25 cents; Osage church and S. S., Kans., $5.20; Williamsburg, Pa., Susan Snowberger, $1, David Shelly, $1, Philip Shelly, $3, Catharine Holsinger, $1, David Bechtel, $1, Ridgeville Corners, Ohio, Chas. Snyder, $1; Spring Creek church and friends, Whitley, Kosciusko Co., Ind., $73.62; Monitor S. S., McPherson Co., Kans., $8.31; Ritchie C. H., W. Va., John Friedley, $2; South Keokuk S. S., Iowa, $12.18; Hill Side school, Burr Oak, Ind., John Joseph, teacher, $2, Nellie Vories, 25 cents, Jessie Vories, 25 cents, Bert Vories, 25 cents, Roscoe Vories, 10 cents, Robbie Vories, 11 cents, Mabel Garn, 5 cents, Julia Joseph, 25 cents, Lotta Joseph, 25 cents, Rachel Vories, 25 cents, Jacob Shively, 5 cents, A. Furrel, 5 cents, J. Nifer, 10 cents; Red Oak Grove church and friends, Va., $15; by D. F. Stouffer, for Beaver Creek church, Md., $8.50; Grellton, Ohio, Mr. and Mrs. Harman, $5, Mr. and Mrs. L. E. Smith, $5, Mr. and Mrs. J. Hockman, $1, Mr. and Mrs. John Blair, 75 cents, Mrs. D. Warner, 25 cents, Mr. and Mrs. J. W. Smith, $2; Lower Stillwater church, Montgomery Co., Ohio, $4.75; Farnhamville, Iowa, sister Sidney Plain, $1, John Engberg, $1; Lime Spring, Iowa, John Sadler, $1; Ridgely church, Eastern Md., by Levi B. Replogle, $16.50, less collecting check, 25 cents, $16.25; Broadway, Va., J. S. Rhodes and wife and Hannah Sites, $3; Good's Mill, Va., Samuel Petry, $1; Timberville, Va., E. M. Hoover and family, $10, Lizzie S. Cline, $1; Ney, Ohio, Christ Kinzner, $1; Panther Creek church, Dallas Co., Iowa, $8.50; a brother of the West Branch church, Ill., $1; Paulding, Ohio, Elizabeth King, 50 cents; Monmouth, Kans., Susan E. Shideler, $1.

EASTERN OFFICE.—Appomattox, Va., J. Kline, $5; Lost Run, W. Va., D. B. Hinegardner, $4; James Creek church, Pa., $5.75; Mrs. Annie Snyder, $1; Louis Brook, Va., J. W. Workman, $3.43; Harrisburg, Va., J. H. Hall, $1; David Robertson and sister, $2; Deany Norris, 15 cents; collected by Orson Long, Mrs. Rebecca Line, $2, Mrs. Lydia Hougendougler, $2, Mrs. Bishop, 50 cents, Mrs. Catharine Meloy, 25 cents, Amelia Dinkle, 25 cents, I. R. Egbest, 25 cents, Mrs. Warren Harder, 10 cents, sister Girler, $2, from our Missionary Box, 43 cents, Orson Long, $2.50.

On the Way.

MARCH 14, I met with the members of the Rock Run church, Elkhart Co., Ind., at their quarterly council. The annual visit was reported, and all business passed off pleasantly. One brother who had been overcome by mental pressure, and also afflicted by a sun-stroke some years ago, was not safe to be at liberty, hence found his home where the needed help could be given, to restore him, if possible, to his former health, so that he might be again a father and husband to his family, as in former years. A deranged mind is worse than death, when once pronounced incurable.

There are two extremes in the human mind,—one is an easy and quiet temper, the other, an irritable or angry temper. Most people that have become despondent and irrational are of the latter temperament.

The brain is a wonderful organ,—and must be fed. If there is too much quietness, and no other organ to be set in motion, to cause action, the mind will drift into a sleepy and melancholy state. Whenever the brain has no action, the mind becomes dormant sometimes to the extent of becoming insane.

Again, should the brain become too active,—exert too much emotional power, or yield to an outburst of temper, it may thereby be caused to lose its equilibrium. Some have thus been driven to insanity, and not a few, under such mental strain, have committed suicide. How necessary to be "temperate in all things!" "Let your moderation be known to all men!"

The Rock Run congregation has chosen brethren Levi Weaver and Benjamin Stutsman as delegates to District Meeting, and Bro. I. L. Berkey as delegate to Annual Meeting.

To-day, March 19, we buried Eld Daniel Riggle's wife. She was fifty years old and an exemplary Christian woman. Our sympathies are enlisted for Bro. Riggle. J. H. MILLER.

Goshen, Ind., March 19.

From Stillwater, Oklahoma.

SINCE coming here to this new country, we, the few isolated Brethren, have seen dark days. Yet we have reason to rejoice, and are hopeful for the future. We receive letters from Brethren that anticipate coming among us and this causes us to anticipate brighter days in the future.

Here there is room for a great work. Come and help us to elevate dying souls to a better life. While sinners must be warned, God's children need comfort.

On the evening of March 13, 1891, we were called to the bedside of our beloved elder, James Evans, of Ingalls, Oklahoma, there to administer unto him the solemn ordinance of anointing with oil. We found him very weak, yet cheerful. After the anointing, the evening was passed in quietness. Returning to our homes next evening, we left the brother much stronger.

While visiting our Bro. Evans, we found him financially destitute. While diligently laboring among us, devoting his time and great qualifications to the Master's work, he failed to store up earthly treasures, and in his last days has emigrated to the wilds of Oklahoma,—there to die forgotten? No, brethren; let us aid the dear old brother with a portion of the necessary comforts of this life! DAVID B. CRIPE.

March 15.

In Memoriam.

BRO. ADAM SNYDER died near Ringwood, in the Middle Creek congregation, Somerset Co., Pa., Feb. 27, 1891, aged 85 years, 3 months and 23 days.

He was married to Catharine Nickelson, Aug. 30, 1830, who died Feb. 2, 1873. He was the father of nine children,—three sons and six daughters. Two daughters preceded him to the spirit world. Of the forty-one grand-children, fourteen have passed away. He leaves also twenty-four great-grandchildren. He was confined to his room for the last few years and suffered much pain in his limbs, occasioned by a fall. He bore it patiently, but seemed anxious to be relieved and go home to rest.

Bro. Snyder was elected to the ministry about fifty years ago. He held the office of an ordained elder for about twenty-eight years. His ministerial labors were principally confined to his own congregation. He was a very strong advocate of the doctrines and principles of the Gospel, as understood and practiced by the Brethren church, to which he was strongly attached. He once told a brother he would not leave the church even if all the rest of the congregation would leave. His oldest son and three daughters are members of the Brethren church. His son is a minister and lives near Ashland, Ohio. Funeral services by the writer, assisted by G. W. Lowry.

VALENTINE BLOUGH.

Bills, Somerset Co., Pa.

From Hazleton, W. Va.

FEB. 19, I went to Linsdale, to hold a series of meetings. Upon arrival I met Bro. Jeremiah Thomas, who preached two sermons. I stayed until Feb. 27 and preached in all eight sermons. Four precious souls were baptized and several more are to be baptized in the near future. May God help them to keep their faces Zion-ward.

Feb. 28, I left my home for the White Oak Springs, and held a series of meetings until March 8. I preached in all eight sermons and baptized four precious souls. One more is to be baptized in the near future, and many more are counting the cost. May God help them to make the good choice! I feel much indebted to the brethren and friends for the kindness shown me. May God help us to be zealous, and labor in God's vineyard to the building up of Christ's kingdom.

JOSEPH GUTHRIE.

March 9.

"THE humble Nazarene knew the spiritual law so well that he did not hesitate to tell the self-righteous of his day that their lack of charity to the erring was a greater sin than the misdeeds of those they condemned. A few would-be modern reformers of our day should bear this fact in mind and profit thereby."

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

ALLINK—DORMINK.—At the bride's parents, March 4, 1891, by Rev. Heltcher, Mr. Benjamin Allink, of Preston, Minn., and Miss Hattie Dormink, of Greenleafton, Minnesota. LOUIS E. BROADWATER.

VANDYKE—CULLEN.—At the residence of the bride's parents, James Cullen, March 5, 1891, Bro. Samuel P. VanDyke and sister Sarah A. Cullen, both of Gage Co., Nebr. ARCHIE VANDYKE.

STONE—BACON.—Near Edgewood, Clayton Co., Iowa, Feb. 8, 1891, by the undersigned, Mr. Myron L. Stone and Miss Cynthia Bacon, all of Clayton County, Iowa. C. H. STONE

TURNER—HESS.—At the residence of the bride's father, in Grundy County, Iowa, Feb. 22, 1891, by the undersigned, Mr. J. L. Turner to Miss Mary E. Hess. W. H. EISENBISE.

HESS—REISINGER.—At the residence of the groom, Grundy Co, Iowa, Feb. 26, 1891, by the undersigned, Bro. Lewis Hess and sister Rebecca Reisinger. W. H. EISENBISE.

ATHERTON—FERRELL.—At the residence of Rachel Ferrell, March 11, 1891, by the undersigned, Mr. Wm. H. Atherton and Miss Sopha E. Ferrell, both of Deep River, Iowa. H. R. TAYLOR.

WHITE—RITTENHOUSE.—At the residence of the bride's parents, Amboy, Mich., March 1, 1891, by the undersigned, Bro C. H. White and sister S. Alice Rittenhouse. B. F. SHOLTY.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

FIKE. At Eglon, W. Va., March 8, 1892, Bro Asa Fike, aged 29 years, 7 months and 24 days.

Deceased was a son of Bro. Levi and sister Rebecca Fike, deceased, and a grandson of Eld. Samuel A Fike. Bro. Asa leaves a dear wife father, step mother, four sisters, seven brothers and four step sisters to mourn the loss of a dear husband, son and brother, but they mourn not as those that have no hope.

Bro. Asa complied with the last command of the Savior in James 5,—he called for the elders, to be anointed in the name of the Lord

Bro. Asa had quick consumption and blood scrofula, but was thought to be getting better until a week before he died, when *La Grippe* caused his death

He was married to Eliza Henline, about four months ago. He was a young brother of promise, and, like Daniel, possessed of an excellent spirit, which endeared him to all with whom he was acquainted. His complete resignation to the will of the Lord enabled him to wait patiently till the end came, when he calmly and peacefully fell asleep in Jesus. His funeral took place March 9, and was attended by a large concourse of people. The occasion was improved by Eld. Aaron Fike from Job 14: 1, 2, 3. RACHEL WRIMER.

HAND. At Hay Springs, Sheridan Co., Nebr., March 1, of inflammation of the bowels and pneumonia, Arthur Britton Hand, eldest son of Mr and Mrs. D. K. Hand, aged 13 years and nearly 7 months.

After days of suffering, Brittie knew that he could not live much longer, but the knowledge did not make him to fear. His heart was strong, full of the grace of Christ Jesus to be with him "through the valley and shadow of death." Frequently, during his last hours, he would say to the heart-broken watchers, "I am going to be with Jesus and grandpa,"—the dear old Christian grandpa had gone two years before.

Just before the last attack of illness, Brittie joined the church, consecrating his life thus early. He had always been a good boy—kind, loving, and obedient — and all felt that he found it "only a step to Jesus" when he stood up to confess his Savior's name. Father and mother, sister and brother will ever feel the aching void left in their hearts since he left them; but, as they know that he is "Safe in the arms of Jesus," they will have new ties drawing them to their own and Brittie's Heavenly Father.

E STUDEBAKER

BEAHM.—At Good's Mills, Va., Bro. Jacob Beahm, aged 67 years and 14 days.

Deceased was buried March 14 at Mill Creek Funeral discourse was delivered by Bro. H. C. Early to a very large, intelligent and sympathizing congregation. He leaves a widow and six daughters

SAMUEL PETRY.

LONG. — In the Hopewell church, Pa., March 12, Elsie Long, aged 2 weeks and 4 days. Funeral services by the writer from Matt. 19: 14 HENRY CLAPPER.

BYERS. In the Manor congregation, Indiana Co., Pa., March 6, 1891, of spasms, Robert Loraine, son of Mr. Wm. and Mrs. Lizzie Byers, and grandson of friend J. I. and sister Lucinda Row, aged 6 years, 6 months and 8 days. Funeral services from Job 14: 14 by the writer and Bro. Joseph Holsopple. ISAAC SECRIST.

SHIMER.—In the Hopewell church, March 8, 1891, Rhoda Viola Shimer, aged 9 years, 7 months and 22 days.

Deceased was a daughter of William and Rebecca Shimer. She was greatly beloved in the family, but the Lord called her home. Funeral services by the writer from John 4: 2. HENRY CLAPPER.

CASSEL. — In the Mingo church, Montgomery Co., Pa., after a short but severe illness, at the residence of his son in-law, Jacob Landes, Eld. Abraham Cassel, in his 80th year.

Deceased was a faithful member for many years, and served in the ministry for a number of years. Funeral services by elders J. T. Meyers and George Zollers, from Philpp 1: 21. JACOB CONNER.

CRAIG.—In the Roann church, Ind., March 5, 1891, Freddie, infant son of Bro. Thomas and sister Fanny Craig, aged 5 months and 5 days. Services by Bro. David Swihart, in the M. E. church at Gilead, Miami Co., Ind. JOSEPH JOHN.

PATTERSON.—At North Star, Ohio, Feb. 27, 1891, of heart disease, our dearly beloved mother, Salome Patterson, aged 59 years and 5 months.

Our mother was coming home from a neighbor's house in the evening, with her son, when she dropped on the road with heart disease, and died without speaking a word.

She leaves a husband and fourteen children to mourn the loss of a kind mother. All were present except one son, who is in the West. All the relatives that were present were husband, children and grandchildren.

Mother has been a member of the Brethren church for about twenty-three years. She has gone to be with Jesus, and may we all make the necessary preparation to meet her where parting is not known. Funeral services by brethren Henry Longanecker and Joseph Groff. EMMA GROFF.

HARDMAN.—In her cradle, at the home of her parents, Norah Ethel Hardman, infant daughter of John W. and Lucy A. Hardman, aged 1 year, 1 month and 26 days.

She was buried at the Oakland cemetery. Funeral services by brethren Tobias Kreider and John H. Christian.

NETTIE HARDMAN.

WOLF.—At Mexico, Ind., Feb. 16, 1891, Willie Wolf, aged 22 years, 3 months and 27 days.

Deceased was born in Marshall County, Ind., Oct. 19, 1868. He was a sufferer nearly all his life. He suffered intensely for the last nine months, until death finally released him. Funeral services from Ps. 17: 15.

FRANK FISHER.

DOMER. — In the Shipshewana church, La Grange Co, Ind, March 1, 1891, Bro. Samuel Domer, aged 76 years, 9 months and 10 days.

Bro. Samuel Domer was born in Tuscarawas County, Ohio, May 19, 1814. He was married to Susanna Rensberger in the year 1837 and united with the Brethren church in 1839. He emigrated to Noble County, Ind., in 184c, and died on the above-named day and month.

The brother above-named was a son of Eld. Jacob Domer, of the Sugar Creek church, Tuscarawas Co., Ohio. Eld. Jacob Domer was the father of ten children, three of whom died in infancy, and one at the age of about eighteen years. All are now dead excepting Moses Domer.

Bro. Samuel Domer's funeral was largely attended. The occasion was improved by the writer and B. B. Bolinger from Rev. 14: 12, 13. BENJAMIN LEER.

KAUFFMAN.—In the Monticello church, Ind., March 3, 1891, John Kauffman, aged 23 years, 1 month and 1 day.

Bro John was always a faithful member, a young man of very quiet disposition. His mother preceded him a few years ago. Both died with that dreadful disease,—consumption. Funeral services by Bro. J. S. Snowberger and Bro. A. S. Culp.

J. A. WEAVER.

HINKLE. — In the bounds of the Maple Grove church, Ashland Co., Ohio, March 8, 1891, John Hinkle, aged 32 years.

He was the youngest son of Bro. John and sister —— Hinkle. His disease was consumption. All through his life, up to Feb. 23, he had lived careless as to his soul's salvation, but at that time he began to be greatly concerned about his present and future condition, and was anxious to have the Christian people around him. He desired to be baptized, and, on Thursday night, Feb. 26, Rev. Mathes, the Methodist minister, was called and the sick man was sprinkled. The next evening he received the Eucharist at the hand of the same minister. He then seemed to be satisfied and ready to depart. Funeral sermon by Rev. Mathes, in the M. E. church, Ashland City, from Ps. 142, latter clause of 4th verse. His body was laid beside that of his wife in the Ashland church (Brethren's) cemetery. DAVID SNYDER.

WHISLER.—Near Unionville, Ia., Maudie Whisler, daughter of Aaron and Mattie Whisler, aged 1 year, 4 months and 11 days.

Little Maudie suffered much from whooping cough and pneumonia until God, in his great wisdom, saw fit to call her home. Although her parents desired that they might keep her with them, yet we feel that the Lord, who doeth all things well, wanted Maudie with him for his glory, and that they might have an interest in the glory world. Funeral services by Eld. Daniel Zook, from 1 Peter 1: 24. H. A. WHISLER.

FORREN.—At her home, near Blue Sulphur Springs, Greenbrier Co., W. Va., March 2, 1891, sister Mary Forren, aged 75 years, 11 months and 18 days.

Sister Forren's maiden name was Massey, formerly of Monroe County, W. Va. In 1835 she was united in matrimony to John Forren, with whom she lived as a devoted companion until the time of her departure.

Deceased united with the church about twenty-three years ago, at which time she had her first opportunity of hearing preaching by the Brethren in this country.

Thus another mother in Israel has gone from labor to reward. She leaves her husband, our much loved and highly-esteemed father in Israel, nearly seventy-six years old, to mourn his loss, which, we have good reasons to believe, is her eternal gain. We deeply sympathize with our aged brother in his sad bereavement. Deceased leaves six children and a number of grandchildren to mourn their loss; also many friends. Bro. Andrew Fleshman, of Lindside, Monroe Co., W. Va., is to preach her funeral in the near future. A. M. FRANTZ.

MILLER.—In the bounds of the Woodbury church, near Baker's Summit, Bedford Co., Pa., Feb. 28, 1891, Bro. David H. Miller, aged 58 years, 9 months and 27 days.

The subject of this notice was stricken with palsy, and lived but a short time. The church had called him to the deaconship about one year ago, which place he filled with credit. In Bro. Miller's death the church loses a good brother, the community a good citizen, and the family a kind father. Funeral services by Bro. Michael Claar, from 1 Samuel 20: 18, to a large congregation of friends and relatives. D. S. REPLOGLE.

HOLSINGER. — In the bounds of the Woodbury church, near Baker's Summit, Bedford Co, Pa., Feb. 15, 1891, George B. Holsinger, aged 76 years, 9 months and 6 days. Funeral services conducted by Bro. Silas Hoover and others.

D. S. REPLOGLE.

REPLOGLE.— In the Woodbury church, near Woodbury, Bedford Co., Pa, Feb. 27, 1891, sister Elizabeth Replogle, wife of Eld. John B. Replogle, aged 74 years, 1 month and 18 days.

The subject of this notice had been afflicted for a year or more, but bore it all with Christian fortitude, and had fully prepared to meet her God. The church truly lost a mother in Israel, and her family,—all members of the church, — can have a bright hope of meeting her in heaven. Funeral services conducted by brethren Geo. W. Brumbaugh and J. L. Holsinger from John 14.

D. S. REPLOGLE.

WRIGHT. — In Englewood, Ill., Feb. 20, 1891, of typhoid-meningitis, Mrs. Martha Wright, aged 22 years, 3 months and 7 days.

Funeral services in the Rossburg church-house, La Porte Co, Ind, by the undersigned, Feb. 22, from 2 Cor. 5: 1, in the presence of the largest gathering that had ever convened at the place. Interment in Patton's cemetery at La Porte City.

Deceased was a daughter of brother Lewis and sister Mary Brown, of the La Porte church, Ind., and was married to Mr. Dexter Wright on his twenty-first birthday, Feb. 25, 1890. Her body rested beneath her father's roof the last night it remained above ground. But one short year before she was a happy bride, starting out from that home with noble resolves and high aspirations, little thinking of the sad change so soon. She leaves a husband, a little daughter, five weeks old, father and mother, four brothers and four sisters, to mourn her early departure.

THURSTON MILLER.

BOYER.—In the Stony Creek church, Hamilton Co., Ind., March 4, 1891, sister Lucy M. Boyer, aged 70 years and 4 months.

Sister Boyer was the widow of Bro. Peter Boyer, who preceded her to the spirit land about eight years ago. Sister Boyer united with the church about twenty years ago, and was a consistent member until death. She peacefully fell asleep in Jesus at the home of her niece, Mrs. Allie Stern, and had all the attentions that loving hearts and kind hands could bestow. The warmth of her heart, the sunshine of her disposition and her wise counsel won the affection of all who knew her.

Deceased was sorely afflicted for some months, but seemed to be fully resigned to her fate. Some weeks before her death she called for the elders and was anointed. She will not only be missed in the family, but in the church, and was ever ready to give or take counsel, as the case might be. Her example is worthy of imitation.

She leaves one brother, one sister, two grandchildren and many friends to mourn their loss. May the many dear relatives be consoled to know that she is now enjoying the sweet, happy rest that none but Jesus can give.

Her funeral services were conducted by Eld. John H. Caylor, to a large congregation of sympathizing friends.

MOSES SMELTZER.

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Announcements.

DISTRICT MEETINGS.

March 31, at 9: 30 A. M., Eastern District of Maryland, at Rocky Ridge, in Monocacy church.

April 1, North-eastern District of Kansas, in the North Morrill church, Brown Co., Kans. Ministerial meeting the day previous and annual Insurance Meeting the day following the District Meeting. Those coming to the meetings will stop off at Morrill.

April 1, District of Middle Indiana, in the Bachelor Run church, at Flora, Carroll Co., Ind. Train leaves Logansport for Flora at 2: 40 P. M. No other trains later in the day. Delegates should come prepared to pay District expenses.

April 10, District of Nebraska, in the Bethel church. Those coming on the St. J. & G. I. R. R. will stop at Davenport or Carleton. Those coming on the B. M. will stop at Shickley. Those coming on the F. E. & M. V. will stop at Walters. Conveyance will be at those places the day before the Meeting. Missionary meeting on the 9th.

April 10 and 11, at 9: 30 A. M., First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired.

April 10, District of North-western Kansas and Colorado, in the Maple Grove church, Norton Co., Kans., at the Garver school-house, 7 miles north and 2 miles west of Oronoque, and 14 miles north-west of Norton. Delegates coming from the east or west will stop off at Norton, where they will be met with conveyance. All delegates coming by rail must come so as to arrive at Norton on the morning train on the 9th.

April 16, at 10 A. M., Western District of Maryland, in Oakland congregation, Garrett Co., Md., at Fairview meeting-house. Those coming from the east will take the W. Va C at Cumberland or Westernport, Md., and stop off at Wilson, two miles from place of meeting. Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co., W. Va.

April 16, Northern District of Missouri, in Rockingham meeting-house, Wakendah congregation, Ray Co., Mo. Love-feast on the 15th, at 2 P. M. Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S. B. Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A. M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th. Those coming to Corning the day before will be met at 3 P M., with conveyance. A full representation is desired.

April 21, at 8 A. M., Northern District of Illinois, in the Shannon church.

April 22, at 9 A. M., District of Western Pennsylvania, at Summit Mills, in the Summit congregation, Somerset Co., Pa. Those coming by rail will stop off at Meyersdale, where they will be met by conveyance. Day trains are due at Meyersdale as follows: East bound, 11: 08 A. M, 5: 55 P. M; West bound, 9: 30 A. M., 5: 40 P. M. For further information, address J. W. Peck, Meyersdale, Pa.

April 23, District of Southern Missouri, in the Greenwood church, Texas Co., Mo., 5½ miles north-west of Cabool. Those coming by rail will be met at Cabool with conveyance on the morning of the meeting, Bro. Prough lives in town and Bro. Garst near by.

April 28, at 8 A. M, Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 30, at 9 A. M, Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M., at the same place.

May 1, at 9 A. M, Middle District of Iowa, in the Brooklyn church. Those coming on the Rock Island R. R., who have no permits, will pay full fare coming, take a certificate at the office where they buy their ticket, present their certificate to the Clerk at District Meeting, and get reduced fare on return. Love-feast on the 2nd and 3rd. Committee on location for Annual Meeting for 1892 will meet at the house of the Corresponding Secretary the evening before District Meeting. Conveyance at Brooklyn to meet trains. Those wishing to stop at Carnforth, on N. W. R. R., will notify J. S. Snyder.

May 14 and 15, Second District of Virginia, at Mt. Vernon. Those coming on the S. V. R. R. stop off at Lipscomb, one mile south of Mt. Vernon. Those wishing conveyance will write to some Brethren and arrangements will be made to meet them. A full representation is desired.

LOVE-FEASTS.

April 23, at 10 A. M., Bear Creek church, Montgomery Co., Ohio.

April 24, at 2 P M., Hartford church, Ind.

April 24, at 4 P. M, Pleasant Hill church, near Virden and Girard, Ill.

April 25, Timberville, Va.

May 2 and 3, at 1: 30 P. M., Walnut Valley church, Kans.

May 6, at 3 P. M., Lanark, Ill.

May 16 and 17, at 1: 30 P. M., Pleasant View church, Reno Co., Kans.

May 16 and 17, at 2 P. M., Chapman Creek church, eight miles north and two miles east of Abilene, Kans.

May 20 and 21, at 1 P. M., Cherry Grove, Ill.

May 21 and 22, at 1 P. M., Chiques church, Lancaster Co., Pa., at Chiques Hill meeting-house.

May 22, at 10 A. M, Massissinewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler.

May 22 and 23, at 2 P. M., Lost Creek church, Juniata Co., Pa., at Free Spring.

May 22, at 4 P. M., Yellow Creek congregation, Bedford Co., Pa.

May 23, at 3 P. M., Blue River church, Whitley Co., Ind.

May 23, at 10 A. M., Dry Creek church, Linn Co., Iowa, three-fourths of a mile west of Robins Station.

May 23 and 24, at 10 A. M., Antietam church, Franklin Co, Pa. Those going to Annual Meeting please stop with them.

June 12, at 3 P. M., St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

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Announcements.

DISTRICT MEETINGS.

April 17 and 18, at 10 A. M., First District of West Virginia, in the Greenland church, Grant Co., W. Va., at the Brick meeting-house.

April 28, District of Middle Pennsylvania, in the Hopewell church, Pa.

LOVE-FEASTS.

April 25, at 3 P. M., Pipe Creek church, Carroll Co., Md., in the Hoberg.

May 5, at 2 P. M., Upper Fall Creek church, 4 miles east of Middletown, Henry Co., Ind.

May 9 and 10, at 2 P. M., Salem church, Reno Co., Kans., miles south and 10 west of Nickerson.

May 23, at 4 P. M., West Berry church, Bedford Co., Pa.

May 30 and 31, at 2 P. M., Lena, Ill.

May 30 and 31, at 10 A. M., Pine Creek church, Ill.

May 30, at 4 P. M., Hickory Grove church, Douglas Co., Kans.

May 31, at 2 P. M., Herington church, Kans.

May 31, at 10 A. M., Hudson, Ill.

May 31, at 4 P. M., Oak Orchard church, Modoc Co., Ind., 3½ miles east of Somerset, DeKalb Co., Ind., and 4½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday.

June 12, Mount Pleasant, Ind.

June 13 and 14, at 2 P. M., Hickory Grove church, Carroll Co., Ill.

June 20 and 21, Tom's Creek congregation, Washington Co., Pa., at the Brick church, Jacob's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week-meeting precedes the feast.

June 27, at 3 P. M., Salamonie Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford, Junction.



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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 7, 1891. No. 14

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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"IF you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay you, and what others think about you."

EDMUND BROOK, of Blain, and J. R. Lane, of Shirleysburg, Pa., gave us short calls last week. They brought with them students for the "Normal." This is the right thing to do—not only send the children, but come always with them and see how things are. Our work should always be open to inspection, and suggestions are always in order. We are glad to say that the opening was the largest that we have yet had in the history of the school. The percentage of members' children is also larger than usual. Brethren, pray that all of our schools may be made powers for good, and workers for the promotion of one common cause.

A BROTHER who don't agree with our ideas of church government says that the only way to have peace in the church is to put the dissatisfied ones out in the big field. We know of fathers who administered family government in the same way. They had peace, but it was by being alone, and being without children. Some people don't have much peace in this world unless they can have their own sweet will gratified. If separation is the best means of promoting peace there is room for a large number of new denominations yet, but we don't believe that such is the Gospel way of getting it. The better way is for us all to labor to get more of the mind and spirit of Christ within us. The more we can be like him, the more we will be like each other, and this will give us the peace of God.

THE District Meeting for Middle Pennsylvania will be held in the Hopewell church, April 22. (See notice.) We hope that we may have a full attendance, and that our work may be such as will prove for the good of the church.

IN a note from Eld. J. W. Brumbaugh, of Clover Creek, Pa., he says: "I am slowly improving, and am able to be out of the house some; hope I may be restored to my usual health. I have a strong desire to attend our District and Annual Meeting this spring and hope that I may be able to do so. I wish to be remembered by the Brethren in their prayers." We are certainly pleased to learn that Bro. John is improving and we fondly hope that his fondest desires may be realized. Yes, it is right that we should pray for each other and we believe that the Lord is always pleased to hear such prayers.

THE SELF-EXAMINATION.

THERE is nothing that will make a man think so little of himself as a close and careful self-examination. We become harsh, radical and severe because of our habit of looking at, and pondering over, the faults of others. We don't intend to be unkind and selfish, and, indeed, we don't feel that we are. But such we are notwithstanding. If we were half as severe with ourselves as we are with others, we would expel ourselves from church communion and society as often as we have months in the year. In the first place we know very much more about ourselves than we can know about others or others can know about us. Of this we are glad, because it affords us opportunity of passing judgment on our actions and forgiving ourselves without anybody else knowing anything about it. And are we not surprisingly clever to ourselves? We forgive ourselves every day for things we do, that, if we would see others do, we would have them brought to trial and give our voice in favor of severe penalties.

Why is it that we are so liberal with ourselves and so severe with others? It would seem that it should be the other way because all these reproofs, etc., are intended for good, so we say. And who wants good more than ourselves? The fact that we are not as much interested in our own faults as we are in the faults of others shows that either we are in possession of a vindictive spirit, or that we are so exceedingly good that we overlook our own interests in looking after the good of others. The latter would surely be a happy condition to be in, and we could wish that we could have such a feeling. But while we would wish to accept this position, we have too much of the human to do it. The trouble with most of us is, our time and attention is so much taken up with the actions and doings of others that we don't have time to see ourselves as we really are. John Smith and Adam Brown are so continually in mischief that it requires all of our time to give them a respectable watching. As a result, our own doings are allowed to run loose.

Now a watch dog is a good thing, and it is all right for him to watch his Master's goods if he is thus put in charge, but it is a rare thing for a master to place his dog as a watch or guard over other dogs. This may be a homely illustration but it will bear some thought. What is our mission in life? The same as was that of the Master, —to do good. The self-righteous scribes and Pharisees had set themselves as watchers over the poor and sinned-against, prostitute woman, and they were gloating over their prey. They had caught her in the "act," thus bringing condemnation upon themselves by showing that, at the time, they themselves were in an uncomfortable closeness to the sin of their victim. The men who are sneaking around saloons and gambling houses and are familiar with those who go in and out are about as honorable and trustworthy as those who can stand up and witness against prostitutes.

The Master understood all this. And as they were standing before him, each with a stone in hand waiting for the word to stone her to death, his answer was, "He that is without sin, let him cast the first stone." Why were the stones not cast? They knew, for once, that there stood before them, one who could discover their hearts and who was familiar with their deeds. Before this searcher of hearts they could not dissemble. And being stung with a sense of their own condemnation, they gladly left their prey in more merciful hands.

She, no doubt, was a guilty woman, but condemnation and death was not what she needed. It was the ministry of love she needed and, fortunately, these wolves brought her to the right one, —whose mission it was to save sinners. How opportune the moments! "Go, sin no more" was the message. The words enforced by the gentleness of the tones, and the pity depicted on the face, were driven to this wretched woman's heart, and she left the spot born into a new life.

Brother, did you ever experience a home thrust, as these men got? If not, perhaps you have never yet seen yourself, and to-day you may be standing up, witnessing against some one whose heart and soul are better than your own.

We do not want to say anything that will militate against that Christian concern that we, as followers of Christ, should have and exercise, because, in a sense, we are our brother's keeper, but we should examine, first, ourselves, and then examine well the motive that seems to prompt us to act.

Actions, prompted by pure and unselfish love, are seldom misinterpreted and seldom fail in accomplishing good. And if men should do so, God will not. Let us be honest with ourselves, with our fellows and with our God. Then we can feel assured that our lives, as was that of the Master, will be a blessing to the world. And in the end it will be our happy privilege to realize the precious promises, made in all their fulness.

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

CONSECRATION.

DEAR Lord, my heart would prompt my hands
To do large work for Thee;
From slaves of sin to strike the bands
And set the captives free;
Or some great cause espouse, wherein
For need of men doth lie
Some truth, or spoken word of Thine,
And lead to victory.

But these frail powers are oft too weak
In love's essays to win;
Yet, matchless grace! that which I seek
My loving heart within,
To do for Thee, Thou wilt accept,
And count as wholly Thine;
And what I would, not what I do,
Exalts this heart of mine.

Helen M. Lloyd

SANCTIFICATION AGAIN.

BY CHAS. M. YEAROUT.

Mrs. B., of Ladoga, Ind., has severely criticised my article on the above subject, and by the consent of the Editor I will review the objections urged. She says:

"Your article in GOSPEL MESSENGER on 'Sanctification' is here. To it I say: 'God's people must be holy, and the sooner you go to living it, the better. We have already too little holy living among us, without any one encouraging the opposite.'"

It seems to me that the writer of above did not read my article very closely, or else she is so biased, that she can not see the naked truth, when presented. I stated that sanctification was derived from the Latin, and means to "make holy," also to "purify and cleanse from sin," and that "holiness is a characteristic of the Christian." Truly God's people must be holy. "Be ye holy; for I am holy." 1 Peter 1: 16; Levit. 11: 44

Why is it, we have so little holiness in the professed Christian world? It is because of a departure from the simplicity of the Gospel. Holiness is the effect of a consecrated life to the obedience of the Gospel of the Son of God. Even those who profess to be wholly sanctified,—beyond the influence of sin, live in open rebellion against the holy oracles of God,—not obeying from the heart that "form of doctrine delivered unto you." Rom. 6: 16-17.

I saw one of them (a woman) get down on her knees and pray, then get up and preach a sermon bare-headed. Yet she claimed she could not sin. The Word of God says, "Every woman that prayeth, or prophesieth with her head uncovered, dishonoreth (disgraces) her head: for that is even all one as if she were shaven." 1 Cor. 11: 5. Whenever the Christian world consecrates herself to the service of God, conforms to the requirements of the Gospel, and ceases to find fault with God's plan of salvation, we will have righteousness and holiness of a godly sort.

Righteousness is doing right. See 1 John 2: 29; 3: 7-10. How can we do right, and disobey the Word of God?

"Christian perfection," what is it? Listen to God while he speaks in 1 Kings 8: 61; 2 Kings 20: 3; 1 Chron. 28: 9; Psalms 101: 2.

Mrs. B.'s first reference is Solomon speaking instead of God, "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments," etc.

Mrs. B.'s second reference is the language of Hezekiah, and her third and fourth the language of David.

Does she set up Solomon, David, Hezekiah, and others that she mentions, as representatives of Christian perfection? Let me give her a rule by which she may better understand the Scriptures:

1. Always consider what book or part of the Bible you are reading from.
2. Who it is that is speaking.
3. To whom he is speaking.
4. And what he is speaking about. Man is not perfect in the same sense that God is perfect.

Our desires, aims, and hope, is to be like God,—imbibe the nature of God as far as possible, while in the flesh. Perfection is an attribute of God, and a characteristic of the Christian.

Does Mrs. B. maintain that perfection is absolute in its application to the Christian? Then we must be equal with God in every respect. None of her quotations will admit of that interpretation. She further says, "Rom. 7 has always been the battle ground for the champions of a life of constant sinning, repenting, and confession, from conversion until death, and it is an ignorance God will not excuse. In this unhappy seventh chapter of Romans Paul is talking of the time when he was under the law, and not under grace; he was but a babe in Christ."

Paul does not license any one to commit sin in that chapter, but simply expresses the actual experience of the child of God. Paul was converted to Christ twenty-six years prior to his writing Rom. 7, consequently was quite an old "babe." Paul holds up the great conflict he had with the flesh. "Now, then, it is no more I that do it, but sin that dwelleth (not did dwell) in me. For in my flesh dwelleth (not "did dwell) no good thing. For the good that I would, I do not; but the evil I would not, that I do, (not did do)." Rom 7: 17, 18, 19. Paul tells us, "I die daily;" "I keep under my *body*, and bring it into subjection," etc. 1 Cor. 9: 27.

Paul, in looking into the depths of this great conflict, and realizing his weakness, cries from the depth of his soul, "O wretched man that I am! who shall deliver me from the body of this death?" Then, viewing the promises of God, and his faithfulness, Rev. 2: 26; 21: 7, he says, "I thank God, through Jesus Christ our Lord; so then, with the mind, I myself serve the law of God; but with the flesh, the law of sin." Rom. 7: 25.

The flesh, in its cravings and desires, is antagonistic to the law of the Spirit, hence the warfare and great conflict in suppressing "the lusts of the flesh, the lust of the eye, and the pride of life." Paul had all these to contend with.

Mrs. B. says further, "We have not enough holiness; that we need find our ministers and writers fighting it. You are fighting God, not me. I am not where I want to be, and see it my privilege to be."

The way to get more holiness is to live more consecrated to God, and his truth; and not indulge quite so much in self, and evil imagination. I am very sorry that Mrs. B. has become offended at the Truth. Will she please show me wherein I am "fighting God?" She seems to take exceptions to God's teachings. God does not. What is the meaning of sanctification? What produces it? And what effect does it have on its possessors? I think by the time she has solved these problems in the light of God's Word, and not according to her feelings, she will begin to have a glimpse of the glorious truth as it is in Jesus. It is not Paul, but Mrs. B. that says, "As long as a man is married to the law with the mind, he serves it," etc.

By taking the Scriptures in an abstract sense, you can prove almost anything; but take them in their connected sense and they always proclaim the mind of God, as it pertains to the salvation of man. I hope Mrs. B. will soon get where she ought to be, and where it is her privilege to be,—wholly given up to the service of God in word and doctrine, and that her life may be so consecrated that the name of the Master may be honored and glorified, and sinners pointed to "the Lamb of God that taketh away the sins of the world."

Again Mrs. B. says: "Before you write again on the subject of sanctification, mark and emphasize that word; also holiness, and Christian perfection."

I have given these words all the power, beauty, and sublimity that God gives them, and I can speak from an experimental knowledge of the sweet peace, the unbounded glory, the unfathomable happiness of their blessed possession, but we can never attain to that high position independent of the specific means by which God designed to bring it about. We have the blessed privilege of becoming sons of God, and brothers of Jesus Christ, sealed by the Holy Spirit of promise unto the eternal deliverance, into the everlasting Kingdom of our Lord Jesus Christ. This is a transition of momentous importance, from darkness into light, from slavery into freedom, from the world into Christ, and, ultimately, into the eternal kingdom of glory.

We are sanctified (set apart to the service of God) by obedience to the truth or Word of God. John 17: 17-19. Any one that has not yet been regenerated, "born of water, and of the Spirit," should attend to this at once; then go on unto perfection.

Westphalia, Kans.

THE RESURRECTION.

BY J. S. MOHLER.

No. 3.—Manner of the Resurrection.

IN ancient times a great diversity of opinion existed as to what form the spirit assumed after leaving the body. A common belief in some countries was, that at death the spirit would enter some animal, that had traits similar to itself. That is, the spirit of a filthy person would enter the swine; that of a cruel person, the lion; that of a noble person, the fowls of the air. This belief may have prompted the Corinthians to ask the question, "With what body do they come?" Do they come in the human body, or in some other body? Paul answers the question pointedly, by referring them to a law of resurrection in nature, "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15: 36-38.

It is a law in nature that what we sow must die, before it can be quickened,—resurrected. The lesson to be learned is, that, unless we die, we can never resurrect to anything better than this life.

Another law in nature is, that the old body, or stalk, is not sown, for the reason that it has no life, but the bare grain is sown, because all the life of the old body is concentrated *in* the grain. The lesson to be learned is, that when the body dies, all its life concentrates in the spirit, which, figuratively, is the grain of the body. We must not understand, that the spirit must be sown in the grave to bring forth a body. We can no more bury a spirit, than we can bury the wind; but these terms are used to show the relation between our disembodied spirits, and the new body they shall inhabit. Inasmuch, then, as the body that grows from the grain sown, is not the part sown, so the apostle would have us understand that the old body, sown in the grave, is not the body that shall be, but that God will give the spirit a body as it pleases him. And as a new body comes forth in nature, so a new body will come forth in the res-

urrection, with this difference, in nature the new body is of the same quality as the old one, but in the resurrection of the body, the new one will differ widely in quality from the old one, being far better, incorruptible, immortal. "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power." 1 Cor. 15: 42 44.

We must not understand Paul to mean, however, that the old body must be sown in the grave, in order to bring forth a new one, for many of the best Christians never had a burial, they were burned, torn by wild beasts, mangled in many ways, and left without a burial at their death. The meaning evidently, is, that, instead of the old corruptible body, in the grave, we will have a new one--an incorruptible one, no matter what has become of the old one, whether it was buried or not, neither must we understand the apostle to mean, where he says, "This mortal must put on immortality," that, therefore, the outline of the old, corruptible body is needed to fashion the new one by. If that were a fact, then we would be raised as corruptible as we were sown, and the distinguishing characteristics between male and female would continue after the resurrection as before, which is contrary to the doctrine taught by the Lord.

Paul says, in 1 Cor. 15: 23, "But every man in his own order." By this he means that the same spirit that lived in the old body will inhabit a new one, as God may provide; thus carrying over into the glorified state the *order of identity*,—otherwise we could not know each other there. Every person will appear in his own order, in his own character, in his own righteousness, and not in that of another, no more than wheat will appear in the order of corn, or corn in the order of barley. As each kind of grain retains its own order by which it is known, so each of us will retain our spiritual image, by which recognition comes as perfectly, as does bodily recognition here. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15: 49.

That we will retain the human form, in the main, is evident. No other form seems so complete. Christ appeared in the same form after the resurrection as before, and ascended to heaven in that form. Angels always appear in human form. Those that were resurrected at the time of Christ's resurrection, appeared in human form, for they appeared unto many in the Holy City.

Some might say that, inasmuch as Christ appeared in the same body after the resurrection as he did before, therefore we, of necessity, will have our same body also, in the resurrection, only it will be glorified.

To this we would say that there was an absolute necessity for Christ taking up the body in which he died, aside from the resurrection itself, in order to confirm his disciples of resurrectional identity, while they were yet here in the flesh. Had Christ's body remained in the grave, and had the seal of his tomb been unbroken, his enemies could have disproved the resurrection by these evidences, and the Christ after the resurrection might have been regarded as an impostor, even by his disciples. But when his dead body could not be found, when the seal was broken, and the stone was rolled away, and when Christ showed the print of the nails in his hands and feet, and the wound in his side,—the evidence that he was indeed the very Christ crucified, was overwhelming, and the disciples received him with joy.

But another will say, Did not Christ refer to his *flesh* and *bones* after his resurrection, and did he not eat? Luke 24: 39–42.

Certainly. All this was necessary to confirm the doubting minds of his disciples. The least evidence wanting, as to his material identity at that time, would have been fatal to the doctrine of the resurrection. Christ did not refer to his flesh and bones, because he had material flesh and bones, neither did he eat because his body needed earthly sustenance, though he thus *appeared* to his disciples for reasons already assigned. But one will say, "How can these things thus *appear*, and not be so in reality?" The only answer that can be given is, "By the transforming powers of God." It was no harder for Christ to appear in the wounds of his crucifixion, and with flesh and bones, and to eat in his glorified, immortal body, than it was for him to vanish out of the sight of those to whom he had broken bread. Luke 24: 31.

A few words more about our heavenly image, and heavenly recognition. Artists can produce our earthly image precisely, and more beautiful than the original. We recognize our relatives, and friends, and acquaintances, as readily by the photograph, as we do by the original,—the person himself. We say, "This is our father, this is our mother, this our brother, or sister," etc., yet, after all, it is only their image. Then, if the artist can produce a perfect picture of our earthly image, separate, and detached from the body, is it not reasonable to conclude that our earthly image will cast itself perfectly upon the spiritual man within, to be beautifully fashioned by the greatest artist in heaven and earth? This makes spiritual recognition in heaven appear easy, and simple, and true, and beautiful. Every person is sitting for his or her photograph in the resurrection. If we look into the Perfect Law of Liberty, and continue to look, the image will be heavenly and beautiful. If we look out into the world after its pleasures, amusements, and honors, the image will mar in the artist's hand, and will be cast away. Our photographs in the resurrection will reveal the "looking." They will be true to life. Just as the natural photograph reveals every deformity of face, every wrinkle, so will the photograph in the resurrection reveal every moral, or spiritual deformity of our life.

Morrill, Kans.

A LIVING SACRIFICE.

BY MATTIE A. LEAR.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."—Heb. 12: 1.

THE great heart of Paul was deeply touched by the recital of the many woes of his brethren,—his kinsmen according to the flesh. News of the condition of the Jews at Rome had been brought him by Aquila and Priscilla who had been banished thence by the edict of Claudius.

The pride and bigotry of the Jews arrayed all the world against them, and their hardness and impenitence barred them from the mercies of God. Their condition was indeed deplorable. Paul, who fully realized their sufferings and the cause, was deeply pained,—how deeply we may learn from his own language. See Rom. 9: 1-3.

But while national prejudice ran high in the world, the Apostle would have the followers of Christ remain free from it. In the eleventh chapter of Romans he shows that though God had, for a while, rejected the Jews, it was for the benefit of the Gentiles. Some of the natural branches had been broken off from the tame olive tree, that branches from the wild olive tree might be grafted in their place. He would have the Gentile part of the church at Rome understand this mystery, that blindness in part had happened to Israel until the fullness of the Gentiles be come in, lest they should be wise in their own conceits.

He shows how God overrules all things, even the hardness of Israel, for the ultimate good of all his creatures, and breaks out in the joyful exclamation, "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out."

Then, in the language of our text, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." How kind and courteously he appeals to them! He does not say, "I command you," but "I beseech you," "I entreat you therefore." He would appeal to them by the mercies of God, which he had been holding up to them, and which it was their high privilege to imitate.

What powerful arguments he uses! God's dealings with his creatures, his loving-kindness, his forbearance is to be their standard. He entreats them to use the same forbearance to each other as is manifest in God's dealings with them.

And what does he entreat them to do? To present their bodies a *living sacrifice!* Ah, in the light of this appeal, there is little room to make provision for the flesh to fulfill the lust thereof. Activity, unceasing, untiring activity and self-denial is what God requires of us.

The idea contained in sacrifice is to destroy or surrender something that is valuable for the purpose of obtaining something more valuable; hence, after sin had alienated man from his Maker, he felt that he dare not approach his God empty-handed. There no longer existed that sweet and fearless communion between the creature and the Creator as formerly, but the anger of God must be appeased, his favor gained by presenting something to him which was valuable and highly esteemed by the donor. Accordingly we find sacrifices offered very early in the history of the world. Abel, Noah, Abraham, Job and many others offered them previous to the giving of the law. Some were expiatory, and some were eucharistical. But as the human race advanced, down the stream of time, they lapsed farther from God, their minds became more and more darkened, and, in their infatuation, they sometimes offered their own offspring for the purpose of averting the anger of that Being whom they only knew to fear. Poor, misguided mortals! They gave their first-born for their transgressions, the fruit of their body for the sin of their soul.

At length God instituted laws to govern sacrifices. Before that all was arbitrary, each one pursued his own humor, zeal, or devotion. Each one was the priest and minister of his own sacrifice, but the law prescribed the kind and number of victims to be offered, what parts to be offered, the place, and by whom offered.

But all these sacrifices of beasts could only purge from legal impurities, as the apostle says, "sanctifieth to the purifying of the flesh." Heb. 9: 13. The soul of man could not be purged by such sacrifices, only the blood of the great oblation that should be offered in the fulness of time could atone for that. The whole system of animal sacrifices may be regarded as a divine concession to the weakness and ignorance of man. In the Old Testament we have several passages that are as rifts through the dark cloud of ignorance that then enveloped the earth, and reveal to us the mind of Jehovah. In Psalms 51: 16, 17, we have the following remarkable language: "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." In Prov. 21: 3 occur these words, "To do justice and judgment is more acceptable to the Lord than sacrifice."

Again the Lord declares through the prophet Hosea, "For I desired mercy, and not sacrifice; and the knowledge of the Lord more than burnt offerings." Hosea 6: 6.

The shadow of good things to come having passed away, the great expiatory offering, that cleanseth from all sin, having been made, now those who have been cleansed and brought into covenant relation with God through this offering are enjoined to offer the only true sacrifice that man can offer, the sacrifice of thanksgiving,—the sacrifice of entire devotion. And is it not reasonable that God shall demand this at our hands? We are not our own, for we have been bought with a price, even the precious blood of Christ. As Jesus gave himself for us, is it not reasonable that we give ourselves wholly to him? As we have yielded our members servants to sin, is it not reasonable that we now yield them servants to righteousness unto holiness?

It is not dead sacrifice that our Master demands at our hands, but a *living sacrifice*. We are to enter his service with every faculty of mind and body quickened, and our first inquiry as we enter his service should be, as it was of that greatest of servants, "Lord, what wilt thou have me to do?" We should ever hold ourselves in readiness to be or do whatever he requires of us. Oh, did each one who claims fellowship with Jesus, have more of his self-sacrificing spirit, what a power for good would the church of Christ be in the world. How the precious truths that emanated from the Master would be disseminated through the world. But, oh, we who are members of his mystical body, are too cold, too formal, too worldly. We don't have enough zeal for the Master and his blessed cause. Oh, may a live coal from the altar be laid upon every mouth, that they may be purged. Isa. 6: 6. May more of the divine life be infused into every heart, so that there will be a laudable emulation as to who shall do most service for him, as to who shall lead the purest lives, and exercise the most patience and forbearance amid trials and difficulties. Oh, for more entire consecration, so that, whether we eat, or drink, or whatsoever we do, we do all to the glory of God.

One person can not set up a standard for another, but it behooves each one of us to ask ourselves in all candor, "Am I doing all I can for my divine Redeemer? Am I exerting the very best influence that I possibly can? Am I crucifying the flesh with the affections and lusts?"

Sellars, Ill.

"AS DYING, AND BEHOLD WE LIVE."—2 Cor. 6: 9.

BY C. H. BALSBAUGH.

Please explain through the MESSENGER Matt. 18: 8, 9, which reads as follows: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Now, if the Savior had reference to the natural hand and foot, we would soon all be disabled to fulfill Paul's command when he says, "But rather let him labor, working with his hands the thing which is good that he may have to give to him that needeth." Eph. 4: 28. If spiritually, how are we to be made a cripple as the German has it, when the apostle, at another place, commands us to go on to perfection?

Manheim, Pa. REUBEN GRAYBILL.

REMARKS.

My Well-Beloved Brother:—

GRACE and peace be multiplied. How fresh in my mind is your recent evangelistic visit to us, and how your simple, earnest expositions and appeals still ring in my ears and heart! To preach Christ and preach about Christ are intrinsically different. Abstract truth saves nobody; but "the Truth as it is in Jesus" is "the power of God unto salvation to every one that believeth." The preacher may "lift up his voice like a trumpet," and "speak with the tongues of men and of angels," and stir the feelings of the multitude like a cyclone rolls the waves of the sea, and yet be no more than "sounding brass or a tinkling cymbal." True preaching is "the testimony of Jesus Christ" emphasized by the Holy Ghost in our consciousness and utterance.

To your question. It is not a hard one. Some people have a wonderful knack to convert the simplest things into the most perplexing enigmas. Some preachers seem to think that the more knots and twists they can put into the skein, the more theological credit they will get in unraveling them. The supreme charm of Christ's preaching is its simplicity and naturalness. He had but one object—to save souls; and to this end He laid every department of nature under contribution. When he made the world he did not forget what use He will ultimately make of natural objects and phenomena in filling His Testament with physical images of highest truth. In the interpretation of His parables and metaphors, we must always begin with the physical. This is what the parable is for, to reach the spiritual through the senses, and apprehend the unseen and eternal through the seen and temporal.

If the right hand and foot and eye are to be sacrificed, as a matter of course, the left also. The right is *mentioned* because regarded the most essential. What member is there in our organism that has not been made "the instrument of unrighteousness unto sin?" Not one. Rom. 6: 13, 19. One member in its character and history represents all the others. Suppose our right hand is given to stealing. If we chop it off *literally*, it is certain that the same hand will steal no more, even if the *inclination* to steal remains unchanged.

We are plainly told by Christ that a man may be an adulterer at heart without perpetrating the overt act. Matt. 5: 28. To cut off the right hand in accordance with the essential nature of Christ's teaching and kingdom, is to sever it at the very root whence the impulse to theft springs. Such a hand is as completely sundered, and further sin impossible, as if it had been literally amputated.

So it is with every other member. There is no exception. Our *whole* body is to be presented a *living sacrifice*, HOLY, ACCEPTABLE UNTO GOD, *which* is *our reasonable service*. Rom. 12: 1. Entering into the kingdom halt and maimed and blind has reference to our admission through the Straight Gate at the beginning of our divine life. In will, purpose, commitment, consecration, we are preponderately and clearly on the side of righteousness, when we are initiated into the church militant.

But we will discover many painful indications that the right hand has a germ of reproduction still far back out of sight. The literal hand is figuratively dead, cut off, rotting in Christ's grave. But there is hand within a hand, a foot and an eye hidden in the depth of our being which God's eye alone can perfectly scan. If this solemn, soul-searching parable were understood and heeded by all who "name the name of Christ," there never would be another hand lifted to supply pipe, or stimulant, or quid to the mouth that has tasted the sacred emblems of the awful tragedy of Golgotha. Christianity means no less than God Himself continually controlling body, soul, and spirit. Cut off, cut off, cast from thee. A living, piecemeal death is preferable to wholesale damnation. We can be saved, but only by losing life that we may find it.

Union Deposit, Pa.

TEARS.

BY D. G. COUSER.

"Jesus wept."—John 11: 35.

THIS is said to be the shortest verse in the Scriptures, and yet, how full of significance! The wealth of those tears we may never be able to estimate, until we arrive at the "home of the soul."

Jesus wept that we might be made to rejoice. What trophies those tears bring, what everlasting songs shall come of his grief! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Paul says, "By the space of three years I ceased not to warn every man night and day with tears." Acts 20: 31. We remember how Paul's brethren sorrowed because "they should see his face no more." "And they all wept sore and fell on Paul's neck and kissed him." Acts 20: 37.

These incidents have oft been repeated in the acts and labors of many of our brethren, who labor in the spread of the Gospel to-day. No doubt many tears were seen to flow when the many destitute in the West received, at the hands of the Brethren, the necessaries of life. Who is it that can read of distress and suffering, sickness and destitution without a sympathizing tear? As those accounts of suffering were read aloud in the families of our vast Brotherhood, many a sympathizing tear was seen to fall, and a prayer went up to the Giver of all Good, in behalf of the needy and the kind hands and hearts who opened their purses, closets, and granaries, to supply the wants of the needy.

Spurgeon calls tears "the diamonds of heaven," although we are told that over there "all tears shall be wiped away." We know not all the purposes of God, in the ordeal of sorrow, to which we are all heir. Sunshine and calm, cloud and storm, are alike necessary. We often look at the dark side of sorrow. There is a bright side, but it is often hidden from us. Laughter and gayety are not true pleasure.

Music would not sound so sweet were there no minor tones. There are deep springs in the heart the murmur of whose fountains is the more musical for sadness and solitude.

Prophets often shed tears. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9: 1. The Psalmist says, "By the rivers of Babylon there we sat down, yea we wept when we remembered Zion." The Jews could not sing the songs of Zion when in captivity. So not one of God's creation can sing the songs of Zion, in spirit and understanding, so long as he is a subject of the "prince of the power of the air."

"Weeping may endure for a night, but joy cometh in the morning." Ps. 22: 5. "They that sow in tears shall reap in joy." Ps. 126: 5. The tears of a mother, who can forget? We remember them in after years. But none are so precious as those shed for us, in that last night of agony. "I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy." "And your joy no man taketh from you." John 16: 20, 22. When the righteous arrive at last at the haven of eternal rest, then God shall wipe away all tears from their eyes.

How great the contrast between the righteous and the ungodly! "The way of the ungodly shall perish." "These shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46.

Lincoln, Nebr., Feb. 17.

FEET-WASHING.

BY D. C. MOOMAW.

Number Two.

"He that is washed needeth not save to wash his feet."—John 13: 10.

It is a settled principle of Bible interpretation that all ceremonial washings and baptisms which are, in any way, connected with the service of religion are symbolical of spiritual cleansing. This we know is true of the Old Testament baptisms. It is also true of the baptism of the New Testament which, we are told by St. Peter, is not for the cleansing of the filth of the flesh, but the *answer of a good conscience* toward God. We may, therefore, expect to find clear evidence that the same rule applies to feet-washing, there being no reason why it should prove a solitary exception. We have already seen the immediate or local occasion for this remarkable action of the Master, namely, the dangerous spirit of selfish pride and worldly ambition among the disciples, which, if left unchecked, would have quickly destroyed all harmony and unity.

They not only needed to be taught a decisive lesson of humility, but also a convincing demonstration of the true idea of the kingdom of God, namely, service as the basis of distinction. "He that is chief among you, let him be as him that doth serve."

We now come to discuss the general or theological interpretation of this observance, to which we have a clue in the passage of Scripture at the head of this article.

There seems to be in some minds an exceedingly mistaken notion that spiritual interpretation is inimical to practical obedience. Nothing could be farther from the facts. In many cases the very opposite is true. Take, for instance, that passage of Scripture in which our Lord says, "Except a man eat my flesh and drink my blood, he hath no life in him." The only possible way of obeying this Scripture is by finding out its spiritual application. We can not eat his literal flesh, or drink his literal blood. But we can, by faith, eat and drink the spiritual food which his flesh and blood represents. We can, by the exercise of a true faith,—that faith which takes the form of personal trust in a personal Christ,—receive and appropriate the benefits of his vicarious suffering and atonement for us,—the breaking of his real body and the shedding of his real blood. The same rule is illustrated in the primary design of feet-washing, as set forth in our former article. Supposing that the apostles, though outwardly observing the injunction of the Master to wash one another's feet, should have continued their strife as to who should be the greatest,—a kind of strife that always leads to jealousy, hatred, disruption and violence,—would any one say, for an instant, that they had truly washed one another's feet?

On the contrary they recognized its application to themselves, and rendered a true obedience in all their after-lives, in all true humility and brotherly love, "in honor preferring one another." This was the meaning of Christ.

So much by way of introduction. The language at the head of this article was the Savior's reply to Peter, when the latter said, "Lord, not my feet only, but also my hands and my head."

"*He that is washed needeth not save to wash his feet, but is clean every whit.*" Let us ask the question, To what washing did our Savior refer in the first part of the last sentence,—"He that is washed." Was it the common bath, or was it baptism? In our opinion it was primarily the common bath, and symbolically baptism. If this view fits in with the cardinal principles of the plan of salvation, it must be true. In the bath the whole person is cleansed, but in coming from the bath, the feet become defiled by contact with the ground or floor, and need an after cleansing to make the entire body "clean every whit."

This exactly illustrates the relation between baptism and feet-washing as symbols of Gospel truth. Baptism purifies the whole man,—not by virtue of any efficacy in the water, or any power in the administration, but by virtue of the actual regeneration of which it is the true type. In every individual case in which the type and antitype truly meet in the newly baptized believer, there is in that instant a perfect purification of the soul. At the instant of pardon and regeneration, it is impossible that a single stain or taint of sin should remain. "The blood of Jesus Christ, his Son, cleanseth from *all* sin." *All* means ALL when God uses it.

"Arise and be baptized and wash away (a portion) of thy sins." Does that read right? Not exactly. The newly-baptized penitent believer is "clean every whit." His sins are indeed washed away once for all. "He needeth not" to repeat this washing. He that is born again needs not to be born the third time. But there is a kind of cleansing which he needs more than once. "The law of the members" is constantly bringing him into subjection. By this is meant the weakness of the flesh, its affinity with sin, its proneness to evil, the readiness and ease with which it is soiled by the world, wherever and whenever it comes in contact with it.

Though the soul may be entirely purified in baptism, still it remains in the flesh and in the world, and, in consequence, partakes of the unavoidable defilements, arising from these associations and environments. For this reason it needs a frequent application of the cleansing blood. This frequent and special cleansing is set forth in feet-washing. It is washing the spiritual dust from our feet, gathered in our spiritual pilgrimage through a polluted and polluting world. The symbolism is perfect.

In this way we see that feet-washing has a meaning which directly applies to the welfare of our souls,—a meaning which is in entire harmony with the plan of salvation, and, indeed, is a part of that plan. In this way its claim, to be a church ordinance, is greatly strengthened, for it is very clear that if it bears no relation to the plan of salvation, it can not be a church ordinance.

The truly converted soul, sincerely desirous of true communion with God, and painfully conscious of the imperfections and defilements of the flesh, conscious also that at the point of contact with the world, where it touches him in his pilgrimage, there is more or less pollution, more or less spiritual dust, will not fail to come again and again to the cleansing fountain, and wash this dust from his feet.

We see clearly that the inward cleansing is meant, without which all outward washings are vain, and that the true and only value of this, as well as all other external observances, lies in its application to the needs of the soul.

Buena Vista, Va.

"THE SINGLE EYE."

BY J. E. YOUNG.

We have heard and still do hear much about what the Brethren are doing for suffering homesteaders this winter. It has called forth this question, "Has it all been done with 'the single eye?'"

In the language of another we have these words: "There are two kinds of works, one class symbolized in the Scripture under the head of wood, hay, stubble; the other, gold, silver, precious stones. Every work is on one side or the other. You will observe that wood, hay and stubble are the greatest in quantity, but it is not quantity that the fire regards."

"Many, in our day, have the greatest regard for quantity,—great works, much activity. How little the striving after the pure gold, the silver, and the precious stone! How mixed is the life-work of the best of men! A layer of wood, a grain of gold, then a large quantity of hay, then a little silver, plenty of stubble, how few precious stones; but the fire sifts all."

"Rich Christian, what of thy gold? Will it be accounted stubble? Or art thou exchanging it now into the currency of heaven?"

Many a disciple has not understood the Master's language when he said, "Make to yourselves friends of the mammon of unrighteousness." But it is simply exchanging our money into the currency of heaven.

"But suppose a man of large fortune is converted, what is he to do with the mammon of unrighteousness? Is he to hoard it up and add to it, and die a rich man? Nay. Is he at once and heedlessly to throw it away? Nay. Let him exchange it into heavenly coin. He need not wait until he dies, but send it on before. How many cups of cold water can it buy? These count, if given with the single eye. How many Bibles and missionaries? Ten thousand channels are easily found when wanted."

Beatrice, Nebr.

"What a sad world this world would be to a thoughtful man, if there were nothing beyond this world! Not for himself, perhaps, but for others, there is need of another life to make this life tolerable to one who observes and reflects. On every side there are deserving ones who suffer far more than the undeserving. And there are saints whose lives are lives of toil and trial and seeming failure. Here, often, if not always, the fittest die, and the unfittest survive. If there were nothing to live for beyond the life that now is, the helps to true character-making would cost more than their apparent worth. But here it is that immortality sheds light on the mortal life; and here it is that this world at its worst and at its darkest is, to the believer, the very best conceivable preparation for the highest existence beyond all human conception. And in the light of this truth it is that the sufferings and the needs of the present time are not worthy to be compared to the glory which shall be revealed to us-ward."

"Contentment consists in accepting God's ordering for us, both as to our sphere and as to our possessions. To say that we should be contented if we were in another place, or if we had one thing more than at present, is to indicate that we have a spirit of discontent which would make us unsatisfied wherever we were, or whatever was ours. Only he who is contented now, where he is, would be contented in the best sphere which it is possible for God to give to any one of his children; for our present sphere *is* the best for us—as God sees it, and as we ought to see it."

"Our Experience.—Nearly every Christian makes of himself a standard by which to measure the religious life of his day, and his expression as to its tone and atmosphere will be according to his own experience. If he is a barren professor, knowing but little in his heart of God and the Spirit, he will see in worldliness itself a condition to be thankful for; but if he be rich in his endowments of grace, nothing will satisfy him but holiness and devout service of the Lord."

FORGETTING THE THINGS BEHIND.

BY SOLOMON SCHUBERT.

THERE is a grace in forgetting as well as in remembering. There is a genius in knowing what to discard as well as what to keep, and both these are the invariable possessions of a successful and efficient life. No man of conscience can forget his sins; no man of judgment can forget his mistakes; but he does not carry them with him. What he does carry is the experience which has come to him through them, the strength, the wisdom, the grace of character, which has been developed by what they have brought or what they have taken away.

A man's real life is always before him, the past is only valuable for what he can learn from it. The days fade from all distinct recollections, because these artificial divisions of time are of no consequence, except as character has grown or degenerated in them.

A man's greatest achievement, once accomplished, begins immediately to recede, and becomes less and less in his eyes. No really great man has ever reposed on anything he has done; there has always been the consciousness that he was greater than any expression he had given of him, and that the real satisfaction and joy of his life lay, not in the work, but in the doing of it. One task succeeds another, one experience follows another in endless succession; and man's work is never finally done, because life is ever expanding, and the time will never come when this law of progression will cease to operate. There can be no heaven which is not a heaven of development.

It is a great waste of strength to make one's faults and blunders and sin impediments on the onward march. There is no virtue in continually bemoaning the misdoings of the past. Real repentance is not lamentation, but girding up the loins for the work of expiation. Let the time of the past bury its dead; leave behind the depressing memories of failure and defeat, while you carry their lessons in your heart. Your real life is not behind but before you; it is the time to come, and not the time gone by, which is your opportunity.

Alvada, Ohio.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

To Mary Bucher Beahm.

NUMBER FIVE.

Dear Daughter:—

THE word *backslider* is full of meaning. We do not say "backjumper." That would be a misnomer. No one jumps back. He slides. That means an easy and smooth motion. The backsliders say, "Prophesy not unto us right things, speak unto us smooth things." Is. 30: 10. Ever since there has been a God-service, there have been backsliders. "Ephraim is a cake not turned," Hos. 7: 8, which indicates a backsliding. "A cake not turned" will burn on one side, and remain dough on the other. So it is neither dough nor bread. It is quite easy to appear in such a way that the church is not proud of us, and the world does not want us either. There is no half way in religion. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matt. 6: 24. "Come out from among them, and be ye separate." 2 Cor. 6: 17.

This is called non-conformity. "Do you willingly renounce Satan with all his pernicious ways," is a question asked at baptism. I call your attention to a few things to think and study over, and then think further.

There is another thing forbidden by God through the Holy Scriptures, the ever-changing fashions in dress. The human family has not changed in this respect. See Is. 3.

Still another thing, closely related to this, is the growing abhorrence to the prayer-covering. O how terribly the Scripture is being misconstrued to accommodate the carnal mind! Some claim it is the sense of Scripture to have the covering only at and during *love-feasts*. Be careful! My observation is that where this spirit prevails, a bare apology of a covering is used. The most common understanding is that the covering is to be worn when engaged in verbal prayer or prophesying. I have observed that where this is held, the covering has become quite obsolete. Many understand that, to practically carry out the letter of the Scripture, the covering should be worn continually. This is plausible from 1 Cor. 11: 6. Notice the language of the apostle: "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." The German says, "*Will sie sich nicht bedecken, so schneide man ihr auch das Haar ab.*"

I have heard of husbands saying, "I do not want my wife to wear a covering, and if she does I will tear it from her head." I stated in a previous letter that children are inclined to do that which they shall not, and that which they shall do, they will not. So here. The apostle does not say if a woman praying or prophesying has a covering on her head, tear it from her, but, "if the woman be *not* covered, *let her also be shorn.*" Or, as the German, above quoted, has it, "Let man shear her." Instead of man being a hindrance to the woman in the wearing of the covering, he is to induce her so to do. Lewd women were uncovered. "And the priest shall set the woman before the Lord, and uncover the woman's head." Num. 5: 18.

Many self-denying followers of Jesus understand Paul as follows: "If she will not be covered, man is to cut off her hair, and as this gives her the appearance of a lewd woman, every honorable woman, to cover this 'appearance of evil,' will cover her head. This can only be done by a continual covering, and, further, by the time her hair is long again, she will be so used to the covering that she will no more do without."

Some are very loose in their non-conformed principles. They claim that "when we are among the Romans we must do as the Romans do." Such seem to be carnally minded, for the Savior says, "Behold, I send you forth as sheep in the midst of wolves." Matt. 10: 16.

I have now written to you a few of the many things which belong to a godly life in Christ Jesus. I have done it in homeopathic style. I hope that you and a few others may be benefited by them.

GEO. BUCHER.

Kleinfeldersville, Pa.

Here and There.

WHAT a busy world this is, and what a poor one it would be were it not busy. All are busy,—but at what? Do we ever, in all this hurry, stop to think of the eternal destiny of all these things? Is there any knowing? By our actions we often, very logically, say, "No," but does that change the truth in the least?

When looking at the world, as it surges here and yon, how very little do we see that is done "as unto Christ!" Is the church of our God half so busy,—half so diligent? Verily, the children of this world are wiser in their generation than the children of light.

Can the church cope with the world in allurements, in vanity, and the like? No, for if she does, she ceases, in every sense, to be herself, and she falls. Destruction awaits the church, if unfaithful, as sure as the world, with all of its wickedness, will be burned. The saddest, most heart-rending, scene is, to see a so-called Christian engaging in the follies of this world.

* * *

We have now been in this Southland about two years, and have visited hundreds of homes and sung with thousands of people, but not one of our Brethren have we seen. While we are sending missionaries to far-away countries, would it not be proper to inquire, whether the home work is not deserving of equal attention? Nearly all of my work is done in churches,—Methodist, Baptist, Presbyterian, etc., and it is very natural for them to inquire into my church affiliation. When I say "Dunkard Brethren," they look with amazement, and when I leave they get down their encyclopedia to ascertain what part of America we inhabit.

The thing needed here is straight-out, doctrinal preaching, and a great deal of it. It will be no easy road to travel, but it can be traveled. Would to God that there were some of our Brethren who could leave their farms and come to this country and labor for the Master. There are many good people here, warm-hearted, hospitable, generous,—who, in time, could be won to a knowledge of the Truth.

* * *

Just the other day I read in one of the newspapers a very eloquent address, made by a prominent lawyer and statesman, which was delivered to a class in one of the theological seminaries of the North-east, in opposition(?) to any system of arbitration between nations. The speaker tried to demonstrate how utterly impossible it would be to thus satisfy a grieved people, and very urgently insisted that the young ministers before him, as they would become potent factors in shaping public opinion, use their highest energies to crush the sentiment in favor of arbitration. While reading the above I could not help wondering how the defeated party, in that case, would feel.

* * *

The following little story, which we found in the *Gospel Advocate*, though simple, certainly shows how peaceful non-resistance is stronger than war:

A certain regiment was once ordered to march into a small town in the Tyrol, to take it. It chanced that the place was settled by a colony who did not believe in war. A courier from a neighboring village informed the citizens that troops were advancing to take the town. They answered, "If they will take it they must."

Soldiers came riding in with colors flying and fifes piping their shrill defiance. They looked around for the enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowed to hear the music, and boys ran out to see the trainers with feathers and bright buttons. Of course, none of these were in condition to be shot at.

"Where are your soldiers?" they asked.

"We have none," was the brief reply.

"But we have come to take the town!"

"Well, friends, it lies before you."

"But is there nobody here to fight?"

"No."

Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance no bullet could hit,—a fortress perfectly bomb-proof.

The commander was perplexed. "If there is nobody to fight with, of course we can not fight," said he. "It is impossible to take such a town as this." So they turned their horses' heads and departed.

So peace principles are the strongest fortress ever built by God or man.

J. HENRY SHOWALTER.

Mont Eagle, Tenn.

From Thayer, Oregon Co., Mo.

WE had not heard any of our ministers preach for two years, until Feb. 14, when our dear brother, S. A. Honberger, arrived at this place. He preached in town on Saturday night and Sunday. Then we went to the Two Mile church, two and one-half miles west of town where we continued the meetings until March 4, when we met for the purpose of organizeing ourselves properly for future work. After agreeing to carry out the principles of the Gospel, as practiced by the Brethren, we agreed to organize under the name of "Two Mile Creek Church."

Bro. J. J. Troxel was chosen as elder, with Bro. S. A. Honberger as an assistant Bro. R. M. Evans was called to the ministry. Although we are few in number, we have the promise of more joining in with us in the near future. The doctrine is new here, but some are searching the Scriptures, to see whether these things are so. Our brother did not shun to declare the whole Gospel to his hearers. There were no additions by baptism, but one returned to the fold, who was with gladness received. Bro. Honberger did much good while he was here. He visited from house to house between meetings and also distributed many tracts.

Bro. J. T. Mason, of Cabool, Texas Co., Mo., has promised to come and hold some metings for us before long. Bro. Troxel, our elder, lives at the above place also, and we hope that he will pay us some visits. We will have preaching once a month at Two Mile. As soon as the time of our meetings is established, we will report to the MESSENGER and if any of our ministering brethren, passing on the Kansas City, Fort Scott & Memphis R. R, can stop with us, we will gladly receive them. Please notify us, previous to arrival, so that we may make arrangements for meetings.

MARY E. SWITZER.

Notes of Travel.

I AM just on my way home from a very enjoyable and, we trust, a profitable meeting with the saints of Nappanee, Ind. It pleased God to bless the labors of these loyal and devoted workers with twenty-three accessions and one applicant,—nineteen by baptism and four reclaimed. Meetings were in progress about three weeks, with but few day services, owing to many of the brethren being employed in shops. Considering the bad roads our Brethren living in the country stood nobly by the work until the close.

The attendance and interest were good throughout. The Turkey Creek congregation numbers about one hundred and seventy members, nearly one hundred of whom reside in town or near by. Nappanee is fifteen years old and contains 1,500 inhabitants. The church is under the care of our dear brother, J. C. Murray, assisted by Eld. George Shively,—who has but recently moved there, -and others in the ministry. Dark clouds have hung over this church in years past, but they are now walking in light and coming boldly to the front. Continuance in such devoted piety and strict adherence to Gospel Truth, accompanied with due respect for the discipline of the church, as we found among the dear ones of Nappanee, must bring a glorious victory for the cause. May God abundantly bless them for their noble work and cheering words, while we were among them, and lead them up to higher planes and sweeter joys of the Christian life. Strong and persistent opposition has led them to work with commendable zeal, until the enemy's camp is in an uproar. I was especially pleased to see the zeal manifested in distributing tracts, until they are having a telling effect for good. Making the doctrines of the church, as taught in the Holy Scriptures, a study, as the members of Nappanee are doing, will prepare them to stand the storm and to push the Lord's work triumphantly onward. May you, as dear lambs of the fold, ever heed the voice of the Good Shepherd and continue to feed on the green pastures of his love!

While I am waiting for a train homeward and penning these lines, a silent prayer is lifted in your behalf and in behalf of the precious ones almost persuaded to step over the line. Oh, dear friends, that is a safe and joyful step! Will you not take it soon?

My pleasant sojourn in the home of brother and sister Murray, as well as wherever duty led me among you, will always be called up with grateful remembrance. I. D. PARKER.

Mansfield, Ohio.

From Gilman, Ind.

MARCH 21 the Killbuck church, Delaware Co., Ind., met in quarterly council. On account of rain our number was small. Much business came before the meeting, which was adjusted satisfactorily. We will represent at District Meeting with two delegates, — brethren I. E. Branson and A. Lane. We decided to represent at Annual Meeting by letter. We sent one paper to District Meeting, asking that body to appoint five solicitors to raise an endowment fund for the mission work of the Southern District of Indiana.

It is our intention to organize one or two Sunday-schools in the near future. May the Lord bless all efforts that may be put forth for the advancement of his cause and kingdom!

We feel that a Sunday-school, conducted properly, is a nursery to the church. We also decided to hold two love-feasts during this year,—one in the spring and one in the fall. Our spring love-feast will be May 20; our fall love-feast, Oct. 24. We extend the usual invitation to all.

We have four appointments in this church each month. Three active ministers, four deacons and a membership of about one hundred constitutes our working force. For the success of our work we ask an interest in the prayers of God's people!

HENRY E. MILLSPAUGH.

March 23.

The River Brethren.

IN response to a request for information, concerning the origin of the River Brethren, I transcribe from Winebremer's "History of all Denominations," the following:

"As they keep neither written nor printed records,—in the absence of these, oral history, or tradition alone, can be relied on as to the precise time of their church organization, and who were the first ministers among them. The concurrent testimony, however, among them is, that this denomination commenced during the Revolutionary war."

After speaking of the continued effects, and influence of the great religious awakenings, and the salutary effects produced thereby, under the labors of Whitefield and Edwards, and stating that the salutary effects of revivals of religion were afterward experienced among the Germans of Pennsylvania during the last half of the past century, the writer goes on to state: "Among the several German denominations, especially among the Mennonites, being the most numerous society in Lancaster County, awakenings were very common." "Between sixty and seventy years ago, awakened persons of Mennonites, Lutherans, German Reformed, and Brothren (or *Täufer*), 'whose hearts were closely joined together, had a common interest, not only in regard to the general cause of religion, but in each other's individual edification,' and they met in the capacity of a social, devout band, from house to house, to make prayer and supplication for the continued influence of God's spirit,—out of these social circles was organized the religious association, now commonly known as River Brethren"

"Several societies in Lancaster County were simultaneously organized. One near the Susquehanna River; another on Conestoga Creek." "By way of local distinction, the latter were called the 'Conestoga Brethren,' those on, or near, the Susquehanna, the 'River Brethren,' an appellation by which the society is now generally known, to distinguish its members from the German Baptists or Brethren, first organized in Europe."

"Their first ministers were Jacob Engel, Hans Engel, C. Rupp, and others." J. L. SWITZER.

Notes by the Way.

THUS far the Lord hath led us on! Up to this date we have had more bad weather than good, according to the way we generally express ourselves. But the days which we are accustomed to call bad days, are the very days in which a kind Providence is sending us rich blessings,—preparing the earth to give forth the harvest for the reaper, and those days are pretty good tests of how well we love the service of the Lord. All will work to the glory of God and to our good, if we can only learn to read aright.

After spending one week with the few members at Ramona, Kans., we next stopped at Herington, Kans. Here we met with the Father's children in the sanctuary each day for ten days. It is here that we met with several of our Danish brethren and sisters. Bro. C. Hope not being at home, we were not permitted to see him. We had our headquarters with Bro. N. C. Neilsen. Among those whom we visited was Mahlon Fry and family. These were our acquaintances when we lived in Missouri, and we were glad to spend a pleasant day with them. We are always glad to be where we find the "GOSPEL MESSENGER" among the first papers that we see, — and we found it here. We called next on our way to see the Cole family in the City of St. Joseph, Mo. They all seemed glad to have a call from us, though we were strangers hitherto. They live about two miles back from the Union Depot. We often regret that we have not churches planted in these cities.

After spending the night with this family, we again set out for our next stopping place, which was Seymour, Iowa. Here we met with Bro. J. H. Keller, who was awaiting the arrival of the train on which the writer had taken passage. With him was Bro. Andrew Strickler, and next was our aged elder, Bro. Wm. Strickler. We then went out to the place of meeting, about twelve miles distant, where we continued meetings till the mud became so deep, as to render all travel impossible, so that we had to cease going. Hence we had but five meetings. O! how much these members appreciate the meetings!

At present our place of meeting is in the Libertyville church. But here, also, the mud is so deep that but few can attend the meetings. Bro. Abraham Wolf has charge of the congregation at this place.

Our next stop will be Muscatine, Iowa. Then we aim to reach Chicago by April 3, at 9:50 A. M., on the Rock Island Road. A. HUTCHISON.

March 24.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, the praying to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it maintains that of all that Christ and the apostles have enjoined for all ages and times, and the conflicting theories and discords of modern Christendom, to grant our ground that all must concede to be infallible, is—

Mount Morris, Ill., - - - - - April 7, 1891.

BRO. DANIEL LANDIS has changed his address to Shiremanstown, Cumberland Co., Pa.

BRO. WILLIAM JOHNSON has changed his address to No. 1533 Orange St., Wichita, Kans.

BRO. O. C. ELLIS reports a good meeting at River, Ind. Bro. D. B. Gibson is with them. Four have been added to the fold by baptism.

BRO. J. C. LEHMAN, who has been spending the winter in Florida, is now in North Carolina, where he will spend some weeks in preaching the Word of Truth. His wife goes to Pennsylvania to visit her relatives until Annual Meeting. Bro. Joseph expects to attend the Conference.

BRO. THOS. D. LYON thus expresses his feelings: "*Good* health, *good* prospects, *good* weather and a *good paper*, following in rapid succession, have conspired to keep us in *good* spirits. Surely ours is a *goodly* heritage. We trust that you have realized *better* and sweeter gifts."

BRO. J. J. HOOVER changes his address to Carleton, Thayer Co., Nebr., where his correspondents will please address him.

BRO. J. H. MOORE expects to start for the North in a few weeks. He will make Mt Morris his stopping place for a season. We shall be glad to have him with us again.

BRO. N. W. EISENBISE, of Dover, Oklahoma, Territory, says they have a good house in which to hold services, and they would like the Brethren to stop with them and hold meetings.

THE Spring Term of school opened at this place last week with a very large attendance,—much the largest in the history of the institution. Bro. Galen B. Royer has charge of the school during his father's absence, and he seems to take hold of the work as if he had been at it a long time.

BRO. J. G. ROYER has been suffering from a severe attack of *La Grippe*, but had so far recovered, that, with sister Royer, he was able to start East on the 31st ult. He will spend the time between this and Annual Meeting visiting among the churches in Pennsylvania and Maryland. He expects also to attend the District Meeting in Eastern Pennsylvania. We hope the Lord will bless our brother's labors to the good of the church.

BY an action taken by the Southern District of Kansas, two new State Districts have been formed, so that what was formerly known as the District of Southern Kansas, has been divided into three Districts. Texas, Oklahoma and Indian Territory form a District, and here is a territory larger than the Eastern States. Southern Kansas, No Man's Land, and Southern Colorado were formed into two State Districts. Now let each of these new Districts select a live, energetic missionary committee, and push the work in the new fields. The opportunities for doing missionary work in the South are excellent, and these new organizations will now have an opportunity to show what can be done by push and energy.

BRO. J. C. MURRAY, of Nappanee, Ind., asks us to rejoice with the church at that place, and surely his letter, given below, is sufficient cause for rejoicing among the people of God. Yes, Bro. Murray, we "rejoice with you." "We commenced our series of meetings here in Nappanee on the evening of March 1, with the home ministry at the helm. Bro. I. D. Parker, of Ashland, Ohio, arrived March 4 and took up the work, laboring faithfully in Word and doctrine, day and evening, until the 22nd. The spirit of the Lord was strongly manifested from the start, and continued until the close, resulting in twenty-three additions and one applicant; nineteen baptized and four reclaimed. May the rich blessings of our Heavenly Father rest upon our dear brother!"

IN our issue of Nov. 4, 1890, we published an item referring to the laying of the corner-stone of a public building not far from this place, in which it was stated that the Master of Ceremonies, who carried the Bible, was an avowed infidel. We made the statement upon what we supposed was reliable information. The gentleman to whom reference was made met us last week, and gave us his assurance that we were mistaken. He is a believer in the Old and New Testament, although not a professing Christian. We are very glad to be able to make the correction, and to ask pardon for the erroneous statement. We have no desire to wrong any one, and when an error has been made, we are always willing to correct it if possible, and we want the correction to go as far as the error went.

BRO. SILAS HOOVER, writing from Boynton, Pa. gives an account of good meetings held in the Woodbury church, Bedford Co., that State, He says: "The best of attention prevailed, and as an immediate result thirteen were added to the church by baptism. I hope that they may all prove faithful until death, and obtain the crown of everlasting life!"

JUST after our paper was put on the press last week, we received a card from Oklahoma, announcing the death of our beloved brother, Eld. James Evans. Bro. Evans passed away on the evening of March 22nd. Personally our acquaintance with the departed brother was somewhat limited, but he has been a constant correspondent to the MESSENGER, and our earlier church papers for many years. His writings were instructive and helpful, and many of our readers will miss his name from our list of correspondents. He was particularly interested in the prophetic writings of the Bible, and had given this subject a great deal of study and thought. He was largely self-taught, and had a remarkable memory. He studied German and French without the aid of a teacher, and became proficient in these languages. He translated from both of them into the English. He was also, to some extent, familiar with the Greek and Latin. He visited Mt. Morris about ten years ago, and that was the only time we ever had the pleasure of meeting him. We remember well the pleasant hours we spent together. But his earthly labors are ended and Bro. James has gone to his home on the other shore. To his bereaved family we extend our heartfelt sympathies. May the Lord comfort them in their affliction! We trust some one, who was well acquainted with Bro. Evans, will give our readers a brief sketch of his life.

MILLER AND SOMMER DEBATE.

A BROTHER sends us a clipping from the *Octographic Review*, the paper published by Daniel Sommer, with whom Bro. R. H. Miller debated in Ray County, Mo., two years ago. The writer, Daniel Sommer, has this to say about the Miller and Sommer Debate, published by the Brethren:

"In appearance it is a splendid volume. The contents consist of a thorough discussion of the differences between the Dunkards or German Baptists and the Church of Christ. Elder R. H. Miller represented the one side, while the REVIEW's publisher represented the other. The discussion lasted through eight days and was a splendid illustration of the weakness of human theology in opposition to the Bible. Elder Miller presented in behalf of the position he occupied thirty or more uninspired volumes, while the REVIEW's publisher presented only the Word of God in favor of the position he occupied. This called forth in the course of the debate from an impartial listener the following remark: 'The German Baptists have a good religion—a very good religion. There is but one fault to be found with it, and that is, it is not found in the Bible.'

"Setting up of the Kingdom of Christ, Trine Immersion, the Communion, Feet-washing and the Holy Kiss are the themes therein discussed As far as we have learned it is the most thorough debate which the Church of Christ ever had with the German Baptists. The only defect in the book, as printed, is that the reporter, though a master in his business, failed to get all of our speeches in full. We have since learned that no man living can report verbatim after a very rapid speaker."

The only comments necessary on the foregoing may be given in a few words. As a result of the debate the Brethren in Ray County, Mo., have received by baptism between forty and fifty members, and the church represented by Daniel Sommer has not prospered since that time. We have been informed that it has lost in membership. This is the verdict of those who heard the debate, and it speaks volumes, and shows that Bro. Miller established the Truth in the minds of his hearers.

The attempt to throw discredit on Mr. Abbott, our efficient reporter, is a very small loop hole for a man with the physical proportions, and the assumed mental superiority of Daniel Sommer to creep out. And this becomes more ridiculous still when we remember, that Mr. Abbott, in order to meet the above charge, made affidavit that the report was full and complete. We are sorry for the *Octographic* man, but can not help him, unless he is willing to accept the whole truth.

We are more than satisfied with the result of the debate; the church has been greatly strengthened by it. It has added to the small list of our literature. Two editions of the Miller and Sommer Debate have been printed and sold by the Brethren's Publishing Company, the Company assuming all risk. After paying all expenses of publishing, $250.00 were paid to the Brethren in Ray Co., Mo., to assist them in paying the reporter. Fifty copies of the work were given to Bro. R. H. Miller, and when the accounts are fully settled, the General Missionary Committee will receive something over $400.00 accruing from the sale of the book. About forty copies still remain unsold. As it is not likely that a third edition will be printed, those desiring to secure a copy should order at once. Yes! we are well satisfied with the Miller and Sommer Debate.

THE FUND FOR THE WESTERN SUFFERERS.

Our brethren and sisters have been giving a direct manifestation of the true spirit of the religion of Jesus Christ, in coming forward so promptly and willingly with their means to assist the needy and suffering ones in the far West. In this noble work they have been assisted by friends outside of the church, as well as by the members of other churches. The best of all giving is that which looks for nothing in return, and in this spirit we believe this fund has been raised. It has been a liberal giving, for the fund has gone above twelve thousand dollars, and the money, clothing and grain, sent to individuals in the drought-stricken district by our people, will carry the amount above fifteen thousand dollars.

The fund was started by a special District Meeting of Northern Illinois, and the plan was based on a careful and honest distribution of the money received, without reference to the religious convictions of the needy. Our charity, it was felt, should not be bounded by denominational lines, for the love of God is as broad as humanity itself, and the more of that kind of love we get, the better it will be for us and for others. It was determined, however, that as the money was largely donated by the brethren and sisters, and that given into their hands by others, was donated with the understanding that it should be carefully used, it would be right, as far as possible, to distribute it through them, and this has been, and is being done.

We received several letters during the winter, urging the Brethren to give for the Western sufferers, but as they were doing so nobly, we did not publish the letters. It would have been too much like the man whose boys were doing well at work, and yet he kept urging them all the time to do more. Never before, in the history of our Brotherhood, have we had such a sum of money raised for such a noble purpose, in so short a time. It speaks of growth and development in the right direction. It shows with a thousand times more force than words can tell, that the charge, so often made against us, of having all form and no spirit, is not correct, and we do thank the Lord that such an evidence of the true spirit of our holy Christianity has been given.

But we started out to say something about the distribution of the fund. That the money, clothing and provisions that have been so liberally donated, could be distributed, so that entire satisfaction would result among those who wanted help, was not expected. Some there were whose demands seemed to be entirely too exorbitant to the committees in charge, and they did not get all they asked for. Others, who, in the judgment of the distributors, were not in immediate need, did not receive money simply by asking for it. In some cases of this kind, doubtless, satisfaction was not rendered, but the very fact that such cases are to be found, shows that the local committees carefully guarded the money entrusted to them, and used their best judgment in making the distribution.

As far as practicable, families were visited and their wants looked after. Two members of the Committee, appointed by the church in Lincoln County, Nebr., traveled over the country by private conveyance, and relieved the wants of between thirty and forty families. This work was done gratuitously. The committee appointed by the Sappa Creek church, near Beaver City, Nebr., had $300 placed in their hands. We have received from the Committee personal receipts, signed by those who received help, and, in looking over them, we find that the money was distributed among fifty-six families, or about $5.35 to each family.

The first care of the Committees was to seek out those families who were actually in want, and supply them with the necessaries of life, and, as far as possible, this was done. In the second place, those who were unable to secure seed grain were looked after, and as far as can be done, these are now being furnished with seed and horse feed, so that they may sow their fields and look forward with hope to the harvest time. Bro. J. E. Young, of Beatrice, Nebr., is now out in the drought-stricken district, looking after this work. Bro. B. B. Whitmer, of Quinter, Kansas, writes that the Committee there are doing what they can in this direction.

Of course we may do the best we can, and still not be able to reach all. Kansas, Nebraska and Colorado have, through their Legislatures, donated large sums to help the farmers to secure seed grain. The United States Government has also appropriated $100,000 for the same purpose. With all this help there are some who will not get what they need.

In some localities, where our committees are at work, some who need help, write to friends in the East, asking for assistance, and these letters come to us. For example, there is before us now, a letter, written from Quinter, Kansas, asking for help. The committee at that place has received about $1,700.00, and still have money on hand. The letter was forwarded to the committee, and help will be afforded. A number of letters of this kind have been sent to the local committees.

Our local committees are instructed to take a receipt from each one who receives help, and we believe this is being done. In this way we shall be able to give an account as to the disposition of every dollar of the fund, and the donors will have the satisfaction of knowing that their money went into the hands of the needy and the sufferers.

We have received a number of personal calls for aid, and where those calling have been able to give us a reference, aid has been sent to them. In a very few cases we asked for references, and heard no more from the parties. They doubtless received help from other sources.

The demand for help will not be so great after seeding time and during the summer months, as it has been during the winter and spring, but many families will need aid until a crop is harvested. Those who have not yet done so, should give, knowing that the help will be needed, and then, too, they should desire to have a part in the blessings that God will surely pour upon those who help the poor.

RAILROAD RATES TO ANNUAL MEETING.

The Central and Trunk Line Associations have granted a rate for those desiring to attend our Conference, to be held at Hagerstown, Md., of one fare for the round trip. This makes the fare from Chicago to Hagerstown, and return, $17.25, which is as low as we could reasonably expect.

According to the circular issued by these Associations, tickets will be placed on sale May 20, and will be good to return until June 30, thus giving a limit of forty days to the tickets. This will give our Brethren and friends ample time to visit in the East both before and after the Conference.

The tickets will be those known as ironclad. They are not transferable, and must be signed and stamped at Hagerstown by the proper officer, before they can be used for the return trip. This form of ticket is used to prevent what is known as ticket scalping. The intent of the reduced rate is to afford those who desire to go East and attend the Meeting, and then return to their homes again, an opportunity to do so. It is not for the purpose of affording parties an opportunity to buy the round-trip ticket, go East, remain there and sell the return ticket to some one else. This has been done in some instances, hence the ironclad tickets.

Application has been made to the Western Passenger Association, but up to this writing they have not notified us of their action upon the request. We hope to secure the same terms west of Chicago, as are given east of that city. From the Trans-Missouri Association, we have heard nothing. Bro. John Wise has charge of the railroad business in that department, and, we presume, he is making arrangements.

Our Brethren in the different localities will notify the ticket agents at their local stations, as to the number of tickets wanted, and if the local agent does not secure the tickets, write to the General Passenger Agent, whose name and address may be secured from the local agents.

We receive many letters making suggestions as to limit of tickets and other arrangements. We can not find time to answer all of these, but we wish to say to our Brethren that we shall do all in our power to secure the best possible arrangements for them. We can not, of course, carry out the wishes and suggestions of all, from the fact that some would have the limit extended beyond the Meeting, and others before it. In all these matters the railroad companies have the final voice. It should not be forgotten that two years ago the roads, west of Chicago, refused to grant a special rate to our Conference at Harrisonburgh. We should not ask for too much, lest we get nothing.

As soon as further arrangements are made, notice will at once be given in these columns.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

NON-CONFORMITY.

BY ENOCH EBY.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

I DO not venture to treat this mooted, yet all-important, subject simply by request, but also from a sense of duty. No subject in theology is more deeply and deplorably prostituted to the sensual desires of the human heart than the subject of non-conformity to the world, yet in it is "Emmanuel," from the manger to the cross.

Transformation implies conformity to the image of his Son. Rom. 8: 29. It is the act or operation of changing the form or external appearance, a change of heart in man, by which his disposition and temper are conformed to the divine image. A change from enmity to holiness and love. -*Webster*.

The transforming power of the Gospel changes the outward appearance in harmony with the image of Christ formed within, by the renewing of the mind, and it certainly does not require a fruitful mind to determine whether a brother loves the world more than the church, when he follows the fashionable style of the world in wearing a mustache only. While some might, perhaps, consider it lawful to do so, none should considerit expedient. "He that loveth the world, the love of the Father is not in him. 1 John 2: 15. The one that children love the most, they will follow the best. We do the same.

It takes but little outside to tell what is inside. It is proverbially true that a feather will tell which way the wind blows; and its indications are equally true when found on a hat. A very small second hand shows the inward working of the clock. Life is made up of little things; so is character. The crime of cheating a man out of five dollars does not seem as great as if it was one hundred, but it demonstrates the principle of dishonesty just as forcibly.

Small indications in the way of superfluities show that we love the world; hence Conference has an eye on principle when she is called upon to decide on matters, considered of little importance by those who lose sight of principle.

Transformation is the result of a renewed mind, —a mind that loves the Brotherhood, instead of the world. Where the power of the Gospel (and not the preacher) has changed the mind, there the love of the world ceases,—the love of the Brotherhood will at least predominate, for we can not love and serve two opposing elements at the same time.

The church and the world are contrasted in the Bible by light and darkness. Who can walk in both at the same time? Impossible. It is just as impossible to love the things, and habits, and practices of this world, and the principles and practices of the Brotherhood at the same time. It is impossible to live in conformity to both at the same time, unless the world adopts the principles of the church, and we need not expect that before the Ethiopian changes his skin, and the leopard his spots. Jer. 13: 23.

Is it not a lamentable fact that the distinctive features of Christ's church are almost, if not entirely, obliterated, by the so-called religion of this age? Should not the true Israel of God shudder at the very thought of keeping pace with them? Is it not quite probable that we fail to put a proper estimate on our responsibility, first, from the stand-point of creation,—"made only a little lower than the angels," Ps. 8: 5; second, from the high dignity of our profession, as sons and daughters of God, and as a light in a dark place?

Did you ever stop to consider, my dear brethren, that our profession and pretensions, as a church or Brotherhood, stand between the highest order of intelligence, or religionists on earth, and Christ? What manner of persons, then, ought we to be, in all holy conversation and godliness!

I am happy in the privilege of saying to a reading and intelligent world, that the true church of Jesus Christ has never yet, and I sincerely hope she never will, lower her standard of Christian dignity by taking into her embrace or fellowship, any organization or institution, either political or religious, gotten up by man. The light in the church swallows them all up as the light of the sun does the moon and stars. She is set as a city on a hill, —as the great reflector through which Christ and his Gospel shines. She keeps herself unspotted from the world, individuals excepted; she gives no encouragement to worldly-inspired organizations, such as fairs, whether called World, State, County, or Church. She does not unite the work of State and church by using the political helm. She frowns with holy dignity upon all and every vain amusement, whether gotten up by the world or some church.

A question that was asked in GOSPEL MESSENGER No. 7, page 101, will come in place at this juncture of our subject: "Why is it that our church is advancing so fast in fashion, and retrograding so swiftly in the principles of true religion?

In answer, I remark that the church has not deviated very much from Gospel principles. She has been pressed, by force of circumstances, to slacken the brakes a little, and to permit (not license) some things rather against her will, but it is evident, if all the local districts and individual members would live up to the Gospel requirements of the Brotherhood, given through her Conference, there would be no cause for the above question. The church, however, should not be censured because of what a few local churches or individuals do. Moreover, some will be held fearfully responsible for such grave departures from Gospel principles, and the Scriptural advice, given by our General Conference, and for the moving of the old landmarks that our fathers set up, so that, in many parts of our beloved Brotherhood, scarcely a trace is left.

Were I to undertake to *locate* the cause, I might fail and do injustice to some of my good brethren. If, however, the church lays the responsibility of an elder on a brother who does not have his children in subjection, I have the Word of Inspiration for it that he can not take care of the church of God. 1 Tim. 3: 5. In that case the church makes a mistake, and it is so far responsible. The same government that a brother has in his own family, he would naturally have in the church, but elders will be accountable for not trying, by the help of God, to attain to the required qualifications, and the laity will be accountable for causing grief to faithful elders by their departures, and aping after the fashions and customs of the world.

Again, the proselyter may be a fruitful source of bringing conformity to the world into the church. Being anxious for numbers, he may not always hold up the cross very strongly, and, while singing the closing hymn, a special, sympathetic effort is made. Sometimes even the minister gets out into the congregation, and persuades while the rest are singing. Is it not quite probable that some will yield before they count the cost? Their mind is not renewed, they have only been prevailed upon.

Some evangelists have even gone further and promised liberties to the applicant that the church could not grant. Jesus teaches that if a man would build, he should sit down and *count the cost*, —see whether he be able to finish. That takes sober thought, no excitement. We pen this for the serious reflection of all.

Booth, Kans.

OUR CHILDREN.

BY DAVID WANTZ.

ARE we, as parents, responsible for the education and "bringing up" of our children? If so, when and where should we commence to bring this into effect? Should we let our children grow up without any attempt at instruction, and then, when they are men and women, endeavor to have them reformed, and brought into the right by the minister of the Gospel?

Some seem to do just this way. The modern idea of "save the rod and spare the child," has become quite popular with not a few of our people. A careful observer can readily see that parents of to-day are almost serving their children, instead of the children the parents. Some parents do most everything their children desire them to do.

God gave explicit directions to the Jews that they should teach their children. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons." Deut. 4: 9. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6. Some seem to think that there is a disposition in the child to discard his evil ways when he grows up; even though his moral training has been neglected.

This idea does not accord with what we find in Prov. 22: 15, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Prov. 13: 24. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29: 15, 17.

There are various ideas concerning the virtues and morals of the child. Some people seem to think that these,—as our other faculties, develop as we come to manhood, and are inherent to our nature.

This does not seem to agree with the Scripture

quoted above, or with the ancient philosopher,—Aristotle,—who says, "Intellectual virtue is produced and increased chiefly by instruction, and therefore requires experience and time. Moral virtue, like all other practical arts, can be acquired or preserved by practice only. As men become architects by building, and musicians by harping, so they become just and courageous by performing acts of justice and courage. The characters of nations result from their conduct. Virtues are like the arts,—acquired by a right and destroyed by a wrong practice. Architects and musicians thus become good or bad, and if this were not so, instruction would be superfluous. The same holds true in the virtues. In one word, such as our actions are, such will our habits become. Actions, therefore, ought to be most diligently attended to, and it is not a matter of small moment how we are trained from our youth; much depends on that, or rather, all."

There is a pressing demand for just such teaching at the present time. Those parents who assume that they can safely neglect the early training of their children, depending upon the church, and the Sunday-school, and the public school to supply the lack, through the agency of preaching and moral didactics, should reflect upon the incomparable value of moral activity and proper habits in our children. "As the twig is bent, the tree will incline."

Cambridge City, Ind.

THE WAY TO REMOVE EVIL.

BY GERTRUDE A. FLORY.

A STUDENT of Mount Morris College, writing me a description of that place and its morals, says, among other good things, about the pleasant little town, the following: "Mount Morris is mostly composed of Brethren, and there are no saloons here. I do not know that there is any law prohibiting liquor traffic here,* only: 'Will it pay to locate saloons among the Dunkards?' I think the way to prohibit the liquor trade is to make Christians. What say you?"

I said then, and now, after giving that thought serious meditation, I still say, "To make Christians is the safest and surest way to remove the evil from our land. *No other way ever can be so effectual.*"

Were the law of prohibition in force throughout the world, we could compel men every-where to close their distilleries and rum shops, thus prohibiting the sale of intoxicants and preventing drunkenness, but would the traffickers and the supporters of the vile trade be any better for such compulsion? Is not the inner man still a transgressor while his desire is evil, though the outward man may be compelled, by law, to quit the evil work?

There is a class of men and women that will be outlaws notwithstanding laws, courts and prisons, with their bolts and bars. Imprison such for transgressing the edicts of the land, and as soon as freedom is regained, they are found in their old-time haunts of vice. Are they made better by *repeated* imprisonments? No. They serve out the penalty of crime only. Their hearts are not bettered. By compulsion the evil acts were stayed, but the evil desires were not subdued; the souls are still crimson in the flood of sin.

By authority of the law the licentious may be kept from the way that leads down to death, but no human rites can remove the blackness of wantonness. Sin still rankles in the heart. Vain is the attempt of reformation until the mind is turned into purer channels and the darkened soul is lighted by holier light.

The civil law enforced, compels the desecrator of the Lord's Day to rest from servile labor, and cease his riotous clamor on that day, set apart to the worship of God. The Lord's chosen lift up grateful hearts for the privilege of worshiping in the sanctuary in quietude. But where is the desecrator? He comes not to the house of God, or offers a song of praise, or repentant prayer. No holy impulse animates his sordid mind. Only the country's decrees have induced him to remain quiet during the day, so dear to Christian hearts. Is he better for thus being kept from wrong-doing? Ah, no! It takes something more than statutes and decrees of men to remove the inclination and desire to do wrong which is uppermost in the carnal mind. That mind must be purified by the refining Spirit of Christ and changed thus from a carnal mind, seeking carnal things, to a spiritual mind, seeking heavenly things. This change causes the evil-doer to cease from evil and to do right,—not from compulsion, but from the willing desire of a cleansed heart. The distiller and the liquor-dealer close their vile houses, and the tippler frequents those places no more. The licentious become pure and noble men and women in society; the desecrator of the Lord's Day is found in God's earthly temple, offering a song of praise and prayer. The thief steals no more, and the lips that were once polluted with lies are gemmed with the pearls of truth, when Jesus takes up his abode in the heart.

Thus it is with every class of sin and sinners. The evil must be removed by putting good in its stead and the change made desirable to the evil-doer, else the work is vain. There is an old saying which is applicable here:

> "Convince a man against his will,
> And he is of the same opinion still."

So it is with the wrong-doer. You may compel him to do right, but that does not make *him* right, neither does it change his desire to do wrong. At heart he is the same wrong-doer that he was before. But convert him by the Gospel and make him a Christian, and he then does right from choice. That is the only right-doing which is of any value to the soul. It is the free-will offering that delights the Lord and is crowned with his richest blessings.

Let our greatest endeavor be, then, to *convert* souls, if we would remove the evil from our borders and make this sin-cursed world of ours a beautiful paradise where Christ is law and Jesus rules supreme. Each soul may be a missionary to some other soul; and each Christian may convert one soul to Christianity, thus doubling the number. If this doubling process were repeated again and again, as it seems it could and should be, the Gospel would soon be known throughout the world, and there would be little need of missionaries.

There is much to be done—souls are perishing and the evil is spreading,—not just *one* evil but *thousands*,—and there is only *one effectual remedy*; that is the Word of God. May no soul say to us in eternity: "You could have given me that Loving Word, but you did not." O we need to work zealously, earnestly and prayerfully! May God help us to be earnest in our high calling!

La Porte, Ind.

"WHEN death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. This we should always bear in mind and by keeping bitter words from our lips, drive them from our hearts. Love we can never regret, but hate may fill all our lives with bitterness."

*The citizens of Mt. Morris, under the local option law of Illinois, have for years voted against licensing the liquor traffic.—ED.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

TWO ADDITIONS.—Since our last report two young men were received into the Salem church, Montgomery County, Ohio, by baptism. We closed an interesting series of meetings March 11, at our house in Georgetown, conducted by Bro. Henry Frantz, of New Carlisle, Ohio. May the seed sown by him produce much fruit in due time! —*Jesse K. Brumbaugh.*

SUNDAY-SCHOOL ORGANIZED.—This afternoon quite a number of members and others met to re-organize our Sunday-school. Bro. B. F. Filbrun was re-elected Superintendent, Jacob Sandy, Assistant. A full corps of other officers and teachers was also chosen. We think our school is gaining, both in interest and numbers. May the Lord bless the work every-where. Much good may be done in the Sunday-school, if properly conducted.—*George H. Cox, March 22.*

TWO ADDED TO THE CHURCH.—Love, peace and harmony are reigning among the members of the Woodland church. At a recent meeting one wanderer returned to the fold, and yesterday a dear brother was baptized, causing great joy among the Father's children here. March 19 we laid Bro. R. Aspinall into the silent grave. His age was sixty-two years, three months and twenty days. Funeral services by a brother to a large audience of sympathizing friends and neighbors. May the Lord ever bless and comfort the bereaved friends!—*Isaiah Rairigh, March 23.*

CHURCH COUNCIL.—The Brethren of the Ten Mile congregation, Washington County, Pa., held their council-meeting, March 7. Owing to the inclemency of the weather and bad roads, we had a small meeting. In this congregation the members are mostly advanced in years, and live some distance apart, but are faithful and true to their espoused faith. Bro. N. B. Christner is the minister in this church. We agreed to hold our love-feast at the brick church-house June 13. All are cordially invited. Western brethren are especially invited to stop with us on their return from Annual Meeting. *John C. Johnson, Uniontown, Pa.*

ONE BAPTIZED.—Bro. A. Hutchison came to us March 1, and stayed with us ten days. We had fifteen meetings, in which Bro. Hutchison held forth the Word with power. The members were much built up and strengthened in their faith. One young sister made application to be received into the church, and was baptized to-day. (Just a short time before, two young sisters were received into the church by baptism). Yesterday we had our quarterly council. It was a very pleasant one. We decided to hold a love-feast May 23. May the Lord bless us with a rich foretaste of the feast above!—*N. C. Nielsen, Heringlon, Kans., March 22.*

TWO ON THE LORD'S SIDE.—Bro. J. M. Mohler, of Lewistown, Pa., held a series of meetings in Lancaster, Pa., which was closed last evening. The weather was unfavorable part of the time, yet there was a fair attendance during the meetings. Bro. Mohler preached nineteen sermons while with us. All of them were very instructive and soul-inspiring. We were very much encouraged and have a higher ideal of our Christian duties and responsibilities, and hope that much good may have been accomplished. As an immediate result of the good seed sown, two precious souls became willing to submit to the will of the Lord, and there are still others, seriously counting the cost. May God's blessing every-where attend our dear brother!—*A. J. Evans, March 23.*

CORRECTION.—In my article on the Lancaster Hymn Book in a late number of the MESSENGER, I said, "The last time 4,500 copies were printed." I should have said "2,500." *Wm. Hertzler, March 28.*

THREE SOULS FOR CHRIST. – March 22, the Chapman Creek church, Kans., was made to rejoice to see three dear souls unite with the church by baptism. May we continue to labor earnestly for the salvation of souls!—*Benj. Forney, March 26.*

ACKNOWLEDGMENT.—I have received of Bro. B. B. Whitmer $74.85 for the relief of the sufferers. The brethren and friends, who were benefited by the generous donation, return heart-felt thanks to the donors.—*John F. Cline, Goodland, Sherman Co., Kans., March 23.*

SIX ACCESSIONS.—March 13 Bro. G. W. Stambaugh commenced a series of meetings in the Loup Valley church, Nebr., which he closed March 19. Six precious souls were added to the church. We, as a little band, labor and pray that much may yet be accomplished here.—*Adalbert Anderson, March 25.*

PLEASANT COUNCIL. –The brethren and sisters of the Monitor church, Kans., had a very pleasant council March 19. The report of the annual visit showed all to be in peace and union. Official help was asked for and granted. This is to be attended to at our feast, which will be held May 23 and 24, beginning at 3 P. M.—*S. E. Lantz, March 25.*

TWO RECLAIMED.—Bro. Jacob Heistand came to the Swan Creek church, Ohio, March 10, and preached for us one week to fair congregations, considering the roads. Two were reclaimed. May the Lord help them to be faithful! While we can not report a number of accessions, yet one soul is worth more than the whole world, and we feel that these meetings were productive of much good. I often wonder why all the members do not take more interest in these meetings. If the whole church would combine its forces, what a power of good might be done!—*Perry McKimmy.*

FOUR ADDITIONS.—Since our last report four more have been received by the Price's Creek church, Preble Co., Ohio. On Thursday, March 12, we were called to the bedside of Bro. Samuel S. Baker. Upon our arrival, at 10 P. M., we found him prostrated with *La Grippe*. His desire was to be received into the church, and, on Monday following, he was baptized. On Thursday, March 19, he fell asleep, leaving a widow and two children to mourn their loss. His age was fifty-four years, three months and two days. Funeral services by Bro. A. G. Crosswhite and the writer.—*Jos. Longanecker.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Markleysburgh, Pa.

ACCORDING to previous arrangements I commenced a series of meetings at the Canaan schoolhouse, in our home congregation, Feb. 13, and continued to preach for the people each evening and Sunday, until Saturday evening, Feb. 21, having, in all, ten meetings. As an immediate result we baptized eight precious souls and reclaimed two that had wandered from the fold.

On Sunday morning, Feb. 22, we were called to preach the funeral-sermon of sister Sarah Ellen Fike, and the same evening were called to solemnize the marriage of Bro. Thurman F. Umbel and Sarah J. Stuck, -a Baptist sister.

On Tuesday, Feb. 24, we went to the Sandy Creek congregation and filled the appointment at Salem. Here, with the assistance of Bro. Jeremiah Thomas, the meetings were continued until March 8, when they closed with an ingathering of thirty-three precious souls by baptism and two reclaimed. During our stay with the Brethren at Salem we were called to preach the funeral sermon of Bro. Jacob Thomas.

Returning to our home congregation (Markleysburgh), we commenced meetings at Sand Spring, in the Winebrennerian church. The above people had just closed series of meetiegs which had been in progress for several weeks, and resulted in bringing to their church about twenty members. We continued our meetings from March 13, until Sunday, March 22, when we had the pleasure of burying seventeen dear souls in the liquid grave. During the meetings we had good interest, good attendance and good order. Altogether we had thirty-three meetings (excepting funerals), with fifty-eight additions by baptism and four reclaimed. May the blessing of God ever rest on the lambs of his fold! Brethren and sisters, pray for us that we may so care for these little ones that they may become useful men and women in the cause of their Master. The season is here when farmers must till their ground and sow their seed, and as I am in that number, it is with sorrow that I leave the spiritual field and go to the temporal field There are many calls for preaching that I must refuse on account of providing for my household. Brethren, pray for your unworthy brother that he may prove faithful to the end! JASPER BARNTHOUSE.

In Memory of Christian Wine.

THE subject of this sketch was born in Shenandoah County, Va, Feb. 6, 1795, and died at his home, near Tree Hill, in Washington County, Tenn., March 20, 1891, having reached the ripe old age of ninety-six years, one month and fourteen days.

He was of German descent. His grandfather, George Wine, emigrated to America and settled in Pennsylvania, or Maryland, some time during the second quarter of the eighteenth century. His father, Michael Wine, married a Miss Miller and for some time lived in Maryland, but rather early in life he moved with his family to Shenandoah County, Va. Here he spent the remainder of his life, rearing a family of twelve children,—six sons and six daughters, -Christian being the youngest child with the exception of one sister. Of this family of twelve, Christian has, for a number of years, been the only survivor. His next older brother Michael, who lived at the old homestead in Virginia and who died several years ago, at the age of about eighty-six years, was the last, with the exception of our subject.

Aug. 22, 1820, Christian married Barbara Beam, in whom he found a faithful companion till her death, which occurred Dec. 9, 1879. At her death he was able to say that he had lived with her more than fifty-nine years, without having given her, or received from her, an angry word.

After marrying, he settled on a farm near his birth-place where he lived until 1837, when he moved to the farm in Washington County, Tenn., where he spent the remainder of his life.

Not long after his marriage he united with the church of the Brethren, of which he remained a faithful member for about sixty-eight years, until his death. For many years he filled the office of deacon.

He was the father of eleven children, seven sons and four daughters, all of whom survive him, and all of whom are also members of the same church as their father,—two, Joseph and Jacob, being in the ministry.

The funeral services were conducted at his home on Sunday, March 22, by elder C. H. Diehl and John Bashor, after which all that was mortal of him was carried to the family burying ground, and interred by the side of his faithful wife, on the spot selected by himself years ago.

He was a man who loved a quiet and retired life, having spent the best years of his life before the rush and bustle of the latter part of the nineteenth century had set in, and although he had, for some years, lost all interest in passing events, he will be greatly missed by his family, friends and neighbors. ELIJAH T. WINE.

From Pleasant View Church, Phillips Co., Kansas.

THE brethren, sisters and friends of this neighborhood being desirous of organizing a Sunday-school, met at the Salem school-house March 15, for that purpose. We organized our school by electing Bro. J. W. Jarboe as Superintendent, and Sylvester Workman, Assistant.

We decided to open the school March 22, at 10 A. M. It was also decided to use the *Young Disciple* in the school. In our studies we commence at the first chapter of John's Gospel, and expect to continue in regular order until the close of the school.

At present we are in the midst of the worst snow-storm that we have had this winter. It set in last evening and has continued ever since without any signs of abating. If it continues at the present rate, it will doubtless prove very destructive to the stock in this part of Kansas, for people had made no arrangements to withstand such a storm. Most of the stock had nothing to eat all winter excepting what could be picked up on the prairie. Now with this snow covering the ground, and cutting them off from their feed, there is nothing left for them but to starve.

For the information of ministering brethren passing up the Great Republican Valley over the B. & M. R. R., we would say, that we are situated five miles south and two miles east of Republican City, just on the State line, in Phillips County Kans. All those wishing to stop off and give us a few words of encouragement on our way Zionward, will be met at the station, at Republican City, by notifying brethren J. W. Jarboe, D. R. Ream or Sylvester Workman, Republican City, Nebr. SYLVESTER WORKMAN.

March 24, 1891.

Funds for Western Sufferers.

Coal City, Ind., three sisters, Barbara, Sarah and Eve Hochstetler, $2; Hausertown, Ind., Rebecca Kieffaber, $1; Shannon church, Ill., 50 cents; Clear Creek church and friends, Huntington Co., Ind., $27.50; Laudenville, Ohio, a sister, $1; Spickardsville, Mo., Geo. M. Shira, $1; Elderton, Pa., Ella Kimmel, $1; Farragut, Iowa, Kate Replogle, 50 cents; Farmington, Ill., Henry Myers, wife and children, $20; Brethren and friends, Wolf Creek church, Montgomery Co., Ohio, $72.70; Elk Lick, Pa., Annie Keim, $5; Lima, Ohio, sister A. C. Thayer, $1; Brethren and friends, Walnut Valley church, Great Bend, Kans., $26.11, less collecting check 25 cents, $25.86; Belsano, Pa., Levi Good, $1; Cedar Creek church, Ind., $4.28; Huntington, Ind., Martin Hoke, $1, N. Kitch, $1, D. Kitch, $3; Blountville, Ind., Henry Swoveland and wife, $5; Vermillion church, Marshall Co., Kans., $12; Botetourt church, First District of Virginia, $18; Leask Dale, Canada, George Hossack, $5, Jenny Hossack, $3, James Hossack, $2; Lancaster, Pa., E. J. Trimmer, 50 cents; Chicago, Ill., W. R. Miller, $1, Ida Baker, $5; Winfield, Kans., J. A. Mar-

ray, $1; a brother and sister, Antioch church, Ind., $5; Mt. Etna, Iowa, A. F. Thomas, $1, D. F. Kingery, 50 cents, H. W. Busby, 50 cents, F. C. Sterns, 50 cents, David Lippincott, 25 cents, W. C. Shinkle, 10 cents; Blockmore, Iowa, Jacob Brubaker and wife, $2; Mexico, Ind., J. H. Harris and wife, $5; Johnstown, Pa., collected by John A. Strayer, $16; brother and sister Daniel Risinger, Prairie Creek church, Ind., $5.

District Meeting of Southern Kansas.

This Meeting was held March 25, near Madison, Greenwood County, Kans. On account of the excessive rains, the attendance, besides the delegates, was not as large as usual. The ministerial meeting, March 24, was very interesting, and steps were taken to increase its efficiency still more next year, by adopting a programme and announcing subjects to be considered. Those District Meetings which have not already adopted the ministerial meetings, would do well to give them a trial.

The District Meeting was organized by electing Daniel Vaniman, Moderator, S. Z. Sharp, Reading Clerk, and A. W. Vaniman, Writing Clerk. One of the important subjects to be considered was the redistricting of Southern Kansas which had also taken into its territory the State of Texas and Indian Territory. A committee, consisting of brethren S. Z. Sharp, Daniel Vaniman and David Stouder, had been appointed to inquire into the matter and make a report.

The Brethren in Texas, living from two to three hundred miles away and having four ordained elders and a considerable number of churches, petitioned to be set apart as a separate District. Their petition was granted and the churches in Oklahoma and Southern Indian Territory were added to them. South-eastern Kansas and North-eastern Indian Territory was formed into a District, also South-western Kansas and Southern Colorado, the latter subject to the approval of the North-western District of Kansas.

The several Districts of Kansas having united to establish an Old Folks' Home, the joint committee selected Booth, Kansas, for its location. Considerable money has already been raised for its support.

The Church Erection and Missionary Board made a creditable report. A call came from Oklahoma Territory, near Clarkson, for a minister to come and baptize eight or ten persons and organize them into a church.

Bro. Daniel Vaniman was elected delegate to Annual Meeting and member of the Standing Committee, and Bro. John Wise alternate.

Several petitions were sent to Annual Meeting.

1. That there be no business meetings at Annual Meeting except such as are granted by Annual Meeting.

2. That Annual Meeting fix the number of years each member of the Advisory Committees to the Brethren's Schools should serve.

3. That there be a committee appointed at the coming Annual Meeting to report to the same Meeting on church name.

The spirit of the meeting was most excellent, though an unusual amount of business was transacted.

S. Z. Sharp.

McPherson, Kans.

Notes from the Field.

Feb. 14 I went to the Meadow Branch church, Md., where I found that arrangements had been made to have preaching one week in the Meadow Branch meeting-house and one week at Westminster. The above-named congregation is in the Eastern District of Maryland and includes the City of Westminster, in which there are a number of members. The church is under the care of Eld. Uriah Bixler, who is assisted in the ministry by brethren Emmanuel Babylon and D. D Bonsack. The latter had, at the time, an affection of the throat, which prevented him from filling a number of calls for preaching during the winter. The meetings were well attended, though the roads were in a bad condition. The zeal, manifested by the brethren and sisters, gave us much encouragement in preaching the Word.

The Meadow Branch church may be considered one of the model churches in conforming to the order of the Brotherhood, and it is a fact worthy of notice, that the brethren appear before the world in the same way that they do in the church. Thus they are much more respected by the world, than if they were to attempt to appear like Brethren while among the members of the church and to throw off all restrictions while among people of the world.

During our stay we made our home in the family of Bro. Bonsack, whose kindness we shall ever remember. With Bro. Bonsack we visited about forty families. We were kindly received by all, and while it would make our communication too lengthy, to refer in detail to our visit, we only ask space to speak of several, where we found sad affliction. In one family we found an aged brother who had been confined to his bed for many years; at another place we met a comparatively young sister, also afflicted for a long while, but both manifest a true spirit of submission to the will of God. At the house of the latter we were taught a special lesson of resignation, when we beheld how cheerfully and with what forbearance she endured the rod of affliction. Truly did we enjoy the social converse and devotional exercises. May God sustain them and all others afflicted! God be praised for any good that may have been accomplished by our visit and labors! Many thanks to the brethren, sisters and friends for their kindness during our stay with them!

David Ausherman.

Middletown, Md.

From the Cedar Creek Church, Ind.

At a council-meeting, December last, the undersigned was appointed Messenger correspondent for this congregation.

As an item of news I will mention that the members of this congregation met in council on Saturday, March 7. All business passed off pleasantly and, we think, to the satisfaction of all. The Lord seemed to be present with us. The church sent one query to District Meeting. Eld. Jacob Gump and the writer were appointed as delegates to District Meeting which will be held in the Pleasant Hill church, Allen County, Ind. The latter is presided over by our esteemed elder, Jeremiah Gump, who has been very ill for the last six weeks.

At our council the Western sufferers were remembered by a contribution to the amount of $4.38, less the expense of sending same.

Wm. Finney.

From Keuka, Fla.

The time approaches for our departure northward, April 1. Though a little early to leave the sunshine and mild, dry climate of Florida, where we have been enjoying strawberries and garden vegetables for the past month, we have to start, in order to meet an appointment for preaching at Salem, North Carolina, April 5, and at other points, on northward, in some of the isolated churches by the way, as opportunity may offer.

My stay in Florida has been pleasant, and, I trust, not without some good effect, both to the church and to myself. (Much relief was afforded me from rheumatic difficulty.) Although Florida is not a panacea for all the ills flesh is heir to, in general my health has been good. *La Grippe*, in a mild form, was the most prominent difficulty.

The ministerial force will soon be so much curtailed that Bro. E. J. Neher, as the only resident minister, will have thrown upon him all the work. Since Bro. Bowser's death, at Hawthorne, Bro. Neher feels the weight of the responsibility. Though not very strong in body, yet he is sound in the faith, and of good report both by the church and the people. May he, by God's help, maintain the truth and may the church continue to prosper!

J. C. Lahman.

From Cartersville, Va.

God, in his wise providence, has not left us to be alone. His promises are sure and steadfast. His Word is sufficient if we are willing to trust him. Bro. Bowser and family arrived here March 12, and, on account of sickness, they are still with us. All are having *La Grippe*, and their youngest daughter, three years of age, is quite ill now. We trust that, through the mercies of God, she may be raised up again. Our brother and sister need the prayers of God's dear people. Let all remember them at a throne of grace! "The fervent, effectual prayer of a righteous man availeth much."

Our days of preaching will be on the second and fourth Sunday of each month. We could not have services last Sunday on account of rain. We are having pleasant weather at present. We had our prayer-meeting here last Wednesday night, and it will be here again to-night, the Lord willing.

Bro. Bowser's brother-in-law, Bro. W. C. Denlinger, formerly a student of Mt. Morris, came with Bro. Bowser. We hope that, by the united prayers of all, much good may be done! May God enable us to encourage Bro. Bowser in his labor, and may all work together in love and union, that the burden may not rest only on him! Let all help him to fight the battle!

We intend to open our Sunday-school next month. We also hope to get up a singing-school to be conducted by Bro. Denlinger. Good singing is a part of the worship of God, and greatly adds to the interest of our services. May others come and assist Bro. Bowser in his work sometimes; it will be a great help to him! The responsibilities rest heavily on him. Let us help him to share it as much as lieth in our power! Let us all be faithful and we shall receive a crown of life that fadeth not away.

F. J. Etter.

March 25.

Thanksgiving Donations to Send the "Messenger" to the Poor.

John Gable, 50 cents; D. C. Hardman, 75 cents; J. W. Moore, $3; Samuel M. Cassel and wife, $2; Ann Esterly, $1; Jonas Fike, $1; Katie Fahnestock, left at her her death, $4; Margaret Odell, 50 cents; Tobias Kimmel, $5.

Funds for Western Sufferers.

Previously reported,	$9666 50
Orine Center church, Ind.,	7 39
A sister, North Manchester, Ind.,	1 00
Levi Summers, Campbellsville, Ky.,	16 00
Panther Creek church and neighbors, Iowa,	33 63
Okaw church, Piatt Co., Ill.,	74 35
West Branch church, Ogle Co., Ill.,	50
Rock Creek church, Ill.,	12 45
R. C. Groth,	1 00
Received of Messenger Office,	1398 02
Total,	$11210 84

Daniel R. Price, Treas.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HYLTON—SLUSHER.—At the residence of friend Floyd Slusher, March 19, 1891, by Bro. C. D. Hylton, Bro. Abram N. Hylton and Miss Maggie U. Slusher, both of Floyd County, Va. C. D. HYLTON.

RARIDEN—FESLER At the residence of the bride's parents, March 18, 1891, by the undersigned, Mr. Jerry V. Rariden and sister Annie M. Fesler, both of Washington County, Iowa. G. W. HOPWOOD.

BAER—MILLER.—By Isaiah C. Johnson, at his residence, March 22, 1891, Bro. Herman Baer and sister Ida J. Miller, both of Somerset County, Pa.

J. C JOHNSON.

RICHARD—McAULEY. At the residence of Bro. Joseph Mohler, March 19, 1891, by the undersigned, William J Richard and Miss Maggie S. McAuley, both of Maitland, Mifflin Co., Pa.

WILLIAM HOWE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

GARVER.—In the Black River church, Chatham, Medina Co., Ohio, Feb. 22, 1891, of pleurisy and pneumonia, sister Sarah Garver, wife of Eld. Samuel Garver, aged 67 years, 2 months and 22 days

Funeral services conducted by Bro. I. D. Parker, of Ashland, Ohio, from the consoling words found in Philpp 1: 21, "For to me to live is Christ, and to die is gain." She was sick only eleven days, and then quietly passed to her "heavenly home." She leaves a husband, eight children, and eight grandchildren to mourn her death, yet they mourn not without hope

Deceased was a consistent member of the Brethren's church for many years; she was a devoted wife, a loving mother, and a faithful member, and will be missed by the church as well as the family. We hope that those of the family who are not prepared for this great change, will take warning and live in such a way, that when their time comes to pass away they will be so happy as to meet their dear mother on the other shore.

CLARA WOODS.

WILSON.—In the Lower Twin congregation Preble Co., Ohio, Feb 13, 1891, sister Martha A. Wilson, aged 23 years, 5 months and 7 days

Deceased began failing about two years ago Jan. 3, 1891, she desired the Brethren to visit her. We found her in an advanced stage of consumption, quite weak and not able to walk across the room without help. She was received as an applicant for baptism, after which she said, "I want to be baptized to-morrow." So, next morning, she was taken to the water, about one-fourth of a mile from the house, and led down into the icy water and baptized. When she came up out of the water, she said, "Oh, I am happy now." Feb. 7 she called for the elders and was anointed after which she said: "I am ready now to go home." She lived yet a little over six weeks, all of which time she seemed very happy, and died in the full triumph of a living faith. Funeral discourse by Eld. J. J Bowman assisted by the writer, from John 14: 6. JONAS HORNING.

BAKER.—In the Lower Twin congregation, Preble Co., Ohio, Feb. 16, 1891, Bro. David D. Baker, father of the above named sister, aged 57 years, 3 months and 22 days.

Bro. Baker had been troubled with heart disease for some time. He had gone to town to transact some business, and while there died in sanity. Funeral discourse by W. Q. Calvert, assisted by the writer.

JONAS HORNING.

SMITH.—In the Vermillion church, Cornell, Ill., sister Francis A. Smith, aged 63 years and 7 months

Deceased was born in Orange County, Virginia, July, 1828, and moved to Illinois four years ago. She has been a member of the Brethren church for about seven years, and lived a very devoted, Christian life until her death. She had been a sufferer for a number of years, but bore her suffering with Christian patience and fortitude. Seven children are left to mourn the loss of a kind and affectionate mother. May they never forget her example of love and patience! A large concourse of people assembled at her funeral, to pay the last tribute of respect to her honored remains. May she sleep sweetly until the trumpet sound shall awake the righteous, and gather them into the kingdom of God. Funeral services were conducted by Eld. James R. Gish, of Roanoke, Ill., from John 14: 1 3 N. S. DALE.

WOLFF.—In the Silver Creek church, Ohio, Feb 25, 1891, Rosanna Wolff (*nee* Heflefinger), aged 56 years, 9 months and 18 days.

Deceased was born in Cumberland County, Pa, May 7, 1834, and was married to Philip Wolff, March 6, 1855

Sister Wolff united with the church about fourteen years ago. Her call was sudden, but we hope that our loss is her gain. She died with dropsy of the heart, and suffered only a few minutes. Funeral discourse from Matt. 24: 44, by the writer. GEORGE MAHLER.

FEES.—In the Mt. Etna church, Iowa, Dec. 27, 1890, sister Adaline M. J. Fees, wife of Bro. Samuel Fees, aged 69 years, 1 month and 27 days. Funeral services by the writer from Rev. 14: 13.

Deceased was born in Cincinnati, Ohio, Oct. 28, 1821, and was married to Bro. Samuel Fees April 10, 1842. She moved to Iowa, sometime after, with her husband and family, and in February, 1866, united with the Mt. Etna church, where she lived with her husband until the time of her death. She leaves a husband, two daughters, two sons and many relatives to mourn her death. She was a kind and affectionate wife, a loving mother, and a good and kind neighbor.

ISAAC BARTO.

FEES. In the Mt Etna church, Iowa, March 16, 1891, Bro. Samuel Fees, aged 74 years, 7 months and 22 days. Funeral services by the writer from Rev. 14: 13.

Deceased was born at Dayton, Ohio, Feb. 22, 1816, and was married to Adaline M. J. Bias, April 10, 1842. Five children,—three sons and two daughters,—blessed their union. One son preceded his parents to the spirit world. Two sons and two daughters, with many relatives, mourn his death.

Bro. Samuel was much afflicted for about fourteen years, and the greater part of this time confined to his room and bed. His sufferings were great at times, but he submitted to all with the greatest of Christian patience, praying often that the Lord would call him from this world to the better one above.

ISAAC BARTO.

KISTER.—At Wiota, Wis, March 10, 1891, Isaac Kister, aged 76 years, 5 months and 8 days.

Deceased leaves a sorrowing, aged companion, six children, besides grandchildren, neighbors and friends, to mourn his departure. Funeral services by the writer from Rom. 6: 23. ALLEN BOYER.

BIGLER.—At Tyner City, Ind., March 20, 1891, John Franklin Bigler, son of Bro. Henry and sister Mary Ann Bigler, aged 3 months and 8 days.

Funeral services by the writer, assisted by Bro. Jonathan Wageman, from 2 Kings 4: 26. S. N. EVERSOLE.

WOLF.—At her home, near Mount Morris, Ill., March 16, 1891, of consumption, Charlotte C Wolf, wife of David Wolf, and daughter of Abram and Caroline Thomas, aged 38 years, 11 months and 3 days.

Funeral services were conducted by Rev. Ford, of the Lutheran church, of which church our dear departed one was a member for eleven years.

Certainly we will all miss her more than tongue can tell. During her illness she spent many of her lonely hours, when unable to work, at the home of the writer.

About two months before her death, having a strong desire to receive help, so as to remain with her family a little longer, she went to Chicago, and remained there five weeks. Just two weeks before her death she came home, much discouraged, and very weak, but expressed a willingness to go at the call. She leaves a husband, two sons, a dear father, two sisters, four brothers, and many relatives and friends to mourn their loss. May we all prepare for the solemn change that awaits us all, that we may be permitted to meet dear Christian friends, and ever to be with our Blessed Savior, who is a friend that sticketh closer than a brother. LIZZIE THOMAS.

SANDY.—In the Wacanda congregation, Ray Co., Mo, March 20, 1891, Bro. Edward J. Sandy, aged 29 years, 5 months and 20 days.

Bro. Sandy was born Sept. 30, 1862, in the Shenandoah Valley, Va., where his parents and most of his relatives now live. He came to this country about ten years ago. He leaves three brothers and one sister here, in the same congregation, who, like himself, united with the church since they came to this country.

Bro Sandy has always been an earnest worker in the church. He was our foremost leader in church music, and lacked no energy in Sunday-school work.

On the Sunday when he was taken sick he was at church and proposed to organize Sunday-school on the next Sunday, but it was postponed on account of his sickness. We lose a faithful brother, but we hope that our loss is his gain. Funeral services from 1 Thess. 4: 14, by Bro. S. B. Shirkey and others.

J. H. SHIRKEY.

REAM.—In the bounds of the Quemahoning congregation, Somerset Co., Pa., Dec. 7, 1890, sister Elizabeth Ream, aged 67 years, 4 months and 2 days. Funeral services by the writer.

VALENTINE BLOUGH.

KAUFFMAN.—In the Shipshewana church, LaGrange Co., Ind., Feb. 21, 1891, sister Anna, wife of Bro. Harvey A. Kauffman, aged 24 years, 5 months and 12 days

Sister Kauffman was a rather exemplary member. That she was esteemed in the church and outside, was demonstrated on the day of her burial by the very large congregation of neighbors and friends, who were present to weep with those who wept. Sister Kauffman leaves a husband and three children to mourn her sudden departure.

Funeral occasion was improved by the writer from Heb. 11: 16, to a very large and sympathizing audience BENJAMIN LEER.

FRANTZ.—At Cerro Gordo, Ill., March 17, Walter, infant son of brother M. D. and sister Jennie Frantz, aged 7 months. Funeral services by Eld. M. J. McClure.

SARAH KUNS.

MARQUIS.—In the Quinter church, Kans., March 14, 1891, of pneumonia, Bro. Wm. K. Marquis, aged 58 years, 11 months and 9 days.

Funeral services from 2 Cor. 5: 1. Bro. Marquis was a minister in the second degree and, by his kind manner and chaste walk, had won many friends, as was witnessed by the large concourse of all classes of the community in attendance at the funeral. He had come among us from Randolph County, Ind., only a little over five months ago. As a physician he was skillful, and had a growing practice. He leaves a wife and seven children here, and some children in Indiana. He expressed a willingness to go, if such be the Lord's will. Peace to his ashes!

B. B. WHITMER.

VEACH.—At 618 East First St., Des Moines, Iowa, March 15, 1891, Bro. John D. Veach, aged 60 years.

Deceased was born at New Castle, Delaware, in 1831, resided for a number of years in Blair County, Pa, and also in Knox County Ohio. Later he removed to Iowa, finally settling in Des Moines. He had been an active minister of the Brethren church for about twenty-five years. While living at Dallas Center he was engaged in the commission business. About one week prior to his death he remarked, "Well, if ever I felt prepared to die, I do now." Deceased leaves a wife and seven children, among whom is the little, afflicted Ada, who can neither talk nor walk, and who has been for years the object of his most tender care and solicitude.

Funeral services by Samuel Coughanour, of the Brethren church, from 1 Cor. 15: 19, "If in this life only we have hope in Christ, we are of all men most miserable." Interment in Woodland cemetery.

C. NYSEWANDER.

REISH.—In the Pleasant Hill church, Macoupin Co., Ill., at the residence of Jonathan Brubaker, March 8, 1891, of scarlet fever, Lola Belle, daughter of sister Ella Reish, aged 2 years, 9 months and 29 days.

Deceased was born near Quinter, Gove Co., Kansas. All that love could do was done. Lola was a bright, expanding flower, but the Lord saw proper to transplant her in his higher garden, where storms of trouble and sorrow can never affect her, but to the bereaved mother it is a double stroke, for seven months previous, the husband and father,—Joseph M. Reish,—died near Quinter, Kansas. Two little boys remain to cheer the life of their mother. We mourn not as those who have no hope, and resignedly say, "Father, not my will but thine be done. Funeral services improved by Bro. Michael Flory from Isa. 35: 10. JAMES WIRT.

CAMPBELL.—In Brownsville, Md., Feb. 28, 1891, of an internal disease, after suffering for nearly two months, sister Elizabeth Campbell, aged 58 years, 7 months and 17 days.

She leaves a husband, three daughters and one son to mourn their loss. She requested to be anointed, which was done on the evening of Feb. 21. Interment at Brownsville. Services by the Brethren from Heb. 13: 14. C. W. CASTLE.

CLEMENT.—In the Sandy church, Stark and Columbiana Counties, Ohio, March 15, 1891, Bro. Wm. L. Clement, aged 23 years and 7 days.

Willie, as he was familiarly called, never tasted the sweets of robust health. Willie would have been an orphan, indeed, had it not been his good fortune to receive the maternal care of a devoted, Christian stepmother, whose godly walk and chaste conversation helped to lead him, at the early age of fourteen years, to embrace the dear Savior. His father,—Eld. Jno. A. Clement,—preceded him a little over five years to the spirit world. Willie was a devoted student and a successful teacher. His presence and help were highly appreciated in Sunday-school, in general church services, and council. In all these varied and responsible relations the dear brother, agreeable to his funeral text, will be missed. The text was 2 Sam. 20: 18, latter part, "But to live in hearts we leave behind us, is not to die." A large and sympathetic congregation met on the occasion of his burial. Services were conducted by the writer, assisted by the Brethren.

EDWARD LOOMIS.

McCONNEL.—In the bounds of the Maple Grove church, Norton Co., Kansas, March 4, 1891, daughter of friend Riley and Rosa McConnel, aged 7 months.

Funeral services by the writer from Matt. 18: 3. Our prayer is that the parents may prepare to meet their little babe over there where parting is no more. J. R. GARBER.

FRANCE.—Within the bounds of the Clear Creek congregation, Huntington, Ind., March 3, 1891, friend William France, aged 24 years, 3 months and 22 days.

Deceased was accidentally killed at Lima, Ohio, while working on a freight train. Funeral services were held by the writer to a large concourse of neighbors from 1 Sam. 3, "There is but a step between me and death." He leaves a wife and one child.

DORSEY HODGDEN.

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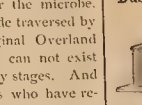
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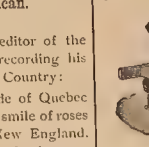
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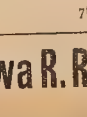
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Announcements.

DISTRICT MEETINGS.

April 10, District of Nebraska, in the Bethel church. Those coming on the St. J. & G. I. R R will stop at Davenport or Carleton. Those coming on the B. M. will stop at Shickley. Those coming on the F. E. & M V. will stop at Walters. Conveyance will be at those places the day before the Meeting. Missionary meeting on the 9th.

April 10 and 11, at 9 30 A. M., First District of Virginia, in the Germantown church, at the Brick meeting-house. A full representation is desired

April 10, District of North-western Kansas and Colorado, in the Maple Grove church, Norton Co., Kans., at the Garver school-house, 7 miles north and 2 miles west of Oronoque, and 14 miles north-west of Norton. Delegates coming from the east or west will stop off at Norton, where they will be met with conveyance. All delegates coming by rail must come so as to arrive at Norton on the morning train on the 9th

April 16, at 10 A. M., Western District of Maryland, in Oakland congregation, Garrett Co., Md., at Fairview meeting-house Those coming from the east will take the W. Va. C. at Cumberland or Westernport, Md., and stop off at Wilson, two miles from place of meeting. Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co., W. Va

April 16, Northern District of Missouri, in Rockingham meeting house, Wakendah congregation, Ray Co., Mo Love-feast on the 15th, at 2 P. M Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S. B. Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th Those coming to Corning the day before will be met at 3 P M., with conveyance. A full representation is desired.

April 17 and 18, at 10 A. M., First District of West Virginia, in the Greenland church, Grant Co., W. Va., at the Brick meeting-house.

April 21, at 8 A. M, Northern District of Illinois, in the Shannon church.

April 22, at 9 A. M, District of Western Pennsylvania, at Summit Mills, in the Summit congregation, Somerset Co., Pa. Those coming by rail will stop off at Meyersdale, where they will be met by conveyance. Day trains are due at Meyersdale as follows: East bound, 11:08 A M, 5:55 P. M; West bound, 9: 30 A M., 5: 40 P. M. For further information, address J W. Peck, Meyersdale, Pa.

April 22, District of Middle Pennsylvania, in the Hopewell church, Pa.

April 23, District of Southern Missouri, in the Greenwood church, Texas Co, Mo, 5½ miles north-west of Cabool Those coming by rail will be met at Cabool with conveyance on the morning of the meeting. Bro. Prough lives in town and Bro. Garst near by.

April 28, at 8 A M, Southern District of Ohio, in Wolf Creek church, Montgomery Co, Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 30, at 9 A. M, Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M, at the same place.

May 1, at 9 A. M., Middle District of Iowa, in the Brooklyn church. Those coming on the Rock Island R. R, who have no permits, will pay full fare coming, take a certificate at the office where they buy their ticket, present their certificate to the Clerk at District Meeting, and get reduced fare on return. Love-feast on the 2nd and 3rd Committee on location for Annual Meeting for 1892 will meet at the house of the Corresponding Secretary the evening before District Meeting. Conveyance at Brooklyn to meet trains. Those wishing to stop at Carnforth, on N. W. R R., will notify J. S. Snyder.

May 14 and 15, Second District of Virginia, at Mt. Vernon. Those coming on the S. V. R. R. stop off at Lipscomb, one mile south of Mt. Vernon Those wishing conveyance will write to some Brethren and arrangements will be made to meet them. A full representation is desired.

LOVE-FEASTS.

April 23, at 10 A. M., Bear Creek church, Montgomery Co., Ohio.

April 24, at 2 P. M, Hartford church, Ind.

April 24, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

April 25, Timbersville, Va.

April 25, at 1: 30 P. M, Pipe Creek church, Carroll Co, Md, in the old church.

May 2 and 3, at 1: 30 P M., Walnut Valley church, Kans.

May 5, at 2: 30 P. M, Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind.

May 9 and 10, at 1 P. M., Salem church, Reno Co., Kans., 2 miles south and 3 miles west of Nickerson.

May 16, at 3 P. M., Lanark, Ill.

May 16 and 17, at 1: 30 P. M., Pleasant View church, Reno Co., Kans.

May 16 and 17, at 2 P. M., Chapman Creek church, eight miles north and two miles east of Abilene, Kans.

May 20, at 4 P. M, Woodbury church, Bedford Co., Pa.

May 20 and 21, at 1 P. M., Cherry Grove, Ill.

May 21 and 22, at 1 P. M., Chiques church, Lancaster Co, Pa., at Chiques Hill meeting-house.

May 21 and 22, at 1 P. M, Lena, Ill.

May 22, at 10 A. M., Massisinewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler.

May 22 and 23, at 2 P. M., Lost Creek church, Juniata Co., Pa., at Free Spring.

May 22, at 4 P. M., Yellow Creek congregation, Bedford Co, Pa.

May 22 and 23, at 10 A M, Pine Creek church, Ill.

May 22, at 4 P. M, Pleasant Grove church, Douglas Co., Kans.

May 23, at 3 P. M., Blue River church, Whitley Co., Ind.

May 23, at 10 A. M., Dry Creek church, Linn Co., Iowa, three-fourths of a mile west of Robins Station.

May 23 and 24, at 10 A. M., Antietam church, Franklin Co, Pa. Those going to Annual Meeting please stop with them

May 23, at 2 P. M., Herington church, Kans.

May 23, at 10 A M, Hudson, Ill.

May 23, at 4 P. M, Oasis church, Madison Co, Ind, 3½ miles east of Summitville. Those coming by rail will be met by conveyance.

May 23, at 10 A M., Rome congregation, Oak Grove house, Hancock Co., Ohio.

June 4, at 2 P M, Pigeon River church, Steuben Co., Ind., 2 miles north of Summit, DeKalb Co., Ind., and 3½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday

June 12, Mount Pleasant, Ind.

June 12, at 5 P. M., St. Joseph congregation, in Wenger meeting-house, 2 mile south of South Bend, Ind.

June 13 and 14, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

June 13 and 14, Ten Mile congregation, Washington Co., Pa, at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week's meetings previous to feast.

June 20, at 5 P. M, Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

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Announcements.

DISTRICT MEETINGS.

April 22, District of Middle Pennsylvania, in the Hopewell church, Pa. Parties coming on the P. R. R. stop at Huntingdon; those coming on the Cumberland Valley R. R. change at Mt. Dallas for Hopewell. Location not definitely given. All parties will be furnished with conveyance from April 21st to 23d, by the S. J. H. Clapper, Yellow Creek, Pa. If anything should happen that parties intending to attend should not get here, don't fail to return order to the above named party. The evening should notify the above brother, when conveyance will be furnished to place of Meeting, and state hour of arrival. There will be preaching on the evening of the 21st, and the meeting shall close on the 23d A. M. Come.

LOVE-FEASTS.

April 4, at 2 P. M., North Manchester church, Kosciusko Co., Ind., five miles east and west of North Manchester.

May 2, at 10 A. M., near Salem church, seven miles west of Monroe, Ind., on the Jackson St. Turnpike.

May 2 and 3, at 10 A. M., Falling Spring church, Franklin Co., Pa. Those coming on the Cumberland Valley R. R. will please stop at Greencastle.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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OUR SUNDAY-SCHOOLS.

THE season for opening the Sunday-school in the country churches is now here, and we hope that, as soon as practicable, every church where a Sunday-school can, at all, be organized, will open one and throw around it every influence that will be for good. Do not wait for others to make the move in this work, or, because you can not have a large school, unite with other churches and have a union school. It is a common experience, we believe, that in such schools our church generally comes out behind. There is a kind of union with which we, as a people, can not afford to unite. The basis is short of what true Christianity requires, and yet it has enough of a show of religion to make it attractive and deceptive.

For our schools to get this "union Sunday-school literature," is very little better than to have union Sunday-schools. It is really about the same thing, and we wish our people would give this matter due consideration. All Sunday-school papers and quarterlies, published as undenominational, are of the union stamp. They publish only that which is considered essential by all denominations, and omit the "non-essentials" which we hold as being among the essential doctrines of the Scriptures. If we expect and desire to maintain the whole truth, it must be taught in our Sunday-schools as well as in the public preaching. Because a thing is said to be cheap is no good reason for taking it. The paper and the printing may be cheap, but the teaching they do may prove exceedingly dear.

We know of a father who, a few years ago, had a son whom he wished to send to school, but refused to send him to a Brethren's school because, he said, it cost too much. There was a school of another denomination that offered his son a free "scholarship," which meant free tuition. Because of this cheapness he decided to send him there. After his son attended that school eighteen months, he came home a member of the church which the school represented. This opened his eyes to cheap schools, and he was greatly distressed and would have given half or more of all he was worth to undo that which he had foolishly done to save a little money, but it was too late. The same mistake is still being made by some of our parents in deciding where to send their children to school.

That which is sown will bring its harvest and must be reaped. The same may be said in the choosing of our Sunday-school literature. If money cheapness is the only consideration you can get it, as it is manufactured by the millions,—like the Yankee's razors, they are made for sale,—and if we feed our children on it they will grow like it. It becomes their thoughts, their language and their life. Hence the importance of carefully selecting the books, papers and quarterlies for our school.

Then, the officers and teachers form another subject for careful consideration. A badly officered and taught school may be worse than none at all.

The advantages of Sunday-schools are not in meeting together on Sunday, but they are the outgrowth of the teaching, no matter how it comes,—whether it be through the literature used or the teaching done by those who teach. The teacher, after all, is the great power for good or evil over the class taught.

Our Sunday-schools should be considered an important part of the church work—as it truly is—and our prayers should be, that the Lord may make them a power for good.

First impressions are most lasting, and as the twig is bent so is the tree inclined. Let us see that these first impressions be for Christ and the bending be towards the right. This is our work, our mission, and we ought to be faithful to the important charge entrusted to our care. The future of the world and the church depends on how well we do *our* work.

THE SWINGING DOOR.

EVER since we have been old enough to walk, we have been swinging doors. And the kind of doors we have been swinging has had much to do with what we are to-day. A door, in its ordinary sense, is that part of a building which separates the without from the within, and while the without may be s[illegible] the observance of he within represents all the different shades of the good and the bad, so that the doors which we swing may be a good index to our character and the life we live.

We were unusually impressed with this thought not long since, while standing, for a few minutes, across the street from a saloon. The door was on a continual swing, as there was a continual stream of people passing in and out,—young and old, rich and poor. Most of them were of the latter class because of the large number of times they had already swung doors of this kind.

Who were they? Some were boys that ought to have been within the doors of the home; some young men taking their first steps on the downward road; some, those bitten by the serpent of sin. Others were young men of promise, whose parents were waiting with aching hearts for their return to the fireside and the place of safety. Others were husbands who had taken upon them the sacred vow of love and affection as husband. We were made to think of the homes which these husbands represented. Only a few short months [illegible] years ago these trusting ones gave their hearts, their affections and their lives to these men who were so kind, so considerately attentive that they seemed happy only in the presence of these, the objects of their choice. But how great the change now! Instead of hurrying home from their work and their places of business that they might enjoy the society of those whom they pledged to love and protect until death, they seek the bar-room, the gambling house and the saloon. There, with the vulgar, the profane and the rabble they pass their evenings. Why all this? They have been swinging the wrong doors—have learned to do so while young. The habit was then formed, and those who learn to swing these doors while young, generally continue to swing them through life, if not cut short by being compelled to pass through the doors of the prison and the cell and, perhaps, end by swinging into death.

All over our land,—every-where, in towns and cities,—are doors swinging into the bar room, saloon, houses of ill fame and sin. And those who swing them are entering the broad way that ends in poverty, shame, death and eternal ruin.

We are glad to note that there are other doors that speak better for those that swing them, the door to the home, the Sunday-school, the church and the school. These are the doors that we should encourage and teach our children to swing. And if this is faithfully attended to while they are young, they gain entrance to that way which leads to prosperity and success in this life and to joys eternal in the world to come.

Yes, there is a way that *seemeth* safe, but the end thereof is death. Guard well against that way and be sure that your children do not form the habit of swinging the wrong doors.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ENSHRINED.

WITHIN the secret chamber of my heart
I built a costly palace, wond'rous fair.
A golden throne loomed in its midst: thereon,
I bade the idol of my soul abide.
It was my god; and low before its shrine
I daily knelt in reverence and awe.
Through sunny morn and glowing noon it sat
Serene But, when the dark'ning tempests shook,
My *Ai*r baking powder. Higher as but clay.
Yet, — *Latest & C.* secret chamber of my heart
A fairer, grander Idol sits enshrined.
His name is Love; and on his stately brow
A diadem of royal splendor gleams.
His shrine is high above the mould'ring throne,
Where now my god of dust lies shattered low.
He rules my life; yet changeless evermore
His voice is gentle and his law is mild.
When weary with the toil and pain of earth,
He clasps me fondly to his breast, and bids
Me drink the flowing sweetness of his love
Until my yearning soul is satisfied.
When faint, he bathes my brow, and gives to me
With his kind hand the blessedness of rest.
When sad, he lifts from me the weight of grief,
And promises to cheer my heart alway.
O, thrilling rapture! Wondrous joy, to know
He will not perish, nor his shrine decay!
Forever and forevermore he will
Abide with me—the great Eternal God!

—*Sadie Bradley Neffsinger.*

March 27, 1891.

WHAT REASON YE IN YOUR HEARTS?

BY LIZZIE H. DELP.

"If faith with reason never doth advise,
Nor yet tradition leads her, she is then
From heav'n inspired; and secretly grows wise
Above the schools, we know not how, nor when."

MEN brought one who was sick of the palsy, and let him down through the tiling, feeling sure that the power of Christ would heal him. Their faith was not in vain. Christ forgave his sins, and healed him. Then the Pharisees began to reason, because Jesus forgave this man's sins. They said this man is guilty of blasphemy. But Jesus gave them this reply, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Surely the power that can raise the dead, and heal the sick, comes from God, and God can forgive sins also. But they reasoned in their hearts, as Naaman did before he was healed, and as Saul did when he disobeyed the command of God, as thousands do to-day who do not believe in the Lord Jesus Christ. They reiterate the old cry of Nicodemus, "Master, how can these things be? We exercise faith in the common affairs of this world every day of our lives. Why not lay hold on God's promise, and rest secure? Why not trust the Lord implicitly and never recognize the mysteries of God's Word, but believe, and trust him fully without reasoning in our hearts?

Jesus asked the disciples, "Whom do men say, that I the Son of Man, am?" All the prophets had foretold his coming. He taught as never man spake, he wrought miracles. Surely the reply would be, "Thou art the Messiah." But the guilty conscience of Herod Antipas made him confess, "It is John the Baptist, risen from the dead." Some, who heard his terrible denunciations, and others, who listened to the precious words of love, thought he must be one of the prophets. Only the disciples said, "Thou hast the words of eternal life." The Pharisees demanded a sign that they might know he was come from God. This appeal was made out of curiosity, or hatred, or unbelief. Hearts that could witness Christ's daily ministry unsoftened and uninfluenced, would not be converted. A wonderful sign from heaven would have been one more theme for them to reason upon. Stubborn unbelief will never give way simply to portents and wonders.

Our faith in God and Christianity to-day is not a blind superstition. We see that the darkness has become light, we see hospitals and charitable institutions in the world to-day instead of the bloody amphitheatres of the past. We see atheists converted by the grace of God, and pagans and idolaters become saints. These are but a few of the mighty results of God's eternal plan, a few of the scenes in the great drama of Christianity, played through nineteen hundred years.

"The child like faith that asks not sight,
Waits not for wonder, or for sign,
Believes, because it lives aright,
Shall see things greater, things divine.

"Heaven to that gaze shall open wide,
And brightest angels to and fro
On messages of love shall glide
'Twixt God and Christ below."

When Jesus gazed upon the blackness of the stormy waves, and quelled the storm with "Peace be still," the disciples and awe-struck sailors whispered, to one another, "What manner of man is this?" Reason might strive to account for it, by the inevitable workings of natural forces. Faith would reply, "It can be only the Christ." He who believes, he who *knows* how God hears and shelters his children at all times, will feel and know that the word of Jesus stilled the waters of that inland lake.

We can rejoice in the Lord alway if we have perfect trust in him. "And in the last hour when all faculty in the broken spirit shall fade away, and sink into inanity, imagination, thought, effort, enjoyment,—then will the flower of belief, which blossoms even in the night, remain to refresh you with its fragrance in the last darkness."

Huntingdon, Pa.

THE RELATION OF "WORKS" TO THE PLAN OF SALVATION.

BY D. C. MOOMAW.

THOSE who have been attentively reading the "GOSPEL MESSENGER" recently, have not failed to observe an undercurrent (undertows are sometimes dangerous) of sentiment which promises to develop opposition attitudes on the subject of the "relation of works" to the plan of salvation. An analysis of the several positions assumed by the seemingly antagonistic champions, shows about the following diversity of opinion, to wit:

1. "*Faith only* is essential to salvation."
2. Works for disciplinary purposes, conjoined with faith, are essential to salvation.
3. Works *per se* are fundamental, conjoined with faith, in the plan of salvation.

Without the faintest inclination or purpose to "take sides" in this controversy, I will essay to show what amount of plausibility there exists in support of each of the above designated positions.

I will say, in the outset, that I approve, in a measure, of such brotherly controversies. The absence of them shows a mental stagnation not favorable to the acquisition of knowledge, a kind of mental "dry rot" that breeds the unlovely progeny of self-complacence and self-conceit. We must, however, cultivate the grace that will help us bear contradiction with equanimity of nerve and temper. He who can not do that, should spend more time on his knees and less at his desk.

Life is a school, and we are all teachers and learners. Knowledge is boundless and infinite, and agitation is the agency that propels the ship of knowledge onward. We are always learning and unlearning, and it is just as hard to unlearn an old error as to learn a new truth. They who fancy they have "found it all out" will be amazingly surprised when they get to heaven and the Great Teacher places them at the foot of the primary classes. Witness for example, the wondrous modesty and humility of the great apostle Paul, who was brought up at the feet of the greatest scholar of his time, and who spent three years in the profound schools of Arabia (as is supposed), and who graduated in the third Heaven, when giving advice on a great social problem,—that of marriage—says, "*I think.*" Who could have more positively asserted the infallibility of human judgment, yet who more humbly disavows it? So let us always qualify our deliverances by a modest: "I think." Paul expressly says, "*We know nothing as we ought to know it.*" But let us proceed to our subject.

I think that each contestant is right to a given extent. *Faith only* secures salvation where, for evident reasons, works are impossible. The case of the penitent thief illustrates the truth of this proposition. As the brethren have always preached, in such cases, "God takes the will for the deed."

Death-bed salvation is possible by *faith only.* This we think is the exception to a general rule, and no more implies that *all* men are judged thereby, than that any man could slay a thousand men with the jaw bone of a donkey because Samson did it, or that any man should aim a dagger at the heart of his child and expect God to restrain him, because of Abraham's example, as a poor fool did in Massachusetts some years ago, and who mourned a slain son in consequence. So, brethren, please do not give utterance to a doctrine that is not taught in the Bible, one which weakens men's faith in our dependence on the Word of God, already near unto death in their hearts, one which is leading thousands sleeping to their eternal ruin.

Some years ago I was disputing with a Methodist friend, on a point of difference between our denominations, and at a certain point in our discussion he triumphantly exclaimed, "I have a book which will convince you of your error," and to the "book" we appealed. It was the classic "*Club-axe.*" I first looked at the preface and introduction, and found the startling proposition, "We are saved by faith only" as the title of one chapter. To the consternation of my confident friend I abruptly and contemptuously closed the book and returned it to him with the declaration that "I would not argue with a person, or accept as authority a book, that takes issue with God's Word."

As an abstract and general principle, a living or working faith is an essential element in any effort to serve God or to succeed in any other work. It is the primary, fundamental principle, first, among the agencies of salvation, for "without faith it is impossible to please Him." Second, "Works are for Disciplinary Purposes."

By "works" we allude to the every duty that we owe to everything in heaven and in earth, a doctrine that is sometimes called "the science of human duty, as definitive of the term "religion." I think it includes them all, ritual, moral, etc. It seems to me when it is announced that "in the judgment" every man is judged according to his works whether they be good or bad, it supports the proposition that moral as well as ritual works are the basis of the last great judgment. If our works are good, as set forth in Gal. 5: 22, 23, such as love, joy, peace, long-suffering, etc., we will be approved, or if they are bad, as described in Gal. 5: 19, 20, 21, we will be condemned. This seems to affirm the correctness of my proposition, and if it does, then those who

advocate the second theory are correct, for every good act disciplines us to additional good acts and every bad deed trends the body and soul to further kindred deeds.

We live and grow by that on which we feed. The more good deeds we do, the more love we have for such work and the more desire to repeat them, until we get full possession of the image of him who "went about *doing good*." The more bad deeds we do, the more love and desire we have to repeat them, till we have all the lineaments of him who "is only evil continually." This is strictly and essentially "disciplinary."

But we ask and answer the question, ' Are they each and all essential to salvation?" They *are* essential to bring us into the perfect image and likeness of Christ, but the loss of some of them, through adverse environments, such as social, national, racial and organic and other influences, *may not* hinder our ultimate entrance into heaven, *but they will hinder us reaching the glory of a star of the first magnitude.* Among all the myriad heavens and mansions which are preparing for us, an appropriate place will be arranged for each grade of Christians, according to their achievements in the line of soul and body purification and development.

These remarks apply to that class of works, belonging to the ethical Scriptures. What of the ritual, such, for instance, as baptism, feet-washing, the kiss, etc?

I maintain that some are symbolical, such as baptism, which represents the cleansing, purifying effects of the Holy Spirit, some are commemorative, as the cup and loaf, some are disciplinary, as feet-washing, which, as the Brethren affirm, teaches humility, as well as illustrates it (but it does not illustrate the highest form of humility, that of preferring others before ourselves), as the apostolic kiss, which is a teacher and token of Christian love, as the love-feast, which teaches and betokens our equality, etc.

Humility and love being cardinal and vital characteristics of Christianity, it becomes a question of importance to us whether a failure to practice the works of feet-washing and the kiss, which are evidently intended to cultivate and illustrate those virtues, will effect or prevent our salvation. Without affirming or denying the proposition, I feel perfectly justified in saying that in the process of development or evolution from the condition of a babe in Christ, to one of perfect stature of men and women, they *are* essential. Before we reach them in the divine plan we are evidently "babes in Christ," but if we do not reach the "perfect stature,"—do not "*grow* in grace and knowledge (and practice) of the truth,"—the vital question is, "Are we ultimately lost?" In other phrase, "Can an immature Christian, old in years, but young in grace and knowledge,—a dwarf,—be admitted into the mansions above?"

I must conclude that they can, for the reason that, as there are grades in heaven, there are corresponding grades among those who will dwell therein. While some have great faith, some have little, yet that little will not bar them from the final rest.

The grades, referred to above, are evidently on the line of soul development. It could be on no other line. By the use and employment of the rituals, designed for our growth in grace, we attain to perfection; without them we fail to reach it, and the work of development must be taken up and prosecuted in the next state of existence. In the words of a venerable elder, "they *will not* (I say *may not*) have a place in the first resurrection." In the language of an apostle, "Their works shall be burned up, yet they shall be saved."

The third proposition, "Works *per se* are fundamental in the plan of salvation," will now claim our consideration. By the term "fundamental" we mean basic principles *on which the structure of salvation rests.* This view is evidently held by those who affirm that "there are no non-essentials in the Bible." This is correct if it relates to the work of growth or development, but not correct if it relates to salvation, in itself considered. All Scripture is necessary to our perfection, yet "he that believeth and is baptized shall be saved." Faith and baptism are steps towards an end, yet, if we go no further, what poor, immature dwarfs we will be in the golden city by the side of the mighty giants and heroes who are now "keeping all the ordinances and commandments blameless!"

Catholicism from Rome says, "Works are *per se* vital and fundamental," and incontinently damns those who deny them.

Paul contradicts them by saying that "bodily exercise (works) profiteth little (let us have it, little or much) but a new creature," that is one whose heart is fashioned from Gal. 5: 19, 20, 21, 22, 23. Read these verses and see what kind of a "new creature" our Father wants his children to be.

We "live (grow) not by bread alone but by every word that proceedeth out of the mouth of God." Our interpolation is justified by the recognized fact that faith, repentance and baptism brings us into a state of Christian babyhood and "every word" brings us into a state of man and womanhood. We could no more develop our physical organism on bread alone, without meat, vegetables, fruits, spices, etc., than we can reach spiritual perfection on faith, repentance and baptism alone.

Now let us try and reach a proper understanding of the relation and office of the various factors in the plan of salvation to each other, and to their end and purpose. Let us not magnify one nor minify the other. Above all, let us possess our souls in patience while the controversy is on. We will be wondrously ashamed of our ignorance and self-conceit if, in the next state of being, we will find that none of us were right altogether, and none wrong altogether.

Again, we want to be very humble and we cultivate and illustrate it by washing one another's feet. Now is that state of humility essential to salvation, or will a lesser quantity be acceptable? *We may* have humility enough to wash a healthy Christian's feet; *others may* have only enough to prompt them to wash the feet of the sick or to "prefer others before themselves." *At what point in the development* or *acquisition of this virtue do we reach a state of acceptance with God? That is the question.*

We want to love our brethren, and the kiss avails to cultivate and illustrate that feeling. We can love without it,—to a certain degree, — but the question is, "Is that degree sufficiently near the mind and will of God to insure our salvation?" I maintain that *perfection* in love is only attainable by the use of this ordinance, but I do not aver that only the absolutely perfect will ultimately reach heaven. It is simply a question of growth and development from childhood to manhood. So with all the Scriptures that are designed for disciplinary uses.

Another office of "works," which illustrates their disciplinary character, is their cultivation and exhibition of faith. "Show me thy faith by thy works." "By works is faith made perfect." In this, the same law prevails as in the "work" of the cultivation of love and humility. The amount of faith is in exact proportion or correspondence to the amount or extent of works. It is simply a question of degree, of much or little faith, and I ask, "How much faith is necessary to save a soul?"—and answer, "As a grain of mustard seed." It comprehends the power and willingness of Christ to save us, and the exercise of repentance and the reception of baptism. These are the *principles* of the doctrine of Christ, as clearly enunciated by St. Paul in Heb. 6: 1, 2. "Leaving the principles of the doctrine of Christ let us go on to perfection, not laying again the foundation of repentance, faith and baptism."

The foundation being securely laid, as above stated, and as taught throughout this article, we set about to build the structure by a life of discipline in the employment of the Scriptures whereby we attain to perfection. Now let none ask the question, How much can we ignore and escape God's wrath? but, rather, How near his image can we attain by the observance of all? not, How far from perfection can we be admitted into God's presence? but, How high in the scale is it possible for the embodied soul to develop?

Henceforth the whole Christian life is disciplinary and the teachings and example of Christ are to that end. Let no man ignore or neglect them at his peril. Let us aspire to perfection and then we know our salvation is sure. They are for our good, else they never would have been placed on record, and while we contend earnestly for the shell or exterior, let us not forget that the vital principles are within. While thousands are idly dreaming of salvation by faith alone, other thousands are shouting themselves hoarse in advocacy of salvation by works, while they are strangers to the corresponding graces within. In the work of contemplated revision let the revising of our own lives in all things, as well as our doctrine, be prominent and God will be both pleased and glorified.

I do not think it is essential to our salvation that we *must* understand the relation that each factor in the economy of grace bears to the other, any more than it is essential to the salvation or sustenance of our body that we understand the chemical properties of the food that we eat, but it will be an infinite pleasure and we want all the pleasure we can get in this fleeting world.

I may have not made myself understood fully in the foregoing remarks, but, lest the faith of some be weakened I have studiously qualified important and vital statements. As of old we can not *all* bear all the truth. Feed the babes on milk,—don't choke them with meat. Some may think "our system needs revising." We have been steadily revising it, and by the grace of God the work of revision will keep going on, generation after generation, as it has been in the past generations, until we have grown from the young stalk in the hill to the perfect corn in the ear. So may it be!

Buchanan, Va.

PLAIN ATTIRE.

BY J. L. SWITZER.

The Princess of Wales dresses her daughters in the plainest possible way,—calicoes, ginghams, muslins, and flannels being the rigid rule.

No corsets, no tightness of any kind; and as for ornaments, such as rings, earrings, or bracelets, her Royal Highness would be astounded if such an idea were as much as mooted.

Just think of it, young ladies, here are three young princesses dressed "in the plainest possible way," whose adornment is that approved of God, the adornment of their minds and hearts. But no bangs or frizzes, not a single article of jewelry, no lace, no flounces; yet they are the healthiest and (we may add) among the wisest princesses in all the earth; their father has an income ten times as great as that of the President of the United States, and they themselves are favorites of the greatest queen living, on whose empire the sun never sets. Young ladies should remember that ribbons, feathers, and other ornaments on top of their hats, are considered a sure sign of a lack of brains under the hat.—*Brethren's Evangelist, March 25.*

How beautifully in sympathy with my view of godliness the above item runs,—all except the last clause. I would amend that to read "lack of

brains *of the proper quality*," lack of the proper condition of heart, lack of fealty to the Bible, lack of proper training, lack of fine, good sense. Some massive heads are seen with "ribbons, feathers, and other ornaments on their hats." It can not therefore be a lack in the quantity of brain.

Quite frequently the exactly opposite position is taken, and our *plain sisters* are charged with lack of brain. But when the *Princess of Wales* sets the example of plainness, "and their father has an income ten times as great as that of the President of the United States, and they themselves favorites of the greatest queen living," then, why then, of course, it shows small brains not to follow suit.

Let me say in all sincerity to my dear, plain, ornamentless sisters in Christ, of whom my mother is one,—whose adorning does not outwardly appear; let me say, that as far as lineage is concerned, you and each of you, are the peer of any daughter of any princess living. You are the daughters of the greatest King living. You are the children of a King, who looks not upon the quantity of brain, but upon the quality of the heart, and as to possessions he says, "The silver and the gold are mine;" "the earth is mine, and the cattle on a thousand hills;" "whatsoever is under the whole heaven is mine;" "the heaven is his throne;" "the earth is but his footstool."

Consider, complacently, how does this compare with the possessions of the Queen of England?

There is something far more significant than quantity of brain in ornamentation. It is a condition of virtue. A proud heart can not be a virtuous one. There is almost invariably a measure of licentiousness accompanying great fashionable display, hence the stigma.

But the world is blind, when it concerns the rich. As they lead, the world will follow, no matter how far, and call it honorable. "Man looketh on the outward appearance, but the Lord looketh on the heart." All honor be given to the Princess of Wales for setting such a good example.

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH."—Matt. 5: 5.

BY J. H. PECK.

In a recent article in the Messenger it was intimated that the above Scripture does not mean what it says, but no effort was made to point out to the anxious inquirer, what it does mean. The language is found in Christ's famous "Sermon on the Mount," which is full of straight, practical, unequivocal truths, that everybody that believes in Christ, is willing to take just as it reads, with the exception of this little, mysterious fifth verse.

What is the matter with this fifth verse? It is this,—people who have the idea that they will go to heaven as soon as they die, can not reconcile this verse with their views. So they tell us it does not mean what it says, but they invariably fail to tell us what it *does* mean.

In the examination of this text, we do not deem it necessary to take up space to tell who the meek are. All can satisfy themselves on this point by consulting the dictionary. But shall we, if we come up to this qualification, inherit the earth? If so, when and how, are questions, vital and full of interest, to those who are concerned about the things which God has prepared for them that love him, for, while eye has not seen, nor ear heard, neither hath it entered into the heart of man (in the natural or unconverted state), God hath revealed them to us by his spirit. 1 Cor. 2: 10.

"Blessed are the meek, for they shall inherit the earth." How? By actual possession; just as a son inherits his father's farm. In Psalms 24: 1 we read, "The earth is the Lord's and the fullness thereof." "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

Now read the whole of Gal. 3 which winds up by saying, "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." What promise? I would not dare to take up the space in this article, that would be necessary to give the promises God made to Abraham and his seed, but I will give a few references which any one who is not familiar with this subject, would do well to look up and read for himself. Gen. 13: 14–17; Gen. 17: 8; Gen. 26: 1–5; Gen. 28: 13–15; Gen. 35: 11, 12.

Some one may say, "These Scriptures refer only to the land of Palestine and the time of its occupancy by the children of Israel,"—but wait. After pondering over the words *forever, everlasting, possession*, etc., follow me further. Read Ps. 115: 16, "The heavens are the Lord's, but the earth hath he given to the children of men."

"Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37: 9. Read also verses 11, 22 and 29. "The righteous shall inherit the land, and dwell therein forever." Read also verse 34. Now turn to Prov. 2: 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

But this brings us to our second point: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. When? While the earth has been given to the children of men as a temporary possession. Ps. 115: 16. It was undoubtedly intended from the beginning to become the permanent inheritance of those who become Abraham's seed, through the righteousness of faith. Rom. 4: 13. For proof turn to Matt. 25: 34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Here we see that when the Lord laid the foundations of the earth, he had in view that it should be the inheritance of the people he intended to place thereon, and though it seemed as if his plans were frustrated by the transgressions of Adam and Eve, whereby sin and misery passed upon all, no sooner was this done than the Lord set to work to carry out his purpose on a new line, viz., righteousness by faith. We read that the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it, but the righteous shall remain in it. Prov. 2: 21, 22. But when? When the seventh angel sounds, and the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Rev. 11: 15. When the kingdom and dominion, and the greatness of the kingdom under the whole heaven (not up in heaven) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. 7: 27. When the Sun of Righteousness shall "arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 2, 3. It will be when our daily prayer is answered, in which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven," when the promise of the angel to the mother of Jesus is fulfilled, which was, "Thou shalt bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Now let us reflect a moment,—Did Christ ever reign on David's throne? No. Then that is yet to be. Was David's throne in heaven? No. Then we may expect Christ to reign in person upon the earth. Then it is when the meek shall inherit the earth, and delight themselves in the abundance of peace.

But shall this sin-cursed earth be the future abode of the saints? "Shocking," says one. Wait a moment! "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 5–13.

Notice the following points: "The world that then was, being overflowed with water, perished." Verse 6. But the *terra firma* remained; everything that was perishable by water, and was not miraculously preserved by the Lord, perished. So the tenth verse says, "The earth also and the works that are therein shall be burned up." This does not mean that the earth shall perish by fire; but everything perishable by fire, shall be burnt up, excepting what the Lord preserves, while the earth itself shall be renewed and beautified for the saints to dwell in. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17, 18, 19.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 1–4.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66: 22.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

At about this time will take place what is recorded in Acts 3: 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Matt. 13: 40–43 reads, "As there-

fore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Peter at one time seemed to consider over what the pay should be, for leaving all and following the Master. Jesus did not tell him as some preachers would, that he shall go straight to heaven when he dies, but he said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, . . and in the world to come (not in the heaven to come) eternal life." Mark 10: 29, 30.

Then shall also be fulfilled the promise of God to Moses, Num. 14: 21, "But as I live, all the earth shall be filled with the glory of the Lord;" also the prophecy of Habakkuk, 2: 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. . . . And the parched ground shall become a pool, and the thirsty land springs of water. . . . And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.

Now I will notice a few criticisms and close. In the same article that called my attention to this subject, the writer says, "The patriarchs confessed they were only strangers and pilgrims in the promised land. They looked for a city whose builder and maker is God." That is all right, but I have shown that when they come to this city, it will not be by going up to it, but by it coming down to them. Read again, Rev. 21: 2, 3.

The same writer also says, "Our Savior said, I go to prepare a place for you." Correct again, but in the next verse he says, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." John 14: 13. Now did it ever occur to our dear brother, that if the apostles and disciples of Christ would pass up to his immediate presence as they die, why he should have to come again to receive them unto himself? The thirty-third verse of the previous chapter explains it all, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye can not come; so now I say to you." John 13: 33. One more, "The meek do not desire to stay here." When the earth is restored to its Edenic beauty, as described by the Scriptures adduced, and Christ himself will be with them, and be their God, then the meek will be glad to inherit the earth, and delight themselves in the abundance of peace.

McPherson, Kans.

HERE A LITTLE AND THERE A LITTLE.

BY J. S. FLORY.

WELL, we are glad Bro. Crosswhite, of Tennessee, has sent out no uncertain sound in reference to the true meaning of the doctrine of anointing with oil, and prayer of faith for the restoration of the sick. We are puzzled to know why it is that, when persons are dangerously sick and want to get well, they, like Asa, apply to the physician instead of the Lord, and then, when they get dangerously sick and don't want to, or don't expect to get well, they apply to the Lord for help. Strange, is it not? Strange, too, when success attends the prayer of faith and the Lord *does* raise up the sick, no record of it is published; but when death follows it must be heralded forth on the wings of the press as something of interest. We never did think such mention was in anywise complimentary, and we hope for a turning over of a new leaf in this respect. How long until the Christian world will learn to put their trust more fully in the Lord as the Great Physician, and that anointing with oil is for the sick and not for the dying?

* * *

It is passing strange that brethren will go to Annual Meeting and use their best efforts to pass the decision they want passed, because they see a necessity for it, and then go home and pay no regard whatever to other decisions passed through the influence of a multitude of counselors,—take for instance the decision passed at last Annual Meeting in reference to ordaining elders.

* * *

Educate the people in the line of Gospel liberty and duty, and the result will be Gospel work. Such were our thoughts while reading the editorial remarks in last GOSPEL MESSENGER, in regard to women's work in the church. Persons, prone to old time prejudices, should paste the article in their scrap-book and read and pray over it intelligently for a week or two.

* * *

It is now in order to send on and secure a room if you expect to attend next Annual Meeting. How is it, dear reader, have you made arrangements for a room in heaven—over there, where the great reunion of loved ones takes place? May I not know that there is a mansion ready, waiting, "in the skies?" Yes, Jesus has sent a message,—"Where I am you may be also!"

* * *

When we see charitable donations noted and credited to "a brother" or "a sister," we always feel to "thank God and take courage," that the true spirit of Christ does so thoroughly prevail in the hearts of some of his people, at least, and that the command, "Sound not a trumpet," or "let not your left hand know what your right doeth," in the minds of some means just what it says.

* * *

If we think only the Lord's people are doing missionary work, we are mistaken. The devil is the most successful of all missionaries. He has a larger army under him than ever a Napoleon or a Grant had. For every Bible sent to heathen lands, Satan sends one hundred gallons of rum! O shame! where is there any power in our boasted civilization!

Tuhunga, Cal.

THE SEA OF DOUBT AND GROUND OF FAITH.

BY J. HANNA.

Number One.

THE condemnation of unbelievers is given in terms too plain to be misunderstood; but the question may arise with many, whether we are to be punished for that beyond our power to control. Without inconsistency we answer, "No," but whether we are to be punished for that contrary to our will or our endeavor to control, is a different question. "But it is not contrary to our will or our endeavor to believe," would doubtless be the confident claim of many unbelievers. However, before becoming sure upon that point, let us examine the method of procedure which has led to the opinions obtained.

Have you allowed him, upon whom you desire to believe, to be tried in a foreign and hostile court,—a court whose proceedings are unregulated by Divine Law,—where judge, jury and witnesses alike, are enemies, unrestrained by the love or fear of God? If so, you may well question the wisdom, if not the motive of your method; for there are those whose law admits of no evil, even for the promotion of good, Rom. 3: 8, who, as did their Exemplar to one of sinking faith, extend a helping hand; and reason can work to as good advantage, seeking to establish the truth of Revelation, as trying to prove it false; and failing of the same, there would yet be time to remove its restraint against sin, and loose to the four winds our nature, already so prone to err.

Ere trifling in such a serious matter, the question of benefit should be considered:

> While Truth remains,
> Behold its gains;
> Could Truth be blotted out,
> What have you then
> To promise men,—
> Scorners, that man has *not?*

Ah, infidelity has nothing to offer but relief, by rejection, from procuring a title clear to that offered from another source. Its only advantage would lie in Christians being mistaken, who, as we will see, have a sure foundation; hence its boasted freedom were more easily recognized, as license's relief for apprehension.

The value of time should also be considered by those who would make their calling and election sure. It would waste many precious moments to wade through infidel stories now extant, to say nothing of those in the process of invention,—if the wisdom of the serpent be not exhausted. Ah, if those who are on their last day's journey, were to catch a glimpse of the dark river before them, how many neglected duties would rush in to gain a place in a day, which, God grant, we may spend in reviewing completed work!

Another point to consider is the absence of a *cause* of mistrust. Our Savior offered himself a sacrifice for us, asking *nothing* in return but the requirements of faith, or acceptance of the sacrifice, and righteousness as necessary to our acceptance.

No one has a right to a wrong opinion—the idea is absurd; the ruins resulting from the trial of false theories disprove such right, as,—like any false claim,—it does not hold, while success is always the proof of the virtue of faith, in the practicable, or in the true.

SOME say that "wealth is power," and some that "knowledge is power;" above them all I would assert that "truth is power." Wealth can not purchase, talent can not refute, knowledge can not overreach, authority can not silence her; they all, like Felix, tremble at her presence. Fling her in the most tremendous billows of popular commotion; cast her into the sevenfold heated furnace of the tyrant's wrath; she mounts aloft in the ark upon the summit of the deluge; she walks with the Son of God untouched through the conflagration. She is the ministering spirit which sheds on man that bright and indestructible principle of life, light, and glory, which is given by his mighty Author to animate, to illumine and to inspire the human soul, and which, like himself, is "the same yesterday, to-day and forever." When wealth, and talent, and knowledge, and authority, when earth and heaven itself shall have passed away, truth shall rise like the angel of Manoah's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven and her home, the bosom of the holy and eternal God.—*Sel.*

YOUR CONVERSATION.

BY GEORGE D. ZOLLERS.

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."—Philpp. 1: 27.

How intense was the desire of the apostle's heart for the stability and unity of the Christian church! "That ye stand fast in one spirit!" The Divine Spirit is doubtless referred to, which Christ promised to his disciples,—the spirit that leads into all truth, that comforts in the sorrows and woes of life, and by which believers are sealed till the day of redemption. This one Holy Spirit of God effects a unity of mind and oneness of purpose, in "striving together for the faith of the Gospel." Though there are diversities of gifts, they are regulated by the Divine Spirit in the most harmonious manner to subserve the righteous purposes of God. The faith of the Gospel comprises all the principles of the Gospel.

The apostle enumerates some of the characteristics of the Gospel in Col. 3: 12, 13, 14, "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Next we have the Christ-like, forgiving spirit. "And above all these things put on charity, which is the bond of perfectness." All these golden traits pertain to the faith of the Gospel, but the leading element is charity. Paul culminates his catalogue of Gospel principles with that heaven-born and heaven-aspiring element,—love. Peter says, "Above all things have fervent charity among yourselves, for charity shall cover the multitude of sins." Charity believes and endures all things, revealed and enjoined in God's Word, and zealous continuance in all the external forms of religious service, without charity to animate the soul, and adorn the life and service, will ever be but a failure.

All the eloquent and logical discourses are vain and profitless, unless controlled by charity. This perfect and untarnished gift of God binds believers together, and effects a unity of mind in striving together for the faith of the Gospel, under the enlightening influence of the Spirit of Grace. It instills into the heart a love for the Brotherhood,—the general sentiment, order, usages and decisions of which are in harmony with the spirit and tenor of the Gospel.

Now let me humbly and lovingly say to the churches in my native country: Inasmuch as the Annual Conference is reaching out the hand of charity through the committee, appointed to visit you, not to domineer over you, but to entreat you lovingly to fall in line, "that we may stand fast in one spirit, with one mind, striving together for the faith of the Gospel," consider their counsel, and weigh the solemn obligations of our short life! Oh, my heart breaks as I pen these lines, and I long for your security in grace, and ultimate salvation! "Oh, ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now, for a recompense in the same (I speak as unto my children) be ye also enlarged."

There is no want of room in our hearts to receive you; we are actuated by love to reach out our fraternal arms to embrace you, but if there is a failure in our attempt at reconciliation, on the basis of the Gospel, it will be because your hearts are too narrow to receive us. We want you, we yearn for you, without the loss of one; but our striving together must be compatible with the requisitions of the Gospel. May God help the Annual Conference in her Christ-like endeavor to rescue the erring, and may her chosen committee be endued with the spirit of wisdom and love! May God help all the brethren to see the propriety of union and order in our beloved Fraternity, and being absent, may I hear of your affairs, "that you stand fast in one spirit, with one mind, striving together for the faith of the Gospel." May God save the church!

THE MEEK.

BY WM. HERTZLER.

In No. 12, present volume, on page 181, I notice an article written by my dear brother, D. V. Long, from the Manor church, Md., which brings up a number of important thoughts before my mind. To some of them I will kindly give utterance for the benefit of all thinking minds, and to urge still deeper search into the literal and spiritual meaning of the sacred volume of the Bible.

Bro. Long refers to the pleasant exchange of views at their ministerial meeting on the subject, "Blessed are the meek, for they shall inherit the earth." He tries to give both sides of the question more fully than I did, in my condensed note of the meeting. For this I give him credit, but, at the same time, wish to look a little deeper into the subject.

Those blessings of Christ on that memorable occasion,—nine in succession,—are treasures for the disciples to enjoy; and the question is still, *when* and *where*? "Blessed are the poor in spirit, for theirs is the kingdom of God." Does this refer only to a future state after this life, or should the poor in spirit enjoy also the kingdom of God *now*, right here? I say, Yes, to a great extent.

When the kingdom of God is mentioned, it has very seldom reference to the secular kingdom, for Christ says, "My kingdom is not of this world," hence he alludes in the above passage to the spiritual kingdom, which the new dispensation carries with itself. Christ ushered it into our and their immediate presence, as we learn from the several passages, "The time is fulfilled, the kingdom of God is at hand," etc. Again, "The kingdom of heaven is like unto a grain of mustard seed;" "The kingdom of heaven is like unto leaven;" "The kingdom of God is within you."

Now, the above quotations do plainly show that there is also a spiritual kingdom right here on earth, to be enjoyed by the disciples of Christ, for Christ does, by the same figures, also explain the nature and principles found in the real kingdom of God, just now held up before our minds. What a renovating power and principle to impart consolation and the divine nature itself to all the poor in spirit! Not only is so much, in the lesson under consideration, for the poor, but the kingdom of God, if embraced, will bring forth a full disciple, having all the nine different characteristics announced by Christ, and consequently the kingdom of heaven is theirs. They are in possession of the kingdom within. It moulds, it fashions, it comforts, it reconciles, it makes rich, and if there is but one handful here, they trust in the Living God.

The widow, I presume, felt rich after all her *living* was in the treasury of God. Was not Elisha of old actuated by the same principle when Elijah, the man of God, came and threw his mantle on his shoulders, and when he offered his oxen as a burnt-offering to God, and his body as a servant? If the earth had possessed him, he would have said, "No, Bro. Elijah, you see I have here twelve yoke of oxen and so many acres of ground to plow yet and much business on hand, please excuse me for the present; at a more convenient time I will follow thee."

Look for a moment at Moses, raised up as the son of Pharaoh's daughter, taught in all the wisdom of Egypt, prince and heir to the crown, still he "esteemed the reproach of Christ greater riches than the treasures of Egypt." The strong confidence and the implicit faith in God, made him both rich and mighty in his day.

Let us come down to the present era. When God's kingdom approached the toll gatherer, was there not sufficient power to change his heart and mind, so that he could forsake the office and follow Christ? Yes, certainly. So did the sons of Zebedee forsake their father, the net and the ship for Christ's sake. Did they get poorer?

Without spiritual eyes, men are not able to see the riches and treasures contained in God's realm. My greatest friends are those who lend me the hand of correction; hence I will refer only to one expression in the article of my dear brother, where he says, "Many strong arguments were advanced contrary to our brother's views," etc.

Now this needs correction in this way: "All the points made in this article for the inheritance of the meek in the future, were granted by the writer as a secondary matter, to be enjoyed in the next world, but he held up the idea that many of the blessings of the kingdom are enjoyed prior to death, and that the participants in the blessedness of God in this life are on the record of God for the next life of enjoyment, when time is no more. Hence the disputants at the meeting did not differ on the latter thought, but somehow could not see so fully, eye to eye, on the first thought advanced. All discussion, however, passed off with the purest love entertained by all, especially by the Moderator of that meeting,—Elder David Long. As said in my former article,—meetings of the kind are a benefit to the church and the community at large.

Elizabethtown, Pa.

THE RESURRECTION.

BY J. S. MOHLER.

No. 4. The Time.

The time of the resurrection is variously understood. The popular idea is, that the resurrection takes place immediately after death, that the saints enter upon their full reward at once, and that sinners will be immediately punished. If that were a fact, then the resurrection is going on continually, and is already largely in the past.

The Scriptures convey the idea clearly, that the resurrection takes place when Christ comes, at the close of this dispensation. Following, is some of the testimony, bearing upon the time of the resurrection.

"But should raise it up again at the last day." John 6: 39.

"And I will raise him up at the last day." Verse 40. Repeated in verse 54, same chapter.

"I know that he shall rise again in the resurrection at the last day." John 11: 24.

"We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Cor. 15: 51, 52.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

Not that they have risen, but they *shall* rise. All the above Scriptures point to the coming of Christ,—the last day, as being the time of the resurrection, clearly refuting the theory of immediate resurrection. The parable of the rich man and Lazarus is not a case in point of the resurrection, but was given to show how God would reward the innocent poor, and punish the wickedly rich in the world to come.

There are some who entertain the idea that when the body dies, everything pertaining to the body dies with it,—that body, soul and spirit go

into the grave. If that were true, there could be no resurrection at all, for the reason that there would be nothing to resurrect from. Resurrection implies a state of partial death only. The vegetable world, during the winter months is dead, but only in part. That part above the ground may be dead, while that part beneath the soil, retains life, but sleeps during the months of winter. In the warm days of spring the life beneath the soil is quickened, and all is resurrected into new life. But if the root beneath the soil were likewise dead, then there could be no resurrection, but a new creation must take place before the vegetable world could grow again.

So in the death of the body. If every part of our being dies with the body, then there can be no resurrection, for the reason that there is no germ of life preserved from death, by which resurrection might take place. A new creation must take place, or the human race will become forever extinct, and then we could not tell in the new creation whether we ever lived here below or not, because nothing is carried over from death to the resurrection by which to prove identity.

This theory is unscriptural, unchristian and unreasonable. Christ prayed at his death, "Father, into thy hands I commend my spirit." Luke 23: 46.

Here the spirit of Christ went up to the Father, while his body went down to the grave. Again, Stephen, at his martyrdom, prayed, "Lord Jesus, receive my spirit," Acts 7: 59, showing also the separation of parts at death, the one part going up, and the other going down.

The Scriptural testimony conveys the idea clearly, that the time of the resurrection will take place when Christ comes again, and that, at death, the spirit becomes the *life-germ* of all the life there was in the body, and retains that life asleep, from death, until it is awakened at the last sound of the trump.

The Scriptures mostly refer to the dead in Christ as having fallen asleep. If the spirits of saints did not fall asleep in Christ at death, then why is that term used? Why not say, "They have gone to heaven," or, "They are wholly dead in the grave?" Paul says, in 1 Cor. 15: 51, "We shall not all sleep." Again, in 1 Thess. 4: 14, "Them also that sleep in Jesus, will God bring with him."

"But," one will say, "how can this be?" We answer, "It is as easy, and reasonable for the spirit to sleep out of the body, as it is for the spirit to remain inactive in the body, while the body is asleep."

When we sleep naturally we are unconscious, but we have life. So spiritually, at death, we fall sweetly asleep in Christ till the morning of the resurrection comes.

Another will say, "This presents such a gloomy view of the future. We must wait so long for our reward, before we can enjoy the fullness of the heavenly life." This objection, however, is not well founded. When we sleep we are not cognizant of time. When we are weary of the labors of the day, how sweet is the rest of evening! How pleasant the sleep! How short the night! How soon the morning has come! How we feel refreshed and invigorated, when we awake! Thus, when we are weary of the labors of our earthly day, when the sun of our life is sinking low, we long for the rest of evening, and fall sweetly asleep in Christ. Our sleep will be undisturbed, the night will seem very short. Though hundreds of years should pass, the beautiful morning will soon dawn. When we awake we will be invigorated with life through all eternity.

The question arises, "Where do the spirits go at the death of the body?" We can best answer this question by learning where the spirit of Christ went after his death. Jesus said to the penitent thief, "To-day shalt thou be with me in paradise." Luke 23: 43. From this we infer that the spirits of the sainted dead are received into Paradise,—a place of safety and rest,—to sleep on till Christ comes the second time without sin unto salvation. After the resurrection they enter upon their full reward. This is made clear by the following passage: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. Here Christ brings every man's reward along, which could not be done, if every man received his reward immediately at death.

The Apostle Peter makes this point still more clear when he says, in 1 Pet. 1: 4, 5, "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, . . . ready to be revealed in the last time." Here it is clearly stated that the inheritance-reward, the full enjoyment of heaven, will not be given until the last time—in the end, when Christ comes.

Paul, in 2 Cor. 12: 2, says of a man he knew, that he was "caught up to the third heaven." We give it as our opinion that the first heaven is the heavenly state here,—such as Paul speaks of when he says, "In heavenly places." Eph. 1: 3. The second heaven is Paradise, where the saints rest until the resurrection. The third heaven is the place where God dwells, and where all saints shall abide after they obtain their full reward.

From all these evidences, we are safe in saying that the resurrection takes place at the end of the Gospel dispensation, when the angel will stand with one foot upon the sea, and the other upon the land and swear by him that liveth forever and ever, that there shall be time no longer. Then the heavens will open, and Christ will appear with all the heavenly host, in power and great glory. Then the grave will yield her dead, and the sea shall roll its millions to shore. Then the saying will be fulfilled, "Oh death! where is thy sting? Oh grave! where is thy victory?"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Louisiana Items.

MARCH 12 we left Cabool, Mo., for the mission field in South-western Louisiana. We arrived at Evangeline on the night of March 14. Bro. S. A. Sutter was waiting to take us to his hospitable home. In a few days after our arrival we met Bro. Haughtelin at Welsh, the next station west of Evangeline.

March 20 we took the train for Jennings, five miles east of Evangeline, where there are six members living. We found Bro. William Funk prostrated by a relapse of *La Grippe*. He was much comforted in the thought that the Lord had opened the way that he might receive the anointing, which was attended to March 22. Brethren and friends, who have written him letters of inquiry about Louisiana, and have not received replies, will, by this time, know the reason.

We held our first service on the evening of March 22, in the public school building. We had a good audience and expect to continue each evening during the week. Our first service, at Evangeline, is announced for the 29th. There is already a request for preaching from Arcadia Parish. We praise the Lord for his care over us during our journey! S. A. HONDERGER.

Esterly, La., March 23.

Gleanings from the English River Congregation, Keokuk Co., Iowa.

THIS church held one of its most pleasant and, we hope, profitable councils, March 28. Two queries passed through the church to District Meeting. Bro. Joseph Sniteman was elected delegate to District Meeting from this church. The church also proceeded to appoint a correspondent for the GOSPEL MESSENGER.

The ministering brethren are making preparations to perform the yearly pastoral visit, as advised by Annual Meeting. We believe these visits can and may be made profitable, more especially where there are a good many young members, who have but lately enlisted in the good cause. It will certainly have a tendency to establish a close relationship between the ministry and the church.

The needy in the West, with other unfortunate ones, have been remembered, and help contributed, by the church and neighbors.

Our Sunday-school will be re-opened for the summer soon. May God abundantly bless it for good! PETER BROWER.

From Bijou Hills, S. D.

THE brethren and sisters of the above-named church held their quarterly council March 14, and as there was some unfinished business, which could not be completed on account of the unavoidable absence of some of the members, the church assembled again in council on the 28th. All matters, pertaining to the welfare of the church, were satisfactorily adjusted. We were compelled to disown one member who would not hear the church. God help him to see the error of his way! I think the church is in good working order, desiring to do the will of the Lord. To-day we were to meet to re-organize our Sunday-school, but the inclemency of the day prevented our meeting. The day began with rain and snow from the East. Now it is snowing quite fast. We hail this snow with much thankfulness, as we need much moisture to thoroughly saturate the sub-soil. We feel very hopeful for the coming season. February snows are quite all gone,—moistening the surface soil sufficiently to guarantee grain to germinate. To-day's additional blessing encourages us. Seeding is just beginning here.

The earnest little band here is determined to do all it can to build up and strengthen the cause. One thing we need is a place of worship. At present we occupy the old Grand Army Hall,—unfinished and unserviceable in cold weather. This we have but little assurance of holding long for church purposes. Had we not been cut short in our crops for a few seasons, we would have made an effort to build some refuge of our own. I believe that all,—if acquainted with our situation and the need we have of a house, -would give us some substantial encouragement, when solicited to do so.

While in Clay County, Iowa, on a committee of investigation, sister Sarah J. Brallier handed me one dollar for the needy. We return thanks for the same, and will do all the good we can with it. We were also glad to receive $36 from the Waterloo church, Iowa, which was distributed among the needy ones,—mostly of the church. A quantity of second-hand clothing and one barrel of provisions were also received.

The MESSENGER visits many of our homes, and if it fails to visit all the families of the Brethren, you may attribute it to the want of funds. Times in South Dakota, until our harvest can be made use of, will be a little hard to many. God will certainly remember the necessities of the needy in due time. May we only have patience to labor and wait. God bless the efforts being made by the church in relieving the helpless! We ask the prayers of the church for the work here.

WM. G. COOK.

March 29.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - Office Editor.
J. B. BRUMBAUGH, }
J. G. ROYER. } - - - - - Assistant Editors.
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE
R. H. Miller, A. Hutchison, Daniel Hays

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - April 14, 1891.

ONLY seven weeks until Annual Meeting.

TWO were baptized at this place on last Lord's Day.

BRO. AMICK spent a few days last week at his old home in Indiana.

BRO. A. W. HAWBECKER changes his address to New Hartford, Butler Co., Iowa.

BRO. J. W. METZGER, of Mulberry, Indiana, has moved to Cerro Gordo, Ill., where he should now be addressed.

BRO. URIAH LONG, of Merriam, Ind., wants the address of Jacob Long, formerly of Jackson, Clinton Co., Iowa. Who will favor him?

THE General Missionary Committee met here on the 7th inst., and transacted a considerable amount of business. Brethren Daniel Dierdorff and Simon Yundt met with the Committee and assisted with advice and counsel. We are glad to have our brethren assist us in this way.

BRO. J. E. FREDERICK, of Williamsport, Ind., asks an explanation on 1 Cor. 14: 35. He is referred to MESSENGER No. 11, where the subject is treated at some length in the editorial columns.

SISTER PRICE, wife of Bro. D. E. Price of this place, improves slowly. She is now able to walk about the house. Bro. David has remained at home nearly the entire winter. We missed him from our regular services.

BRO. B. F. MILLER, of Alpena, South Dakota, says he neglected to report a can of lard received with clothing from South Waterloo. The Willow Creek church of South Dakota received fifty dollars of the funds sent to Bro. Miller.

BROTHER AND SISTER ROYER expected to go to New Haven, Connecticut, to visit with their son-in-law, Bro. E. S. Young, who is taking a course in Hebrew and New Testament Greek in Yale University. Bro. Royer will also visit Harvard University before going to Pennsylvania.

BRO. D. E. BRUBAKER is quite ill. He came home from Iowa, March 26, suffering from a severe attack of *La Grippe*, and at this writing April 4, he is still confined to his bed. We hope, however, that he may speedily recover, and be able to take up the work he was compelled to give up on account of his sickness.

THE Brethren at Mound City, Mo., have appointed a committee to look after a minister to locate among them. They want a faithful servant of God,—one who is willing and able to labor to build up the cause of Christ,—one that will locate permanently with them. The church is willing to assist such a brother, if one can be found.

SOME nervous people anticipate war between Italy and the United States, on account of the deplorable tragedy which occurred in New Orleans sometime ago, in which eleven Italians were lynched, but we have no fears in that direction. The sentiments of peace are too strong, and the horrors of war too vivid among our people to hastily engage in a conflict with Italy.

THE following notice came too late for insertion at the regular place, so it is here given: "The Greenwood church, Texas Co., Mo., met in special council April 4, to make arrangements for the District Meeting, which will convene here April 23. The church also decided to hold a love-feast on the evening of April 24. We hope all the churches will represent by delegate, and remain with us during the feast and over Sunday."—*J. J. Troxel.*

NEXT week we hope to be able to give a summary of the Census of our church, as secured by the Government, for 1890. It will be interesting to study the report, and especially to draw a comparison between the Census of 1880 and 1890. There are over six hundred organized congregations in the Brotherhood, with about eight hundred houses of worship, valued at something over one million dollars. It will be found that, as compared with the Census of 1880, the church has made an increase in numbers.

BRO. A. L. SNOEBERGER, of Wichita, Kansas, says: "If no arrangements have been made with the Western Passenger Association for reduced rates to Annual Meeting, will you kindly urge the proper committee to do so for those of us who may wish to attend from this section of the country?" Applications have been filed with all the Passenger Associations for rates to Annual Meeting. The Central and Trunk lines have made a rate east of Chicago. We are urging the Western roads to do so at once, but they have not responded.

BRO. DANIEL DIERDORFF, of Franklin Grove, Ill., visited last week and preached for us. We were glad to have him with us, and hope he will come again.

BRO. DANIEL VANIMAN will start East in the course of a few weeks, and will spend the time until Annual Meeting, visiting the churches in the interest of the McPherson School.

BRO. D. B. GIBSON, writing from River, Ind., Apr. 6, says: "Closed meetings here last night on account of bad roads, with a splendid interest to the last. Six baptized. Praise the Lord!"

BRO. JOHN BRINDLE, of Martinsburg, W. Va., thinks it would be well to fix the date of holding our Annual Conference on the second Tuesday in June, and thus avoid the necessity of making a change when Whitsuntide comes early in May. It might be well to consider this question. The following table, compiled by Bro. Brindle, gives the dates on which Whitsuntide will come for the next nine years:

1892,.....June 5.	1896,.....May 24.
1893,.....May 21.	1897,.....June 6.
1894,.....May 13.	1898,.....May 29.
1895,.....June 2.	1899,.....May 21.

1900,.....June 3.

The Chicago Evening Journal has the following editorial item relative to the Western sufferers:

In the arid districts of Western Kansas, which nature never intended to be inhabited by civilized man, the crops have failed for several successive seasons, and the settlers, though they are well-nigh starving, have no means of escaping to a more bountiful country. The people of Wallace County lately held a mass-meeting and appointed a committee to repair to Kansas City in quest of relief. The 200 men present at the meeting were unable, it is said, to raise the sum of $2c needed to defray the expenses of the committee. Finally a man took his horse to a neighboring town and mortgaged it for the required amount. The committee has arrived at Kansas City, where some temporary relief may be secured, but the opinion is general that Western Kansas must be abandoned.

Unless irrigation can be successfully applied, we are of the opinion that the *Journal* is right, at least so far as the extreme North-western Counties are concerned. An occasional crop may be raised, but failures are so frequent that farming can not be made to pay expenses.

QUERISTS' DEPARTMENT.

Christ Our Intercessor, and the First-Fruits of them that Slept. Salutation. — Pensions. — The Unclean Spirits. – Spirits in Prison. — Did Paul Baptize the Twelve? Who is our Brother? – The Baptism of Suffering.

Will you please answer the following questions through the GOSPEL MESSENGER? Does Christ pray for Christians, and if so, in what sense doe he pray for them? How did Christ become the first-fruits of them that slept? F. N. MILLS.
Silverton, Oregon.

ANS.—1. When the Master was yet with his disciples, only a short time before his betrayal and death, he talked to them of the future and gave them many words of encouragement. He told them, that as yet, they had asked nothing in his name, but now "I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you," and then he speaks these significant words: "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you." John 16: 26. The expression "I say not unto you," is to be understood as meaning that there is no need of telling them again that he would pray for them. Only a short time before this he had said to them: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14: 16. The

meaning is that they knew so well he would pray or intercede for them, that it was not necessary to mention it again. The New Testament abounds in the idea, that Jesus intercedes for his followers, and that, by his intercession or standing between us and God, we obtain the blessings of an everlasting salvation. Compare Hebrews 7: 25; Romans 8: 34.

As to how intercession is made, whether our High-Priest, having entered the Holy of holies, offers a prayer to the Father for his children, or whether the great sacrifice he made for us all on the cross is an everlasting intercession for us in his glorified person, as he sits on the right hand of God, we do not know, for the Scriptures do not clearly point out how it is done. But we do know, and we thank God for the blessed knowledge, "that we have a great high priest, that is passed into the heavens, Jesus the Son of God," and that "we have an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15.

2. "But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15: 20. First-fruits refers to the beginning of anything, and Christ became the first-fruits of the resurrection from the dead. Not that he was the first that had been raised from the dead, for Lazarus, the widow's son, and a number of others were called to life by the Lord himself. They came forth with their natural bodies, but when Jesus Christ burst the bars of death, he came forth with an immortal body. His victory over death was permanent. Others who arose before him had to succumb to death again, but his glorified body could never taste death again. The victory was complete, and so he became the first-fruits of the glorious resurrection harvest.

3. D. L. MILLER,

Dear Brother:—Please explain through the MESSENGER Matt. 5: 5, who are the meek referred to, and what is meant by the clause, "For they shall inherit the earth." Does the Savior mean this earth on which we live? If so, when will that time be? D. N. ELLER.

The question asked by our brother has received some attention, recently, in the MESSENGER. In the present issue brethren Wm. Hertzler and John Peck give their views at some length on the subject. Instead of writing upon that topic at this time, we refer Bro. Eller to the articles abovementioned. We may at some time in the future, if time and space will admit, have something to say on the subject.

4. *Editor Messenger:*—Will you please answer the following questions in the MESSENGER?

(1) Is the salutation of the Holy Kiss considered a test of fellowship by the Brethren?

(2) Has the church a right to disown a member?

(3) What can be done with a member who is an injury to the cause, but does nothing for which a charge can be brought against him?

(4) Has a member a right to draw a pension from the Government? F. H. HEILMAN.

Allie, Iowa.

ANS. 1.—Yes, the church holds the salutation of the Holy Kiss as a Gospel requirement.

ANS. 2.—Yes. See Matt. 18: 17; Rom. 16: 17; 1 Cor. 5: 11; 2 Thess. 3: 6.

ANS. 3.—Bear with him as a weak member. Pray with and for him. Encourage him by kindly leading him nearer to Christ. Entreat him as a brother. If those, who are strong in the faith, will try the above remedy with the weak brother, there will be doubtless an improvement.

ANS. 4.—As we understand it, a member has a right to draw a pension from the Government. The fact that the pension is paid, is taken as evidence that the one who receives it is entitled to it. The Government looks very closely into every application made for a pension, and very many are rejected.

5. *Dear Brother:*—Will you please explain who the person is, spoken of in Mark 5: 3-4? The ninth verse says his name was Legion, but I do not fully understand it A. M. SHARP.

ANS.—The description given in the third and fourth verses, referred to in the query, is of a man who had an unclean spirit. Nothing is said about the man's name, hence we can not give it. In the ninth verse the unclean spirit speaks and says: "My name is Legion for we are many." The word Legion represents a large number, and because there were many of them the term was applied.

6. Bro. Jasper Blosser, of Enterprise, Ohio, asks for an explanation of 1 Peter 3: 19, 20, which refers to Christ preaching to the spirits in prison. We refer him to Bro. D. E. Price's article on this passage in GOSPEL MESSENGER No. 11, page 70.

7. *Dear Brother:* 1. Will you please answer the following questions in regard to Acts 19: 5-7? Who baptized the twelve? Did Paul, or some of his helpers, and then Paul lay his hands on them?

2. Is it right to call every one that makes a profession of Christianity, brother and sister, when they are members of secret societies and attend places of amusement, that they are required to desist from and disfellowship before they can unite with the church of the Lord Jesus Christ?

LOTTIE AUSTIN.

ANS. 1.—It is altogether likely that some of Paul's associates in the work of preaching the Gospel, did the baptizing. We know from the apostle's language, 1 Cor. 1: 14-17, that he did not administer baptism very frequently, but left others attend to that work. His principal labor was to preach the Gospel, and this he did, while others administered baptism.

In one sense we are all brethren, having one common Father. Christ taught the fatherhood of God and the common brotherhood of humanity, and he manifested a love broad enough to take in the entire human race, so that Paul might well pray, that we, as the followers of Christ, "may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth all knowledge, that ye might be filled with the fullness of God." We are to possess this same love, if we are ever to enjoy "the fulness of God." In this sense, with love in our hearts for all men, we may call them brethren. It was, doubtless, in this sense that Peter addressed his former religious associates on the day of Pentecost when he said: "Men and brethren." Stephen, when brought before the council, in opening his farewell address, just before his cruel martyrdom, speaking to those who were consenting unto his death, called them "men, brethren and fathers," and Paul uses the same words in making his defense before the Sanhedrin at Jerusalem. These words were doubtless used to express the fraternity of nationality, and the brotherhood of humanity.

But there are closer relations in this life than these expressed in the term brother, or brethren, as applied in the foregoing examples. We have the family relation, and the words brother, sister have a deeper significance here than where a general application is made of them. We can call a man by the name of brother when there are no ties of consanguinity between us, but in no sense can we apply the term as indicating the relationship of our own flesh and blood, except to the family circle. So, too, in the higher spiritual relation sustained by the sons and daughters of God, brethren and sisters, by adoption, of our Lord Jesus Christ, there is a bond of union and fellowship, only to be fully appreciated by those who enjoy the same communion. In this higher sense, only those of like precious faith, who have been born into the family, and enjoy the birthright to its full extent, are entitled to be called "brother" or "sister" in the full meaning of the word. We may apply the term to others, but as in the family relation, it can not be made to indicate the true relationship between members of the same church, only as applied to them.

8. Please explain through the MESSENGER Mark 10: 38, 39. Are we to understand that these two apostles had not been baptized, or that they were now to be rebaptized?

N. S. DALE.

ANS.—In the Scripture to which our querist refers, the Master is speaking of his suffering, and not of baptism in water. The question may be paraphrased in this language: Can you drink the cup of suffering that I shall drink of? and be baptized with the baptism of suffering with which I am baptized? In the garden the Master prayed that the cup might pass from him, and on the cross he was overwhelmed with suffering. Well might he refer to his sufferings borne for the sins of humanity as a baptism, and the figure grows stronger when we remember that baptism was a complete immersion in the water, being overwhelmed and buried in the water. His disciples would and did learn the full significance of these words very soon after his ascension. They drank of the cup and were baptized in suffering, as they went about preaching the Gospel. Many of them died the death of martyrs, and sealed their faith with their blood. The words of the Master: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with," were literally fulfilled.

CHIPS FROM THE WORK-HOUSE.

I AM at this date, April 8, permitted to sit in the MESSENGER office at Mt. Morris, Ill., and pen some "Chips." I came here to meet the General Missionary Committee April 7. The appearance of the shady campus, surrounding the college building, on the North-east corner of which stands the MESSENGER office, has been greatly improved by the erection of the commodious and well-arranged, new, substantial college building, now nearly completed.

I once more had the privilege of meeting the College students in the College chapel last night, and in chapel service this beautiful morning. The attendance is unusually large this Spring Term, and among them are many familiar faces. How encouraging it is to see the good work of educating and training our young brethren and sisters, and others, both in mind and heart, for the great battle of life! The far-reaching influences, going out from our colleges, and the molding power in the world, and the church, no man can properly estimate. It is also a very encouraging feature of our schools that the Bible is made so prominent, and its principles and teachings are constantly brought to bear in molding the character, and directing the lives of those who are brought under the influence and fostering care of those who have these institutions under their care. More of our brethren and sisters should visit our schools, and see for themselves what is being done through the efforts put forth in this direction by those whose hearts are in the work.

DANIEL VANIMAN.

McPherson, Kans.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not "—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

SPECIAL NOTICE.

To the Agents and Solicitors for the Brethren's Book and Tract Work: –

THE business of the year will close May 1 next. All who have any reports to make should send them in so they reach us prior to that time, in order that all business, done during this year, may be included in our next annual report to Annual Meeting. S. BOCK, Sec.

Dayton, Ohio, March 31.

ALL NATIONS–ALL THINGS.

BY S. N. M'CANN.

"Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you "—Matt. 28: 19, 20.

DOES *all* mean all or does it mean something else? Popularly it does not mean *all* but only such a part as fallible, short-sighted men may, in their delusion, find expedient (2 Thess. 2: 10, 11).

Men, striving to please men, try to persuade God that "all things" means only popular things and "all nations" and "every creature" only such as are received popularly. If we would let Paul speak, he would say, "If I yet pleased men, I should not be the servant of Christ," Gal. 1: 10. James would say "If ye have respect to persons, ye commit sin," but of course Paul and James are not acquainted with the changes and races of these latter days.

Popularly *all* does not mean *my* jewelry, *my* rings, *my* outward adorning, if Peter and Paul did say, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Peter 3: 3, and 1 Tim. 2: 9. It is not expedient or popular to be so particular about your dressing, your amusements, and your "all nations," if James does say, "Whosoever therefore will be a friend of the world is the enemy of God." Drop into the popular line, if it does "spot" you with the world. That narrow way is getting broader, you can surely see it is not expedient to be standing almost alone, contending for "the faith once delivered unto the saints." Come, don't you see that the best-thinking men and women in this country will be driven from the church if you tell them that they must be separate from the world? It will never do to tell our cultured men that they must drop their secret societies, and our intelligent ladies that they must quit theaters and balls and be modest in dress. Coming generations must solve this question; it won't do to be contending for it now. I HAVE TRIED IT and I KNOW whereof I speak. It would be well for the Brotherhood to listen and not be pressing these things if Christ and the apostles did say so. You know that they have not been down here lately, and it is not *expedient* or popular to preach "all things" to "all nations."

Come, my brother, you must quit preaching that the sisters must wear a prayer covering; it is just driving some of the best-thinking people away from the church. I speak from experience; it don't matter if they are ashamed of the Gospel. *All* things only mean *part* when expediency is the measure. Why should we be preaching feet-washing, non-swearing and non-resistance,—these things are not popular, and many won't submit to them. People are ashamed of them, and we had better leave these things for coming generations and take the popular line, if "all things" mean only such as we deem expedient, and "all nations" only such as expediency DICTATES TO US. It don't matter if Jesus did say, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of the Father with the holy angels." Popular sentiment and expediency will excuse us for slighting part of the Word anyhow.

Oh, my Brethren, may I plead with you in the name of my Master, who has said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven," to call a halt on this question of expediency where the Word of God speaks? Let God's Word be true though it make every man a liar and cast our names out as evil. It might have been expedient and popular for the apostles, had "flesh and blood" been consulted, to have left the Gentiles to themselves as a people, but you know "all nations" and "all things" meant more to those old brethren than it does now, here in the South. Teach "all nations" meant to go in the face of perils, imprisonment, stoning and death. Because fellowship was extended to the Greek and "all things" were urged whatsoever Christ has commanded, persecutions and afflictions and reproach frequently fell upon the apostles.

Christ says, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." This don't look much like expediency, but Christ will take care of the expediency if we will only hear, and water and plant WHEREVER and WHATEVER is signified by his "all creatures" and his "all things."

Expediency and popularity are converting and cursing the professing Christian world. Christ's Word is no longer heeded, but expediency and "I believe this is right" has dropped most of the simplicity of the Gospel, organized "Charity Balls," "Church Festivals," "Necktie Parties," "Mourners' Benches," "Sprinkling," "Pouring," and many other open perversions.

Does the promise to Abraham, "In thee shall all nations be blessed," exclude any man because of color? Does Paul tell the truth when he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ"?

I wonder if refusing to do what Christ said would put us with the "foolish man" that hears and does not, or with the "wise man" that hears and does. Matt. 21: 24–29.

I wonder if refusing to fellowship a colored brother might not put us with those who "shall seek to enter in, and shall not be able." Luke 13: 24. "Inasmuch as ye did it not to one of the least of these ye did it not to me," might ring in our ears when it is too late.

It is possible for us, like the foolish virgins, to carry lamps without oil. "I am the vine, ye are the branches." Is it possible for the vine to have branches so antagonistic that they can not be in the same vineyard? Can a branch be drawing nourishment from the vine when it takes root in the ground of expediency? "Now ye are the body of Christ and members in particular." "For we are members of his body, of his flesh, and of his bones." "And he is the head of the body, the church." I wonder what part of the body the colored brother is, whether he is a toe, a finger, or no part at all. Christ must have two bodies, one a colored and one a white body, or else our colored brother is a part of us. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Are we too nice to fellowship a brother, yes, a brother of Christ?

I have talked to colored ministers of high standing in the South, and if their testimony is worth anything they would like to see a Gospel fellowship extended by the whites, but dare not express themselves freely until they know to whom they talk. If living the Gospel drives men from the church,—I wonder which is worth most to the church, the carnally-minded or Christ? Whenever we drop his "all things" to "all nations," don't we lose his "Lo I am with you always even unto the end of the world." I have had some practical experience with both classes in the South, and I believe that the general sentiment of the white is, if possible, as strong against the negro as the Jew was against the Gentile. The Jew and Gentile question was settled by breaking down this middle wall, and if this question is ever solved Scripturally, its solution is the same. The ancient barrier was in the Jewish heart Self-righteous, bigoted, and aristocratic as they were, it was moral pollution to eat or company with a Gentile,—a *fac-simile* of the present status in the South. The Jew, in the main, lost Christ, the Gentile gained him, and as soon as we refuse to hear Christ, we lose him. The antagonism is mainly on the white side. The negro is not, if allowed to speak his sentiments, antagonistic to the whites.

May we not lose sight of our Lord and Master when we talk of our colored brother, or when we feel ourselves too good to fellowship him? "Every one that loveth him that begat loveth him also that is begotten of him. By this we know the children of God, when we love God and keep his commandments."

BIBLE THEOLOGY vs. POPULAR THEOLOGY.

BY S. CLICK.

Number Two.

IN No. 10, of the GOSPEL MESSENGER, current volume, we endeavored to contrast some of the leading doctrines advocated by popular theologians in getting members into their respective organizations. We now purpose to follow them a little farther, and the first and most important ordinance that meets us, after we make the good profession, is the holy Communion service.

Right here we are constrained to thank God that in this, as well as in his holy baptism, he has given us his personal example, as well as precept. When the time drew near that he should depart out of this world unto the Father, Jesus sent two of his disciples into the city, to prepare a supper. (See Matt. 26: 18, 19.)

At the proper time Christ comes and sits down with his disciples. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." No part with Jesus! Oh, that every teacher and every scholar could comprehend the magnitude and importance of that declaration! "No part with Jesus,"—that means we shall be forever banished from the presence of the Lord and the glory of his power. Well may Peter exclaim, "Lord, not my feet only, but also my hands and my head." Jesus said to him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

There is one special beauty about the law of the spirit. It teaches by analogy as well as by a declaration of facts. The language of the Savior affords two testimonies that the washing of the disciples' feet was not to wash away the natural filth, because he said before he washed them, that they were clean, and after they were washed there was still one that was not clean. If the washing had been instituted for legal cleansing, Judas' feet would have been as clean as those of the rest of the disciples, hence we have to look for another meaning. It has a spiritual import and is intended to prepare the mind for the Communion service. Paul says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

How necessary, then, that there be a legal preparation for this sacred work, to represent to our mind the necessity of handling sacred things with clean hands, and a pure heart! Feet-washing is one of the greatest levelers imaginable. It brings the millionaire down to a level with the peasant,—just where we have all to come before we can become one in Christ.

In order to a Communion there must be a union, before honor comes humility. That Christ ate a full meal before he instituted the Communion, I suppose, none will deny. However, if any should be skeptical on this point, let them examine the following witnesses: Matt. 26: 21, 26; Mark 14: 18, 19; Luke 22: 15, 16; John 13: 26, 28; 1 Cor. 11: 20, 25, 33; Jude 12.

You will perceive that it was just at the *close* of the supper when Christ instituted the Communion. We will do well to notice that the bread and wine are nowhere called the Lord's Supper. Paul calls it the Communion. See 1 Cor. 10: 16.

Another fact worthy of our notice is this: The Supper was always taken in the evening or at night. See Matt. 26: 31; Mark 14: 27; John 13: 30; 1 Cor. 11: 23. According to Scriptural testimony it may be celebrated on any day of the week, provided it be held in the evening, for this is the proper time to eat a supper. John calls it a supper, Paul calls it a supper, and Luke calls it a supper, and why should it not be called the Lord's Supper, when the Lord ordered it placed upon the Lord's table? Why not call it the Lord's Supper when the Lord's people surrounded that table, and the Lord himself invoked a blessing upon the meal? If the Corinthian Brethren had followed Christ's example they could have eaten the Lord's Supper. It seems they had no table, but each family, with their friends, ate what they brought, and the poor that had brought nothing were ashamed. They had something like our modern basket dinners. Well might Paul say, "This is not to eat the Lord's supper. For in eating every one taketh before other his own supper." 1 Cor. 11: 20, 21, 33.

Now for the comparison. Popular theologians say the bread and wine is the Lord's Supper, and may be taken at any hour of the day. Some say that Sunday is the proper time. They say the supper that Paul, Luke and John are talking about is the Jewish passover. Some, however, are not so sure about that, but contend that the supper, at which Christ washed the disciples' feet, was down at Bethany, six days before the passover. The four evangelists all tell us the traitor was pointed out by Christ giving him the sop. They all tell us that the day of unleavened bread had come and that was the day when Christ was crucified, on the last evening of that day, or, rather, "between the evenings," as the German has it. On the first evening of the fourteenth day, he ate his supper with the disciples. This would make it at least twenty hours too soon to be the legal passover which was to be eaten on the fourteenth day at the going down of the sun. See Deut. 16: 5: "Thou mayest not sacrifice the passover within any of thy gates, . . but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover." Christ paid no attention to any of these rites, neither did the Jews accuse him for breaking the law or not observing any rites pertaining to the passover, neither in going out before morning, but they would *not* go into the judgment hall, lest *they* might be defiled, but that they might eat the passover. John 18: 28.

The supper Christ ate with his disciples points forward to the marriage supper of the Lamb. See Luke 16: 17. The legal passover points back to their deliverance from bondage, when the angel of the Lord passed over Egypt, and destroyed the first-born wherever the blood of the slain lamb was not found on the doorpost and the lintel of the door. That blood points to the blood of Christ, shed upon Calvary.

Dear brother, dear sister, let us be sure we have an application of this blood as a seal, when the destroying angel shall visit our habitation! Let us all endeavor to secure the wedding garment before the Great Bridegroom comes!

(*To be Continued.*)

Nevada, Mo.

"YE ARE THE LIGHT OF THE WORLD AND THE SALT OF THE EARTH."

BY P. S. MYERS.

LIGHT is for others to walk by, a guide for others to do likewise.

It is not a good light to be over-anxious to break our church or social relations on flattering reports of other localities. The kingdom of heaven should come first. It may lead others to make undue sacrifices.

It is not a good light to report only the bright side of a country. Our secular interest may bias our judgment. Others may not see it with our eyes and we can not measure the future always by the past.

It is not a good light, when in a strange land, to look the country over, at the real estate agent's expense. It may lower us in his estimation.

It is not a good light, to have real estate men believe you are going to buy and when you have seen all you want, make them a low offer on something, to get rid of them; then laugh at their disappointment. Such light is very dark.

It is not a good light to even act in the capacity of a real estate agent. While it may be lawful, the temptations to over-persuade, through large commissions, are numerous, and may afterwards bring bitter reflections.

SALT.

It is not good salt to be pretending to buy property jointly, while getting our portion at the expense of the others. That is defrauding your brother and will in time sour the feelings.

It is not good salt to charge your brother ten to twelve per cent interest, then feel you have done him a great favor by grinding him under the iron heel of covetousness. It does not help him much in his ministerial labors, but has rather a putrefying tendency.

It is good salt to bear one another's burdens, that, while you are sharing the benefits of his ministry, let him share of the benefits of your labor, thereby increasing each one's usefulness and strengthening the ties of love.

It is not good salt to charge compound interest to a poor brother and have him pay it in labor, at less than the general wages, because he can not pay it in money. It does not increase the Christian flavor.

It is not good salt if we fail to exercise hospitality to our brethren and sisters. It divides our former relations.

It is not good salt, while traveling through a country, to live at the expense of the members, because we can save some money, especially when they have no income but their daily toil. It may wear on the welcome.

It is, however, good salt to seek the homes of our Brethren in country or cities to share their society, encourage them on their pilgrim journey, but before your departure at meal time you slip a reasonable compensation under the plate, so the left hand need not know what the right hand doeth. It will help to bear the burden of your hostess.

It is good salt to think charitably, "I come only once a year," yet, since you may be the twelfth or fifteenth visitor for that week, a small compensation, in return for the entertainment, will always be welcomed.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Ontario, Cal.

THE GREAT NEED.

WHAT we want to-day is men who believe down deep in their soul what they are talking about. The world has got tired and sick of sham. I want to urge you to be out-and-out for God. My conviction is that the reason why Christianity is dragged down in the dust as it is to-day, is that so many people profess what they don't possess. Let your whole heart be given up to God's service. Aim high. What is *your* aim?

Look at Abraham. Oh, Abraham didn't begin to be as shrewd a man as Lot. If you had gone into Sodom, and asked about Lot, they would have told you he was the most prosperous man in all Sodom; he owned the best property in Sodom. His family moved in the very highest circles—at the very top. He wasn't too religious. He wasn't like his uncle Abraham. They thought Abraham a very narrow-minded man. But Lot was a noble man he was just the kind of a man the Sodomites liked. They liked that kind of Christianity. He was their style of a man. He believed in all modern improvements. He was getting along amazingly well.

Bear in mind, Lot is a typical character. He represents the professing Christians of to-day

who don't want to be too religious. They just want to get into heaven. They keep their religion as a sort of fire escape. They don't want to be too religious — peculiar narrow-minded. Lot wasn't too religious. He didn't belong to that class. But God knew about him; and when he came to investigate him, he found a rotten state of things. Lot had been there twenty years and hadn't any family altar, been there twenty years and converted no one, been there twenty years and not one man had been made better in all Sodom. I have no doubt when Abraham was pleading with God he said: "Lot has been there twenty years. Certainly he has done some good." But there wasn't a convert, and all Sodom suffered one fate. Men say: "Let us make the best of both worlds." That is what you hear now. Well, Lot tried that, and he came to a miserable end.

M.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

SUNDAY-SCHOOL ORGANIZED.—We organized our Sunday-school to-day by electing our young ministers,—brethren J. L. Hazlett and A. A. Neher as Superintendents. The attendance, to-day, was good, and, I hope, may be indicative of the future success of the school.—*John E. Metzger, Edna Mills, Ind., March 29.*

SUNDAY-SCHOOL RE-ORGANIZED.—March 28 the Belleville church, Kans., met in quarterly council. Among other business transacted was the re-organization of our Sunday-school. Bro. Albion Daggett was elected Superintendent. He will be assisted by sister Lizzie Hillery. Bro. Charles Hillery was chosen as delegate to District Meeting. Two have been received by letter since our last report.—*Louise J. Williams, Belleville, Kans., March 30.*

FOUR ACCESSIONS.—Bro. Menno Stauffer came to the Lamotte church, Crawford Co., Ill., Feb. 10, and preached eleven sermons. The members were much revived and sinners warned to flee the wrath to come. Four precious souls came out to walk with the people of God. This caused much rejoicing with the members as well as with the angels in heaven. Our quarterly council occurred March 28. All business passed off in love and union.—*Jacob Swinger, March 31.*

SUNDAY-SCHOOL RE-ORGANIZED.—Last Saturday was the quarterly council in the South Beatrice church, Nebr. Much business was brought before the meeting, but all was adjusted satisfactorily. One young sister decided to walk with us no more, but we hope and pray that she may see her error, and again return to the fold before it is too late. Our Sunday-school, which was discontinued during the winter, was again re-organized. We had Bible meeting every Sunday night through the winter, which seemed to be very interesting to all that attended.—*Lydia Dell, March 22.*

PLEASANT COUNCIL.—March 26 the Walnut Grove church, Johnstown congregation, held her quarterly council with a fair attendance. The council passed off in love and union. We elected our church officers for the year 1891. Brethren Stephen Stutzman and A. W. Meyers are our delegates to Annual Meeting. Brethren A. W. Meyers and Bro. A. F. Yock are our delegates to the District Meeting. We appointed our Communion meeting for May 24. An invitation is extended to the members going to Annual Meeting on the P. R. R., to stop with us. Our house is large and we can accommodate a good many. It is located two and one half miles south-east of the P. R. R. depot.—*Mary E. Harrison, Johnstown, Pa.*

MESSENGERS FOR DISTRIBUTION.—For two years I have been saving my MESSENGERS for some one else who would like to read them. Now, since there are so many needy ones in the West, perhaps they would appreciate the abundance of good reading matter, contained in our beloved paper. Those desiring these MESSENGERS for distribution, will please address the writer.—*Anna Close, Callom, Ill.,*

QUARTERLY COUNCIL.—Our quarterly council in the Naperville church, Ill., was held March 21. Everything passed off pleasantly. The report of the annual visit showed all to be in peace and union. Our love-feast will be held May 16. We had no accessions by baptism since the last report but received four by letter. We expect Bro. Shirk to speak for us next Sunday at Batavia.—*H. M. Barkdoll, Naperville, Ill.*

QUARTERLY COUNCIL.—The George's Creek church, Fayette Co., Pa., held her quarterly council March 21. All the business that came before the meeting was disposed of pleasantly. Two delegates were chosen to represent us at District Meeting. The above-named church will hold her love-feast May 22 and 23. An invitation is extended to the ministering Brethren on their way to Annual Meeting to stop with us. They will stop off at Uniontown, Pa., and inquire for Eld. J. C. Johnson, who will conduct them to place of meeting.—*Lucetta H. DeBolt, Masontown, Pa., April 1.*

CHURCH COUNCIL. The members of the Manor church, Pa., met in council on Saturday, March 21. Through the prayers of the members and the forbearance exercised, all business passed off pleasantly, for which the Good Lord be praised. A love-feast was appointed for June 19, at 4 P. M. A brother was elected as delegate to District Meeting; he will not have any business to offer to the Meeting. While we have no great success or advancement to report, and though death invaded our number several times during the year, on the whole, we believe, through the grace of God, we have held our own.—*Joseph Holsopple.*

HARMONIOUS COUNCIL.—March 21 the members of the Shannon church, Ill., held their church council. Much business of a local nature came before the meeting. We also endeavored to make the necessary arrangements for our coming District Meeting. We trust we shall be able to care for all the dear Brethren who may feel like attending the Meeting. We send no queries. There will not be any love-feast in connection with District Meeting as has been the custom in this District. We felt that the Lord was with us in our council, as all passed off harmoniously, and we hope that the Lord will be with us in the deliberations of the Meeting. We expect to have preaching on the evening before District Meeting, April 20.—*D. Rowland.*

A GOODLY LAND.—I would suggest that persons who are looking for cheap homes in a country where the rich and poor live comfortably and happy together, and where there is no danger of suffering from either cold or hunger, look toward East Tennessee. Write, enclosing stamps, to Bro. Isaac M. Tipton, of Rodelm, Knox Co., Tenn. He will cheerfully give you any information you desire. Bro. Tipton is no land agent, but he is interested in the welfare of the church in Knox Co., and will be glad to answer the questions of those who contemplate moving to that country. There is a small organization of members there, with a good little house of worship, but no resident minister at present. We remember with much pleasure the kindness with which we were treated while among them.—*James M. Neff.*

INTERESTING MEETINGS.—Bro. Abram Wolf came to us March 28, and remained over Sunday. He preached three sermons in all, and faithfully expounded the Word. The weather was inclement and the roads very bad, consequently the attendance was not as large as it would have been otherwise. We had a good meeting. The brethren and sisters were encouraged on their way and sinners were warned to shun the results of sin. May God bless and reward our dear brother and may the Lord crown his labors with success! We ask the prayers of God's people in our behalf! *Rebecca E. Hamman, Elrick, Iowa, March 31.*

A GENEROUS DONATION.—The members of the Colby church met in council March 21, at Bro. C. H. Brown's. All seemed to be in love and union. We decided to send Bro. Brown as a delegate to District Meeting; also to hold our love-feast June 6, at Bro. A. H. Partch's, five miles south of Colby. Brethren and sisters that can be with us will be welcomed and met at Colby by notifying Bro. A. H. Partch, Colby, Kansas. We wish to acknowledge the receipt of a large box and barrel of second-hand clothing, collected and sent by Bro. James Larkins, of Lanark, Ill., for which he has our many thanks. We appreciate his labor and kindness to us. May it be as bread cast upon the waters! *Annie S. Partch, Colby, Kans., March 31.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Tyrconnell Mines, Taylor Co., W. Va.

BRO. Z. ANNON, of the Bethany congregation, preached four sermons in the large two-story school-house in Tyrconnell, Taylor Co., W. Va., commencing on Friday afternoon, Jan. 16, and closing on Sunday night Jan. 18. The room was crowded to its utmost capacity with attentive and anxious hearers. Bro. Annon preached the Word in its purity and with power. As there are only a few members in this locality, and we have no church-house of our own, we do not often hear the Brethren preach.

When we heard Bro. Annon on this occasion, we felt truly that we had a feast of good things. The people are mostly Methodists and Presbyterians at the above-named place, but they treated Bro. Annon with all possible kindness. We believe that many of them received the Word with gladness.

D. G. PURKEY.

Notes by the Way.

MARCH 20, we went to West Virginia to meet previous appointments. We wended our way to Bro. John N. Mathias', who lives near the church. The same evening we met for worship. Next day we met in council. Bro. S. A. Shaver met with us. The church wanted help, and in official council we unanimously agreed to have an election for two ministers and two deacons. We then proceeded with the work, and all were found willing to serve the church and duly installed. We had meeting also at night.

On Sunday morning Bro. Shaver and Eld. T. Caldwell started across the Mountain to another part of the church, to look after the choice for an Elder. This territory was divided two years ago. We think an Elder is needed.

We next met at Kim's Run church where we had several meetings, and next day assembled in council. We also had a meeting at night, after

which Bro. Shaver went to Mountain View, while I remained a few days with the brethren.

I stopped at Mountain View on my way home. The heavy snow-fall during the next few days obliged us to lay over a few days. On Sunday we started for home. All went well till we came to the Mountain, when suddenly, we got into a drift and could not go either backward or forward. There was no other alternative but to clear the drift. This was slow work, and we spent two hours in going two miles. We had many thoughts in working up the mountain. We wondered if the Brethren, who were comfortable by their fires, ever think of the poor minister who has to go in all kind of weather, exposed to dangers seen and unseen. Do they pray that the Lord be with them and buoy them up so they may be faithful to the end? Many ministers are, as Bro. Hylton says, broken down and forgotten. This is wrong and somebody is responsible. SAMUEL H. MYERS.

From the Barron Church, Wis.

OUR quarterly council occurred March 28. Though Satan seemed to have been at work, yet all trouble was adjusted in a Christian spirit, and much to the satisfaction of the church. The missionary cause was remembered by a donation of $3.00. The church decided to be represented at District Meeting by letter. It is also our intention to hold a series of meetings and a love-feast some time this fall, if ministerial help may be had.

Our home minister, Bro. Bowman, has moved to a place some miles distant, and has done but very little preaching for us during the last year. He has promised now, if the Lord gives him strength, to do more preaching.

We ask the prayers of God's people that this little church may more fully improve her talent!

MALINDA WILLIAMS.

Barron, Wis., April 3.

From the George's Creek Congregation, Fayette Co., Pa.

WE held our council-meeting in the Fairview church-house, March 21. A fair attendance was present, considering the unpleasant weather. Our trusty and well-tried Gospel ship, on the voyage homeward bound, has encountered quite a number of large and very chilling icebergs, but it is to be hoped, that the last one has passed away. Sailing is much better and improving, the atmosphere more balmy and pleasant, and the Brethren feel cheerful and very much encouraged. Two were baptized at Uniontown, recently. The visiting brethren were instructed to make a visit to all the members, in harmony with the principles of the general Brotherhood. Bro. A. Debolt and the writer were elected to represent the church at District Meeting. We agreed to hold our love-feast at the Fairview church house, May 23. We extend a hearty and cordial welcome to the Brethren to stop with us on their way to Annual Meeting. Arrangements will be made to meet all at Uniontown, by addressing me at Lock Box 24, Uniontown, Fayette Co., Pa.

JOHN C. JOHNSON.

From the Union Church, Marshall Co., Ind.

MARCH 17 our quarterly council-meeting convened in the south part of our district at "Salem" church. A goodly number of members were present to help to carry on the Lord's work. The meeting seemed to be pleasant to all present. It was decided to represent our church at Annual Meeting by letter, and send one delegate to District Meeting. The lot fell upon Bro. J. F. Appleman. We granted letters of membership to a number who expect to leave us. Among the number were our Bro. and sister Henricks with whom we are loath to part. They were very useful in Sunday-school as well as church work.

On Easter Sunday we met and re-organized our Sunday-school for this summer. Bro. J. F. Appelman and J. Seider are our Superintendents. A good corps of teachers was selected and we will, as heretofore, use the New Testament in our school.

Our prayer-meeting is held every Sunday night at the church. We are all much encouraged in the good work, and give God the praise. May he lead us on in the light, that we may conduct all our work in a way that we may be acceptable in his sight. Our ministerial help in this part of the district is very weak and we need much aid and assistance and trust we may be remembered by all at a "Throne of Grace"! LAURA APPELMAN.

Plymouth, Ind.

From Sidney, Ind.

OUR quarterly church meeting occurred March 26. A good deal of business came before the meeting, but everything passed off in a Christian manner, and, I presume, to the general satisfaction of all. I am sorry to say, however, that we had to disfellowship a few members. I hope they may soon see their error, and ask to be re-instated. We also appointed a Communion for May 26, commencing at 10 A. M. I hope brethren going to Annual Meeting will make it suit to stop off and be with us over the Lord's Day. Come on Nickel Plate R. R. and stop off at Sidney or Kinsey Station, and notify the writer. We re-organized our Sunday-school last Sunday. E. MILLER.

April 3.

From the Chippewa Valley Church, Wis.

THE members of this church have been enjoying a season of soul-refreshing meetings. Our home minister, Bro. H. C. Baker, commenced a series of meetings in, what is known as the Stanton school-house and continued for one week with good interest. Then he was requested to hold some meetings at the Hart school-house where he preached eight sermons. The weather was pleasant and the sleighing good, consequently we had large crowds. Two were received by baptism and six more have made known their intention of uniting with the church soon. When baptism was administered to the two in question, it was estimated that there were two hundred people on the banks of the creek. We desire the prayers of God's people every-where, that the borders of Zion may be enlarged. E. E. JOYCE.

March 30.

From Adamsborough, Pa.

THE Brethren at the above place organized their Sunday-school yesterday, March 29. We elected Bro. Mitchel for Superintendent and Clary Kelly, Assistant. We had a short series of meetings in October, 1890, and continued over two Sundays. Bro. Daniel Snell did the preaching. He preached the Word with power, but the attendance was rather small on account of sickness. Nevertheless the meetings were interesting and, no doubt, some good impressions were made.

Bro. Noah Fisher came to us on Saturday, Feb. 21, and gave us three meetings, when three young sisters came out on the side of the Lord and requested baptism, which was attended to the next morning. May the Lord bless them and keep them in the narrow way.

One of our young sisters was baptized at Mexico during Bro. Rosenberger's meetings. Thus we have had four additions at our place,—all young,—and more are talking about coming soon. I hope they won't delay too long. We are glad to know that the Mexico church is prospering throughout. There have been added to the church, at her five different places of preaching, between forty-five and fifty, since Oct. 1, 1890. Our old brother, Samuel Murray, will preach for us the first Sunday in April. May the Lord bless the old veteran of the cross, and add many years to his usefulness! We sincerely desire the fervent prayers of the church! DAVID FLORY.

May 30.

Funds for Western Sufferers.

Big Swatara church, Dauphin Co., Pa., $31.25, less collecting check, 25 cents	$31 00
Brethren and friends, Plain View church, Phillips Co., Kans	12 00
South Bend church, Ind	23 16
North Poplar Ridge church and vicinity, Ohio	58 47
South Poplar Ridge church and vicinity, Ohio	47 27
Sister Slabaugh and husband, Nappanee, Ind	50
A sister in the Springfield church, Summit Co., Ohio	1 00
Elizabeth Hower, Christian Co., Ill	1 00
Samuel Rairigh, Brush Valley, Pa	90
Brethren and friends of the Hickory Grove church, Miami Co., Ohio	60 00
Cove side of the Snake Spring Valley congregation, Pa	10 00
Springfield church, Noble Co., Ind	27 00
Donated by Adam Kurtz and others, Wooster, Ohio	7 88
Massissinewa church and neighbors, Ind., $59.85, less collecting check, 25 cents	59 60
Godfrey Sprang, White Pigeon, Mich	1 00
Thomas Peatling, White Pigeon, Mich	1 00
Luvana K. Snider, White Pigeon, Mich	50
Peter D. Altland, White Pigeon, Mich	25
Arthur V. Sypher, White Pigeon, Mich	25
Elizabeth Middlen, White Pigeon, Mich	25
Anna Close, Cullom, Ill	1 00
J. M. Zook, Baldwin, Iowa	5 00
Joe Kollar, Somerdale, Ohio, $5; Mary Secrist, Somerdale, Ohio, $5; David Secrist, Somerdale, Ohio, $5; total, $15, less collecting check, 25 cents	14 75
Cook's Creek congregation and friends, Va.	72 70
Thomas Harmizen, Ogden, Ill	50
Quemahoning church, Somerset Co., Pa	16 36
Welsh Run church, neighbors and friends, Pa	75 25
Wabash church and vicinity, Ind	34 20
Jas. R. Lane, Shirleysburg, Pa	5 00
Catharine B. Lane, Shirleysburg, Pa	1 00
J. E. Garver, Shirleysburg, Pa	1 00
S. F. Myers, Shirleysburg, Pa	1 00
W. S. Long, Shirleysburg, Pa	50
Mary Glock, Shirleysburg, Pa	1 00
John Glock, Shirleysburg, Pa	1 00
George Garver, Shirleysburg, Pa	1 00
Wm. Wilson, Shirleysburg, Pa	25
Nettie A. Myers, Shirleysburg, Pa	25
E. X. Myers, Shirleysburg, Pa	1 00
A. Beeghly and wife, Scipio Siding, Ohio	1 50
James Seymour, Bourbon, Ind	1 00
Harvey Purkens, Bourbon, Ind	25
Joseph G. Webb, Arch Springs, Pa	50
Sarah Mericle, Toledo, Iowa	1 00
A sister and daughter, Piqua, Ohio	50
Solicited by Madison Kline, among Brethren and friends, Broadway, Va	7 50
Brethren, sisters and friends, Middle River church, Va	59 00
Manor church and a few friends, Md	69 65
R. M. Wakefield and family, Shirleysburg, Pa	2 00
Cain Christner and wife, Indian Head, Pa.	1 00
Astoria church and others, Astoria, Ill	100 80

Literary Notes.

Proceedings of the National Temperance Congress, 1890. 12mo, 425 pp, cloth, $1.50. New York: Funk & Wagnalls.

At this great Congress, held in New York City, at the Broadway Tabernacle, June 11th and 12th, 1890, representatives of every shade of anti-liquor views discussed the different phases of the Temperance question. Among the hundreds of well-known persons who participated in the Congress were the following: Gen. Neal Dow; Robt. Ray, Secy. Nat'l Temperance League of London, England; Howard Crosby, D. D.; Hon. Ed. C. Pierce; Robt. Graham, Sec. Church Temperance Society; H. K. Carroll, editor of *The Independent;* Ex-Pres. McCosh, and John Bascom; Joseph Cook; Gen. Green Clay Smith; H. H. Faxon; Samuel Gomphers; Judges Bonney, of Chicago, and Arnoux of New York; R. Fulton Cutting, Gen. Palmer, and a host of distinguished men and women directly interested in the discussions.

This volume furnishes 425 pages of highly interesting matter, and supplies "food for thought" from cover to cover. It is a thoroughly faithful and uncolored report. Nothing will do so much to show Prohibitionists why good men oppose Prohibition, what points need to be explained, and what must be defended as to read the far reaching discussions of this volume. It should find a place with all Temperance workers, and should be found in every public library in the country.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MYERS—MELLEN.—At the residence of the officiating clergyman, Bro. J. R. Frantz, March 22, 1891, Bro. Perry Myers and Miss Estella Mellen, both of Wilson County, Kans. VIOLA RENCH.

SLUSSER—SPRANKLE.—At the residence of the undesigned, No. 117 East Fourth St., Canton, Ohio, Feb. 12, 1891, Bro. Peter Slusser, of New Berlin, Stark Co., Ohio, and sister Luceta Sprankle, of Martville, Stark County, Ohio.

WM. H. QUINN.

LEHMAN—ANDES.—At the residence of the bride's parents in Newton, Kans, March 10, 1891, by the undersigned, Mr. E. F. Lehman, of Moundridge, and sister Lizzie Andes. S. Z. SHARP.

EARLY—MILLER.—At the residence of the bride's parents, March 21, 1891, by the undersigned, Abraham Early, of Ohio, and sister Susan Miller, of New Paris, Ind.

DANIEL SHIVELY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MOUREY.—In the Moscow church, Idaho, March 15, 1891, of heart trouble, Mrs. Mourey, wife of Bro. John Mourey, aged about 40 years.

She leaves a husband and seven children to mourn their loss. Funeral by the writer from the words, "Prepare to meet thy God." SIDNEY HODGDEN.

PEFLEY.—Also in the Moscow church, Idaho, March 15, 1891, Irvin Adison, son of Bro. Samuel and Susan Pefley, aged 5 years, 4 months and 26 days. Funeral services improved by the writer from the text, "Suffer little children to come unto me, for of such is the kingdom of heaven." SIDNEY HODGDEN.

STOUDER.—In the Pine Creek church, Ind., Jan 14, 1891, of paralysis, Bro. Samuel Stouder, aged 40 years, 8 months and 15 days.

Deceased was born in Elkhart Co., Ind., and moved with his family near Tyner City, Ind., about ten years ago, soon after which he united with the church. Proving to be a faithful brother, the church called him to the office of deacon, in which capacity he served acceptably. The remains were taken to Elkhart County, and laid away in the Union Center cemetery. Our brother leaves an affectionate wife and five children to mourn their loss. Funeral services conducted by the writer, assisted by brethren Eversole and Wageman. AMOS. B. PETERS.

WALKER.—In the Panther Creek church, Dallas Co., Iowa, Nov. 15, 1890, of typhoid fever, sister Katie Walker, wife of Bro. David Walker and daughter of Bro. Andrew Schamel (deceased), aged 19 years, 10 months and 3 days. She leaves one child with her husband to mourn their loss, which, we hope, is her gain. Services by Bro. C. Long. J. S. SHEAFFER

PITTENGER.—In Portland, Oregon, March 21, 1891, Harry, son of Jacob and Emma Pittenger, aged 3 years and 11 months.

He was sick only four hours. It was hard to part with little Harry, but God thought best to call him home in his infancy. May we prepare to meet him in heaven!

CLARA WOODS.

JEWETT.—At Decatur, Nebr., March 7, 1891, of dropsy, Bro. Jacob G. Jewett, youngest son of Bro. William and Elizabeth Jewett, aged 22 years, 3 months and 4 days.

Deceased suffered for about one year. Words of comfort were spoken to the bereaved from Rev. 14: 13.

CALEB LYGHT.

MILLER.—In the bounds of the Lower Twin Creek congregation, Ohio, March 8, 1891, Pardon Miller, infant son of friend Noah Miller and wife, aged 1 year, 1 month and 16 days.

Funeral services held at the Tom's Run church. Text, Rev. 14: 5. May all endeavor to be presented before the throne of God as faultless as is little Pardon.

DANIEL M. GARVER.

BECK.—In the bounds of the Lower Twin Creek congregation, Ohio, March 20, 1891, Bro. Peter Beck, aged 88 years 4 months and 27 days.

Deceased was a consistent member of the church. Being afflicted for some time, he was unable to attend the regular services. While his hearing was greatly impaired, we trust he has heard the welcome call, "come up higher!" Although his eyes had almost failed him, we hope that his vision of the glory of God is clear. He passed away peacefully at the home of his son-in-law,—Bro Henry Dils. Four daughters mourn their loss. Services at the Twin Valley church by the Brethren. Text, Ps. 92: 12, 13.

DANIEL M. GARVER.

HOOVER.—In the Warrior's Mark church, March 11, 1891, sister Margaret Hoover, aged 60 years, 6 months and 11 days.

Deceased leaves a husband and five children to mourn their loss. Sister Hoover was a member of the church of the Brethren for about eleven years. Funeral services by the writer, assisted by Bro. S. S. Gray and Rev. Craig of the United Brethren church, in the Quaker meeting-house near Stormstown.

J. W. WILT.

GATES.—Near Altoona, Pa., C. E. Gates, aged 2 years, 3 months and 13 days. Funeral services by the writer. J. W. WILT.

THOMAS.—In the Mt. Etna church, Iowa, March 24, 1891, Bro. Samuel Thomas, aged 82 years, 2 months and 5 days.

Deceased was a consistent member of the Brethren church for fifty-six years. He died in the triumphs of a living faith, leaving a bright evidence of his acceptance with God. He will be missed by the church and community, but our loss will be his great gain. Funeral services by the writer to an attentive audience from Rev. 14: 12, 13.

DAVID MARKLEY.

SHARP.—Near Frankton, Madison Co., Ind., March 15, 1891, Joseph Sharp, aged 43 years, 1 month and 2 days.

Deceased was born Feb. 13, 1848. He was married to Martha H. Miller, eldest daughter of Jacob P. Miller, Jan. 6, 1870. He leaves a wife and five children to mourn their loss. One son departed this life at the age of twelve years. His body was laid to rest in the Brethren's cemetery, east of Middletown.

Deceased was one of those happily constituted persons in whom the elements are so blended, that they inspire confidence, command respect, and stir affections and friendship. He was a kind husband, father and neighbor, but was not a member of the church. While sick he desired to be baptized but it was too late. Let this serve as a solemn warning to us all to be always ready!

GEO. L. JENNINGS.

ALLEN.—In the Oasis church, Madison, Ind., March 8, 1891, of scarlet fever, Fletty, daughter of brother and sister Alonzo Allen.

Deceased was an unusually bright, intelligent looking girl. While God has now one more bright angel, we know that she has escaped all of life's terrors, and is now enjoying the sweet blessings of heaven. The parents of the deceased have the sympathy of the community. May the Lord ever be near them in their sad and lonely hours!

HULDAH PLOW.

HOOVER.—In the Nettle Creek church, Ind., March 21, 1891, sister Margaret Hoover, aged 65 years, 9 months and 14 days.

She was afflicted more or less for about forty-eight years, and, for about thirty years of the time was an almost constant sufferer. She embraced the religion of Jesus when about nineteen years old, and lived a faithful and exemplary member of the church to the time of her death. She bore her affliction patiently, and was resigned to the will of the Lord. She frequently expressed herself as only waiting the Lord's time to call her from her afflictions, and with this mind she calmly and quietly went to sleep in Jesus.

Funeral services were conducted by brethren Lewis W. Teeter, Daniel Bowman and Lewis Kinsey. LEVI S. DILLING.

ROHRER.—In the Nettle Creek church, Wayne Co., Ind., March 9, 1891, Bro. John Rohrer, aged 82 years and 8 months.

Deceased was born in Bedford County, Pa. He leaves a wife, one son, two daughters, three half-brothers, three half-sisters, seventeen grandchildren, and ten great-grandchildren to mourn their loss.

He became a member of the church of the Brethren about fifty years ago, and lived a devoted Christian life till death. He bore his sufferings with Christian patience.

Funeral services by brethren Lewis W. Teeter and Lewis Kinsey.

LEVI S. DILLING.

BRANDT.—In the Lower Cumberland church, Cumberland Co., Pa., Bro. Martin Brandt, aged 76 years, 3 months and 12 days.

Bro. Martin had been nearly blind for several years, and quite feeble. He had an attack of paralysis and only lived a few days after, but was conscious all the time. A few moments before death he repeated the Lord's Prayer and died, uttering praises to God. Services by the home brethren.

DANIEL LANDIS.

PADDOCK.—In the bounds of the Nettle Creek church, Wayne Co., Ind., March 24, 1891, Thomas O. Paddock, aged 51 years, 8 months and 7 days.

Deceased was born in Union County, Ind., and died in Mount Auburn, Wayne Co., Ind. He was married to Sarah E. Kingery, July 19, 1863, in Monroe County, Iowa. To this union were born eleven children, one of whom preceded him to the better land. For about five years the deceased had been a sufferer from disease of the heart. As a husband he was kind and true, as a father he was loving and affectionate. With a large family to support and severe afflictions to contend with, he has been compelled to battle hard in life; but the conflict is over, his work is done, and he has entered his eternal home. He leaves a faithful, devoted Christian companion, ten children, three of whom are married, one grandchild, an aged mother, who is yet leaning upon the staff of the Great Shepherd, two brothers, and two sisters.

May this grief-stricken family—a part of whom have given their hearts to Jesus—be more closely drawn to his bleeding side and have their final resting place in the eternal home of glory! Funeral services by Jacob Hoover, assisted by the writer.

LEVI S. DILLING.

KNISLEY.—At the home of her son (Bro. David Knisley), in Mechanicsburg, Pa., Feb. 8, 1891, sister Elizabeth Knisley, aged 94 years, 3 months and 7 days.

Sister Knisley had been remarkably well until a short time before her death, when she took sick and sank quite rapidly. She was visited a few days before her departure by the writer, and expressed a strong desire to depart and be at rest. Services by Bro. Levi S. Mohler and the writer. DANIEL LANDIS.

HURSH.—In the Lower Cumberland church, Pa., Nancy Hursh, aged 77 years, 11 months and 28 days.

Deceased died at the home of her sister Hetty Greegor, in Mechanicsburg, and was buried at Pleasant View in York County. Services by Eld. David Neisley and the writer. DANIEL LANDIS

RUPP.—Feb. 20, 1891, Bro. Martin G. Rupp, aged 77 years, 10 months and 17 days.

Bro. Martin was sexton at the Mohler meeting-house in the Lower Cumberland congregation, Pa., for a number of years. Feb. 10 he dug the grave for sister Knisley, and on the morning of Feb. 11, he had an attack of paralysis, and in a few minutes passed away. Services by Bro. Levi S. Mohler and the writer. DANIEL LANDIS.

MILLER.—Near Mechanicsburg, Cumberland County, Pa., March 19, 1891, Solomon Miller, aged 40 years, 10 months and 1 days.

Deceased leaves a wife and two sons to mourn their sad loss. He was the young son of Eld. Moses Miller, who preceded him to the spirit world six years ago. His mother followed seven months ago. One brother and two sisters survive the departure of one whom they deeply mourn. The older sister, in Mechanicsburg, is still at the home made lonely by the death of her dear mother.

Deceased was a man of noted business tact, and was taken in the midst of a business life. He had a wart removed from his limb about three weeks before his death, the result of which operation was such, that all the medical skill available could not save his life. His condition for two weeks before his death was such that he could scarcely converse intelligibly with any, but those whose kind hands and loving hearts never forsook his bedside, say, that his regret was that he had not lived a better life, and if he would recover his health, he would lead a Christian life. We trust that with this desire he passed calmly away. His spirit has gone to God who gave it, and the lesson left us is, not to procrastinate or neglect the duties we owe to God and to our souls, until we can no more enjoy the services of God's house, which are intended as a means of grace to sanctify or save the soul. Services at his late home to a large concourse of relatives and friends, by Rev. Sigler (Bethel minister) and the writer. Interment at Chestnut Hill cemetery, Mechanicsburg. HARRY BEELMAN.

EVANS.—At Ingalls, Oklahoma, Co., Ind. Ter., March 21, 1891, Bro. James Evans, aged 65 years, 8 months and 20 days. Funeral services by the writer from Rev. 14: 13. JOHN CLINGENPEEL.

MYERS.—In the Panther Creek church, Dallas Co., Iowa, March 27, 1891, sister Sarah Myers, widow of Bro. Isaac Myers, aged 61 years, 4 months and 26 days.

Thus we see that another one of our number has passed over to the other shore, and thus we see, too, that we are all passing away, one by one. Let us all strive to be ready when the Master calls.

T. J. BEAVER.

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Announcements.

DISTRICT MEETINGS.

April 16, at 10 A. M., Western District of Maryland, in Oakland congregation, Garrett Co., Md., at Fairview meeting-house. Those coming from the east will take the W. Va. C. at Cumberland or Westernport, Md., and stop off at Wilson, two miles from place of meeting. Brethren will be met at the station by giving timely notice to Isaac W. Abernathy, Wilson's Mills, Grant Co., W. Va.

April 16, Northern District of Missouri, in Rockingham meeting-house, Wakendah congregation, Ray Co., Mo Love feast on the 15th, at 2 P. M. Those coming by rail to Norborne on the Wabash or Santa Fe railroad will correspond with S. B Shirky, and arrangements will be made to meet you at the depot.

April 17, at 10 A. M., Southern District of Iowa, in Mt. Etna church. Love-feast on the 18th. Those coming to Corning the day before will be met at 3 P. M., with conveyance A full representation is desired.

April 17 and 18, at 10 A. M., First District of West Virginia, in the Greenland church, Grant Co., W. Va., at the Brick meeting-house.

April 21, at 8 A. M, Northern District of Illinois, in the Shannon church.

April 22, District of Middle Pennsylvania, in the Hopewell church, Pa. Persons coming on the P R R. stop at Huntingdon, change cars and come on the H. & B T. M. R. R. to Hopewell Those coming on Bedford Division of P R. R. change at Mt. Dallas for Hopewell Excursion rates will be given. All parties will be furnished with card orders, good from April 20 to 25, by addressing J H Clapper, Yellow Creek, Pa If anything should happen that parties intending to come could not get here, don't fail to return order to the above named party. Those coming should notify the above brother, when conveyance will be furnished to place of Meeting, a distance of four miles. There will be meeting on the evening of the 21st, and those coming should come on the 10 A. M. train

April 22, at 9 A. M, District of Western Pennsylvania, at Summit Mills, in the Summit congregation, Somerset Co., Pa. Those coming by rail will stop off at Meyersdale, where they will be met by conveyance. Day trains are due at Meyersdale as follows: East bound, 11 08 A. M, 5: 55 P M: West bound, 9: 30 A. M, 5: 40 P. M. For further information, address J W. Peck, Meyersdale, Pa

April 23, District of Southern Missouri, in the Greenwood church, Texas Co., Mo., 5½ miles north-west of Cabool. Those coming by rail will be met at Cabool with conveyance on the morning of the meeting. Bro Prough lives in town and Bro. Garst near by.

April 28, at 8 A. M., Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 30, at 9 A. M., Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M., at the same place.

May 1, at 9 A. M., Middle District of Iowa, in the Brooklyn church. Those coming on the Rock Island R. R., who have no permits, will pay full fare coming, take a certificate at the office where they buy their ticket, present their certificate to the Clerk at District Meeting, and get reduced fare on return. Love-feast on the 2nd and 3rd. Committee on location for Annual Meeting for 1892 will meet at the house of the Corresponding Secretary the evening before District Meeting Conveyance at Brooklyn to meet trains Those wishing to stop at Carnforth, on N. W. R. R., will notify J S. Snyder.

May 14 and 15, Second District of Virginia, at Mt. Vernon Those coming on the S. V. R. R. stop off at Lapsconb, one mile south of Mt. Vernon. Those wishing conveyance will write to some Brethren and arrangements will be made to meet them. A full representation is desired

LOVE-FEASTS.

April 23, at 10 A M, Bear Creek church, Montgomery Co., Ohio.

April 24, at 2 P. M., Hartford church, Ind.

April 24, at 4 P M, Pleasant Hill church, near Virden and Girard, Ill.

April 25, Timberville, Va

April 25 and 26, at 1 P. M, Newton church, Kans, five miles south-west of Newton.

April 26, at 1: 30 P. M., Pipe Creek church, Carroll Co, Md, in the old church.

May 2 and 3, at 1 30 P M, Walnut Valley church, Kans.

May 15, at 2: 30 P M, Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

May 9 and 10, at 1 P M, Salem church, Reno Co, Kans, 2 miles south and 3 miles west of Nickerson

May 16, at 3 P. M, Lanark, Ill.

May 16 and 17, at 1: 30 P. M., Pleasant View church, Reno Co, Kans.

May 16 and 17, at 2 P. M, Chapman Creek church, eight miles north and two miles east of Abilene, Kans.

May 20, at 4 P M., Woodbury church, Bedford Co., Pa.

May 20, at 10 A. M, nine miles west of Muncie, Ind, on the Jackson St. Turnpike.

May 20 and 21, at 1 P. M, Cherry Grove, Ill.

May 21 and 22, at 1 P. M, Chiques church, Lancaster Co, Pa, at Chiques Hill meeting-house.

May 21 and 22, at 1 P. M., Lena, Ill.

May 21 and 22, at 10 A. M., Falling Spring congregation, at the Hade church Those going to Annual Meeting, will please stop with them.

May 22, at 10 A. M, Massinettewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler

May 22 and 23, at 2 P. M, Lost Creek church, Juniata Co, Pa, at Free Spring.

May 22, at 4 P. M, Yellow Creek congregation, Bedford Co, Pa.

May 22 and 23, at 10 A M, Pine Creek church, Ill.

May 22, at 4 P. M, Pleasant Grove church, Douglas Co, Kans

May 23, at 3 P. M., Blue River church, Whitley Co., Ind.

May 23 and 24, at 4 P. M, Milledgeville, Ill.

May 23 and 24, at 3 P. M., Monitor church, Mc Pherson Co., Kansas

May 23 and 24, at 2 P M, Franklin Grove church, Lee Co, Ill.

May 23, at 10 A. M., Dry Creek church, Linn Co., Iowa, three-fourths of a mile west of Robins Station.

May 23 and 24, at 10 A M., Antietam church, Franklin Co, Pa. Those going to Annual Meeting please stop with them.

May 23, at 2 P. M, Herington church, Kans.

May 23, at 10 A M, Hudson, Ill

May 23, at 4 P M, Oasis church, Madison Co., Ind, 3½ miles east of Summitville. Those coming by rail will be met by conveyance.

May 23, at 10 A. M, Rome congregation, Oak Grove house, Hancock Co., Ohio.

May 26, at 10 A M., Spring Creek congregation, Kosciusko Co., Ind.

June 4, at 2 P M., Pigeon River church, Steuben Co, Ind., 2 miles north of Summit, DeKalb Co, Ind., and 3½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday.

June 12, Mount Pleasant, Ind

June 12, at 5 P. M., St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 12, at 4 P M., Yellow River church, Marshall Co., Ind.

June 13 and 14, Panther Creek church, Dallas Co, Iowa.

June 13 and 14, at 1 P. M, Hickory Grove church, Carroll Co., Ill

June 13 and 14, Ten Mile congregation, Washington Co, Pa, at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week's meetings previous to feast.

June 17 and 18, at 2 P. M., Silver Creek church, Ogle Co, Ill.

June 18 and 19, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

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Announcements.

LOVE-FEASTS.

May 9, Slate Creek congregation, at Conway Springs, Kan.

May 16, at 2 P M, Naperville church, Ill.

May 22 and 23, George's Creek church, Fayette Co, Pa.

May 22, at 2 P M, Sugar creek church, 3½ miles south of Fortville, Hancock Co, Ind Those coming by rail notify I. W. Deaney, of Fortville, who will meet them at Fortville on the C C C & I. R. R., or at Mohawk, on the O. I. & W R R.

May 23 and 24, at 4 30 P M, Roaring Spring church, at the Albright house, Roaring Spring, Pa.

May 23, at 3 P M., Okaw church, Pratt Co, Ill.

May 23, at 2 P. M, English Prairie church, La Grange Co, Ind.

May 24, at 4 P M, in Johnstown congregation, at Walnut Grove house, 2½ miles south from P R R. depot Desire Brethren going to A. M, to stop with us

June 20, at 11 A M, South Waterloo church, Waterloo, Iowa

June 20, at 10 A. M, Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M, in Fry's meeting-house, Quemahoning District, Somerset Co, Pa

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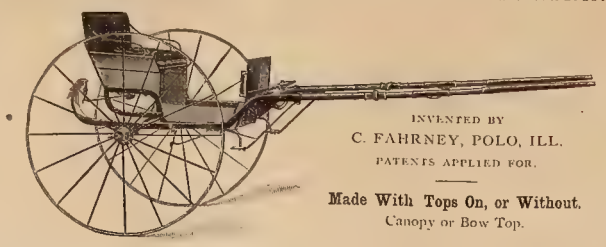
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-- FOR THE --

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OF THE

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TO BE HELD AT

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., April 21, 1891. No. 16.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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OUR Brethren, who may attend Annual Meeting, are cordially invited to give us a call as they pass by, either coming or on their return. All those who come over the Pennsylvania railroad will pass by our town.

WE are glad to learn that our Brethren in Nebraska, Kansas and the adjoining Western States have good prospects before them for a crop. A full crop would greatly restore confidence in the people of this beautiful country, and we hope that their brightest expectations may be realized.

At our last church meeting, held in this place, we received a number of members by letter, and elected two delegates to represent our District Meeting, to be held in the Hopewell church, April 22. Our membership is largely increased by student members from the different churches who are here attending school. All such are gladly welcomed.

THE subject for our last prayer-meeting was: "Put on the whole armor of God." We were impressed with some of the thoughts presented. It seems to be evident to us all that we need this armor to make us successful in the warfare against the powers of sin, but we seem to be so indifferent about putting it on and using it. The great secret of religion is to make it practical.

WE were made sorry to hear of the death of Christian Brumbaugh. He was the oldest, and a very active and efficient deacon of the Clover Creek church, and will be greatly missed. Of him it may truly be said: "Well done, good and faithful servant." Eld. John W. Brumbaugh, when last heard from, was still unwell. Our hope is, as the weather settles and the spring opens, his health may be restored.

THE late booms in South-land are causing some of our people to look in that direction, and may be the cause of organizing churches in the land of flowers. Money often has attractions beyond everything else,—even souls sink into insignificance aside of a regular, *bona fide* land boom. Well, these may be the means which God uses to introduce his saving grace, but, really, it don't look well on the part of those who do it through such motives.

THERE seems to be a growing demand for a change, or a satisfactory church name. We believe that this desire is so general, that it would be readily acceded to if we could unite on what we want. A want of unanimity has been the trouble heretofore, and it seems to us that we had better consider this matter and all agree on something that can be granted, and that will cause the least possible inconvenience. And to this end we propose the following: "The Brethren (German Baptist) Church." This will give us the old name that has always identified us as a people, and as used in all of our literature, and, at the same time, in no way conflict with titles, deeds, etc., heretofore made, containing the name "German Baptist." It will be only reversing one of the names that have been accepted by Annual Meeting, and we now have several of them,—"Fraternity of German Baptist Brethren," "German Baptists or Brethren," "German Baptist Brethren," etc. Our proposition will be a compromise of all, and give the church the name that is held sacred by a large majority of our membership. "The Brethren . . . Church," with German Baptist thrown in as explanatory or to identify the name with titles, deeds, etc., made, containing the words "German Baptist." It seems to us that on this name we could all unite, and that it would do away with all further discussion as to our name.

OUR STEWARDSHIP.

THE railroads are already actively engaged in presenting their claims for the patronage of our people who will attend the coming Annual Meeting, which is all right, as that is along the line of their business, and as their competition gives us cheap rates, we ought not to complain.

But there is a question lying underneath this that is much more important to us than the cheap rates that are offered. The question to those of us who have no business there except to see the country, visit our friends and enjoy the meeting, is, whether the money we spend in going there is spent to the best advantage, and how much God is glorified in our going and being there, and whether this is our object in going.

One of the hardest things we have to do is to fully realize our true relation to that which the Lord entrusts to our care as his stewards. Somehow we can not get away from the feeling that the money or possessions we have are our own, and that we have an inalienable right to do with it as we please, or use it in a way that will afford us the most enjoyment.

But no matter how much we are wedded to this feeling, it is a wrong one, and what we have, whether it be much or little, it is the Lord's, and we are to use it and spend it as will best promote his greatest of all works,—the salvation of the world.

Of course, it is pleasant for us to go to these meetings and enjoy each other's society and the religious services held there, but when we think of the hundreds and thousands who are starving for the Bread of Life, and the great good that could be done with our money thus spent, the question comes to us with some force,—Would it not be better for us to deny ourselves of such enjoyments, though they seem so good, and give the money that we thus spend to save souls who do not have the home advantages that we do.

We know that it often happens that those who are interested enough in the church and its works to attend these meetings, are the ones that do the most in giving for the promotion of its interests. If this could be the rule we should then take the other side of the question and advise everybody to go. And we are sometimes inclined to believe that we need earnestness of heart more than we do the means, as a strong purpose often brings that which coldness and indifference never reaches. This is the other way of looking at the attending of such meetings, and perhaps it is well enough to look at both sides.

If the money that we would save by remaining at home is to be used for our own physical enjoyment, then the saving will not be to advantage. The same may be said of all our other ways of spending money. What we especially need, is to feel that we are stewards indeed and in reality, and that we are responsible to God for the manner in which we spend that which is entrusted to our care. And the further we can get away from self, the easier we can entertain this feeling, and live it out.

We talk about laying up treasures in heaven, and it surely is a pleasant subject for contemplation, but after all, the most of us are more concerned about laying up treasures in banks and in this world, than we are about the heavenly treasures. All this shows how blind we are to our highest good. We ought to pray more over our spending and not so much about the getting.

In closing, let us impress upon your minds this one greatest of all thoughts,—pure and living from the Fountain of Truth, — "Whether therefore ye eat or drink, or whatsoever ye do, *do it all* to the glory of God."

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth"

"PERFECT THROUGH SUFFERING."

God never would send you the darkness,
If he felt you could bear the light;
But you would not cling to his guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish,
For your sorrowful heart to bear,
And many a cruel thorn crown,
For your tired head to wear;
He knows how few would keep close to him,
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of sevenfold heat,
'Tis the only way, believe me,
To keep you close to his feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go,
Your song may cheer some one behind you,
Whose courage is sinking low;
And well, if your lips do quiver,
God will love you better so.

—*Selected by Christie Himes.*

Ladoga, Ind.

"A SECOND BENEFIT."—2 Cor. 1: 15.

BY C. H. BALSBAUGH.

To the Saints in Southern Colorado:—

Oh for the grace to dip my pen in the blood of Jesus, and write only as I am "moved by the Holy Ghost." I desire to be nothing but a lump of vitalized clay in the hands of the Great Potter. "I heard a voice from heaven saying unto me, WRITE." Not only the mandate but the message is clear. "Looking unto Jesus." Heb. 12: 2. "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Acts 18: 9, 10. "Who *is* he that will harm you, if ye be followers of that which is good?" 1 Pet. 3: 13. How wonderful are the words of Inspiration! How they shame our lukewarmness and cowardice and self-pleasing.

Hunt up the following epigrams and their contexts, and behold the photograph of a genuine Christian. "*But rejoice;*" "*Happy are ye;*" "*Glorify God in this behalf.*" 1 Pet. 4: 13, 14, 16. "*Rejoice, and be exceeding glad.*" Matt. 5: 12. "I *am* FILLED *with* COMFORT, I am EXCEEDING JOYFUL *in* ALL OUR TRIBULATION." 2 Cor. 7: 4. "I TAKE PLEASURE." 2 Cor. 12: 10. "TOOK JOYFULLY." Heb. 10: 34. Consider the amazing, God-invented paradoxes in 2 Cor. 4: 8-11 and 6: 8-10. Does this describe Colorado saints? Is it a picture of veritable Pennsylvania disciples? It is God's ideal in "the Man Christ Jesus," and it was realized by Paul, and is meant for "all that name the Name of Christ."

How pitiful, how illogical, and how clearly unjust to refer to Romans 7th as the delineation of established Christian character! Verily, "where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17. "Ye have not received the spirit of bondage again to fear." Rom. 8: 15. "Perfect love casteth out fear." 1 John 4: 18. We not only "come *boldly* to the *throne of grace*," but we even "have *boldness in the day of judgment.*" Heb 4: 16; 1 John 4: 17. What the law can do is vividly portrayed in Rom. 7: 24. What grace can accomplish is luminously and gloriously proclaimed in Rom. 5: 1, and 8: 1, 2. Jesus is unique in many respects, but judicially he stands on the same basis with all *believers.*

The fundamental primary question is, *Are we* CHRISTIANS? Not, are we trying to do this, or that, however authoritative or valid in its place; but are we wholly out from under all legal liabilities, from all penalties of wrong-doing and apprehensions of wrath, as securely sheltered by the blood of the Lamb, as the ancient Israelites by the sprinkled blood of the Passover? God starts the soul on its ascent of grace by "reconciliation in the body of Christ's flesh through death," which can not be touched save by faith; and in this relation and position "we work out our salvation with fear and trembling" from our first spiritual pulse till we are safely housed inside the Gates of Pearl. Col. 1: 21, 22. Baptism must be the product of life, divine life, not its cause, if it is to be unto salvation.

The formal remission of sin represents a prior personal relationship between the soul and God. Man and wife do not comply with the legal form of wedlock to generate or establish their heart-relations with each other; that is the ground and impulse which puts reality into the symbol. Have we and Jesus Christ the same life; do we stand in the same relation to God and his law? This is the radical, solemn question which underlies all others relative to our present and eternal security. Here all boasting as to personal merit on the score of obedience is ruled out by the law of faith. Rom. 3: 27, 28.

The language of faith is positive, unwavering, calm, restful. "I know," "I am persuaded," "confident of this very thing," "no condemnation," "no separation," "more than conquerors," "access with confidence:"—such utterances are its vernacular. 2 Cor. 5: 1; 2 Tim. 1: 12; Philpp. 1; 6; Rom. 8: 1, 38, 39; Eph. 3: 12; 1 John 2: 20, 27, and 4: 13. "Christ in the heart of faith, rooted and grounded in love," "heart and mind kept by the peace of God through Christ Jesus," "rejoicing with joy unspeakable and full of glory" in an unseen yet present Christ, possessing "the substance" of all "the exceeding great and precious promises"—this is the permanent state of those whose "life is hid with Christ in God." Eph. 3: 17; Philpp. 4: 7; 1 Pet. 1: 8; Heb. 11: 1; 2 Pet. 1: 4. Verily, the "elect of God" are "a peculiar people," "a royal priesthood," a "*spiritual* house built of *living* stones, offering up *spiritual* sacrifices, *acceptable* to *God* by *Jesus Christ.*" 1 Pet. 2: 5, 9.

It is no impertinent question, What are you doing in Colorado for Jesus? What are we doing in Pennsylvania? Are we faithfully "testifying the Gospel of the grace of God," "showing forth the praises of him who hath called out of darkness into his marvelous light," "building each other up in our most holy faith," "commending ourselves to every man's conscience in the sight of God," presenting the unmistakable testimony, "that we henceforth live not unto ourselves, but unto him who died for us, and rose again?" Acts 20: 24; 1 Pet. 2: 9; Jude 20; 2 Cor. 4: 2, and 5: 15.

Those who are born of God will live like God. 1 John 2: 6. The same spirit that fashioned the Christ also generates and directs and perfects the Christian. There is but one Holy Ghost, and he is the life of the everlasting Father and all the children. What a prerogative, what a hope, what a responsibility is ours! The world is to see in us the Beauty of Holiness and the Glory of God. We are "not to walk as other Gentiles walk," but as those who are "redeemed from all iniquity, *purified unto God, zealous of good works.*" Titus 2: 14. Paul wept over some Philippian professors "whose *God* was their *belly*, who *gloried* in their *shame*, who *minded earthly things*, and were the enemies of the Cross of Christ, whose *end* was *destruction.*" Philpp. 3: 18, 19.

Even now there are not a few who seem to think that all that is necessary is to attend to church ordinances and conventional rules, eat big dinners and suppers, and enjoy their pipe and quid. "From such turn away." Symbols and rules we must have, but they are of account only as they are utilized by the indwelling Christ. Some so misread my articles that they have become fixed in the opinion that I disparage ordinances. God forbid. On the contrary I am profoundly convinced that there is not one among us that fully comprehends the tremendous significance of baptism, feet-washing, and the Eucharist. We make too much of them as legal shifts, and far too little as symbols of eternal realities. O, the overpowering meaning of being "baptized in the *likeness* of *his death*, and being in the *likeness of his resurrection!*" Rom. 6: 3-11. This is salvation indeed! Finally: 2 Tim. 2: 7.

Union Deposit, Pa.

THE BOOK OF REVELATION.

BY DANIEL HAYS.

THE Apocalypse is not to be regarded as a mystery, but an outline in symbols of the events contemporaneous with the history of the church, and which God designed that his people should know, to guard them from the delusions which should overspread the earth, and to encourage them to attain the crown of life.

The introduction to the Book confers a blessing upon the one that not only *reads*, but also *hears* and *keeps* the things written therein. Reading is not enough; hearing is not enough: we must keep,—observe. Reading may engage the eye and the mind. Hearing may engage the ear and the understanding. But God wants the heart and soul engaged in keeping his Word.

The Book of Revelation resolves itself into three divisions:

1. "Write the things which thou hast seen."
2. "And the things which are."
3. "And the things which shall be hereafter." Rev. 1: 19.

1. "The things which thou hast seen" includes all that is contained in the first chapter of the Book, and may likewise embrace the entire Gospel of the Son of God, as John was also a writer of one of the Gospels, of which fact he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life." 1 John 1.

"The things which thou hast seen," as recorded in the first chapter, were the seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And he had in his right hand seven stars."

Here was a view of the Heavenly Sanctuary; but it was different from the earthly sanctuary "wherein was the candlestick, and the table, and the shewbread." Here the difference between the Jewish and the Christian dispensations very distinctly appears. Then the glorious form of our Great High-priest who has entered into the heavens now to appear in the presence of God for us, is standing in the midst of the seven golden candlesticks, with eyes as a flame of fire, watching the candlesticks which represent his church; and holding in his right hand "seven stars" which represent the messengers of his church. The seven churches of Asia are thus represented as a unit, with Christ as a center. The solemn fact is stated that the Lord's eyes are over those who profess to be his; and the messengers, or ministers, of the churches are also represented as a unit held in the right hand of the Son of God, directed and controlled by him.

2. "And the things which are," embrace what is recorded in the third and fourth chapters of the Book, and contains a graphic inside view of the seven churches in Asia, and through them a prophetic outline of nominal Christianity, or churches, that succeed each other to the end of time, from the church at Ephesus that had left her first love, to the church at Laodicea which fell into a lukewarm state. "He that hath an ear, let him hear what the Spirit saith unto the churches."

3. "And the things which shall be hereafter," begins with the fourth chapter, and here begins the prophetic part of the Book. "Come up hither, and *I will show thee things which must be hereafter.*" John is favored with a vision of heaven, the throne of God, the four and twenty elders, the Lamb as it had been slain, and an innumerable company of angels. He beholds the successive events that affect the church and the world as they are contemplated from heaven. Sin is seen to be exceedingly sinful, and the "wine of God's wrath is poured out without mixture into the cup of his indignation," in judgment upon a guilty world. We see the opening of the seven seals, hear the sound of the seven trumpets, and mark the pouring out of the seven vials followed by the seven last plagues. As seen from the pure light of heaven, the earth seems a vast ocean of sin, darkness, and disaster. The Beast with seven heads and ten horns, and the Dragon make sad havoc in the world. The blood of the martyrs of Jesus flows, and a woman, seated on a scarlet-colored beast, with a golden cup in her hand, symbolizes all that is cruel, corrupt and blood-thirsty, as Satan's embodiment of false Christianity.

This is Babylon, the mother of harlots, and she has many daughters. Her name suggests her true character, which is confusion. The church of God is also symbolized by a woman. But she is not carried by a beast, a temporal power. She is "clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." Here is the symbol of unity, light, purity, power and glory. This woman, as the symbol of the church, as a great wonder, appeared in heaven. The hundred forty and four thousand stood on Mount Zion. The great multitude which no man could number, clothed with white robes, and palms in their hands, stood before the throne, and before the Lamb. When John sees God's people whether as a church or as individuals, they stand out very prominent and beautiful,—far above this world. They are arrayed in garments of light and near fountains of Living Waters.

But the Lord shall come and destroy the wicked, and set up his kingdom. Babylon the great shall fall, Satan shall be bound—the last Judgment shall set, and the wicked shall be banished from the presence of God. A flood of glory now bursts upon our enraptured vision. A new heaven, —a new earth. No night there. No need of the sun. A more effulgent light appears. The glory of God and the Lamb is the light thereof—the Holy City, the New Jerusalem, shall descend out of heaven from God having the glory of God, her light as a gem, clear as crystal. Just so sure as there was an old Jerusalem, so sure will there be a New Jerusalem. The first had no permanent foundation, this will have twelve. The first was built of perishable material; this of imperishable, substantial, real. If there be a visible place in the future state, if there be a place where God manifests his glory, and the saints enjoy his presence, that place will be the New Jerusalem. This glorious city will come down from God out of heaven, but God and heaven will come with it and in it, for God's throne will be in it, and where God's throne is, there is heaven.

For sublimity and grandeur, the Book of Revelation stands unrivaled. It bears the stamp of Divinity from beginning to end. It is as far above human conception as the heavens are above the earth.

As a prophetic work, the Book of Revelation is complete. God fixed his seal upon it. There is nothing more to be revealed. There is no room for visions and latter day prophets. Stand back, ye day-dreamers and seekers after new revelations, and read with awe and reverence the solemn words: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Moore's Store, Va.

THE RESURRECTION.

BY J. S. MOHLER.

No. 5.—Glory of the Resurrection.

THE resurrection from the dead will be the most glorious event in the history of our life. Our life *then* will be as far superior to our life now, as the heavens are higher than the earth.

Our bodies will shine with a brilliancy that our mortal eyes could not look upon. Every member of our body will be perfect. There will be no cripples there, no blind, nor deaf, nor dumb, nor deformed in the least. Our bodies will not be cumbrous as now, but ethereal as the light, and susceptible of moving with the velocity of the lightning, and may, in the heavenly state, pass to and fro to distant worlds on missions of love and mercy from the Great and Loving Father of us all.

How great the glory will be when all the saints get home from the great battle-field of earth, having fought valiantly against the enemy and having held the field until the last, fallen with their armor on, only to rise again, crowned with victory over death and the grave! Upon them disease can have no power, and age make no impression. Their enjoyments and happiness are unbroken, and such that no mortal tongue can describe. No partings will be there. The home-circle of heaven, around the Father's throne, will never be broken by the ruthless hand of Death. Nothing, in all the range of heaven, among the many millions there, will occur to disturb the sweet repose and pure delight of that happy place.

THE RESURRECTION OF THE JUST AND THE UNJUST.

Why this difference? Simply on the ground of *obedience* and *disobedience* to God. All persons will not obey the Gospel. The masses love darkness rather than light, because their deeds are evil. Persons who hear the Gospel, but refuse to open their hearts to the truth, and continue in rebellion to God till they die, will rise in the resurrection of the unjust. It can not be otherwise, "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8. All those that sow unto the flesh will rise from the seed sown, unjust before God. It would be just as unreasonable to expect to harvest wheat from sowing thistles, as to expect to reap life everlasting, by sowing unto the flesh—unto wickedness. Since we are all sowers, and since there is a bountiful supply of good seed, and since the harvest from the good seed sown will be very abundant, and excellent, may God help us all to sow bountifully, that we may reap an abundant harvest, by sharing in the resurrection of the just.

Coming forth in the resurrection of the unjust, means failure of life, of joy, of peace, of happiness, of heavenly associations, and, instead, a long, dark, gloomy night, with no star of hope to shine into the dark caverns of the wicked, when they are banished from the presence of God and the glory of his power.

Morrill, Kans.

MUSINGS BY THE WAY.

BY FANNY MORROW.

THE Psalms of David, while they are supposed to relate principally his own personal experience, are a fair exponent of the moral struggles of any Christian pilgrim, traveling from earth to heaven since his time. They also come nearer the spirit of the New Testament than any other Old Testament writings. While King David was a man of strong character, and his righteousness did shine in many respects, yet he was a man of many errors, of many faults, a man who committed many sins; but he manifested a noble characteristic in always repenting and confessing his sins. While his nobler nature yearned for communion with his Maker, he knew full well that, "two can not walk together unless they be agreed." He knew that sin never could agree with God,—so, in the valley of humiliation, he cried out and plead, day and night, for salvation from his sins and restoration to the favor of God. Hear him say, "As the hart panteth after the water-brook, so panteth my soul after thee, O God." Imagine you see the swift-footed, over-heated hart, just escaped from the hunter's shot! Over the arid ground he goes. Leaping and panting he reaches the water-brook. With evident delight he slakes his thirst,—the greatest want of his nature is satisfied. So the hungering, thirsting soul of man can only be satisfied by drinking the Water of Life from the well of salvation,—even Christ.

Hear the sublime strains of Isaiah as he cries out: "Ho, every one that thirsteth, come ye to the waters." "With joy ye shall draw water from the well of salvation." No doubt his exalted soul beheld in prophetic vision, the scene at Jacob's well, of Jesus, when wearied with his journey, he sat resting, as he spoke with the Samaritan woman about the natural water of Jacob's well, and made to her the important disclosure that he was "Christ, the Messiah,"—the living, spiritual well, of which, if a man drink he shall never thirst, for he would be in him a well of water, springing up unto eternal life.

Christ, the Living Water, satisfies and makes happy the human soul more than tongue or pen can ever express. But first, a soul must be *thirsty*,—must *come to the water* and DRINK. We believe a measure of thirst is found in every human soul on earth, a longing desire exists for something higher, purer than earth can yield, yet, alas! many come not to the fountain of life, but try to quench their thirst with empty, earthly baubles of folly or vice, until sin is formed within them a fountain of eternal death.

We read sometimes of travelers over the heated plains of Africa, suffering intensely for the want of water. Straining their eyes over the dreary sand-waste, the deceitful mirage mocks them with a sight of babbling brooks and refreshing fountains of water. Closing their parched and weary eyes, they dream of water, they see springs of water, pails and pitchers and bowls of water; only to awaken and find it all a delusion, and they, unrefreshed, must take up the burden and press on another day. So they proceed for many days, until, nearly perishing, they finally come in sight of

an oasis. Trees and green grass appear within range of their vision,—so they know that water is there and they can have it freely, if they will only partake. How incomparably strange we would think their conduct, should they pass by, saying, "I will try the barren sands a little longer!"

But, in reality, would it be any more strange than to see such numbers of people in this Christian land of ours feeding upon husks of fashion, or trying, in any way, to satisfy their immortal natures with any earthly pleasure, that will flee before them like a shadow, instead of coming to the fountain that was opened in the house of David?

* * *

Hope is a very little word, but great in its far-reaching significance. A poet once wrote, "Hope springs eternal in the human breast." We think we can see a verification of the truth of that sentiment in the conduct of the people of Western Kansas,—especially of farmers, who, in spite of former disappointments, are making active preparations for a determined effort to succeed in financial affairs this season. Hope is the secret spring of action which may prove to be their salvation in temporal affairs. The Apostle Paul says in one place, "For we are saved by hope," meaning probably spiritually saved. When a Christian starts out on his pilgrimage, he has a hope of reaching heaven,—a hope born of desire and expectation. If not very watchful he sometimes leaves the narrow way and is led into a by-path, and then, as John Bunyan relates it, he is captured and led into doubting castle, where he remains quite a while in a miserable condition. Finally *hope* suggests to him the key of promise, which readily unlocks for him the castle door, and he escapes the hand of Giant Despair. So he is saved by hope.

* * *

At a certain time the disciples came to Christ and told him of the success they had in the mission on which he had sent them, even the devils were subject to them. He cautioned them against self-exaltation, by saying, "Rejoice not that the spirits are subject to you, but rather rejoice that your names are written in heaven." These words of the dear Savior are brought to my mind every time I read a report of a series of meetings where a certain brother is said to have preached a number of sermons, and *as an immediate result* so many souls were baptized and brought into the fold. Paul may plant and Apollos water. God alone can give the increase.

Osborne, Kans.

DID CHRIST EAT THE LEGAL PASSOVER?

BY A. HUTCHISON.

THIS question is frequently asked, and refers to the last meal that he ate with his disciples before his death. We answer, that he did not. Let us notice a few proofs:

1. The preparation of the passover. Matt. 26: 19; Mark 14: 16; and Luke 22: 13. All agree, in regard to the preparation.

2. The eating of the passover. Upon this the three evangelists, above cited, all agree, as to time, manner, etc.

3. The question as to one of the disciples betraying him. Upon this, the same three evangelists again agree, all testifying that this question arose while they were eating that meal which they all call "passover." Then we have perfect harmony thus far!

4. The taking of the bread and cup in immediate connection with the passover meal. Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 19, 20. Here, again, we find perfect harmony.

Now we have these four points fully established. Next we will notice the harmony between the supper, and feet-washing and the question as to who should betray him. Some think that Luke 22: 15-20, refers to two meals, one called "passover" and the other "supper." But he records the same thing as connected with "supper" as the others notice in connection with the passover. I mean the question as to the traitor. The three witnesses which we have examined all agree that Jesus sat down to the passover meal. John does not say anything about sitting down till after he had washed the disciples' feet. But he speaks of his rising from supper. Then, after he had washed their feet, and had taken his garments, he sat down again. So he must have sat down before he rose up to wash the disciples' feet. Then, after he had set down again, he entered into a conversation with them, which continued up to the eighteenth verse. John 13. There he informs them that one of them should betray him. "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?" John 13: 21-25.

Now you will notice that the three witnesses all testify that this question, as to who should betray him originated while they were eating what they call passover. Luke and John say it occurred at a meal which Luke calls both "passover" and "supper." And John calls it by no other name than "supper." John 21: 20 says, "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?"

This now is the meal that they ate just after he had washed their feet. Then we have the testimony full and complete, that the supper that John speaks of is the identical meal that the other three evangelists call passover,—for the very same thing occurred at that supper, that occurred at the passover. This meal is rightly named "supper," for it was an evening meal, and it is also properly named when it is called "passover,"—for it pointed forward to the coming of Christ to reign,—same as the Jewish passover pointed forward to the coming Christ to die. That was their passover, but this is the Christian's passover, which, Jesus declared, would be fulfilled in the Kingdom of God. Luke 12: 37 says, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Here is where this passover will be fulfilled. Christ being the fulfillment of the legal passover, as prefigured by the lamb which was slain under the law, he must needs die at the time of killing the passover lamb, otherwise he could not have fulfilled the law, but dying at the time of killing the passover lamb, he fills the law to the letter. We know that, according to the account which we have of the passover, which he ate with his disciples, it was eaten the night before, and, therefore, could not have been the legal passover. He was instituting something for his followers to use as a medium through which they could ever have fresh in their memory, the great promise which he gave them of his coming again, to reign with them, and they with him. This passover, which he ate with his disciples, points forward to his coming again,—the same as the bread and cup of Communion point back to his suffering and death. These several things being associated together as they are, we feel that it is not safe to separate them and observe one of them to the exclusion of either of the others. Viewing the case from this stand-point we celebrate them in their proper relation one to another:

1. Feet-washing.
2. The passover or supper.
3. The Communion.

Jesus gave a precious promise to his followers, "If ye know these things, happy are ye if ye do them." John 13: 17.

WHY IS IT?

BY MARY M. COX.

WHY is it that so many of the professed followers of our Savior are content with observing only a part of his commandments? If we were subjects of an earthly king, we would have to obey the laws of that sovereign, yet we seem, by our actions, to think that we may trample under our feet the precepts of the Creator of heaven and earth, and still belong to his kingdom and receive the blessings of loyal subjects.

Jesus has said that he will not judge us at the last day, but that we shall be judged by the words spoken by him while here. He also says that when he comes in his Father's glory with the holy angels, he will be ashamed of those who are now ashamed of him and his words.

I was told this winter by a prominent member of one of our popular churches that they were allowed to practice feet-washing in private. He said he asked one of their ministers what they should do about the command of feet-washing and the minister replied that they could do nothing with it but wash feet. It seems that the minister looks on feet-washing as a command, yet he does not teach it, and if his members practice it, they must do so in private. This looks very much like being ashamed to obey what Jesus taught, both by precept and example. This is only one of many of the commandments of our Savior, that are not considered essential to our salvation, yet we are to be judged by his words.

If we love him we will be willing to obey him, no matter how we have to humble ourselves. We will esteem it greater honor to be subjects of Christ's kingdom than to be earthly rulers ourselves, for this world must pass away, but Christ's kingdom endureth forever!

If we endure unto the end, we will be repaid a thousandfold for every little act of self-denial. If we humble ourselves now, we shall then be exalted. Then, in every time of temptation, let us resist the devil and he will flee from us. Let us draw nigh to God and he will draw nigh to us, and will not suffer us to be tempted above what we are able to bear, but will, with the temptation, make a way of escape.

Let us not be content with obeying only a part of Christ's commands, for he who has said that we must give an account of every idle word we speak, surely spake no idle words himself. When he said, "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," he undoubtedly meant it. When he said, "Swear not at all, but let your yea be yea, and your nay, nay, for whatsoever is more than these cometh of evil," he surely meant it. When he said, "Love your enemies, bless them that curse you and pray for those that despitefully use you, and persecute you," he meant it. When he said, "If I your Lord and Master, have washed your feet, ye ought also to wash one another's feet," he meant what he said.

We believe that Jesus is the Son of God, and that he spake as God commanded him to speak.

Then, why is it that we are so careless about our soul's salvation? We know that obedience to his commands means eternal life, and disobedience, eternal death. If we know these things, happy are we if we do them.

Sweet Springs, Mo.

NOTES AND COMMENTS ON "GOSPEL MESSENGER" NO. 13.

BY J. L. SWITZER.

"SHALL we permanently locate Annual Meeting?" This is the heading of Bro. John W. Brooks' article in GOSPEL MESSENGER for March 31. Certainly. Why? Because there are a great many disadvantages in moving it about, and not a single advantage.

If a man is sick, it is sometimes necessary to have his meals carried to him; otherwise it is more economical for him to go to his meals. It is certainly better to go to bed than to have the bed brought to us.

If Annual Meeting is in the East, it is further off from the Western Brethren; if in the West, it is further off from the Eastern Brethren. If in the center, it is equally distant from both. Select a favorable, permanent, central location, and save twenty-five or forty thousand dollars a year for missionary purposes.

Would not this be wise? Will some good, kind, loving, well-posted brother give us one advantage, pecuniary, social, religious, doctrinal, evangelical, educational, ethical, sanitary, somnolent, or epicurean, in the present method? In casting about for it, I have not yet been able to find it.

Then, if we can save money, and gain in every other way, I think, too, with Bro. Brooks, "that the time has come when we should make a move in this direction."

If it is to be located with regard to its missionary influences, I would recommend Bro. Joshua Shultz' district, which reaches from Dubuque to the south line of Muscatine County, Iowa, and he, in his seventy-fifth year, is the sole preacher in a large part of four Counties. When will we rise up and occupy the land?

* * *

A. S. Shook, of Greene, Iowa, says, "I think if we had more ministers in our church who would go every-where, preaching the Word, it would be a good thing for the church." So I think. Bro. Andrew Westergren, of Christianstad, Sweden, says, "We are praying to God to send some more true laborers to us. Bro. Olsson has too much to do; he has need of some helpers in the field."

Let us stop spending so much at Annual Meeting, and put more missionaries to work.

* * *

Bro. Brumbaugh gives us a ringing editorial against the rum power. It will bear reading twice.

* * *

The types changed Bro. Balsbaugh's "saved" into "sacred." The mistake is suggestive and significant. He whose name "is above every name," said something once himself about being "saved." If I can remember to quote it right, he did not say, "He that believeth and is baptized IS saved." "Sacred" comes nearer being correct.

A *saved* person is not one "whose baptism infolds the Lord's Supper, and whose life illustrates both," because it is possible to run well for a season. It is possible to receive seed among thorns, or on stony ground. It is possible to put our hands to the plow and, after awhile, look back, but "He that shall endure unto the end, the same *shall be saved.*" Matt. 24: 13 and Mark 13: 13. "Be thou faithful *until death*, and I will give thee a crown of life." This is the "saved," that Christ means, when he says "saved."

* * *

Bro. M. T. Baer speaks of a Bro. J. M. Bailey, in Hickory County, Mo. I wonder if this is our old Jewell County, Kans., Bro. J. M. Bailey that was associated with me in soliciting aid for the grasshopper sufferers in 1874? Who can tell? If it is, I want to say to you, Bro. James, that the recent contributions for Western sufferers makes our work at that time look very insignificant, in comparison. It is astonishing, even to an old settler, what floods of treasure are being poured out in charity for the destitute in the West. Certainly, the Brethren are not less charitable, or less disposed to loving compassion, than they formerly were. The long lists of contributions, published weekly, are astonishing.

* * *

According to Bro. S. P. Weaver, each minister among the Brethren, has 31,926 souls in the United States under his care. Let us locate Annual Meeting permanently at some central place, and put more missionaries in the field. Last year there was only one converted to the Brethren out of about 19,000 in the United States, or about two persons to each minister in the church. Bro. Weaver says, "Are not these facts startling?" Yes, Bro. Weaver, they are startling! Let us do as much for the souls of the people as we do for the Western sufferers, and another year will tell a different story. "Not a missionary in the State of New York!" "None in Kentucky!"* "A dozen other States, the same!" Bro. Weaver suggests a missionary plan, in conclusion, that I heartily commend. He says, "Let every State District have a Mission Board. Let every church select a soliciting agent, who *will* solicit from every member of the church. *Let every member give!*"† That plan carried out will do the work.

* * *

Upon reconsidering the matter, I believe I would suggest New York or Kentucky, as favorable places to locate Annual Meeting.

At any rate, let us move it less, and our missonary cause more.

McCune, Kans.

*We have a Mission in each State. New York is supplied by Eastern Pennsylvania, and Kentucky by Bro. I. J. Rosenberger.

†This plan was adopted by Annual Meeting, at Dayton, Ohio, in 1884, and if all the Districts and churches would do their duty, we would have a wonderful increase in our missionary fund.—ED.

PROVE WHAT IS THAT GOOD AND PERFECT WILL OF GOD.

BY MARY M. BIDINGER.

IT is a Christian duty, obligatory upon each and every one of us to "prove what is that good and acceptable and perfect will of God." We must see whether our actions, daily life and conversation harmonize with the divine teachings. It is highly necessary to the growth of spiritual life that every thought, word or deed be brought into subjection to the will of God. Paul says, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

It is evident that our minds must be renewed before we are fully prepared to prove what is God's holy will, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

We should ever learn of Christ. He says, "Learn of me for I am meek and lowly in heart." "God resisteth the proud, and giveth grace unto the humble." We should not mind high things, but condescend to men of low estate." "Whatsoever is highly esteemed among men is an abomination in the site of God."

We, who are young, will probably meet with many trials and temptations along life's pilgrimage here below. How necessary, then, that we prove all things and hold fast that which is good! In all our undertakings the question should always arise, "Is this pleasing to the Lord, and can I do thus or so to the honor and glory of God?" The subject of proving what is God's perfect will should concern us all. Without it we can not succeed in spiritual life. We, who profess to be followers of the Meek and Lowly Lamb of God, should exercise meekness. The apostle Peter tells us "the ornament of a meek and quiet spirit, is in the sight of God of great price." We should be partakers of the divine nature. The inspired writers spake as they were moved by the Holy Ghost.

May we ever keep in view God's holy will. If we hunger and thirst after righteousness, we will be blessed and, no doubt, be able to prove what is God's perfect will in order to observe it.

Dear young sisters, let us try to adorn the doctrine of Christ as becometh Christians! We profess to follow in the footsteps of our Blessed Savior but the world watches us closely. May we ever be on our guard, looking unto Jesus for his divine aid and assistance that the enemy may not overcome us.

When we have finished our earthly course, may we be so unspeakably happy as to hear that welcome plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord!"

Accident, Md.

SUPPORTED MINISTRY.

BY S. S. MOHLER.

ALTHOUGH scarcely able to be seated on a chair for a brief time, amidst severe suffering, yet my spirit is moved to counteract a seemingly growing tendency in the direction, indicated by our heading, both by publication and by sermons preached. To me it does not seem possible to discover any difference in principle between a supported and a salaried ministry.

True, the faces look different, but the inherent principle is the same, and it will be but a short time, comparatively, until the salaried ministry occupies the field, with indescribable confusion among nearly, if not all, the churches, with the bold-daring spirits in the lead, "who love to preach for hire, and divine for money."

To give abundantly to ministers who are in fair circumstances is not just, but to give to the faithful poor minister should every-where be encouraged. Ministers, who have a comfortable patrimony, to become the advocates of a supported ministry and they themselves to become the beneficiaries of that system, gives an emphatic motive why they desire to preach. If such could be met on the threshold of their proposition, and be given time to consider the results of their ideas, outside of themselves, I believe the spirit of God would be sufficient to help them look all around and about the subject.

Warrensburg, Mo.

"WERE this world our only sphere of action we might be depressed at the thought of our unfinished plans, and of going before half of our work was done. But the very power which grasps at so much more than we can accomplish is prophetic of a higher life. We have been conscious of a spiritual activity which physical debility has prevented our bringing out. Is this to perish? Is the thirst for higher truth an illusion?"

A REMEDY FOR TROUBLE.

BY FLORIDA J. ETTER.

"WORK is your true remedy. If misfortune hits you hard, you hit somebody else hard, pitch into something with a will. There's nothing like good, solid, exhausting work to cure trouble. If you have met with losses (which we all have experienced in some shape or form), you don't want to lie awake and think about them. You want sound sleep, and eat your dinner with appetite. But you can not unless you work. If you say you do not feel like work and go loafing all day to tell Tom, Dick and Harry the story of your woes, you'll lie awake and keep your wife awake by your tossing, spoil your temper and your breakfast next morning, and begin to-morrow feeling ten times worse than you do to-day. (This will probably suit either sex).

"There are some great troubles that only time can heal, and perhaps some that can never be healed at all, except in heaven where the weary are at rest, but all can be helped by the great panacea, work. Try it if you are afflicted. It is not a patent medicine. It has proved its efficacy since the time when Adam and Eve left behind them, with weeping, their beautiful Eden. It has proved to be an efficient remedy. All good physicians prescribe it in cases of mental and moral diseases. It operates kindly, leaving no disagreeable effects and we assure you we have taken large quantities of it with most beneficial results. It will cure more complaints than any nostrum in the *materia medica*, and comes nearer to being a 'cure-all' than any drug or compound of drugs in the market. It will not sicken, even if you do not take it sugar-coated."

The above has been selected from another paper, and the remarks are worthy of observation. God will not give us more trials than we are able to bear, but they are sent as blessings in disguise. I often think we find too much fault with the wonderful works of God. Discontented with what we receive, we become dissatisfied because we can not have everything as we think it ought to be.

Let us remember that God's ways are not ours, or ours, his. He gives us far more than we deserve. If we have food and raiment, let us be content therewith. If we would trust God more and murmur less, we would be much happier. Let us trust his word, work and trust, watch and pray, that our minds be not carried away by the things of this sinful world. We will receive richer blessings, and in the end live with Christ and his holy ones in heaven!

Cartersville, Va.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

On the Way.

MARCH 20 I met with the Brethren of the Berrien congregation, Mich., at their meeting. I was made happy to meet Bro. H. W. Kreighbaum, of South Bend, Ind. Bro. Kreighbaum did the preaching at the three meetings he was present and, if I could read the countenances of the congregation, it was much appreciated. Why do not some of our good brethren drop in and encourage this part of the Brotherhood?

I held two services at Hill's Corners, in the Disciple church. If those brethren, who have so much of missionary spirit, would come to Berrien County, Mich., they would find plenty to do for years. We baptized one brother and have the promise of one more wanderer to return to the Father's house. Oh, how anxious the church is to welcome those, who have left us for trivial causes, back to the fold again!

The council-meeting, held at Berrien, was a pleasant one. Much improvement was noticeable in church government. Order is one of God's first laws. I am happy to see members labor for unity of sentiment, both in heart and appearance.

While at Buchanan, we anointed sister Johnson. She is old and feeble,—not likely to recover. We are having much sickness and many deaths. There is much trouble here with *La Grippe*. Many suffer from relapses, which prove to be especially severe on the lungs.

April 2, we met in District Council of Northern Indiana. Said meeting was held in Allen County, in Bro. Jeremiah Gump's congregation. Bro. Hillery was present. The meeting was a pleasant one indeed. Bro. W. R. Deeter was appointed Moderator; A. H. Puterbaugh, Writing Clerk, and J. C. Murray, Reading Clerk. No papers were sent to Annual Meeting.

Our time for holding District Meeting was changed from the first Thursday in April to the first Thursday of October. The meeting requested a ministerial meeting to be held the day before, which was granted, and a sermon on church government will be preached the same evening. A program will be given of the meeting, and sent to those brethren who are to make the leading speeches. We hope that the District Meeting will take an active part in these services.

A committee of three brethren was appointed to confer with a similar committee of Middle Indiana, to more fully locate and establish a State District line from Ohio through Indiana to Illinois, so that our Home Missionary Boards can be better prepared to know where to send their evangelists.

Bro. Jeremiah Gump has been prostrated by a low grade of fever, also several of his children. For that reason he was not able to be at the meeting.

J. H. MILLER.

Goshen, Ind., April 3.

Our Work in Ohio.

THIS winter has marked a new era in the annals of our church history. The cheering news comes from every portion of our beloved Brotherhood, that sinners are flocking home to God. Praise to Immanuel! The waters of Bethesda have again and again been troubled, and hundreds are stepping in. Thousands of sympathetic hearts have been touched at the recital of the "Story of the Cross," who have refused to enter its shadow and walk with Jesus, but have readily assisted in relieving the sufferers in the West.

Portions of Ohio have been especially blest. The spiritual blessings which have come to us, have more than equalled those temporal things which have been sacrificed to make our Western friends happy; yea, can there be any comparison? Having passed through Baca's vale and tasted of Marah's bitter stream, we rested for a time. Then our "Bethel" was reached and we could see the angels ascending and descending upon the ladder that reached into heaven. Whole congregations have been moved to tears of joy, as another and still another name was recorded in the Book of Life. Heaven's vaults have, likewise, been ringing with angel song and praise, and the rainbow of promise is anchored to the earth. The fire upon the altars of the pilgrims has been dimmed by the shadow of the cross and the light of the victor's crown. Fathers and mothers are not yet done thanking God for the salvation of their sons and daughters, and children are wondering why home is so cheerful now, and what has brought such a sweet change in the lives of their parents.

Some poor hearts, however, are bleeding and eyes fill with tears, as they sadly tell you they were ready to come to the church but—poor souls! they can not tell it for their grief. How we pity them! O how happy we would be to have a personal interview with each one who has lately enlisted for Christ! Don't you now delight to read 1 John 3, and to drink deep at the fountain of God's love as you read the last chapter of Revelation and sing hymn 488? But while the chapter first named is good, while heaven is so near, just turn back occasionally and read the second chapter, and then farther back and read Eph. 6, and then you will get an appetite for more of the precious bread and water of life that ye may grow thereby.

It is very important that we start out right, and then our battles are more easily fought and victories gained. The church will be far more willing to pardon your blunders than you are to retrace your steps when you are shown to be wrong. You must *grow* into the usages of the church, as you are commanded to grow in grace and the knowledge of the truth. You will find a thousand temptations to every helping hand along the journey of life, but one victory gained will show a hundred vanquished foes. May the Lord help you and us to be shining lights in the church, and finally bring us to our Father's house on high!

A. G. CROSSWHITE.

Gratis, Ohio, March 31.

To the Bereaved Wife and Daughters of Eld. D. K. Berkebile.

THERE is no more divine truth than that,

"There is a happy land,
Far, far away,"

and that our ransomed loved ones wait for us on that blessed, eternal shore.

We can not see why it is that those who have been a blessing and help to all around them are taken from us, but God, in his infinite wisdom and mercy, knows best and will bless in the end. We may never fathom the purposes of God in taking our loved ones from us, yet there is not a more conscious fact in all our life and soul, than that the things which have been counted calamities and which have cost us pain and tears, have been the hinges upon which the stubborn doors of mind and heart have opened to nobler influences, loftier motives and diviner attainments.

To the dear wife, and daughter Ella, we would say, "Be faithful and you will realize that the crowning diadem of all wonder and reality in earth and sky is the blessed fact of there being a God and angels and heaven, and immortal men and women, who have been redeemed from the sorrow and sin of this life and are dwelling in eternal life and peace in mansions above. If we are found in the path of faith and duty, the greatest changes will only carry us upward and Godward."

Dear Ada, when you obey the divine commands of your Maker, as your dear father so earnestly taught, you can, like him, face the world and all its temptations with a courageous heart, and pass through death's shadowy valley fearlessly.

Only when the dark cloud, which now seems to shadow your lives, is viewed through the eye of faith, can you see the lining of gold and precious jewels, for by death, though we seem to lose, both the departed and the stricken ones, they gain infinitely.

Your loved one has gained peace and happiness, and is enjoying the rest that "remaineth for the children of God." You have gained an angelic

face added to those gone before, to smile a welcome to you as you near the golden gate.

Life and death are our portion. Let us live, following the example of Christ Jesus, and death will be but a serene sleep before the resurrection.

MAGGIE A. PECK.

Falls City, Nebr.

Look out for Impostors!

WE have been annoyed for some time by elders writing for information concerning a man and woman,—John Hiles and Mary, his wife,—who were baptized in the Hopewell church. They came to Hopewell township some time last summer, and both worked out; they never kept house. Then they left and went to the Woodbury church, and stayed there about two weeks previous to their love-feast. There they made application for baptism, but it being too late in the evening to be attended to at that time, they put it off for two or three days, and came down to our love-feast and were baptized. On those grounds the majority of our officials refused them a certificate,—especially as several of the Woodbury members were present and brought them to us.

Now these parties are running from place to place and telling untruths, saying, among other things, that in the Cove they threatened to shoot them, and that in Hopewell township they were burnt out. They named two different locations where they lived in said township and were burnt out. This is all false.

By order of the Hopewell church,

ABRAHAM STEELE, Clerk.

Yellow Creek, Pa., April 6.

A Glorious Feast.

WE have enjoyed refreshing showers from the presence of the Lord, during a series of meetings in the Upper Stillwater church, Ohio, beginning March 15, and closing April 5. Bro. Isaac Frantz preached thirty-six soul-stirring sermons, and held one children's meeting. Much interest was manifested both in and out of the church, the members were revived to more love and zeal for the cause of our Master, and those outside were brought to serious reflections. Forty-one souls were baptized, one reclaimed, and we have three applicants for next Sunday. Others are almost persuaded, but are still waiting. May God help them to pay their vows, that they may secure salvation while yet they have the opportunity! May God help us all to be ensamples to those lambs, and teach them more fully the way of salvation, that we may grow up as one common family, to praise God in his church here, and at last meet in heaven to enjoy peace with God!

We organized our Sunday-school yesterday, with Jeremiah Hollinger as Superintendent and Bro. L. E. Conway, Assistant. May God bless the work!

S. D. ROYER.

Bradford, Ohio.

From the Walnut Creek Church, Mo.

OUR quarterly council occurred April 4. Love and union seemed to prevail among the members. Bro. John Cripe and Bro. G. W. Harter were elected as delegates to represent us at our coming District Meeting. We also adopted the following plan to raise money to meet our church expenses: We elected four brethren as a committee to determine the amount needed to meet all expense. Said committee is to assess each member owning property at its cash value, placing thereon a certain per cent of tax,—enough to raise the desired amount. By this means each one pays according to his actual worth. All are brought on an equality, and all know their proportion.

We also effected a partial organization of our Sunday-school by electing our Superintendent and Assistant. We decided to use the Brethren's supplies.

On Sunday, April 5, one more precious soul was made willing to forsake sin and follow in her Savior's footsteps. We are hopeful that the ranks of Satan are being broken, and that others will follow the good example of the dear young sister. May we ever be found faithfully encouraging the young to fight the battles of the Lord in their youth!

ISRAEL CRIPE.

Knobnoster, Mo.

Wayside Gleanings.

WE are now living in the Round Mountain church, Washington Co., Ark. Mother-in-law (Ann M. Cosner) came two weeks before the rest of the family did, and when we got here we found her very poorly with *La Grippe*. She is now nearly well again.

* * *

We arrived here a little after the middle of February and in nine days one of our little boys (Walter), took sick. We knew not what was the matter until the third or fourth day when he broke out with the measles, and on the fifteenth day, after our arrival here, wife also took the measles. She was very sick and at times it seemed that she would not get well any more, but the good Lord spared her. Then the other children,—five more,—took the disease from the others, about the same time and through it we lost our youngest son,—Dennis,—nearly three years old. He was always peculiarly loving, good and kind and it was hard for the whole family to part with one so dear. But the Lord gave and he has taken, so we say, "Let his will be done." The rest of the family are all about well again. Owing to sickness I could not answer my correspondents.

* * *

The writer intends to labor for the interest of the church to the best of his ability. We love to see the church prosper. The welfare of the church should be first with all, and other matters secondary.

* * *

We now have social meeting every Thursday night and will have preaching nearly every Sunday. The attendance at meeting is generally good and, according to present outlook, things look favorable.

* * *

All are well pleased with our new home. The weather is pleasant. People are planting corn, and the prospects are good for a large fruit crop.

SAMUEL WEIMER.

Wyman, Ark.

My Visit to the Palestine Congregation, Ohio.

ON Sunday evening, Feb. 8, I met with the Brethren of the Palestine church at their Beech Grove house and preached for them until the 22nd. Part of the time the weather was unpleasant, which hindered many in coming to the meetings, yet, with all the hinderances that seemed to militate against the interest of the meetings, the Lord blessed the church with seven additions, and the meetings closed with a good interest.

The ministers here are George Stump, Moses Hollinger, and David Hollinger. Eld. Jesse Stutsman has charge of the church. Judging by my association with the church, I am constrained to believe that, with a united effort, the Palestine church can soon be one of the strong churches of the Miami Valley. May the Lord abundantly bless them to this end!

I returned home March 22. The church at home and home interests will claim the rest of my time this spring and summer. May the Lord abundantly bless the churches in which we labored during the past few months. As our associations have been pleasant, but may never again be enjoyed in this life, I would exhort all ever to be faithful!

SILAS GILBERT.

Lightsville, Ohio.

Special Council.

WE, the members of the Union City church met in council, April 4, for the special purpose of dividing our church district. Eld. Tobias Krider, Eld. J. Katherman and Bro. G. C. Stump were present and assisted in the work. The subject was well considered, then disposed of, we hope, to the satisfaction of all. The elders of adjoining Districts will meet with the brethren and sisters at the Pleasant Valley meeting-house April 22, to more fully organize. May God's choicest blessing ever rest upon them that they may be able to press forward in the noble work that is now resting upon them.

We send Bro. Henry Cook and Bro. Samuel Blocher as delegates to District Meeting, and Bro. Blocher to Annual Meeting. Bro. Amos Cook was chosen as Superintendent of our Sunday-school and Bro. Henry Kunkle as Assistant. Our love-feast will occur Oct. 15, at the Brick church, beginning at 10 A. M. All business that came before the meeting was disposed of satisfactorily.

ESTA SIMMONS.

Union City, Ind., April 7.

From the Solomon Creek Church, Ind.

BRO. I. J. ROSENBERGER came to the Brethren at Syracuse, March 11, and gave us a series of doctrinal sermons each day and evening until the evening of April 2. We were all made to feel sad when Bro. Rosenberger was called home by a telegram.

Bro. Rosenberger's doctrinal sermons were plain and pointed, his appeals fervent, and his warnings and instructions brimful of Gospel Truth. Members of other denominations were made to reflect. As an immediate result eighteen precious souls were added to the church by baptism, eight of whom were between twelve and fifteen years of age. Our prayer is, that those young members may walk aright, that, by their good works, others may be constrained to follow.

Bro. Lemuel Hillery, we understand, is holding meetings at the Whitehead house in the Union Center congregation. One was baptized at that place on last Sunday. Bro. Hillery is locating one mile west of the Big church in the Solomon Creek congregation.

L. A. NEFF.

Syracuse, Ind, April 6.

From the Cedar Lake Church, De Kalb Co., Ind.

SOME time ago I gave notice through the GOSPEL MESSENGER that we were in the midst of a grand revival, at which meeting twenty-nine came out on the Lord's side. Bro. Peter Stuckman did the preaching. He preached the Word in power and demonstration, until sinners were made to tremble and saints to rejoice. We had to close our meetings too soon. Our meetings were held in a union church, and we had to give up the house for another denomination.

Bro. Peter came back the first Sunday of March, and stayed five days. At that time nine more made the good choice. The church is in love and union and marching on to victory. May there be a waking up all along the line! God wants consecrated hearts and lives.

J. H. ELSON.

Fairfield Center, Ind.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Assistant Editors.
J. G. ROYER. }
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - April 21, 1891.

BRO. W. H. BOWSER changes his address to Bush Park, Va.

"LIFE is a sacred trust to you, my brother, my sister. What are you doing to be a faithful steward of that wherewith the Lord has blessed you?"

BRO. L. SUTPHIN asks us to correct the report of funds for Western sufferers by having it read Henrietta Potter, member of Weeping Water church, instead of J. J. and Viola Miller.

AT Port Huron, Michigan, a new religious organization has been formed, bearing the name of the "New House of Israel." The object of the society it is stated, "is to gather into one fold the twelve tribes of Israel, scattered abroad, the time being now come for their restoration and redemption." This may be one of the signs of the times that indicate that the second coming of Christ is near at hand.

BRO. JOHN BOWMAN, of Warrensburgh, Mo., met with a painful accident, by which his shoulder was dislocated. He is also suffering from rheumatism. We express the hope that our brother may soon recover.

BRO. WILLIAM HAMER, of Pittsburgh, Crawford Co., Kans., says he will give a lot on which to build a house of worship. He would be glad to have the Brethren come and preach at that place. Will the Kansas Brethren please look after this call?

OUR old brother, Eld. Samuel Murray, of River, Ind., who passed his eighty-fifth birthday April 1st, writes us that he and wife have been visiting among the members and friends, and attending meetings. They were at the District Meeting of Middle Indiana. Bro. Murray is enjoying fairly good health, and closes by saying: "We praise God and thank him for his care over us. Brethren and sisters pray for us!"

IN distributing the funds raised for the Western sufferers, Bro. J. E. Young has rendered most valuable assistance. Indeed, he has given his entire time for several months to the work. Through his agency nearly eight hundred families have received assistance, and these are scattered over six Counties of Western Nebraska. Those who have given the subject but little thought, have no idea of the amount of labor connected with the distribution of the funds. In Kansas, Colorado and Dakota, probably not less than twelve hundred families have received aid, and in the majority of cases the money was paid out under the personal supervision of some competent person. In a very few cases money has been sent by mail to those in need, when proper recommendations have been furnished, but the rule has been to personally investigate, and thus be sure that the money was going into the hands of the needy. This has all involved a large amount of work, and Bro. Young has borne a large share of the burden. He is not blessed with a competency, but depends upon his day's labor at the carpenter's bench for his support, preaching on the Lord's Day. We ought to help him to bear the burden.

WE acknowledge the receipt of the Minutes of the District Meeting of Southern Indiana, held March 25th and 26th, 1891, for which we are indebted to Bro. Lewis W. Teeter, the Clerk of the Meeting. Only one petition goes to Annual Meeting, and that is a renewal of the request made in 1890, that the Conference for 1892 be held in the Southern District of Indiana. A ministerial meeting was provided for, and the missionary work of the District occupied a good deal of attention, but not more than its importance requires. The Church Erection and Missionary Committee adopted a constitution in line with the work of the General Committee. We are especially pleased with the disposition manifested to push the missionary work. If our State Districts, thirty-three in number, will each adopt a missionary plan, and select a committee of live, wide-awake, energetic, faithful brethren to push the work, a wonderful work might be accomplished in the next ten years. We have the truth, let us make a stronger effort to give it to the world. The Southern District of Indiana is to be mapped for the benefit of the Committee, so that they may know where every church is located, and the extent of their mission fields. This is an excellent idea. It was adopted by the General Committee sometime ago, but they have not yet succeeded in securing maps of all the States. Bro. Teeter will please accept our thanks for the Minutes. We invite other Clerks of the Districts to favor us in the same way.

BRO. SAMUEL DUNCAN, of Jericho, Cedar Co., Mo., asks us to say that he would be willing to take a boy into his family to raise. Further information may be obtained by addressing him as above.

BRO. C. D. HYLTON, of Virginia, writing under date of the 7th inst., says: "The snow is about twelve inches deep here this morning. No doubt many Brethren will be deprived of attending our District Meeting on account of the snow."

A LETTER written with lead-pencil from Bro. C. C. Arnold, is so badly marred, that it is almost impossible to decipher it. Brethren *please*, PLEASE use pen and ink when writing for the paper, otherwise your letters may not find a place in the MESSENGER.

RAILROAD ARRANGEMENTS.

SINCE our last notice some changes have been made in the railroad arrangements. The sale of tickets had been limited from June 20 to 28. This would have compelled all, who wished to attend the meeting, to start on or before May 28th. We at once applied to the Central Traffic Association to have the latter date changed to June 1, and this request has been granted. We now announce the following rates and limit of tickets.

THE CENTRAL TRAFFIC ASSOCIATION, comprising the territory east of Chicago and St. Louis and west of the Ohio River, will sell tickets at one fare for the round trip. Tickets will be on sale from May 20 to June 1 inclusive, good to return until June 30th, with stop-over privilege east of the Ohio River.

THE TRUNK LINE ASSOCIATION, which takes in the territory east of the Ohio River, including the Valley of Virginia and the New England and Eastern States, will sell tickets at one fare for the round trip. Tickets will be on sale from May 25th to June 5th inclusive, good to return until June 15th, good for one stop-over privilege in each direction.

THE WESTERN PASSENGER ASSOCIATION, which includes all the territory west of Chicago and east of the Missouri River, and we understand controls part of the territory west of the Missouri, has made the following arrangements for those desiring to attend Annual Meeting: The rate to be one fare and a third for the round trip. Tickets will be placed on sale May 20th, and will be good to return until June 30th. The rate of one and one-third fare is not satisfactory, but up to this time it is the best we can report from the Western roads. We have written a number of letters in regard to it, and may be able to secure a one-fare rate. The Western roads feel the pressure of hard times, and are not willing to make concessions heretofore granted. They have made rates to a number of meetings and conventions, and the rate of a fare and a third has been the best given. If a better rate can be secured, it will be announced in due time.

The fare from any point west of Chicago may be ascertained by adding one fare and a third to the Chicago rate, $17.25. For example, suppose the fare from your place to Chicago is $3.00, you add one-third, making it $4.00, and add this to the one fare rate from Chicago, $17.25, and you have the rate of $21.25 from your place to Hagerstown, Maryland, and return.

As stated in the previous notice, the tickets are not transferable, and are to be signed by the purchaser, and will only be accepted for passage on

return trip, when countersigned by the proper agent at Hagerstown, Maryland.

Please notice Bro. W. S. Reichard's letter in this issue of the MESSENGER, also the communication from the Lodging Committee.

THANKFULNESS.

THE following resolution passed by some of those who have received assistance in the West, has been received at this office:

"*Resolved*, That we, citizens of Hayes, Linco'n and Frontier Counties, Nebr., in recognition of the kindness of the members of the Brethren or Dunkard church, who so liberally responded to the call for aid, and the wise and impartial way in which Mr. J. E. Young, of Beatrice, has provided for its distribution through his agents, Messrs. Pelton and Twiss at Maywood, Nebr, therefore be it

"*Resolved*, That we hereby express our sincere thanks to the Brethren or Dunkard denomination, Mr. Young, and Messrs. Pelton and Twiss for what they have done toward providing the necessaries of life during our time of need.

"*Resolved*, That a copy of these resolutions be sent to Mr. J. E. Young with the privilege of publishing them, and that a copy be furnished the Maywood *Standard* for publication.

"[Signed, Chris. Jenson, R. Thompson, P. R. White, E. M. Nussbaum, M. S. Sweet, Edwin Geraghty, G. W. Piper, Reuben Stewart, J. W. Porter, Jacob Burton, L. H. Roberts, Lon Blake, E. L. Bucker, Chas. L. Price, O. H. Roberts, A. H. Gregory, James Laghry, C. R. Piper, R. T. Branscom, W. O. Boetom, Frank Dick, Ben Doyle, John M. White, Walter S. Day, Lee Tolson, Thos. Murrain, E. D. Chapin, D. Sweet, Robert Easton, A. Eisenburger, E. M. Cline, Joseph Johnson, J. H. Robinson, Chas. A. Roberts, W. M. Stewart, A. W. Stewart, C. W. Coykendall, John W. McPhein, S. F. Remour, T. T. Scott, C. Snider, Jeremiah Dike, S. H. Moss, R. P. Chase, J. C. Stewart, J. V. Caraway, O. E. Noble, Alfred Phillips, E. H. McLaughlin.]"

We have received a number of letters, expressing the deepest gratitude for the help received. We know the people are grateful and thankful for the help they have received. If space would permit, we could fill the paper with letters. Here is an extract from one that puts the case thus strongly: "The Brethren and their friends are doing more for the Western sufferers and the needy, than all the other societies, religious and secret combined, and in the only practical way, *viz.*, by personally looking up the needy ones, and abundantly supplying them."

In a few cases some have not received all that they wanted, and, forgetting to be thankful for even small favors, have complained, but this class of people is to be found in every community. We must bear with them, and go on doing them good as opportunity offers. We are glad to know, however, that these are only isolated cases, and that the great mass of those who have been helped are grateful.

THE CHURCH CENSUS FOR 1890.

THE Census of 1890, taken by the Government, is perhaps one of the most comprehensive in the history of our country. An immense amount of time and labor has been given to the work of securing correct statistics of the United States, and it is believed, that, when completed, the Census will be accurate and trustworthy. The work of securing the Census of the different denominations was placed in the hands of Dr. H. K. Carroll, editor of the *New York Independent*, as special agent of the Eleventh Census. By request of Dr. Carroll we rendered such assistance as we could to secure a correct Census of our own church, and this has been so far completed, that we can now give the results. In doing this let no one conclude that it is done with a view of boasting, for surely we have nothing to boast of. The numbers are given because they may be helpful to us. So little has been done, and so much remains to be done, that we may, with this knowledge before us, go to work with more energy than ever before, to spread the Truth and enlarge the borders of Zion.

As to the reliability of the figures given, we believe they are approximately correct. They fall rather below the actual membership of the church. It is always a difficult matter to secure a correct count of our members. Church records are not the rule among us, and some, fearing that giving our numbers may bring about a spirit of boasting, are loath to give the desired information. These causes operated to some extent in the present Census, and hence we are of the opinion that the total is rather below the number of our membership. It will, however, form the basis of comparison for the future.

A good deal of time and labor was spent in securing the statistics. In some cases we sent out four schedules before receiving the desired information. Many schedules received were returned for correction and verification. We have a number of isolated members, but it is believed that the last item in the following tabulated statement is large enough to cover all of this class.

We are glad to be able to give to our readers the following statement, taken from the schedules as received:

STATES.	Number of Congregations	Houses of Worship.	Value of Church Property.	Membership.
Pennsylvania,	79	222	$344,508	13,600
Indiana,	90	129	185,370	10,161
Ohio,	77	129	153,865	8,438
Virginia,	37	88	74,820	6,808
Illinois,	51	60	95,860	3,701
Kansas,	62	34	53,425	3,616
Maryland,	16	45	65,150	2,946
Iowa,	45	38	49,505	2,746
West Virginia,	28	28	17,835	2,434
Missouri,	31	25	23,825	1,845
Tennessee,	16	16	10,100	1,249
Nebraska,	27	9	14,625	994
Michigan,	11	11	11,425	560
North Carolina,	9	5	2,600	496
Oregon,	6	4	4,400	250
California,	3	2	2,200	211
New Jersey,	3	3	5,000	191
Wisconsin,	5			170
Minnesota,	3	2	1,500	127
Colorado,	1	1	1,200	110
South Dakota,	3			102
Texas,	4	1	300	95
Arkansas,	4	1	300	78
Indian Territory,	2			48
Florida,	1	1	600	41
Idaho,	1	1	1,000	40
Washington,	1			26
Louisiana,				10
Kentucky,				10
Denmark & Sweden,	5	4	5,000	140
ISOLATED MEMBERS, Estimated,				550
Total,	621	858	$1,124,413	61,393

By a comparison of the foregoing table with the Census of 1880, as furnished by Bro. Howard Miller in his "Record of the Faithful," we find that the church, during the last ten years, has had a constant and healthy growth. Bro. Miller's Census, after deducting the Old Order Brethren, showed a total of 54,799. This included the Progressive Brethren who have, since then, withdrawn from the church, to the number of between four and five thousand. For comparison it will be safe to say, counting out the Progressive Brethren, that we had, in round numbers, not more than fifty thousand souls, and, placing our present number at sixty-one thousand, we have added to our number in the last decade, eleven thousand. This places the ratio of increase at twenty-two per cent which is, when all things are taken into consideration, quite encouraging.

In the ten years covered by the report, the church has passed through a severe trial. Two branches have withdrawn from her communion, carrying with them not less than eight thousand members. The bitterness of feeling and loss of love, and, consequently, spiritual power, brought about by these divisions, paralyzed the local churches in many places, and they have not, as yet, fully recovered from the great loss, but notwithstanding this, the Lord has continued to bless the church and give her increased strength.

The Census report of 1890 shows that the Progressive Brethren number eight thousand and twenty, and the Old Order Brethren have probably between two and three thousand; both together they number, say eleven thousand. If we could have walked and worked together in peace and harmony, with a full measure of the love of God in our hearts, how much more good might have been accomplished! Eternity alone will reveal the evils of division.

It will be noticed that there are 621 organized churches in the Brotherhood. This includes organizations whose membership reaches 500, as well as those whose numbers are indicated by less than a score. The average membership to each congregation falls but a fraction below 100. In the Eastern States the average is much the largest. In Maryland the average is 184; Virginia, 183; Pennsylvania, 172; Indiana, 112; Illinois, 72; Kansas, 58, and Nebraska, 36. We might continue these comparisons, but these will suggest something to those who think, and doubtless the thought will occur: "How can we best build up the weak churches?"

Another fact to which attention is called, is the estimated value of our houses of worship. The total valuation is one million one hundred and twenty-four thousand four hundred and thirteen dollars for the eight hundred and fifty-eight meeting-houses owned by the Brethren. The average cost of the houses is only $1,311. Surely no one will charge us with being extravagant in the matter of putting large sums of money into our houses of worship.

We might draw other lessons from the Census, but we let this suffice. The future lies before us. Shall we not go to work with renewed zeal, to win souls to Christ? Let us not trust in numbers, or boast of our own strength, but, trusting in the Living God, with full confidence in his Word and in the principles of our church, based as they are upon the everlasting Gospel of Peace, with "charity for all and malice toward none," let us work with renewed zeal for the advancement of the cause so dear to the heart of every faithful child of God.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THANK GOD FOR THE BIBLE.

THANK God for the Bible, whose clear shining ray
Has lighted our path and turned night into day;
Its wonderful treasures have never been told,
More precious than rubies set round with pure gold.

Thank God for the Bible; in sickness or health,
It brings richer comforts than honor or wealth;
Its blessings are boundless—an infinite store;
We may drink of its fountain and thirst never more.

Thank God for the Bible sent down from above,
Revealing to mortals God's measureless love;
A fathomless sea with its bright, shining shore,
Where the glorified dwell and are safe evermore.

Thank God for the Bible—grand trophies untold
Are laid up in store in its city of gold,
That beautiful home of the saved and the blest,
Where no sorrow can come, where the weary find rest.

Thank God for the Bible! How dark is the night
Where no ray from its pages sheds forth its pure light!
No Jesus, no Bible, no heaven of rest
Oh, how could we live were our lives so unblest!

There are millions who wander in darkness to-day,
No Jesus, no Bible, no knowledge to pray;
God help us TO FEEL and TO ACT in His sight,
To render our *thanks*, now, by GIVING THEM LIGHT.

Selected by Gertrude A. Flory.

HOW TO STUDY THE BIBLE.

1. STUDY it.

2. Study it as you would any other book. Read it naturally.

3. Study it as you would no other book. Recognize its supernatural side.

4. Study it as if it were one book, the record of a continuous revelation. In this way we see the progressiveness of that revelation, as men "were able to bear it."

5. Study it as if it were a library of sixty-six books, each book requiring intense and separate study.

6. Study it under the guidance of no one but the Holy Ghost and an enlightened understanding. Abhor the indiscriminate use of "helps."

7. Study it under the guidance of some accredited teacher. The instinctive cry, "How can I understand except some one guide me?" is happily answered, when some Philip comes along.

8. Study it on the knees; *i. e.*, have a regular devotional hour with which nothing interferes. The Revised Bible is better for devotional, as it is for critical, use.

9. Study it when the mind is freshest, if possible. Let the devotional hour, or half hour, be in the morning, if possible.

10. Study it with pencil in hand, and a map in hand when necessary. Paraphrase, annotate. Use note-books freely. Write out analysis of books. Tabulate Christ's teachings. Tabulate the reign of Judah's and Israel's kings, with dates of contemporaneous prophets. Make a diagram of the tabernacle, etc.

11. Study it topically. Hunt out a single word, or thought, through the Scriptures, first without, then with, a concordance.

12. Study it chronologically. Although the books of the Bible are not in their chronological order, they are enough so to pay to learn their names in the order in which they come. Divide the Bible into periods historically, remembering to make a break at the twelfth chapter of First Kings, where the divided monarchy begins. Such a division as this would be sufficiently accurate to embrace all the books in the Bible: the Antediluvian, the Patriarchal, the Theocratic, the Monarchical, the Monarchico-prophetical (which might be taken to include the duration of the Northern and Southern kingdoms), the Rabbinical, the Christian.

13. Study it philosophically. Read "between the lines." There is a philosophy of history. Israel's future for hundreds of years, her preservation, education and augmentation, were in the pit with Joseph and the passing caravan of Egyptian merchants. Egypt and Assyria were her "schools," where she matriculated at enormous cost to herself, but when she graduated, the lessons she learned were worth the price of tuition. In the Bible we see kings ascending thrones, synagogues established, languages spoken, highways constructed, at just such times as to best further God's plans.

14. Study it realistically. Paint it to the mind by reading it over and over again, and by reading everything which will illustrate its scenes, stories, and truths; travels, histories of the Jews and of ancient monarchies; lives of Christ and of other Biblical characters; monographs on special Scriptural subjects, etc.

15. Study the biographies of the Bible in their Biblical form and as a whole. Pick it up here and there, and read a life at one sitting. Above all, trace out the Life of that one, the idea of which appears with the dawnings of human history, is vague in the Pentateuch, legible in the later historical and prophetical books, resplendent in the Gospel.

16. Study Old Testament references on the New Testament page.

17. Study New Testament truths shadowed on the Old Testament page.

18. Study the Bible with *memoriter* work, on single passages, Psalms, or verses, and on the order of the thought in the separate books. Memorize the thought of Scripture. Be able to *think* a book through. A good exercise is for one to read a verse, and then some one tell where it is found, in what book and what chapter.

19. Study portions where you are weak, the minor prophets for example. If any part is like a rock, smite it in earnest, and the waters will gush out. The reward is in proportion to the labor.

20. Study the Bible with a view to communicating it. We qualify ourselves to impart, by painstaking preparation.—*Selected.*

"THE great design, both in judgments and mercies, is to convince us that there is none like the Lord our God, none so wise, so mighty, so good; no enemy so formidable, no friend so desirable, so valuable."

QUARTERLY REPORT.

THE following is the report of the Secretary of the General Church Erection and Missionary Committee for the quarter ending April 7, 1891:

Interest on Vaniman note	$ 17 50
Wm. A. Green and wife, Erath Co., Tex.	1 20
G. W. Snapp and wife, Erath Co., Tex	1 05
Endowment Fund, John Overholser's note,	10 00
Anna Wolfe, Cardington, Ohio	1 00
Levi Summers, Campbellsville, Ky	17 50
J. C. Jones, Musselman, Ohio	50
Covington church, Ohio	24 00
Necona church, Texas	4 00
Clover Creek church, Pa	25 00
Big Swatara church, Pa	10 00
Grundy County church, Iowa	5 85
B. Neff, Roann, Ind	33 00
Okaw church, Ill	11 50
North Fork church, Ind	4 50
Abraham Steele, Yellow Creek, Pa	50
Bethel church, Ind	11 00
A sister, Maryland	25 00
Susan Eby, Nora, Ill	50
Children's Mission, per Mary Gibson	76 00
Silver Creek church, Ohio	11 20
South Waterloo church, Iowa	15 00
Killbuck church, Ind	5 00
Burr Oak church, Kans	1 50
Sarah Stonerock, Clarence, Iowa	1 00
J. R. Lunnp, Melrose, Ill	1 00
Altoona S. S., Altoona, Pa	6 58
Covina church, Cal	8 00
Quemahoning church, Pa	8 00
Beaver Run church, W. Va	7 00
Nishna church, Iowa	3 45
Benj. Keeny, Tolna, Pa	1 00
Sarah Wenger, West Earl, Pa	50
David Hemer and wife, Green Bank, W. Va	1 50
Altoona church, Pa	13 55
Harvest meeting at Duncansville church, Pa	9 00
Sunday-school at Leamersville, Pa	2 33
Middle District church, Ohio	2 10
Gen. 28: 22, Michigan	10 00
Turkey Creek church, Ind	5 30
Mrs. John Harris, Mt. Morris, Ill	25
Pipe Creek church, Md.	20 00
Bear Creek church, Ohio	11 65
John E. Bosserman, Polo, Mo	1 50
D. D. Horner, Jones' Mills, Pa	4 00
A brother and sister, Kansas	10 00
Wilford Rice, Hagerstown, Md.	75
Broadfording church, Md	1 10
J. A. Weaver, Monticello, Ind	52
North-eastern Ohio, Maple Grove church.	31 04
North-eastern Ohio, Tuscarawas church.	1 50
Samuel Kemp, Jackson Centre, Ohio	50
Emmanuel Henry, Garden Grove, Iowa	40
Riley Stump, Nevada, Mo	50
Sister Jacob Reiff, Centre Square, Pa.	1 00
Albright church, in Clover Creek congregation, Pa	12 35
A widow, Circleville, Ill	50
Tulpehocken church, Pa	15 15
Estate of Clara E. Horn, Roseville, Ohio.	50 00
Jeremiah B. Light, Lebanon, Pa	1 50
Lower Stillwater church, Ohio	10 35
Jonas Fike, Eglon, W. Va	1 00
W. H. and Mary Hall, Lingleville, Texas.	10 00
Loudonville church, Ohio	11 03
Catharine Boys, Lookout, W. Va	3 40
H. A. Bolinger, Ft. Scott, Kans	50
Southern District of Illinois	15 56
D. Hostetter, Pleasant Hall, Pa	90
Churches in Denmark and Sweden	21 44
Lizzie A. Hope, Mandon, N. Dak	1 00
A brother, Pleasant Hall, Pa	2 00
David H. Baker and wife, Abbottstown, Pa	1 00

Estate of Sarah Bowman, deceased, Wawaka, Ind	125 00
Keuka church, Fla	7 87
D., Winona, Minn	10 00
Conejo Valley church, Cal	2 35
English River church, Iowa	10 65
Knob Creek church, Tenn	3 00
South Morrill church, Kans	1 75
North-eastern Ohio, Black River church	7 70
North-eastern Ohio, Tuscarawas church	3 50
D. Arnold Garber, Roanoke, Va	50
Elizabeth Longanecker, Lectonia, Ohio	70
Surplus from Annual Meeting of 1890	138 60
Salem church, Ohio	12 21
D. C. Hardman, Hamilton, Mo	1 00
Wm. H. Clark, Allison, Mo	50
Clover Creek church, Pa	16 00
Sister of West Dayton church, Ohio	4 50
Estate of Sarah Bowman, deceased, Wawaka, Ind	352 50
Laura A. Dial, Gambier, Ohio	50
A brother and sister, Seward, Kans	15 00
J. I. and Viola Miller, Elmwood, Nebr	1 00
M. G. Hill, Hodgeville, Ky	5 00
Susan Hill, Hodgeville, Ky	5 00
Williams Creek church, Texas	16 40
Wolf Creek church, Ohio	23 00
Bertha Ryan, Elmwood, Nebr	1 00
Pyrmont church, Ind	4 50
W. B. Woodard, Manatee, Fla	2 25
Elijah Horn, Roseville, Ohio	10 00
D. S. McDannel and family, Elliott, Iowa	1 30
Green Tree church, Pa	4 84
Hatfield church, Pa	8 75
Mexico church, Pa	12 25
Mt. Pleasant church, Pa	14 50
Belleville church, Kans	1 00
S. S. at Claar church, Pa	5 00
E. J. Trimmer, Lancaster, Pa	50
Loraine church, Ill	3 40
Mrs. J. G. Orr, Plattsburgh, Mo	1 65
George Hossack, Leask Dale, Canada	5 00
Middle District of Indiana	38 00
Sarah Muse, Vinton, Va	1 00
R. H. Myers, Warble, Pa	50
Barron church, Wis	3 00
McPherson church, Kans	85
Elkhart Valley church, Ind	2 70
J. M. Zook, Baldwin, Iowa	2 00
H. L. Griffith, Meyersdale, Pa	2 00
David Flory, Adamsburg, Ind	2 60
Seneca church, Ohio	2 50
Brownsville church, Md	16 23
Manor church, Md	7 77
A friend, Minnesota	500 00
Nocona church, Texas	2 00
Profits of Miller and Sommer Debate book to date	260 33
Monitor church, Kans	3 60
Northern District of Illinois	95 72
Interest on loans from Endowment Fund.	10 50
Interest on loans from Mission Fund	5 00
Interest on Endowment Notes	481 05

GALEN B. ROYER, Sec.

TREASURER'S REPORT.

THE following is the report of the Home Mission Board of the North-western District of Ohio, for the year ending March 26, 1891:

RECEIPTS.

Amount on hand April 3, 1890,	$ 57 73
Green Springs,	9 78
Portage,	13 80
Sugar Ridge,	12 52
Rome,	5 71
Swan Creek,	6 29
Members at Latty,	1 58
Wyandot,	50
Silver Creek,	4 35
Poplar Ridge,	8 02
Lick Creek,	5 00
Lafayette,	6 25
Total,	$131 53

EXPENDITURES.

J. C. Whitmore,	$ 46 40
Jacob Driver,	10 00
Jacob Heistand,	13 40
S. A. Walker,	18 00
L. H. Dickey,	36 60
S. M. Loose,	27 00
J. B. Light,	1 75
Expense of Board,	1 41
Total,	$154 56

JOHN BUSHONG, Clerk.

Williamstown, Ohio.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

DUTY seems to press me to write for our mission, and willingness prompts me to resume my pen in behalf of our work. When God has given us a work we should not become careless or dilatory concerning it, but always remember that he will hold us responsible for the things of this life, whether done, or undone. If done, a good reward will be gained; if left undone, a sad and just punishment will be ours.

Do we not even realize torture here now, by being careless, disobedient children? Are we not smitten with a guilty conscience that needs no accuser? When we lie down at night, our rest is not sweet, and our sleep is not refreshing. True, sometimes we are made to suffer when innocent and true, but, how consoling when we can pray as Jesus did in the Garden of Gethsemane, and in the agony upon the cross, "Father, forgive them, for they know not what they do."

Those of like precious faith have a work to do for the redemption of the souls of the children of men. We should daily be about our Father's business, regardless of sorrow or affliction, for Christ, our King, was a man of sorrow and acquainted with grief. When trials come upon us, let us pray, "Father, grant us thy wisdom from above, that we might do all things well pleasing in thy sight!"

God is daily conferring rich blessings upon us, and oh, how thankful we should be for his goodness! Look within, around and about us,—what are we, what have we! What is ours, and what might we be, to his name's honor and glory? Oh, we fall too short! Man is the image and glory of God, and should be wholly consecrated to his will, both to will and to do at his own good pleasure.

Dear children, we are glad to inform you that our work is advancing slowly. Our amount almost reaches that of our last June report, for which I am very thankful indeed. Scarcely a week passes but we receive something that magnifies our list. Indeed, God is ever mindful of his own. The nearer the time comes to send in our report, the greater and faster is the increase. We would be glad, indeed, for all to send in their donations by the middle of May, that we might be well represented at our Annual Meeting June 2, as that is the time the general missionary amount will be reported by Bro. G. B. Royer. Ours is classed, reported and used with the other missionary funds, and we are glad that thus a proper use is made of the money.

We have been made to wonder how many Sunday-schools will be represented. We are glad to tell you that ours has never yet failed to be represented since our little mission has been established. So it might be with many others; if there were some live, active member or Superintendent that would take hold of the work willingly and submissively, God might be glorified thereby. But few Sunday-schools are represented that might be, out of the vast number of organized schools we have in our Brotherhood.

The Mission Work is in need of means for the starving souls that are perishing for the Bread of Life. We have given of our means liberally to those who were perishing for want of food and raiment, to sustain this temporal life, but of how much more importance is it, to feed the soul that goes into eternal bliss and never dies! The Lord has given us many things, and we should lend unto the Lord a due portion. If it be talent, let us give it back; if means, let us give what is due him. We may be ever so poor in this world's goods, but, if blessed with good talents, God will hold us responsible for the use we make of the gifts wherewith he has blessed us.

We may be rich and have abundance in this world's goods, and not be blessed with a bright talent of intellect, but good can come out of it just the same, if we act as his wise and good stewards over that which God has given us. We are all to covet earnestly the best gifts, that we may reap a rich reward in the eternal world. So let us all be up and doing, that saints may rejoice, sinners be made to believe, and that God, our Father, might be glorified.

Box 421, Virden, Ill.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

OFFICERS ELECTED.—On Sunday, April 5, the following brethren were elected to conduct the Sunday-school at the Holsinger church, Pa., for this summer: Superintendent, Bro. James D. Brumbaugh; Assistant, D. S. Replogle. First meeting for organization and work will be on Sunday morning, April 19.—*D. S. Replogle, Maria, Pa.*

SUNDAY-SCHOOL ORGANIZED.—April 5 the brethren, sisters and friends of the Brownsville Sunday-school met for re-organization. Bro. George W. Fouch was elected Superintendent; Bro. J. E. M. Castle, First Assistant; and Bro. George B. Jennings, Second Assistant. The prospect for a full and interesting school this season, is bright.—*Annie M. Jennings, Brownsville, Md., April 6.*

MINISTER NEEDED.—The members of the Falls City church met in council March 28. All business was harmoniously transacted, and the meeting was a very pleasant one. Bro. Peter Whitmer was chosen as elder. We miss Eld. R. K. Berkebile very much and need a good minister to locate among us, as Bro. Whitmer has too much to do. He now preaches every Sunday, yet he can give us only one meeting a month and the same at Salem. We must depend on the neighboring churches to fill our other appointments. Remember us in your prayers.—*Maggie A. Peck, Falls City, Nebr.*

ENJOYABLE MEETING.—The District Meeting of North-western Ohio was held in the Black Swamp church, March 27, 1891. A missionary meeting was held on the 26th. There was a full attendance at both meetings, and a large amount of earnestness and zeal manifested. While there was a difference of opinion on many questions, yet there was a spirit of full submission. We can class it among the best of our District Meetings. Bro. J. C. Whitmore, of Longley, Ohio, is our delegate to Annual Meeting. Two papers are sent to Annual Meeting.—*S. A. Walker, Bloomville, Ohio, April 6,*

PLEASANT COUNCIL.—The Tear Coat church, W. Va., met March 7, in spring council. We had a very pleasant meeting. The Lord willing our love-feast will occur May 23 and 24. A series of meetings will be held in connection with same.—*Maggie E. Flory.*

SUNDAY-SCHOOL ORGANIZED.—The members of the Kingsley church, Iowa, met in council March 28. All business was disposed of in a Christian spirit. We elected officers for our Sunday-school which is to commence the first Sunday in April, and decided to hold a love-feast May 22 and 24.—*Samuel Homer.*

FOUR ACCESSIONS.—The Poplar Ridge church, Ohio, met in regular council March 14, 1891, and disposed of all business in love and union. Bro. Simon Long was chosen as delegate to District Meeting. We organized our Sunday-school March 29, with Bro. Joshua Domer as Superintendent. He is assisted by Bro. Roe Carpenter. The Gospel ship is still moving onward. Four souls stepped on board, recently, on their voyage to that Holy City on the other shore.—*Simon Long, Jewell, Ohio.*

ONE RESTORED.—The council in the Middle Creek congregation Somerset Co., Pa., was announced for April 4, but, on account of bad roads and inclement weather, our meeting was not so large as usual. Our love-feast will occur May 23. One paper goes to District Meeting to which brethren A. D. Christner and Robert T. Hull are our delegates. Bro. J. C. Johnson and the writer are our delegates to Annual Meeting. A sister returned to the fold. May she, as well as all of us, remain faithful!—*G. W. Lowry, Scullton, Pa.*

THE WORK AT KANSAS CITY.—I have just returned from the first baptism to the Brethren's church at Kansas City. The applicant came to the city six years ago. We had a good congregation at our meeting. The subject of baptism, as practiced by us, and also the examination of the applicant, was new to them. This we explained at length. A large number accompanied us to the lake at Chelsea Park, where the ordinance was performed. The future prospects of the work at Kansas City are encouraging.—*I. H. Crist, Gardner, Kans.*

FUNDS COLLECTED. — Our quarterly council-meeting occurred March 28. Considerable business came before the meeting, which was all disposed of in an agreeable and orderly manner. One letter was received and one granted. Bro. James Harris was chosen as delegate to District Meeting. Money collected for Home Mission, $8; for General Mission, $3.15; for the Western sufferers, $6.50, which we cheerfully sent to them, with our best wishes for their future prosperity,—both spiritually and temporally. We ask an interest in the prayers of the faithful brethren in our behalf, that our feeble efforts may yet bring forth fruit to the honor and glory of God! —*Matilda Holderread, Ergo, Mo., March 5.*

ON THE WAY EAST.—To-day we leave Indiana, for Williamsburg, Pa. Any of the brethren in the West, desiring to write to us, will address us at Williamsburg, Blair Co., Pa., until further notice. We will visit and preach among the Brethren in Blair, Huntingdon and Bedford Counties until Annual Meeting. Then we expect to return to our home and field of labor in Colorado, Kansas, and Nebraska. So far our health has been remarkably good, and our labor and visiting among the different congregations very pleasant. We hope some good has been accomplished for souls. Our regret is that we could not remain long enough at one place. We feel thankful to all for kindness shown.—*John S. and Susan Snowberger, Logansport, Ind., April 6.*

DELEGATE ELECTED.—The quarterly council in the South Waterloo church, Iowa, convened March 31, one week earlier than our regular time. All business passed off pleasantly. We decided to hold our love-feast on June 20. Bro. J. G. Royer is expected to be with us at that time. Bro. W. A. Blough was elected as delegate to our next Annual Meeting. Our Sunday-school is doing good work and keeps up a good attendance.—*J. H. Fike, Waterloo, Iowa.*

DELEGATES ELECTED.—The Washington Creek church, Douglas Co., Kans., held her quarterly council March 7. Not much business came before the church and all passed off with the best of feeling. Five members applied for letters. Brethren James Hilkey and J. C. Metsker were elected as delegates to District Meeting. Owing to the great distance we send no delegate to Annual Meeting this year. We also organized our Sunday-school March 22. The *Brethren's Quarterly* and the *Young Disciple* will be used in our school the coming year. —*S. M. Miller.*

TWO BAPTIZED.—I attended a council in Talbot County, Md., March 26, and one in Caroline County, Md., March 28. Everything passed off very pleasantly. At the former a petition was gotten up for a church-house in the near future, asking help from the Mission Board. At the latter two were baptized,—a young man and his wife. The sister being a native of that County, had never seen baptism performed by immersion. March 30, I attended council at Ephratah, Lancaster Co., Pa. The resident elder, Bro. S. Harley, had a stroke of paralysis, but was so much better that he could be at the council.—*S. R. Zug, Mastersonville, Pa., April 7.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Funds for Western Sufferers.

Jacob Hershberger, Salem, Ill.	$ 1 00
Cora A. Grider, South Whitley, Ind.	10
Woodbury church and friends, Pa.	127 00
Box 104, Cuba, Kans.	5 00
A brother and friends, near Thornton, W. Va.	1 22
Z. Annon, Thornton, W. Va.	50
Elizabeth Annon, Thornton, W. Va.	25
G. W. Annon, Thornton, W. Va.	50
Knob Creek church and friends, Tenn.	12 25
Panther Creek church, Ill.	23 25
Henry H. Beeghly, Pierson, Ia	50
Lizzie Wilson, Sam's Creek, Md.	50
Charles H. Roop and family, Sam's Creek, Md.	2 00
A brother and sister, Sam's Creek, Md.	1 50
May Snader, Sam's Creek, Md.	50
Louisa Heath, Millville, Minn.	50
Brethren, sisters and friends, Buck Creek church, Ind.	22 80
Upper Codorus church, York Co., Pa.	12 00
John Bonewitz, Asherville, Ind.	5 00
Elizabeth Leedy, Goshen, Ind.	2 00
John Rudy, Liscomb, Ia.	1 50
A brother and sister, Williamsport, Md.	1 00
Elk Lick church, Elk Lick, Pa.	16 60
Mary Matheny, of the Elk Lick congregation, Pa.	10 00
J. S. Good, Bristol, Tenn., $5.00, less collecting check, twenty-five cents,	4 75
Sarah Slifer, Holden, Mo.	3 00
Upper Cumberland church and friends, Pa., $43.55, collecting check, twenty-five cents	43 30
Little Traverse church, Mich.	8 75
Amwell church and neighbors and friends, New Jersey	24 09
Nannie Detrick and sister, Gretna, Ohio.	1 25
Shoal Creek church, Mo.	6 50
Josiah Beeghly and wife, Engle's Mills, Md	5 00
Mary Mosser, Engle's Mills, Md.	1 00
D. H. Thomas and wife, Huntsville, Ill.	1 00
William Thomas, Huntsville, Ill.	20
John Douglass and wife, Maxwell, Ia.	1 00
Chiques church and friends, Lancaster Co., Pa.	118 00
J. R. Davis, Saluria, Pa.	1 00
Smithfork church and friends, Mo	34 00
Luther Guyton and wife, Burkittsville, Md.	2 00
James Wallace, Burkittsville, Md.	50
Sarah Guyton, Burkittsville, Md.	1 00
Mary Flook, Broad Run, Md.	1 00
Olina Beechly, Broad Run, Md.	50
D. Ausherman and wife, Middletown, Md.	2 00
Conrad Kahler and wife, Canton, Ohio.	10 00

The Railroad Arrangements East of St. Louis, Cincinnati and Chicago, for our Annual Meeting.

HAVING completed our arrangements east of St. Louis, Cincinnati and Chicago, and the brethren appointed by the Annual Meeting concurring in the arrangements, we herewith make a public statement of the same, hoping our people will adhere strictly to them. Further arrangements are being made, west of these cities.

The "Trank Line Association " which comprises the territory east of the Ohio River, the Valley of Virginia and all New England points, have passed the following resolution, authorizing the following: "One first-class limited fare *per capita* for the round trip, by the route traveled; tickets to be on sale and good going May 25 to June 5, to be good for return until June 15; to be valid for one stop-over in each direction in Trunk Line territory east of the Ohio River; to be iron-clad, not valid unless signed by purchaser; and to be valid for return passage only when countersigned and stamped by Agent at Hagerstown, Maryland.

The "Central Traffic Association," which comprises the territory between the Ohio and Mississippi Rivers, have concurred in the above arrangements, with the tickets going on sale in their territory May 20 to June 1, inclusive, good to return until June 30.

The Southern Passenger Association have not as yet issued a circular adopting these arrangements, but we have no doubt that they will, in the localities in which our Brethren are located, give the same rates as the Central Traffic Association.

The arrangements in the Western Passenger Association are not, as yet, fully consummated, but we feel sure that they will be satisfactory. We will publish them when fully accomplished.

We desire our brethren, and any of our friends who contemplate coming East this spring to take advantage of these very low rates and use, if possible, the following lines:

Those coming *via* St. Louis will take the Ohio and Mississippi R. R., or the Pennsylvania R. R. Arriving in Cincinnati you have choice of the three natural lines east, namely, the Chesapeake and Ohio R. R., the Baltimore and Ohio R. R., and the Pennsylvania R. R. Those coming *via* Chicago will take the Baltimore and Ohio or Pennsylvania R. R. These lines from the West have promised our Executive Committee of Arrangements the very best of accommodations with stop-overs going and coming.

Those coming from the South will use the Norfolk and Western and the Valley Branch Road of

*Arrangements completed since Bro. R's letter was received. See R. R. Notice on Editorial page.—D. L. M.

the Baltimore and Ohio. We hope our members and friends will use these lines wherever available, as they make our committee very liberal concessions, which will largely swell our missionary fund, if the brethren will induce all to travel by these lines.

We shall publish all further arrangements when they are completed. W. S. REICHARD, Sec'y.

The District Meeting in North-eastern Kansas.

THE Ministerial and District Meeting for the above-named District was held in the North Morrill church, Brown Co., March 31 and April 1. The meetings were both organized by electing J. D. Trostle, Moderator; P. R. Wrightsman, Reading Clerk, and J. H. Crist, Writing Clerk. Both meetings were pleasant, and we think, profitable. The churches were well represented by delegates. There was more business at the District Meeting than ordinarily, but all was completed in two sessions,—the last one from 7 P. M. to 10: 30. The Committee on the Aged, Infirm and Orphan's Home made their report, which was accepted by the District Meeting.

The Mission Work received a good part of the time. The report of those laboring on the mission field was fairly encouraging. A considerable amount of funds was reported as being in the treasury.

Several papers go to the Annual Meeting, one asking that a committee be appointed to select and report to the Annual Meeting, a name for our church on which we can unite, thus doing away with a number of names that are confusing and misleading.

Another asks Annual Meeting to urge the Committee on Hymn Book, to complete a book as soon as possible.

J. S. Mohler was elected delegate to Annual Meeting, and Geo. Myers, alternate.

J. H. CRIST.

Gardner, Kans.

From the Prairie View Church, Kans.

MARCH 12, Bro. Enoch Eby, our elder, came to us. He held three meetings in our school-house. March 14 we held our council-meeting. All business passed off pleasantly. On Sunday, March 15, Bro. Eby preached the funeral sermon of Bro. Joseph Stover, who passed away Oct. 1, 1890. We deeply feel the loss of so worthy a minister as was Bro. Stover.

Our little church is still trying to hold the fort in Scott County. We now number seventeen. We have lately learned of at least two in Garden City, who have not as yet presented their certificates, but have expressed a desire to do so.

We are having an unusual spring for this part of the country. We had a snow-storm, beginning March 23, which lasted three days, during which time about twelve inches of snow fell. April 1 we had another snow-storm. Although the spring is unusually late, all feel that this moisture means a more prosperous crop for the coming season.

LAURA V. ULLOM.

Painter, Kans., April 3.

From the Blue Ridge Church, Ill.

SATURDAY, April 4, we, the members of the Blue Ridge church, Ill., held our regular quarterly council, at which a fair representation of members was present. Considerable business came before the meeting, but all was transacted in a Christian-like spirit. It was decided to hold our love-feast June 13, at 3 o'clock P. M. Bro. Adam Greenwalt is our delegate to Annual Meeting, and Eld. John Barnhart, alternate. We re-organized our Sunday-school the first Sunday in April. Bro. S. P. Knupp was re-elected as our Superintendent, and Bro. Adam Greenwalt, Assistant.

BERTHA BARNHART.

Mansfield, Ill.

From Yellow Creek, Pa.

BRO. SILAS HOOVER has been holding a series of meetings at the Bethel meeting-house in the Hopewell congregation. He preached a number of excellent sermons to large audiences. Bro. Hoover is an able defender of the Truth. Our heart's desire and prayer is, that he may constantly increase in the knowledge of God. During his meetings twenty hearts were brought to a knowledge of the Truth. We hope that they may ever prove faithful until their life's end. May they so live, as to be accepted with the chosen ones at God's right hand. J. H. CLAPPER.

Notice.

PERSONS contemplating attending the Annual Meeting at Hagerstown, Maryland, will please not fail to notify the "Committee on Lodging" at the earliest possible date.

In writing state whether lodgings are wanted in college building or in town, and when you expect to be on the grounds. When room is asked for a company, state whether brethren or sisters; if both, state the number of each. In every case be particular that the sex be indicated. The Committee have a number of applicants now whom they can not at present assign, because the sex is not known.

The regular price of lodging will be twenty-five cents. Two persons desiring the exclusive use of a room in the college building will pay fifty cents each. A number of rooms for two persons can be had in the town at the same rate.

If special accommodations are wanted, be particular to state that fact.

The Committee desires to secure comfortable lodging for all as near the grounds as possible. This they think they can do, as the people seem generally willing to open their houses and make some preparation, provided they have timely assurance that the places will be taken. Address,

D. ELMER WOLF, Sec. of Lodging Com.

Hagerstown, Md.

From the Olathe Church, Johnson Co., Kans.

BRO. J. H. NEHER and wife came to us March 12. Bro. John preached eleven discourses. The weather was very disagreeable part of the time, and the roads were almost impassable. The congregations were small, but Bro. John sowed good seed and some were almost persuaded, but said, by their actions, "Not now."

Bro. Neher held a children's meeting March 22, and his illustrations were so well applied, that we will give an outline of them.

He had a small magnet, representing the power of God, and a very small nail, to represent the child in its infancy. The magnet would hold the nail fast that it could not be shaken off. Then he took a larger nail, representing a child at the years of accountability, and so on, until he came to the hard sinner whom he represented with a rusty nail, on which the magnet (power of God) had no effect. "God shall send them strong delusion," etc. 2 Thess. 2: 11.

We are glad to report that the Kansas City work is prospering. April 5 Bro. J. H. Crist baptized one, and more have promised to unite with the church in the near future. It is plainly seen that there are souls here, starving for the Bread of Life, in the cities as well as in the country, and we fear that, when eternity dawns upon us, the fact will be revealed, that we have not done as much work in the cities as we *ought* to have done.

Our Sunday-school at the church is moving along again, and the brethren and sisters at Olathe expect to re-organize next Sunday, April 12.

A. M. SHARP.

Gardner, Kans.

From the Rock Creek Church, Colo.

THE brethren of the above-named church met in quarterly council, April 4, preparatory to District Meeting. The business of the meeting was disposed of in a Christian spirit, and all felt that it was good to be there.

This little church was organized a little over two years ago, by Eld. G. W. Fesler, of Longmont, Colo., and others, the church choosing Bro. Fesler as their elder.

At the time of organization, there were eighteen members, but since that time some have moved away until we now only number ten, and we think our prospects are bright for an ingathering of souls in the near future.

I have just located in this valley, and can say that I am highly pleased with the country. If any of the brethren are contemplating a change of location, they might do well to come and see our valley, and help build up the cause of our Master.

We need several good ministers to proclaim the Word of Life to the people of this fertile valley. We ask the united prayers of our beloved Brotherhood in our behalf, that we may be able to discharge our duty by preaching the Word in all its simplicity and power. A. C. SNOWBERGER.

Monte Vista, Colo.

Treasurer's Report.

THE following is a report of receipts and expenditures of the Boys' and Girls' Bible School, 1315 Light St., Baltimore, Md., for the first quarter of 1891:

RECEIPTS.

Balance on hand from last report,	$42 84
Hannah Good, Belsano, Pa.,	1 00
Amy Hoffman, Sugar Grove, Ind.,	1 50
W. Horton,	1 15
Sunday-school at South Waterloo, Iowa, through W. C. Weller,	4 30
A sister, Divernon, Ill.,	3 92
Sister D. W. Barr, Philadelphia,	1 00
Samuel Maist, Kingsley, Pa.,	1 00
Menier Maist, Kingsley, Pa.,	25
A. L. Meretrinus,	25
Eliza Roserman, Gettysburg, Pa.,	25
Ashland, Ohio, Sunday-school, per T. S. Moherman,	6 20
Nathaniel Hoffman, Pottstown, Pa.,	5 00
A sister, New Paris, Pa.,	5 00
The Lord's Tenth,	16 14
Scripture mottoes, a sister, Ladoga, Ind.,	1 00
Total amount received,	$90 80

EXPENDITURES.

Rent,	$21 00
Fifth anniversary, repairs and expenses,	29 93
Oil, fuel, lamps, etc.,	6 48
Clothing for children, etc.,	13 38
Medical treatment and medicine,	5 00
Charity,	5 00
Stationery, Brethren's Publishing Co.,	4 26
Total amount expended,	$85 05
Balance in Bank,	$8 5 72

J. T. QUINLAN, Superintendent.

ELIZA J. MCGAUGHEY, Treasurer.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

PETRY—KITTERMAN. — At the residence of the bride's parents, March 22, 1891, by the undersigned, Bro. Ben. F. Petry, of Eldorado, Ohio, and sister Jennie Kitterman, of Gratis, Ohio. A. G. C.

MINEELY—WISSINGER.—At the residence of the bride's parents, March 22, 1891, by Bro. A. W. Meyers, Bro. Vincent Mineely and sister Anna Wissinger, both of Johnstown. MARY E. HARRISON.

DAKINS—RHODES.—At the residence of Rev. R. Erie, Jay County, Ind., April 5, 1891, David Dakins and Miss Alice Rhodes, both of Henry County.

LESLIE GORDON.

ROBERTSON—THOMAS. By the undersigned, Arthur Robertson and Amanda Thomas, both of Somerset Co., Pa.

SILAS HOOVER.

KELLEY—HOFFMAN. — At the bride's residence, near Homeworth, Ohio, April 1, 1891, Bro. Alpheus Kelley and sister Susan K. Hoffman. ELI STROUP.

WEAVER—SHOCK.—At the residence of the bride's parents, in the Poplar Ridge congregation, Feb. 8, 1891, by the undersigned, William C. Weaver and Cora Shock. SIMON LONG.

KINTNER—HORNIS.—At the residence of the undersigned, April 5, 1891, Bro. Wesley I. Kintner, of Maumee church, Ind., and sister Emma Hornis, of Poplar Ridge church. SIMON LONG.

HOLLINGER—SHOCKEY.—At the residence of the undersigned, April 2, 1891, Mr. Samuel Hollinger and Miss Annie Shockey, both of Greencastle, Pa.

W. A. ANTHONY.

FALLEN ASLEEP

"Bless are the dead which die in the Lord."

BENNER. — In the bounds of the Sandy church, Columbiana Co., Ohio, March 23, 1891, friend Jackson Benner, aged 54 years, 4 months and 23 days.

Funeral services by Rev. Wm. Harrison, of the Disciple church, assisted by the writer.

ELI STROUP.

MILLER.—In the Middle Creek congregation, Somerset Co., Pa., March 24, 1891, of cancer, sister Catharine Miller, consort of Bro. Conrad Miller, aged 46 years and 9 days.

Deceased leaves a husband and seven children to mourn their loss. Peace to her ashes!

Funeral services by Bro. D. H. Walker, assisted by Bro. Robert Hull. D. H. W.

WORTH.—At the Oasis church, Ind., sister Jane Worth.

Deceased was married to W. S. Worth, Dec. 26, 1878, united with the Brethren church, March 2, 1891. She was anointed March 15, which gave her great peace and happiness. When the summons came she was ready and fell asleep without a struggle. Sister Jane brightened and blessed the home by her consistent Christian life. One brother and sister mourn their loss, but they do not mourn as those that have no hope. May the Lord bless her companion in his sad and lonely hours. May he come to Christ and be prepared to meet her on the other shore!

HULDAH PLOW.

WINE.—Within the bounds of the Pleasant Valley church, Washington Co., Tenn., March 20, 1891, Christian Wine, aged 96 years, 1 month and 14 days.

The subject of this notice was born in Shenandoah County, Va. He was a member of the church for about sixty-eight years, and served as deacon about fifty two years. Funeral services from 1 Cor. 15: 51.

C. H. DIEHL.

HOLSINGER. — In the Linville Creek church, Rockingham Co., Va., Martha E. Holsinger, wife of Abraham Holsinger, aged 27 years, 7 months and 16 days.

JOHN F. DRIVER.

HOLSINGER. — In the Linville Creek church, Rockingham Co., Va., March 18, 1891, Elizabeth Holsinger, wife of David Holsinger, aged 69 years, 11 months and 17 days. Funeral services by the writer and John P. Zigler. JOHN F. DRIVER.

MILLS. — In the bounds of the Loudonville congregation, Ashland County, Ohio, Feb. 28, 1891, Joseph F., little son of friend Robert and Lizzie Mills, aged 1 year.

Funeral services by the writer to a large and sympathizing congregation. May the Lord grant that the call, though severe, may be the means of causing father and mother to prepare to meet their little son in a better world. DAVID BRUBAKER.

BEAHM.—At Daleville, Botetourt Co., Va., March 8, 1891, Rynus Goodwin, infant child of Bro. Isaac and sister Mary Beahm, aged 5 weeks and 1 day.

God gave the dear little boy to the fondly devoted parents but for a short time; then took him home to heaven. Funeral discourse at their residence from the latter clause of Job 1: 21. T. C. DENTON.

HOLSINGER. — At Mount Morris, Ill., March 28, 1891, Orinoe A., son of Levi R., and sister Mary Holsinger, aged 3 years, 6 months and 18 days. Funeral services by the undersigned from Mark 18: 14.

D. E. PRICE.

TAYLOR.— In the Nettle Creek church, Ind., March 10, 1891, friend James Taylor, in his 75th year.

His death was caused by a severe cold, which, together with *La Grippe*, resulted in paralysis. For about two days he was unable to speak, although he was conscious the first day. Deceased emigrated in 1833, with his parents, to Hendricks County, Indiana. In 1834 they came to Wayne County, Ind. In 1836 he was married to Elizabeth Shaffer. In 1838 they moved to Henry County, Ind., where they have continued to reside up to the time of his death. There were born to their union four sons and four daughters, of whom six are yet living. The family circle has been enlarged by eighteen grandchildren and two great-grandchildren. An aged companion mourns the loss of a faithful and true husband, the children a kind and affectionate father. Interment at Friends' church at Nettle Creek. Funeral services by Eld. Daniel and Abram Bowman from 1 Cor. 15: 19, to a large number of sympathizing friends. May God comfort the sorrowing hearts, and may all prepare for a building of God!

EMMET MOORE.

HARTER. — In the North Manchester church, Wabash Co., Ind., March 16, 1891, Mary H. Harter, daughter of Bro. Joseph and sister Emma Harter, aged 2 years, 6 months and 17 days.

Little Mary was a victim of croup. Early in the morning, after only a few hours of intense suffering, her pure spirit took its flight, to join the sweet angel songs in the spirit world. Not only is our brother's family circle broken, but her seat is vacant. She leaves her fond parents and a little brother to mourn her departure. Funeral services conducted by Bro. Albert Wright, assisted by Bro. R. H. Miller. EMMA MILLER.

BEERY.—At Mount Morris, Ill., March 20, 1891, Nina Lenore Beery, infant daughter of Bro. P. H. and Kate Beery, aged 6 months and 13 days.

Nina was a flower too fair for earth's rude tempests, so the Father above transplanted her to the bowers of Paradise, there to bloom forever! May the parents remember the words of the text, John 11: 28, which Eld. J. G. Royer impressed so forcibly upon all in attendance at the funeral, and may they realize, when the call comes to them, that it is the gateway to eternal bliss and reunion with the loved ones gone before.

L. A. P.

CARRY.—In the bonds of the Lick Creek church, Williams Co., Ohio, March 16, 1891, Bro. Peter G. Carry, aged 29 years, 10 months and 26 days.

Bro. Peter united with the church June 3, 1887. He was a faithful brother and always seemed to have a warm feeling for the church. For the last few months he had his home with Bro. Jacob Long, where he had all the care that kind hands could bestow.

Bro. Peter, rather than to forsake Christ and his church, left home. His relatives are nearly all Catholics, and for that reason he could not remain at home while holding his membership in the church. He suffered very much the last few weeks before he died, but bore it patiently and with a Christian spirit. Six weeks before he died he felt as though he wanted to obey Christ by being anointed, and his desire was complied with. Just before he passed away he said he was going to the home that awaits all the faithful children of God. Peace to his soul!

Funeral services from Rev. 22: 14, by Bro. Geo. W. Sellers, assisted by Bro. Jesse Long.

NOAH LONG.

MARQUIS.—In the Union Center church, Ind., March 29, 1891, sister Polly Marquis, aged 96 years, 5 months and 10 days.

Wm. K. Marquis, her husband, preceded her to the spirit world thirty-four years. Nine children blessed their union, of whom seven are still living. A large number of descendants, down to the fourth generation, were in attendance at the funeral. Sister Marquis was a member for fifty-eight years, and indeed a mother in Israel. Funeral services by the writer, assisted by brethren S. Blocher and Henry Cook.

SILAS GILBERT.

HAY.—In Union City, Ind., March 9, 1891, friend Joseph Hay, aged 75 years, 7 months and 26 days. Funeral services by the writer. SILAS GILBERT.

GARVER.—At Portland, Oregon, March 3, Perry Garver, son of Eld. George Garver, aged 22 years, 4 months and 26 days.

He was buried in the Lower Twin Creek church, Preble Co., Ohio, March 15, 1891. Deceased arrived at Portland, Oregon, Dec. 24, 1890, and engaged in business for himself. Feb. 14 he was prostrated with typhoid fever, which caused his death. Funeral services by the writer and the home ministers. JOHN SMITH.

LEATHERMAN. — In the Turkey Creek congregation, March 22, 1891, sister Mary Leatherman, aged 69 years, 7 months and 24 days.

This dear old sister was seriously afflicted for seventeen years, and the most of this time had to be cared for like a child. Her oldest son assumed this charge and stayed with her day and night during this long affliction, scarcely being absent for a day or night. A number of children, with other relatives, are left to mourn their loss, which is surely her gain. Funeral occasion improved by Bro. D. Wysong and others.

J. C. MURRAY.

SAYLOR. — In the Iowa River church, Marshall Co., Iowa, March 29, 1891, William L. Saylor, son of Bro. Levi and sister Elizabeth Saylor, aged 24 years, 8 months and 8 days.

Deceased was sick only a week. Little did we think last summer, when we for the last time conversed with him, that he would have to leave us so soon. Surely, "in the midst of life we are in death." His kind disposition and his regard for the principles of right have won for him the honor and respect of all. May the good Lord comfort and sustain the father, mother, brothers, and sisters in their sad bereavement.

Funeral services were conducted by the writer, assisted by elders Stephen Johnson and A. M. Dickey from John 11: 11.

T. T. MYERS.

SHOTTS. — Near Martinsburg, W. Va., March 9, 1891, Mrs. Sarah Shotts (widow of the late Daniel Shotts, who died nearly forty years ago at Providence, Warren Co., Va.), aged 90 years, 10 months and 6 days.

Deceased was a member of the Disciple church for many years. Funeral services by the writer. JOHN BRINDLE.

STEBBENS.—In the Poplar Ridge church, Ohio, March 8, 1891, Susan, wife of Levi Stebbens aged 82 years, 8 months, and 1 day.

She was confined to her room for some years, but bore it with Christian patience. Then she fell asleep, we trust, in Jesus. Bro. Henry France, and others, held a Communion service with her, in accordance with her wishes. Services conducted by the undersigned, assisted by Bro. Henry Flory.

SIMON LONG.

LONG.—In the Pine Creek district, Marshall Co., Ind., March 29, 1891, sister Susannah Long, wife of Bro. Frank Long, and daughter of Moses and Rebecca Peters, aged 30 years, 4 months and 13 days.

Deceased was a faithful member of the Brethren church. She leaves a husband with the care of four little children to mourn the loss of a companion and mother. Funeral services by the writer, assisted by Bro. John Knisley. JACOB HILDEBRAND.

MILLER.—In the Union Center church, Ind., March 27, 1891, Minnie Catharine Miller, daughter of Bro. Martin and sister Catharine Miller, aged 17 years and 11 months. Funeral services by Eld. Lemuel Hillery from 1 Sam. 20: 3.

HENRY NEFF.

HOWE.—In the Waddam's Grove congregation, Stephenson Co., Ill., March 28, 1891, of apoplexy, Bro. Joseph Howe, aged 39 years, 11 months and 2 days.

The deceased was a son of Eld. Wm. Howe, of Mifflin Co., Pa. He united with the Brethren church early in life. Several years before his death he was called to the position of a deacon, in which capacity he magnified his office. He emigrated to Illinois in the beginning of his manhood days where he has lived ever since, save a short time in Texas. Nov. 29, 1877, he was united in matrimony to sister Lizzie Kemper, of the above congregation, who survives him and deeply mourns her loss. Thus another, without a moment's warning, and seemingly in the midst of health and usefulness, is called away, we trust to reap the rewards of a well-spent life. The friends of our departed brother have the sympathy of the entire community.

Funeral occasion improved from 1 Thess. 4: 13, by Bro. W. K. Moore to a large concourse of people. P. R. KELTNER.

SOWERS.—In the Mansfield congregation, Douglas Co., Mo., Feb. 24, of consumption, Lizzie Ann, daughter of Bro. Lewis and sister Sowers, aged 17 years.

She had made no public profession, but a few hours before death, she told her parents she did not fear to die, and that she was going home. NANNIE A. HARMAN.

HYLTON. In the Mansfield congregation, Douglas Co., Mo., March 4, sister Emma, wife of Bro. Henry Hylton, aged 30 years.

Deceased was a member of the Brethren church for several years, a good worker in the church and Sunday-school of which she was a teacher. She leaves a husband and seven children, two only a few hours old. We believe their loss is her gain. She was a daughter of sister Mary Smith (deceased) of Floyd County, Va. NANNIE A. HARMAN.

MYERS.—In the Ligonier Valley church, Westmoreland Co., Pa., Feb. 10, 1891, Henry Myers, aged about 81 years.

Father was stricken with paralysis Sept. 23, 1889, and was confined to his room until called to his home above. His mind was clear and strong throughout his sickness, and his chief concern was for the welfare of the church, which he so dearly loved. He was anointed and also partook of the Lord's Supper and Communion during his illness. He leaves a widow (a sister) and five children, three of them belonging to the church of his choice. Bro. Hanawalt being away, the funeral services were conducted by Rev. Miller, of the Evangelical church. H. S. MYERS.

Mary Beahm was a daughter of Geo. Bucher of Klaeyfeltersville, Lebanon Co. Pa

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Announcements.

DISTRICT MEETINGS.

April 21, at 8 A. M, Northern District of Illinois, in the Shannon church.

April 22, District of Middle Pennsylvania, in the Hopewell church, Pa. Persons coming on the P R R. stop at Huntingdon, change cars and come on the H. & B. T. M. R. R. to Hopewell. Those coming on Bedford Division of P. R R change at Mt. Dallas for Hopewell. Excursion rates will be given All parties will be furnished with card orders, good from April 20 to 25, by addressing J H Clapper, Yellow Creek, Pa. If anything should happen that parties intending to come could not get here, don't fail to return order to the above named party. Those coming should notify the above brother, when conveyance will be furnished to place of Meeting, a distance of four miles There will be meeting on the evening of the 21st, and those coming should come on the 10 A. M. train

April 22, at 9 A. M, District of Western Pennsylvania, at Summit Mills, in the Summit congregation, Somerset Co, Pa. Those coming by rail will stop off at Meyersdale, where they will be met by conveyance. Day trains are due at Meyersdale as follows: East bound, 11. 08 A. M., 5: 55 P. M; West bound, 9: 30 A. M, 5: 40 P. M. For further information, address J. W. Peck, Meyersdale, Pa.

April 23, District of Southern Missouri, in the Greenwood church, Texas Co., Mo, 5½ miles north-west of Cabool Those coming by rail will be met at Cabool with conveyance on the morning of the meeting Bro Prough lives in town and Bro Garst near by.

April 28, at 8 A. M, Southern District of Ohio, in Wolf Creek church, Montgomery Co., Ohio, near Brookville, on the Bee Line and Panhandle railroads.

April 30, at 9 A. M., Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M., at the same place

May 1, at 9 A. M., Middle District of Iowa, in the Brooklyn church Those coming on the Rock Island R. R, who have no permits, will pay full fare coming, take a certificate at the office where they buy their ticket, present their certificate to the Clerk at District Meeting, and get reduced fare on return. Love-feast on the 2nd and 3rd. Committee on location for Annual Meeting for 1892 will meet at the house of the Corresponding Secretary the evening before District Meeting. Conveyance at Brooklyn to meet trains. Those wishing to stop at Carnforth, on N. W. R R, will notify J. S Snyder.

May 14 and 15, Second District of Virginia, at Mt Vernon. Those coming on the S. V. R. R. stop off at Lipscomb, one mile south of Mt. Vernon. Thos wishing conveyance will write to some Brethren and arrangements will be made to meet them. A full representation is desired.

LOVE-FEASTS.

April 21, at 4 P. M., Pleasant Hill church, near Virden and Girard, Ill.

April 25, Timberville, Va.

April 25 and 26, at 1 P M, Newton church, Kans, five miles south-west of Newton.

April 25, at 1: 30 P. M, Pipe Creek church, Carroll Co, Md, in the old church.

May 2 and 3, at 1 30 P. M, Walnut Valley church, Kans.

May 9, Slate Creek congregation, at Conway Springs, Kans.

May 9 and 10, at 1 P. M., Salem church, Reno Co, Kans., 2 miles south and 3 miles west of Nickerson.

May 15, at 2 30 P M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind.

May 16, at 3 P M., Lanark, Ill

May 16, at 2 P M, Naperville church, Ill.

May 16 and 17, at 1: 30 P. M., Pleasant View church, Reno Co., Kans.

May 16 and 17, at 2 P. M., Chapman Creek church, eight miles north and two miles east of Abilene, Kans.

May 20, at 3 P M., Woodbury church, Bedford Co, Pa.

May 20, at 10 A M, nine miles west of Muncie, Ind, on the Jackson St. Turnpike.

May 20 and 21, at 2 P M., Cherry Grove, Ill.

May 21 and 22, at 1 P. M, Chiques church, Lancaster Co, Pa, at Chiques Hill meeting-house.

May 21 and 22, at 1 P M., Lena, Ill

May 21 and 22, at 10 A. M., Falling Spring congregation, at the Hale church. Those going to Annual Meeting, will please stop with them.

May 22, at 1 P M, Sugar creek church, 3½ miles south of Fortville, Hancock Co, Ind Those coming by rail notify I. W. Deaney, of Fortville, who will meet them at Fortville on the C. C. C. & I. R. R, or at Mohawk, on the O I. & W. R R.

May 22 and 23, George's Creek church, Fayette Co, Pa.

May 22, at 10 A. M, Massillonnewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler.

May 22 and 23, at 2 P M., Lost Creek church, Juniata Co, Pa., at Free Spring.

May 22, at 4 P. M, Yellow Creek congregation, Bedford Co, Pa.

May 22 and 23, at 10 A M, Pine Creek church, Ill.

May 22, at 4 P. M, Pleasant Grove church, Douglas Co., Kans

May 23, at 3 P. M., Blue River church, Whitley Co., Ind.

May 23 and 24, at 4 P M., Milledgeville, Ill.

May 23 and 24, at 3 P. M, Monitor church, Mc Pherson Co., Kansas.

May 23 and 24, at 2 P M., Franklin Grove church, Lee Co., Ill.

May 23, at 10 A. M, Dry Creek church, Linn Co., Iowa, three-fourths of a mile west of Robins Station.

May 23 and 24, at 10 A M., Antietam church, Franklin Co, Pa. Those going to Annual Meeting please stop with them.

May 23, at 2 P M, Herington church, Kans.

May 23, at 10 A. M, Hudson, Ill.

May 23, at 4 P. M., Oasis church, Madison Co, Ind., 3½ miles east of Summitville. Those coming by rail will be met by conveyance.

May 23, at 10 A M, Rome congregation, Oak Grove house, Hancock Co, Ohio

May 23 and 24, at 4 30 P. M, Roaring Spring church, at the Albright house, Roaring Spring, Pa.

May 23, at 3 P M, Okaw church, Piatt Co, Ill

May 23, at 2 P. M, English Prairie church, La Grange Co, Ind.

May 24, at 4 P. M, in Johnstown congregation, at Walnut Grove house, 4½ miles south from P R R. depot Desire Brethren going to A. M, to stop with us

May 26, at 10 A M, Spring Creek congregation, Kosciusko Co., Ind

June 4, at 2 P M, Pigeon River church, Steuben Co, Ind, 2 miles north of Summit, DeKalb Co, Ind., and 3½ miles south of Pleasant Lake, Steuben Co, Ind. Meetings to continue over Sunday.

June 12, Mount Pleasant, Ind.

June 12, at 5 P M, St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 12, at 4 P M, Yellow River church, Marshall Co., Ind.

June 13 and 14, Panther Creek church, Dallas Co., Iowa.

June 13 and 14, at 1 P M, Hickory Grove church, Carroll Co, Ill

June 13 and 14, Ten Mile congregation, Washington Co., Pa, at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week's meetings previous to feast.

June 17 and 18, at 2 P M., Silver Creek church, Ogle Co, Ill

June 18 and 19, at 1 P M, Yellow Creek church, Stephenson Co., Ill.

June 20, at 5 P. M, Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M, South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa



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Announcements.

LOVE-FEASTS.

May 16, at 2 P M, Bethel church, at the Squaw Creek Valley church house, Mound City, Mo. Those coming by rail will be met at Mound City, by addressing Joel Gish or Jos Ander.

May 17 and 18, Lower Cumberland church, at the Mohler meeting-house, Dillsburg, Pa. Brethren coming by rail will stop off at Mechanicsburgh

May 18 and 19, at 11 A M, West Branch, Ill.

May 30 and 31, at 10 A M, Iowa River church, Iowa Postponed meetings to commence one week previous

May 30, and 31, at 2 P M, Buffalo Valley church, Union Co., Pa

May 21 and 22, Upper Codorus church, York Co, Pa

May 21, at 11 A M, Beaver Creek congregation, Md.

May 23, at 2 P M, Pleasant Hill church, Jefferson Co., Iowa. Meetings to continue over Sunday.

May 23, Kingsley church, Woodbury Co., Iowa, 4 miles south-east of Kingsley

May 30, at 4 P M, Grundy church, Grundy Co, Iowa. 9 miles west and 16 miles south of Grundy Center

May 23, at 2 P M., Pipe Creek church, Miami Co., Ind.

May 23 and 24, Teaswood church, W. Va

May 16, Altoona church, Altoona, Pa

June 13 and 14, at 10 A M, Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 18, at 5 P M, Bluffton congregation, Ind.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P M, Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny

June 20 and 21, Coon River church, near Panora, Iowa. Series of meeting about a week previous

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OF THE

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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WE, not long since, heard a minister say that the getting to heaven was not so much a question with him as what he would be when, or after, he would get there. As we can not learn fully, what our special calling will be in the heaven where no sin is, perhaps it will be well for us to do the very best we can now and wait for the new development. If sin and what it has done were, at once, taken away from this world of ours, a great many men would be thrown out of employment, and just what else they would be fit for, is hard to tell. Nothing short of a full and complete conversion would adapt them to the society of good people.

THE reason why the scribes and Pharisees could not be taught the truth was because they knew too much, or, in other words, they had all the knowledge they desired. They had that feeling of sufficiency which will not admit of any more. This same feeling has always prevailed, and it stands as a great barrier to the reception of knowledge. President Webb of Mississippi College was interviewed by a young man who wanted to go to school. "Well," said the President, "what do you know?" "Nothing" was the response. "Well, you are just four years ahead of some of the other pupils. It takes them four years to learn what you have to start with; your prospects are fine, sir." There are a large number of our ought-to-be Bible students that should feel as this young man did. Comparatively, many of us know really nothing about the Bible, and with our present estimate of our wisdom it will take about four years' study to learn just this much. We do not exaggerate when we say that the Bible is a life-time study. And even then we will have explored only among the shallow waves that wash the shore.

THERE has been much said, in both prose and poetry, about April sunshine and showers, but so far the bulk of it has been showers. And so frequent and profuse have they been that the weather has become the common topic of conversation, and the patience of many seems to be sorely tried. Well, we do seem to have an over-supply of wet and rain, and did not our Heavenly Father know better than we there might be some room for complaint. As it is, the best thing we can do is to let patience have her perfect work, and in the end we will, no doubt, learn that all things work together for good to those who love the Lord.

IN MESSENGER No. 15, we have an unusual amount of "Heavenology." Whether orthodox or otherwise, must be decided by the readers. Be that as it may, the views of Moomaw, Peck and Hertzler can not fail to interest those who are interested in these things. Moomaw's degrees in heaven, Hertzler's possessions on earth for the meek now, and Peck's for the hereafter are all interestingly different in the abstract and yet there is an underlying harmony running through them all. It goes to show that we, as a church, seem to have a kind of an independent system of Hermaneutics which allows every one to follow largely the bent of his own mind, and yet we are glad to know that our divergencies are so small in the summations.

"OF NO REPUTATION."

THE above was the subject used at our last prayer-meeting, and on it some good things were said, and we would be glad to repeat them, could we do so. The gist of the subject hinges on the emphasizing of the words "He made." Paul, in writing to his Philippian brethren held up before them the excellency of the character of Christ. In this excellency he wanted them to find the consolation which religion was to give. That they be the more familiar with this character he went to some trouble to properly set it before them.

There are two prominent characteristics in man, and these two are set before us in Paul's portrait of the Philippians and that of Christ. First we have every man looking to his own things,—doing only such things as tend to his own personal profit and good. This disposition was not common to the Philippians only, but Christians in all ages have been beset with it. And the best way to get rid of it is to have set before us something that is better. That better thing is the life of Christ. He ever looked away from his own things, that he might do good to others.

Knowing this, Paul says: "Let this mind be in you, which is in Christ Jesus." He is the one that made himself of no reputation, and took on him the form of a servant.

It should be noticed that Paul did not say that he had no reputation, but that he did not make it. He did have this before him as an object, he did not labor to this end. What we do is the cause of whatever reputation we may have, the reputation itself must come from those to whom we do. A self-reputation don't reach outside of self and must necessarily die with self, because this is the limit of the relation. When a man does nothing in life that affects anything outside of himself the cause and the effect must die together.

There have been many self-made reputations in the world, but they have all passed away with their authors. Then, again, we have had reputations which have not passed away. The difference between these reputations is worthy of our attention. Christ made not his reputation. That which he did, was the cause of it being made, but it was the subjects of his ministry that made him a reputation that has been living for eighteen hundred years and will continue to live as long as people will continue to be blessed with that ministry. The one dies with its author. The other lives in the hearts of its beneficiaries.

The life that is lived for the good of others, lives as long as those live who have been the recipients of the benefits thus given, and these may be, and are, perpetuated indefinitely through lives thus moulded. As Christ lives to-day in the lives moulded by him, so the lives of the good are perpetuated in the lives of those who have been moulded by them.

If, therefore, we would have a reputation that will live, let us not labor to make this reputation for ourselves, but let us so labor for the good of others that they will make it for us. A true reputation is made and lives only in the minds of others. The subject of the reputation is unconscious of it because he is not laboring for it. It is a thing altogether foreign to his thoughts and purposes. So it should be with us. Let our efforts be made to comfort and be a blessing to others, and as a reward we will have the blessings of the perishing falling upon us, and will be the recipients of that peace which always attends the good.

One of our besetting temptations is to have a reputation in the world, and if others are not willing to give it to us, we are often sorely tempted to work for it ourselves. Somehow we feel that we are worthy of a reputation, but are fearful that people will not find it out. How anxious we are to have it known!

Never mind, dear working ones, jewels never lose their value or brilliancy. No matter where they are, they remain jewels still. David, while out in the fields, feeding his father's sheep, was not concerned about reputation. His concern was to fill well the charge given to him, and because he did the work given him so well, he was needed on the throne. After all, it seems passing strange how the real good in men is found and utilized. The world is seeking after men. It is the good that are wanted. Be this and you will get all the reputation you deserve.

In Memoriam of James Evans 269

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

NOWHERE.

NOWHERE upon the earth, hath mortal found
A place of unalloyed repose;
With toil the hours of rest are woven through,
And fleeting as June's first, sweet rose.
Each life its seasons knows of bloom and blight,
And purple shades are intertwined with light.

We roam earth's vast expanse in solitude,
Seeking responsive hearts in vain;
Our powers wasten in affection's flow,
To find love, at its best, is pain;
Insatiate love pleads still in tender tone,
For love that answers back with love alone.

Before the altar stand a noble twain.
Whose sacred vow love overflows;
"Till death us part," pierces their hearts as thorns
Do pierce the hand that plucks the rose.
E'en wedded joys are marred by sorrow's blast,
And pleasures prized and sweetest soon are past.

Nowhere is rapture pure, serene, entire.
Ecstatic joy, a sweet babe lends
To parent hearts, and with a smile enwreathes
The face that o'er its cradle bends;
But, thought of sullied graces after while,
With tears beclouds the radiance of that smile.

Nowhere upon "the smiling, weeping earth,"
Is there a dear, unbroken home,
Or social hearth from which no light dies out,
Or cherished loved ones never roam,
The full-blown flowers and tender blossoms fade,
Leaving where sunlight glimmered, deepest shade.

The sufferer, wasted, languid, on his cot,
Is praying zealously for health;
The rich sigh for the poor man's humble lot,
The poor are striving after wealth.
Nowhere void of all want is blest content;
To every joy a shade of grief is lent.

Hopeful we mount ambition's rugged heights,
In search of fame our deeds to crown;
But, when at last we gain the hard-earned prize,
We strive again to lay it down,
The foiled and tired heart cries out in pain;
Love, wealth, wisdom and honor all are vain.

Nowhere is peace born of the blissful calm,
For which our storm-tossed spirits long.
Existence here is hard and ceaseless strife,
That right may triumph over wrong.
Around us countless duties waiting loom,
And life is passing swiftly to the tomb.

Through a shadowy vista dimly dawns
A perfect state we hope to win;
But, nowhere on this transitory sphere,
Is there a place exempt from sin;
Sin reigneth, and his dreaded offspring—Death
Breathes on each living thing his fatal breath.

—*By Gertrude A. Flory.*

La Porte, Ind.

BOASTING.

BY NOAH LONGANECKER.

"This know also, that in the last days perilous times shall come."—2 Tim. 3: 1.

"MEN shall be boasters" is assigned as one of the reasons in verse 2. Why? The times shall be perilous. Paul, in giving one of the negative traits of charity, or love, says, "Charity vaunteth not itself." Christ himself says, "And because iniquity shall abound, the love of many shall wax cold." Can we fail to see the resemblance and force of these passages? To *boast* is "to brag; to speak of with a view of self-commendation, to vaunt." To *vaunt* is to "make a vain display of one's own worth, attainments; or of what one is, or has, or has done."

We do not understand Christ and Paul to teach that boasting is *the* cause of perilous times, but they do teach that it is *one* of the causes. We make this remark, so that the reader will not misapprehend our remarks. David once said, "Is there not a cause?" Some of the causes why we pen these lines, will be manifest as we proceed.

About one year ago an urgent request was made at a local council, in a neighboring church, to ask Annual Council to take some steps to enforce Art. 24, of 1875, and Art. 5, of 1877. The local council decided that the Annual Council had taken a step in that direction, as shown by Art. 18, of 1885. For the benefit of those readers that have not access to Art. 24, of 1875, and Art. 5, of 1877, we will copy in full:

Art. 24, of 1875:—"As Christ never published himself, would it not be better for the brethren travelling and preaching, not to publish themselves, in stating how many sermons they preached, and how many persons they baptized, as much as to say: See what I have done?"

Ans.—"Not advisable to do so."

Art. 5, of 1877:—"Is it right, according to the Gospel, for our editorial brethren to applaud and eulogize, through their papers, brethren who travel from one congregation to another, upon their success as preachers?"

Ans.—"Not right."

The request from the local church, as above mentioned, also referred to the useless obituary notices so common in the MESSENGER. With reference to all these, the conclusion of the Council was, "There is too much boasting." Not to be too personal, permit but one illustration: "A brother held a series of meetings; the week following a sister laudably referred to the meetings,—how many sermons were preached, 'with power,'" etc. The week following another sister gave us a similar notice. The third week the minister himself came with a similar notice, with the additional news, how the members treated him, and how he labored under disadvantage, having been sick, as much as to say, "If I had been well, I could have done a great deal better." Some time afterward, the elder in charge put our minds in remembrance of the probably forgotten meeting. Probably some one may say, "That was an extreme case." We hope such extreme cases may die childless.

But is it not common for some ministers to give us at least two notices of the meetings that they hold; an *extolling* one from the church, and a *vaunting* one from the minister? If no additions, then the meetings closed too soon; or the failure in a good-attendance was due to bad weather and roads. If a good work is accomplished, then "I did it," so far as it was a success, and where it was a failure, some one else was to blame.

This boasting among us, as ministers, is even carried into the sacred stand. We sometimes arise before the congregation and tell the hearers that we are not prepared in that we did not intend to preach, and then do our best with our manuscript of notes before us, from which we have frequently spoken before. Whether we intend it or not, it savors of the following: "He preached a good sermon for not being prepared. What could he have done, had he been prepared!" It means boasting.

Sometimes we tell our heareas that we are not well, and labor under a great disadvantage, and then put forth our best endeavors. The conclusion will be,—if the hearers believe us,—"Pretty well done for a sick man. What might he have done, had he been well!" Boasting!

Sometimes we inform our hearers that we intend to be brief, and then preach over an hour, as much as to say, "If I would have told you all I know on the subject, I might have preached several hours." Boasting!

Finally, when we leave off boasting, by the way of making apologies, we now and then throw in an oasis of braggadocia of what "I did here and there." Says a brother minister, "You are just a little too severe on us ministers." True; but does not the Savior say, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye?"

Feeling assured that the above few references to the "beam" of boasting,—so common among us ministers,—do by no means include all, we will not now meddle with the "mote" of boasting found among the laity. We are glad, however, that there are many old and young brethren in the ministry who are setting us a noble example in obeying the precepts of Jesus. Permit a few of those precepts:

1. "Let not thy left hand know what thy right hand doeth."

2. "Enter into thy closet, and when thou hast shut thy door, pray," etc.

3. "Do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

The great amount of ostentation, the loud sounding of the trumpet, the ever-increasing boasting, are but a forerunner of peril.

The subject above is not a pleasant one to treat, being unpopular. Should any one wish to know why the writer uses the plural pronoun "we," where he otherwise might have used the singular "I," we answer, for the same reason that "we" is used by James in the following: "In many things we offend all." The careful and thoughtful reader will see the force of this passage. We hope, however, that the laity will not give all the above away to us,—the ministry.

DIE.

BY C. H. BALSBAUGH.

To Correspondents in the Crucible of Gal. 5: 15:—

"In *any* trouble." 2 Cor. 1: 4. The words of the apostle have a wide sweep, and no doubt include your case, no matter how peculiar it may be. "In the Father of mercies, and the God of all comfort," there is surely provision for every soul and every dilemma. But God has his own way of comforting. Paul was "*filled* with comfort, he was *exceeding joyful in all his tribulation.*" 2 Cor. 7: 4. Christ bids us "*rejoice* and be *exceeding glad*," when we are reviled and evil entreated. Matt. 5: 10, 11, 12. "*Ought* not Christ to have suffered these things and to *enter into His glory?*" Luke 24: 26.

"I AM the *way;* no man cometh unto the Father, *but by* ME." John 14: 6. If we are disciples of this divine-human exemplar, why should we "think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us? We are to rejoice inasmuch as we are partakers of Christ's suffering, that when "His glory shall be revealed, we may be glad also with exceeding joy." 1 Pet. 4: 12, 13. Is not your oversight of this sublime truth the root of all your perplexity and agony? Have you not failed to catch the impulse of Thomas, "*Let us also* go, *that we may* DIE WITH HIM?" John 11: 16.

You appeal to me for counsel and comfort in the mighty surge of affliction which is whelming you in darkness and despair. What can I say but repeat Paul's exhortation to Timothy: "*Endure hardness* as a good soldier of JESUS CHRIST." 2 Tim. 2: 3. "If ye *endure* chastening"—what then? See Heb. 12: 7–11.

I have but one object in writing this letter—not to help you gain a victory over those you count your antagonists, but to encourage you in the far grander task of self-conquest, and lead you to perfect rest in Jesus. If you are willing to drink the cup of Golgotha meekly and quietly, and not only pray for your opponents, but die for them, I am sure you will experience a deeper swell of divine peace, and have less friction with your fellow-beings, than by harrowing your soul day and night, how to gain your end in the line of self-assertion.

I love and pity you, but I neither admire nor commend the course you pursue. It grieves me much that you evince neither inclination nor effort to bless them that curse you, and do good to them that hate you, and return defamation and personal abuse with self-sacrificing kindness. So did Jesus, and so must His followers. When one cheek is bruised, have the other ready. Ponder well the words, "from your heart," in Matt. 18: 35. In the yea and nay of these three words are bound up all the ecstasies of heaven and all the horrors of hell. "If any man have not the SPIRIT OF CHRIST, he is *none of His*." Rom. 8: 9.

It is a glorious triumph of the cross to give only sweet words and loving deeds to those that malign and trample us. I would sooner be nailed to the cross, and share the humiliation and agony of Jesus, and have all manner of evil spoken against me falsely, than lift up my finger, or move my tongue against traducers and persecutors. You have, in this respect, wholly missed the aim of the divine incarnation, and the glory of fellowship with the suffering Christ.

Those who are persecuted for righteousness are pronounced "Blessed." Why do you not accept your trials and afflictions as a gracious discipline to perfect you in the likeness and peace of Him who is "the brightness of the Father's glory, and the express image of his person?" James 1: 2, 3, 4, 12; Heb. 1: 3. "Shall I praise you in this? I praise you not." 1 Cor. 11: 22.

Peter was a noble apostle, but had some pitiable infirmities in his moral constituents, which led him to grievous mistakes. Paul "withstood him to the face, because he was to be blamed." Gal. 2: 11. In the matter of retaliation you are verily culpable. The Lamb of God was dumb, and reviled not again. Acts 8: 32; 1 Pet. 2: 23. Try His method. Give your face to spitting and buffeting, your back to the scourge, your head to the thorn-crown, your hands and feet to the nails, and your soul to the travail of Gethsemane, and never utter one word of reproach, but let your whole heart go out in blessing of word and act and look, and you will know something of the mystery of godliness hidden in Philpp. 4: 7, 13, 19.

This "ornament of a meek and quiet spirit is, in the sight of God, of great price." 1 Pet. 3: 4. This will be infinitely more acceptable to God, and beneficial to men, than to utter all the thunders of Sinai, and all the anathemas of Rome, and exhaust the world's vocabulary of invectives against those that maltreat us. Fill your heart and mouth day and night with the prayer of Paul in Philpp. 3: 10.

If you present yourself to the Brotherhood and the world with your life radiant with the beauty of holiness, expressing only the love and patience and humility of Jesus, it will accomplish more for the advancement of the kingdom of God than all the eloquence of accusation, or justification of all the walking dictionaries on the face of the earth.

Can you not nail the past to the cross, and leave it there, henceforth forgetting yourself, occupied only with the glory of our Redeemer, in utter self-sacrifice for the good of others? There is no way of winning souls like loving them even to the death of the cross. Can you not summon all the powers of your being into the determination not to refer to yourself hereafter, except in terms of self-abasement and self-loathing, and speak only of what will exalt the Crucified, and make Him attractive to all who hear and see you?

It would create joy among the angels in heaven, if you would accept and exemplify that "love which suffereth long, is kind, not easily provoked, beareth all things." 1 Cor. 13: 4, 5, 7. A life of love and faith and prayer and self-crucifixion is "mighty through God to the pulling down of strongholds." 2 Cor. 10: 4. Let us all ponder, word for word, over and over, what Jesus *might* have done, but for LOVE'S SAKE *did not*. Matt. 26: 53, 54. This very love is the fact and badge of our discipleship. 1 John 4: 16; John 13: 35. The *as* in John 15: 12, is the effectual solvent of all the barriers between soul and soul.

Union Deposit, Pa.

THE DEVIL AND HIS ANGELS.

BY SARAH M. SAUNDERS.

WE read in the Book of Divine Truth that in the beginning of our time-world God created the heaven and the earth, and divided the darkness from the light, and made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and on the sixth day he created MAN. Gen. 1: 1, 27. But nowhere do we find it recorded that God created the devil, although he seems to have had an existence co-equal with God himself. In Gen. 3: 1, we have him represented as appearing to Eve in the Garden of Eden, in the form of serpents, the most subtle of all created things.

When we think of the characteristics of serpents we naturally understand that they are a very lowly creature, crawling on the ground, licking the dust of the earth (figuratively humble in appearance), but this attitude of humility is very deceptive. When he approached Eve he intimated that he was wiser than God, and he portrayed to her mental vision the possibility of Adam and Eve becoming as gods. He said, "God doth know that in the day ye eat thereof, then your eyes shall be opened." Ye shall *not* surely die, openly contradicting God's own words.

Captivated by the fascinating arguments, she partook of the forbidden fruit. We find that ever since the day that he assumed the form of a serpent in Eden, the devil has been going about through the earth in various forms, presenting himself to the sons and daughters of Adam's race. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan, the devil, came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." Job 1: 6, 7. He was not a serpent this time, for he was "walking up and down through the world." Sometimes he is represented as "going about as a roaring lion seeking whom he may devour."

When God sent his own Son into the world to do and teach his Father's will to men, the devil puts in an appearance and "Jesus was taken by the devil up into the holy city." He was set on a pinnacle of the temple, and the devil tells him: "If thou be the son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 8-10.

Here he not only lied, but endeavored to deceive "the very elect." Whilst Jesus was here, promulgating his everlasting Gospel, he chose twelve men from among the men of Galilee and Judea, to be his witnesses and to assist him in whatsoever way he should instruct them.

Here, again, we find the devil among the professed disciples of the Lord Jesus, for we find this Scripture, "Jesus answered them and said, Have not I chosen you twelve, and one of you is a devil?" John 6: 70.

During Christ's sojourn upon earth, he "went about" among the Jews, preaching the kingdom of God. The Jews were a people who set great store by their ancestry. They disputed with him and reproached him for what, they thought, was vain boasting, when he asserted that God was his father. "Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." Immediately they spoke up, saying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free?" John 8: 31, 32, 33. They thought their pedigree was good and their title clear to the promises made to Abraham.

We read further on in the Divine Record, and we learn what Christ thought of their pedigree. "Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

Again we find the devil among the disciples of the Lord Jesus. When the time had arrived that he should depart out of this world and go unto his Father, he sent two of his disciples to prepare a supper of which he and his followers were to partake. On this occasion he instituted the Communion of his body and blood, to be commemorated by all Christians until the end of the world. "And supper being ended, (made ready) the devil having now put it into the heart of Judas Iscariot, Simon's son to betray him." John 13: 2.

When Jesus had talked to them awhile, he was troubled in spirit, and said, "Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake, and immediately Satan entered into Judas." John 13: 21, 22, 27. He went unto the high-priests and offered to deliver him into their hands for "thirty pieces of silver." Matt. 27: 3.

We discover that the devil many times took possession of persons who themselves thought they were "doing God service" in persecuting the true followers of Jesus, and as those who were living in the time of our Savior's personal presence among them were subject to the wiles of the devil, even so now, in this age of the world, "his angels" are still to be found among the "sons of God," sometimes appearing as "angels of light," in men occupying positions of influence, in ecclesiastical circles, and who will condescend to betray the innocent for much less than thirty pieces of silver."

One of his most hellish angels is the *slanderer* who befouls the character and reputation of others by insinuations he dare not put in words. Another of the devil's most efficient emissaries is the railer and liar who will get down as low as the serpent in the garden, and by his hypocritical conduct alienate friends, and destroy confidence, which can never be fully restored, bringing reproach upon the church, and upon himself the denunciation of the King, as recorded in Matt. 25: 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Landess, Ind.

"KIND words cost nothing. They make us rich if we use them. They bless the world if we employ them. We can bless those around us if we scatter sunshine as we go. The dog will love you if you treat him kindly. Human hearts will open to you, if you only come in love to them."

A SIGNIFICANT COMPARISON.

BY B. C. MOOMAW.

"As it was in the days of Noe," "As it was in the days of Lot," "Even thus shall it be in the day when the Son of man shall be revealed." May we not take thought on this remarkable passage of Scripture, and set in order many points of comparison, which convey significant lessons to the mind?

FIRST COMPARISON.—Numerous ungodly,—few righteous. There were doubtless millions of men and women in the world in Noah's time. In those primeval ages, while the physical powers of the race had, as it were, declined but little from the perennial vigor of an original immortality, death had scarcely strength to fling his darts. Time was too young to do much mowing with his scythe, so the world must have been very populous, but among all its multitudes only Noah found grace in the eyes of the Lord. So it was also in the days of Lot. In all that populous plain, full of cities, and among all the thousands of Sodom, only Lot could be counted as not having entirely gone after the uttermost wickedness.

So shall it be when the Son of man is revealed. Though the church is far more flourishing and prosperous than it ever was before, and is spreading the borders of her tabernacle over many lands, yet the wicked far outnumber the righteous. Out of fourteen hundred millions there are only three or four hundred millions nominally Christian. But of this last number there are no more than one hundred millions members of all the various sects. Out of this last there are not more than twenty millions members of Protestant denominations. Of this twenty millions how many are real Christians, God alone can tell.

SECOND COMPARISON.—The reception given to God's message. That message was one of warning,—"Repent, for the wrath is coming." "Up, get you out of this place, for the Lord will destroy this city." But they seemed to their hearers "as one that mocked."

Is not this true of the multitudes to-day who hear the Gospel? They do not believe it. The preacher seems to them as one that mocks,—an insincere declaimer,—a man in the line of his trade, having an entirely selfish reason for the interest he takes in it. He proclaims "the wrath to come," he points to repentance and reformation of life as the only way of escape. He points to a Savior who is ready, willing and able to save. Do they believe it? No, else they would act upon it. Faith is always followed by works, just as spring brings the green grass and pretty flowers.

A man will not stay in a house which he believes to be on fire, or in a ship which he believes to be sinking. "Give us eloquent sermons, ye preachers, but do not expect us to take them seriously. Surely, we can not be so unfashionable as to practice what you preach."

Is it not amazing how lightly the Word seems to fall on men's hearts, and how soon the congregation can forget everything they have heard, and every impression made upon them by the most powerful sermon, or the most solemn service?

THIRD COMPARISON.—Escape of the righteous. Noah must have been a rich man, else he could not have built that immense boat. We are told that Lot had "great substance." Both of them left everything behind them, and both were saved by direct interposition of Providence. So shall those be saved who leave the world behind them, and who have nothing in the world,—its possessions or pleasures,—which they are not willing to lose, if need be, for Christ's sake and for the Gospel's. Is it not worth turning the back on the world, that the face may be Godward?

Should not a MAN walk grandly toward eternity? We are meanly running too much after the things of the world, and vastly overestimating their value. "Increased in goods and diminished in faith," this is the description of Christ's church to-day. The only right a Christian has to the things of the world is the *good use* he can make of them.

Let us have some faithful sermons on covetousness. God should not have to light candles to look for an honest steward. But a prosperous man needs to light all the seven golden candlesticks of heaven to search his own heart for the real motive. A rich man can serve God effectively, but he needs to look well to his own feet. He can not serve with naught. It takes a miracle to save a man of wealth. God has to send an angel to pull him out of the fire, or build a great ship to carry him over the flood. But the same principle applies to little as well as to much. The Savior recounts that they were eating and drinking, reaping and sowing, building and marrying. All of these were in themselves ordinary and lawful actions. The best people in the world do these things every day. To the worldly and ungodly, these ordinary employments make up the *sum total* of life. To the Christian they are only *incidental*. *His* main object is *beyond* and *above*.

Herein is the clear distinction which contains a vital difference. There is no difference between worshiping a little idol and a big one. The *quality* of the worship makes all the difference,—not the size of the god, or the style of the workmanship, or the nature of the material.

FOURTH COMPARISON.—Destruction of the wicked. Why does God roll his chariot so heavily across the sky that even the mountains tremble? Or can you tell how it is that he flings the fiery bolt of the lightning, like an avenging Nemesis against a wicked world? Listen to the awful groan of the earthquake, or the howling of the tempest, or the raging of angry floods, the white foam glistering like the grinning teeth of death when he is sure of his prey, and hungry for the dreadful holocaust! Are not these the symbols of wrath? Hath not God set these warnings all around us, above us, and beneath us? Are we not encompassed with monition? Do not these voices corroborate the unmistakable voice of Revelation, that there is a wrath to come? Oh this prevalent, spiritual blindness which prevents men from seeing danger as they can see a wild beast or a precipice before them. Or is it their hardness of heart which forbids their believing the warning when it thunders in their ears, or flames up before their eyes? Or is it that incomprehensible pride of the human soul, which prevents it from coming to Jesus that it may be saved,—that amazing pride which will not receive eternal life because it is a "free gift?"

Buena Vista, Va.

"THE GOSPEL MESSENGER."

BY A. G. CROSSWHITE.

WHAT a significant name for our church paper! Analyze the phrase and you have, "THE BEARER OF GOOD NEWS;" read it and you have a digest of the system of Christian doctrine. I have been a constant reader of our church periodicals since 1868, and can not yet afford to give it up. The different *doctrinal* points discussed by our brethren are full of interest and spiritual food for me, or any one else who does not claim to "know it all," as Ruskin quaintly says. The *poems* are good, and some of them of the highest order. It will pay to read again and again the selection, "How Some People Read the Bible," and others are equally rich in thought. The Correspondence Department embraces a range of observation from the Atlantic to the Pacific Coast, and even across the deep blue sea come glad tidings from Europe.

Cross this line at right angles, and the same kind of news is given from Canada to the Gulf. Good meetings every-where! New churches organized! A glorious season of refreshing all along the line!

The postal card items and briefs are much appreciated, and the style of get up is a decided improvement. We can now see at a glance about what these briefs contain. The editorials are spicy and rich, whether written at the "easy chair" or out among the Lord's children at work. The space devoted to marriages and deaths we all read with interest, and the announcements of meetings we must have. As to the advertisements,—well, I am not so pure (?) as to be contaminated by their baneful influence. If they bring a few shekels into the coffers of our editors, and thereby enable them to send out the MESSENGER to each subscriber for a shilling less, we appreciate it and read all we like and then skip over and say, "That is not for the pure in heart."

The large, new type, now used by the Brethren's Publishing Co., is good enough for any eyes that should read print at all and the last, but not least consideration I name, is the regularity with which it is issued from the office and received at the different post-offices.

Now, allow me to extend my criticisms to the objectionable features of our paper.

1. With regard to the business management of our publishing business, I, with many others, believe that the best interests of the Fraternity would be promoted by a consolidation of the "Book and Tract Work" with the MESSENGER,—the whole to be owned and controlled by the church, providing it could be made self-sustaining.

2. It is argued that the price of the MESSENGER, books, etc., is too high. This objection has in part been met by the recent reduction in prices of Hymn Books, Hymnals, etc.

3. It is claimed that too much stress is put on missionary work, too many demands for money, too much egotism in reporting meetings, etc.

4. That articles condemning pride, along with a general departure from the established usages of the church, are withheld from publication, and correspondence solicited that genders the opposite spirit.

Now, if I understand aright, the columns of our paper have always been open to those who have the good of Zion in view, and who will help to make our paper a harbinger of good news and assist the pilgrim onward and upward.

Gratis, Ohio.

TRINE IMMERSION.

BY S. N. M'CANN.

Review of an Article in "Gospel Trumpet" of March 15, 1891, on Immersion.

EUNOMIUS was the founder of single immersion, and he did not found it until the fourth century.

Theodoret, a Greek born in 387 A. D., says: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and the apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only," etc.—*Bingham's Antiquities, Vol. 1, B. 13, chap. 5; sec. 7. Crystal p. 78.*

Gregory of Nyssa, also a Greek, born 332 A. D., says: "He (Eunomius) perverted the law of Christ, the law of tradition of divine institution, and taught that baptism was not to be given in the name of the Father, Son, and Holy Spirit, as Christ commanded his disciples." — *Bingham's Antiquities, Vol. 1, B. 11, chap. 3, Sec. 10.*

The editor of the *Gospel Trumpet*, nor any other man, can show one single record where baptism was performed by one immersion until the fourth century.

We cite you to two early Greek Fathers living in the fourth century,—living right where the apostles preached and spoke in their own language. They say that single immersion was born then, and that Eunomius was its originator. They call it a perversion of the baptism that Christ gave in the commission. Matt. 28: 19.

Chrysostom, another early Greek, born in 247 at Antioch, says, "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'"—*Antiq. of the Chr. Ch., 1, p. 540.*

Monulus, born about A. D. 256, says: "The doctrine of our holy mother, the Catholic Church, has always, my brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, 'Go ye, and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit.'"—*Work of Cyprian, I, p. 240.*

Many more references of the early Greek Fathers might be given to confirm the truth of the three-fold action in baptism, but these are enough, especially when we have testimony that can not be questioned, saying that single immersion took its origin in the fourth century.

Chrysostom says: "Christ delivered to his disciples ONE BAPTISM IN THREE IMMERSIONS of the body." Christ says: "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

This language is equivalent to "baptize them in the Father's name, and in the Son's name, and in the Holy Spirit's name," which clearly requires three actions. (See possessive sign in any grammar.)

If the commission read, "Baptize them in the name of the Father, Son, and Holy Ghost," leaving out four words and all that is indicated by ellipses, then the example, given in the *Trumpet*, "to sell goods in the name of Kelley, Smith and Clark," would have some weight, but as it is, the writer shows his entire ignorance of language, or a willful disposition to mislead his readers. To make his example parallel with the commission, it should read, "Selling goods in the name of Kelley, and of Smith, and of Clark," or "in Kelley's name, and in Smith's name, and in Clark's name." The Father is not the Son, nor is the Son the Holy Ghost. They are one just as all true Christians are one. John 17: 20–22 says: "I pray that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . That they may be one, even as we are one."

While all Christians are one, *even as the Father, Son, and Holy Ghost are one*, we know that there are many Christians,—a plurality as well as a unity. The Father, Son and Holy Ghost are one in the sense that all Christians are one, but they are three in the sense that Christians are many. When the Son died for us, the Father did not die. When Jesus ascended to the Father, he sent the Holy Ghost into the world, hence we see trinity in unity, and unity in trinity.

One Bible,—one book,—means the books of Matthew, Mark, Luke, etc. "Preach the Word" means faith, repentance, conversion, etc. One Jehovah means a Father, a Son and a Holy Spirit. One man signifies soul, body and spirit, and so one baptism signifies an action for each member of the Godhead.

A burial is a symbolical representation of baptism, not of its action or its mode of action. Different nations buried in different postures,—sitting, kneeling, standing, lying down, and even by burning and burying the ashes. All covered or hid away their dead, and this is the lesson taught by the symbol, nothing more.

When Paul says, "*Planted* together in the likeness of Christ's death," Rom. 6: 5, he plainly pictures a bowing posture, for Christ BOWED his head and died. John 19: 30.

There can be no sophistry nor twisting in the matter if we will just take Jesus at his word and do as we are directed.

Hoping that "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," may be with all and lead them into the pure light of the Gospel, we close.

Bridgewater, Va.

SCIENCE AND RELIGION.

BY Q. LECKRONE.

"Man on the dubious waves of error tossed,
His ship half-foundered and his compass lost,
Sees, far as the human optics can command,
A sleeping fog, and fancies it dry land;
Spreads all his canvas, every sinew flies,
Pants for it, aims at it, enters it and dies!
Then farewell all self-satisfying schemes,
His well-built systems, philosophic dreams,
Deceitful views of future bliss farewell!
He reads his sentence at the flames of hell."

—*Cowper.*

THE theories of evolution, advanced by Darwin, Huxley and Agassiz, while they have endless shades of differences, seem to agree in ignoring God, and sanctioning the doctrine that creation created itself. It follows from these theories that the story of Eden is a myth, that there was no Adam or Eve,—no devil or hell.

Fancied bubbles have often glittered on the stream of human intelligence, often danced in the hope of disovery, swelled to vast proportions and finally burst. God's ways are so mysterious to the finite mind, that, to speculate upon them, without a proper conception of the teachings of nature, and implicit confidence in the truthfulness of the written Word, may lead to erroneous conclusions.

If I ask the question, "Whence came I?"—I might, in answer, trace my ancestry to remote antiquity, but there is a point where science seems to say, "So far shalt thou go, but no farther." The veil is not yet parted, that would reveal that portion of eternity, and my knowledge beyond that is only speculative. The first chapter of Genesis does not contradict my theory, if I accept the "Nebular" hypothesis as my ideal for the manner of creation, and instead of weakening my faith in the power of the Omnipotent, or awakening any doubt as to the authenticity of the Written Word, it establishes it the more firm. Paul to the Hebrews (11: 3) says, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." He says *through faith* we understand.

While there are things in creation that we do not understand, yet it seems plausible that, when God spoke the word, all creative agencies should bring about the result intended. Science, when studied by the light of Revelation, presents no conflict with religion, but a decided aid in exemplifying the handiwork of the Creator.

Faith is reason glorified, and science rightly studied, unlocks the gates to the golden domain of God's great wisdom, and pours such a flood of light upon the sacred page, that, as Paul says, "Through *faith* we *understand*."

There is no greater scientific work extant than the Bible. Job 28 is a marvel in the richness of its revelation, and science has lately demonstrated it to be true in all its points. A wider range of comprehensive knowledge on philosophy is nowhere to be found so nicely condensed, yet so forcibly told.

When the magnificent intellects of Demosthenes, Socrates and Cicero had paid their religious homage to the Greek or Roman deities, had sacrificed to devils and finished their course, their miseries showed the meanness of their religion. Thus Satan is ever ready to poison the brightest intellect, when just beginning to understand the realities of God from the wonders of his works!

Pleasantville, Ohio.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

An Open Letter to Brother and Sister White, of Farnhamville, Iowa.

GRACE and peace be multiplied! As you, in your isolated condition, are deprived of sanctuary privileges in your high and holy calling, I felt, this Lord's Day morning to pen you a few words of encouragement, feeling that you need all the encouragement you can get, as you are, as yet, but babes in Christ. Yet the church has laid upon you grave and momentous responsibilities. Yours is a holy vocation. As deacon and deaconess, your labors are onerous, yet I am glad for the burning zeal and love you manifest for the Brotherhood. This will purchase to you a great degree of boldness in the faith once delivered to the saints. I can say like Paul, "I am jealous over you with a godly jealousy," for you are espoused as a chaste virgin to Christ.

Let me encourage you with the thought that you have the confidence of your dear brethren and sisters around you. I do not say this to eulogize you, but for your encouragement to continue faithful. Your duties are plainly set forth in the Gospel of eternal truth, in the third chapter of Paul's first letter to Timothy. There you will find your mission delineated. He gives there some very positive commands to you, "Likewise must the deacons be grave." Please look up the definition of that word; it means much. "Likewise must their wives be grave; not slanderers, sober, faithful in all things." Then comes in the blessed promise, "They that use the office of a deacon well, purchase to themselves a good degree of boldness in the faith which is in Christ Jesus." My dear brother and sister, if you have not all those good qualifications therein laid down, do not be discouraged, for that is a part of your labor, to attain unto them. Little by little we grow in the knowledge of God's divine truth.

You are now in the school of Christ, and he says, "Learn of me." Humble yourselves before God, and in due time he will exalt you. The great trouble with us all is, that sometimes we undertake to exalt ourselves, then God must humble or abase us. You know that no chastisement, for the present is joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.

May the Good Shepherd continue to feed and lead you and all the dear ones by the still waters and on the green pastures of life, until the crowning day will come. Then I pray you may possess a crown of eternal life in an eternal day, and roam the green pastures of the Paradise of God throughout eternity, world without end.

J. W. TROSTLE.

Kingsley, Iowa.

From Bijou Hills, Brule Co., S. Dak.

THE Bijou Hills church met and organized their Sunday-school by electing Bro. W. E. Root, Supt.; Bro. M. E. Stair, Assistant. We appointed Easter Sunday to complete our organization—but, as it was a stormy day, we deferred until last Sunday, April 5. Everything looks encouraging for another successful year's Sunday-school work here. The whole church here is much in sympathy with Sunday-school work. Some, who are quite well advanced in years, attend very regularly from a distance of four or six miles, and delight in helping to carry on the good work.

I think the church here is fully determined to do all it can to advance the cause of our dear Master. We have many hindering causes here, which prevent a rapid growth in numbers. One cause I referred to quite recently; another is the want of influence of adjoining churches, as well as the thinly-settled condition of new countries. People must go a greater distance to attend services, hence are more irregular in attendance, which requires a more continued effort to bring them under the influence of the Word and in sympathy with the church, knowing, as we do, the many easy ways that are offered. The time has come when men and women will not endure sound doctrine. They think more of the amusing character and power of their teacher, than of his ability and zeal to preach the Word of God. We often wonder at the patient endurance of Noah in doing as he was commanded of the Lord, while so few only yielded to the earnest entreaty to come into the ark and be saved. So to-day men and women will not hearken unto the Word of the Lord, but a day is coming in which *God* will judge the world by his Word, according to our works of obedience. Stand fast then, my dear brethren and sisters. Follow Jesus according to his *Word*, and *God* will provide.

I expect to engage in the work of the ministry most of my time, during the year, in our own bounds or territory; hence can not enjoy the privilege of a regular attendance at our Sunday-school, a place of much pleasure to me.

Seeding has just begun here. The spring has been late and the appearance indicates more moisture, hence better crops. All seem more encouraged and are hopeful. "Seed time and harvest" is the promise.

The spiritual welfare of the brethren and sisters here seems to be good. May God help us to remember that we are here to represent the body of Christ, hence we should prove ourselves daily to be lights. May we have a burning zeal for the Lord's cause, and may the eyes of the Lord be upon us as well as the *world*. May none of us bring any reproach upon the cause by unbecoming actions or conduct before the world, is my sincere prayer. The spirit of deception is abroad in every community. May we discern between the good and evil—and thereby not be found wanting! May divine blessings attend the dear brethren and sisters and may much good be done in the missionary work of the church! May the spirit of the Lord attend all the deliberations of the dear ones in Annual Council!

We request an interest in the prayers of all the dear brethren and sisters in our work here! God bless all!

WM. G. COOK.

April 8.

In Memoriam.

SAD duty makes it necessary to chronicle the death of another dear one who has been taken from us. It is the estimable wife of our dear brother, Dr. A. S. Rosenberger, of Covington, Ohio. Sister Sabrina E. Workman Rosenberger was born July 7, 1849, died April 4, 1891, aged 41 years, 8 months and 28 days. She joined the Brethren church in 1873, and remained a consistent and active member until death. One son, Clarence by name, preceded her six years to the better land. She leaves a husband, one son and one daughter to mourn her loss. Sister Rosenberger was widely and favorably known, having endeared herself to almost every one who came within the range of her acquaintance. So amiable and kind was she to all, that to know her was but to love her. So sincere and earnest was she in the performance of her Christian duties that her life was an inspiration.

She was for several years a great sufferer; and the patient endurance with which she bore her affliction was indeed a matter of astonishment, and often a subject of remark. Amid all her suffering she rarely complained, and was cheerful, having a smile and a good word for every one.

For some time before her death she had been greatly prostrated; but just before the end came she was blessed with unusual strength; and fully in possession of her mental powers, and, conscious of the near approach of her departure, she bade the friends an affectionate farewell, rejoiced at the approaching release from her pain, related in much confidence her assurance of future happiness, and urged her husband and children to prepare, by a life of faithfulness to one another and their God, to meet her in heaven.

In the untimely taking-off of this much loved and respected sister not only the family, but the whole community is bereaved. The high esteem in which she was held was shown by the large crowd that attended her funeral. Services were held in the Brethren's church, Covington, Ohio, conducted by the home ministers. The remains were beautifully, appropriately and affectionately interred in the Covington cemetery.

JAMES M. NEFF.

Covington, Ohio.

Notes by the Way.

SINCE our last, we spent one week with the people of Muscatine, Iowa, visiting in the time, a few of the members in the country. While at the above-named place, we held two meetings in the City, and we had a favorable opportunity to see how misleading our adopted church name is. When people were informed that it was a "German Baptist" who was to do the preaching, they refused to attend. But when informed that it was not what they knew as "German Baptists," but a "Dunkard," they said, "O well, if it is a 'Dunkard,' we will attend." There is a church of the German Baptists here, and, as far as we know, a very nice people, but they differ widely from our church in doctrine.

When the matter of a change of church name was before Annual Meeting I was not very favorable to it. The last two years my experience and observation have been such as to call up a different view of the case. One of the reasons why we were not so favorable to a change then, was because the Brotherhood was not all united as to what the name should be. At present I do not know of any name that will give the public at large as correct a knowledge of who is referred to, and what we teach and practice, as "Dunkards." Call ourselves what we may, we will be called "Dunkards."

If the name is changed to "Dunkard Brethren," it will be about as near as we can get to a name that is not misleading. We are all well aware that this will not be entirely satisfactory to every one, but if they were placed where some of us have been, and were they to try to explain who we are, etc., they would more fully realize what we mean. Sometimes, when we try to get people to understand us, we tell them what we do, and how we understand the Word of the Lord. When they learn how we baptize, and that we practice feet-washing as a church ordinance, etc., they say, "Why, you must be what we call 'Dunkards.'" When people hear of trine immersion and feet-washing, the name follows as a natural consequence.

The last week was spent with the disciples in the City of Chicago, and I have this to say about the condition of things there, If our brethren and sisters, throughout the Brotherhood, could be there, and see under what disadvantages the members have to labor, and see how they strive against wind and tide to hold the fort, I believe the means would be forth-coming at once to build a meeting-house. When our people realize that there is a necessity, they come to the rescue promptly. The "Western Sufferers" serve as an example. More anon. At this date the place of work is at Wakarusa, Ind. A. HUTCHISON.

April 11.

Acknowledgments.

BY request I acknowledge through the MESSENGER the receipt of two boxes and one barrel of clothing, sent for distribution among the needy in this part of Dakota,—one box by V. J. Drayer, of Ironton, Ohio, through L. R. Peifer, of Waterloo, Iowa; the other box and barrel by L. R. Peifer. The goods are being distributed to the best of our knowledge, where they are needed. Many thanks have been expressed by those who have received clothing. We tender our best wishes and heartfelt thanks to those kind hearts and willing hands who have administered to the wants of the needy in this time of failure and adversity. We shall always remember them.

In looking over the MESSENGER, we see that thousands of dollars have been raised for the Western people. While many have, no doubt, given of their abundance, others may have sacrificed some. Let all remember that the Savior said, "It shall be measured to you again, pressed down and running over."

I also recived for distribution in the Williams Creek church, $50.00 in cash from B. F. Miller, out of the $100 received by him from Bro. Blough, of the South Waterloo church, Iowa.

J. M. MANSFIELD.

Frederick, S. Dak.

Notes of our Western Trip.

JAN. 12, 1891, in company with Bro. Jos. Metzger, of North Manchester, Ind., we started for California *via* El Paso, Texas, and Mexico. After a short stay at Los Angeles, Cal., we went to Lordsburg, where my aged father lives at present. Here we remained one month. We saw many interesting things. Southern California is a healthy country and perhaps the best in the world for all kinds of fruits. The climate is pleasant all the year.

After leaving Lordsburg Feb. 27, we went to San Francisco and Sacramento,—both thriving cities. Then we went to Salt Lake City where the Mormon Temple is the only building of much interest. Denver, Colo., next claimed our attention. This is a large mining city, and much business is done here. After visiting these places I started for home *via* Kansas City. Feb. 27, I reached home and found all well. After being at home about one month, we moved to Cerro Gordo, Ill., where we shall make our home for the present. We think of returning to California in July and making that our home for awhile.

J. W. METZGER.

Cerro Gordo, Ill., April 6.

Stirring Meetings.

Bro. Lemuel Hillery has been laboring among some of the churches in Northern Indiana during the winter, and has awakened quite an interest among us. His labors, to a great extent, were addressed to the church,—ministers not excepted. This is a work which, we long since felt, was too much neglected.

In these days of cheap, formal religion it is necessary that the Gospel plan of salvation be more forcibly and implicitly held up before the people. It is evident that, through the influence and teaching of so many blind leaders, a large portion of church members get the idea that a mere name or connection with the church means, "peace, calling and election sure," and they would become seriously offended if you should intimate any doubts concerning their faithfulness to God, and that, according to sound judgment, they will certainly be found wanting.

Bro. Hillery's labors were well received here. There were several received into the church at the places where he preached: and we hope they will be faithful. It is expected that Bro. Hillery will locate here, which we would appreciate.

J. O. Culler.

New Paris, Ind.

Wolf Creek Items.

Our last quarterly council disposed of its more than usual amount of business with much unanimity of sentiment. The church was well represented. Bro. Silas Gilbert was with us, and assisted with his counsel.

* * *

Our elder, Jacob Garber, and Eld. Jonas Horning are making a visit to the churches in Highland and adjoining Counties, this State. They have been appointed by the Southern District of Ohio to assist those churches. After having visited the field several times, they are encouraged in their work.

* * *

A Mr. Binehour who was formerly a minister of another denomination in Philadelphia, has made application to be baptized April 12.

* * *

Sister Kloppert, widow of Eld. John Kloppert, was called home since our last. Full of years and good works she was released from a long term of helpless suffering, to enjoy the rest that remains to the people of God. John Calvin Bright.

New Lebanon, Ohio, April 10.

The District Meeting of the State of Nebraska.

The District Meeting of the State of Nebraska was held in the Bethel church, Thayer Co., Nebr., April 10, 1891. On the evening of the 9th the Brethren met for a Missionary Meeting. The evangelists, who had been laboring in the field, made reports of their work, and the best plans for forwarding the work, and founding churches, were discussed.

The regular District Council met April 10, with a fair attendance. The meeting was organized by electing Eld. B. F. Flory, Moderator; Elds. G. W. Stambaugh and P. E. Whitmer, Reading Clerks, and J. L. Snavely, Writing Clerk. There was quite an amount of business before the meeting, and a good spirit manifested generally. It may not be amiss, inasmuch as a peaceable and quiet spirit is so commendable, to remind all, to cultivate and manifest this amiable disposition in our deliberative bodies. Among the number of queries presented was one, petitioning District Meeting to adopt a rule, similar to that of Annual Meeting, requiring that all delegates, sent by the different local churches to District Meeting, be free from the use of tobacco, and in the order of the General Brotherhood. This rule was adopted by District Meeting.

Another query is in regard to the church name, asking whether it would not be better to drop the present church name of German Baptist Brethren, which is misleading in its nature, and adopt the name of "Brethren (or Tunker) Church." This query was sent to Annual Meeting, petitioning that body to settle on a name for our denomination that will give us definiteness, and not mislead.

The District of Nebraska will be represented this year by letter. J. L. Snavely.

Ashland, Nebr.

Funds for Western Sufferers.

The following is a report of funds received for needy homesteaders since March 6:

Solicited by J. F. Oller, Waynesborough, Pa.: O. E. Price,	$ 5 00
Ed. Snader,	1 00
Danl. Bock,	50
Belle F. Price,	1 00
T. T. Norris and wife,	1 00
Samuel Klenfrum,	1 00
Jacob Snyder,	50
Bessie Rohrer,	2 00
Lizzie Rineheart,	1 50
Mary Protzman, Ringgold, Md.,	1 80
U. H. Rhodes, Norborne, Mo.,	1 00
Mary C. Branner, Carrollton, Mo.,	1 00
Mrs. S. A. Douglas, Brainard, Ia.,	5 00
James R. Gish, Holmesville, Nebr.,	5 00
Two sisters, Greenfield, Ia.,	1 50
South Beatrice church, Nebr.,	15 00
A brother and sister in Missouri,	3 00
North Morrill church, Kans.,	10 50
F. D. Kees, Beatrice, Nebr.,	4 00
Stephen and Sarah Yoder, Harlan, Ia.,	5 00

I also received a big box of clothing, sent by Louisa A. Kephart, Altoona, Pa.; a large number of boxes, barrels and sacks from various points; a carload from Dallas Center, Iowa.

Should there be any who have sent money to us and have not seen it reported in any of our reports, they will please let us hear from them. It may then be looked up through the mail.

For the last three weeks we have been furnishing some seed in addition to provisions, and it consumes money very fast. J. E. Young.

Beatrice, Nebr.

From the Hickory Grove Church, Miami Co., Ohio.

We met in quarterly council April 11. The report of the annual visit showed our congregation to be in peace, and laboring in harmony for the building up of the Master's cause.

Considerable business came up and was disposed of with the best of feeling. The church unanimously decided to hold a choice for two deacons, the lot falling on brethren S. F. Studebaker and George Zimmerman. We also decided to hold a love-feast May 23, at 10 A. M.

Sunday, April 12, our esteemed elder, Bro. John Smith, gave us a missionary sermon, which was much appreciated. Bro. Jacob Frantz is still laboring under the hand of affliction, with no material change. May he have the prayers of God's children! Jacob Coppock.

Tippecanoe, Ohio.

From Circleville, Ill.

One more soul was buried with Christ by baptism at this place on the afternoon of April 5. Bro. B. F. Masterson, of Auburn, Ill., has been dealing out the Bread of Life to us in rich abundance. He has been giving us three sermons each month, commencing on Saturday before the fourth Sunday, for which we praise the Lord.

Our brother is doing a *good* work here. Four have been added to the flock since he came to us,—two in September, one in November, one in April. One more promises to come soon, so we anticipate brighter days ere long. The neighborhood is considerably stirred, and many are convinced of the truth of our doctrine.

We have no Sunday-school at present for there are not enough brethren here to carry on the work. If any of our members think of changing their location, we would like to have them settle with us, and help in the great work. Any of our ministering brethren passing along the O. and M. R. R., are requested to stop off and preach for us. They will be met at Ashland, Cass Co., if notified in time.

Father Wright is prostrated at this writing with *La Grippe* and thinks the time for his departure is near. He desires an interest in the prayers of all in his behalf, that he may have an abundant entrance into the Kingdom of God.

R. C. Wright.

From the Pleasant View Church, Phillips Co., Kans.

The members of the Pleasant View church met, according to previous arrangements, at the house of Bro. Z. T. Shuck in church council, for the purpose of electing delegates to the District Meeting.

We have in this church sixteen members in all. Fourteen members were present, and all were found to be in peace and love. Everything passed off pleasantly. Bro. J. W. Jarboe will represent us at District Meeting.

Our dear old sister, Catharine, wife of Bro. Samuel Shuck, is at this writing very low, and is not expected to live. We desire the prayers of all the brethren and sisters in her behalf, that she might be restored to health.

The Brethren and friends of this community are very thankful for the contribution that we have received, both public and private, from our Brethren and friends in the East. The good Lord will reward all, for it is more blessed to give than to receive. At our council-meeting the undersigned was appointed Messenger correspondent for this congregation.

Sylvester Workman.

April 13.

"Spare time for reading, or for study, or for the doing of a special work, does not ordinarily come to one in a full half-day or an entire evening, but it is to be found in odd moments here and there, caught from the rush or pressure of daily duties. Hence it is that it is the busiest man who can do one thing more, and that it is the man who has but little to do who is overcrowded with a sense of his absorbing labors. Napoleon, speaking of the Austrians, after he had repeatedly beaten them in battle, with the advantage of numbers and position all on their side, said: 'The Austrians are brave soldiers, but they have never learned the value of minutes.' And in that saying, Napoleon indicated a source of his own exceptional power. It was by the wise use of minutes that he did his greatest work in the world. The Napoleonic man in every sphere of research or of effort, is the man who has learned the value of minutes, and who uses his minutes accordingly."

"There is time enough for everything in the course of the year," says Lord Chestefield, "if you do but one thing at once; but there is not time enough in the year if you will do two things at a time."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - Office Editor.
J. B. BRUMBAUGH, }
J. G. ROYER. } - - - - - Assistant Editors.
JOSEPH AMICK. - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays

☞Communications for publication should be legibly written with black ink on one side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your former as well as your future address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and labors for a return to the apostolic or primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration, the Laying on of hands, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of their Lord and Master Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, the tithing to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - April 28, 1891.

SPECIAL NOTICE.

We take much pleasure in announcing to our readers that Bro. J. H. Moore has become a member of the editorial staff of the GOSPEL MESSENGER, and that next week he will take charge of the office work. He, with his family, arrived here on the 16th inst, and they will make Mt. Morris their home for the present, at least.

Owing to the press of other work, pertaining to the church, and to the fact that we have had to carefully guard against overmuch reading and writing on account of impaired eyesight, we have felt that we ought to have additional assistance in the work. These considerations, coupled with the fact, that if the Lord so will, we expect to spend some time in traveling during the coming year, led us to look for an assistant. After counseling with the brethren it seemed good to ask Bro. Moore to take the place to which he was called by the unanimous consent of those directly interested, and by the advice and counsel of those whom we consulted. This he did with some degree of reluctance, being loath to leave the Sunny South with its mild climate for the more rigorous weather of the North. But he consented, and will again enter actively upon editorial work.

Bro. Moore is so well known to our Brethren as a writer, that he needs no introductions from us. After a vacation of seven years he comes back to the MESSENGER to take up the pen in defense of the Gospel of Truth, and we believe that his selection for this important work will give very general satisfaction to our readers. He is an able writer, and will be able to devote all his time to the work.

We expect to continue our editorial work, and there will be no change made in the policy or the purpose of the paper, except it be in the direction of making it better, and more worthy of the high name it bears. We want the MESSENGER to be a true exponent of the principles of the Gospel espoused by our church, a Christian journal noted for its adherence to the truth and the purity of its columns. We believe the church has a mission to perform in the world, and as the MESSENGER is the only recognized organ of the church, its mission and purpose should be to hold up the principles and doctrines of the church. When it has other aims, and advocates other principles, it is no longer the organ of the church, but becomes the mouthpiece of individual preferences. Against this tendency we expect to labor in the future as we have in the past,—a united body of Christian believers, one in Christ Jesus, maintaining the principles of primitive Christianity, as against modern individualism and departures from the teachings of Jesus Christ.

During the last three years Bro. Lewis A. Plate, our efficient foreman, has rendered us most important help in our office work. He has read and prepared the manuscript copy for the compositors, and has also written the postal note items, which have been of much interest to our readers. Without his help we could not have gone on with our work, and we acknowledge our indebtedness to him. He has been in the MESSENGER office many years, and we express the hope that he may be spared many more years of usefulness in his chosen line of work.

We expect, if the Lord will, to spend a short time in Indiana, Ohio and Pennsylvania, before the Annual Meeting.

Bro. J. G. ROYER is spending his time among the churches in the East. Last Lord's Day he was at the Green Tree church. He also expected to attend the District Meeting in Eastern Pennsylvania.

Bro. T. T. MYERS started for Pennsylvania on the 23rd inst. He will spend some time in Philadelphia, and visit in the East until Annual Meeting. He expects to return to Mt. Morris to complete his course in the College.

JUST before going to press we receive the following from sister M. E. Snavely, written at Fairplay, Md., April 17: "My dear father passed over the river at 1 P. M. on Friday, April 17. The funeral took place on Monday at 2 P. M. He died suddenly of heart failure. We are sad, and yet glad he is at rest, and his long prayer for a sudden death answered." We have only space to express our deep sympathy for the bereaved family.

Bro. J. D. TROSTLE, of Hope, Kansas, expresses his feelings in the following words: "Winter is past, spring has come with its beauties, and all nature shows forth the goodness of God. Vegetation is putting forth rapidly. Peach and cherry trees will soon be full of bloom. Wheat and rye are very promising, and all things conspire together to encourage the Kansas husbandman to put forth renewed efforts, with the hope that, by the Lord's blessing, his labors will be rewarded with a bountiful harvest."

Our California Brethren held their District Meeting on the 10th inst., in the Conejo church, Ventura County. The churches were all represented by delegates, and the meeting was pleasant and harmonious. The missionary work of the District was duly considered, and an efficient committee, composed of five brethren, was appointed to take charge of and push the work. Two queries were sent to Annual Meeting, the character of which we have not learned. So far as we have learned, Bro. T. J. Nair will be the only representative from California at the Annual Meeting. He will represent the Lordsburg church. Any one wishing to go to California from the Annual Meeting should see him there. He and his wife expect to spend the two weeks prior to the Annual Meeting in Virginia.

Bro. SUTER, writing from Esterly, Louisiana, says: "As many are looking forward to see what the mission work will amount to in this part of the South, we will say that our dear brother, S. A. Honberger, came to us March 16. We were glad once more to have the privilege of listening to the preached Word. He at once went to work holding meetings, and as a result of his labors, four precious souls made the good choice, and were received by baptism. We feel others, too, are counting the cost. Brethren, pray that the work may be a grand success in Louisiana. There are precious souls here, as well as all over the South, that need the Gospel preached. We now number seventeen members, and as the good work goes forward, we will let the readers of the MESSENGER hear from us."

Our District Meeting for 1891 was held on the 21st inst., at Shannon, Ill., and was in every respect a very pleasant meeting. The attendance was not large, owing to the almost impassable condition of the roads, yet the churches were well represented. The forenoon was taken up in the consideration of the missionary work of the District, which was found to be in a satisfactory condition. Six hundred dollars was appropriated for the District mission work for the coming year. Only a very few queries came before the meeting, and two of these were sent to Annual Meeting,—one looking toward the correcting of our church name, and the other asking that sisters be allowed the same privilege, in breaking bread and passing the cup at the Communion, enjoyed by the brethren. The question of establishing an Old Folks' Home was discussed, and it was decided to empower the Board of Trustees, appointed last year, to locate and establish a Home. This important work received the unanimous support of the entire meeting, and we believe that we shall have such a home in the near future. A resolution was also passed to equalize the burden of keeping the poor in the District. A common fund will be raised, all the churches contributing according to their wealth, and from this general fund the needy ones will be supplied. Bro. David Eby was chosen to represent the District on the Standing Committee with D. L. Miller as alternate. The meeting closed at 4 P. M., and will long be remembered as a good District Meeting.

Our dear brother Hansen, writing from Hordum, Denmark, April 4, tells us of a pleasant District Meeting held at Limhamn, March 22. At this meeting Bro. Olin from Keplinge, Sweden, was advanced to the second degree of the ministry, and Bro. C. Hansen, of Hordum, Denmark, Bro. H. Olsson, of Malmo, Sweden, and Bro. A. Anderson, of Limhamn, were ordained to the full ministry. Prior to the meeting a love-feast was held, of which Bro. Hansen says: "I went again to Malmo, where we had two great meetings, March 21st, in a large hall at Casino; the first meeting at 10 A. M., and again in the afternoon at 3 o'clock. We (six ministers) were there, preaching from three to six o'clock. Then we had a very good love-feast in the evening. Twenty-seven members surtounded the Lord's Table. Two dear souls came out on the Lord's side, and were added to the church by baptism." We rejoice to hear that the good work is going forward in Sweden and Denmark.

THE GOSPEL MESSENGER.

Under the above caption our dear brother, A. G. Crosswhite, of Ohio, has something to say about our church paper, which will be found in another column. He very kindly refers to the wide influence exerted by the Messenger, its interesting correspondence, its poetry, essays and editorials, all of which he is pleased to commend. Kind words are always appreciated, and that in proportion as they are deserved, and it is said they never die. Well they deserve to live, and if the doctrine of the survival of the fittest be true, then, who can doubt the immortality of kind words? It is not, however, our purpose to write about our brother's kind, encouraging words, but about the suggestion offered, and the objections he has heard urged by some with whom he comes in contact. He has briefly met the objections, but we refer to them more at length.

The first suggestion made is, that the Book and Tract Work be consolidated with the Messenger, "and the whole be owned and controlled by the church." We give our hearty assent to the proposition with the amendment that the General Church Erection and Missionary work be included, and the entire management be placed in the hands of a Committee of competent business men, to be selected by the church. For a consolidation of this kind the way is rapidly opening, so far as the financial part of the enterprise is concerned. The cash Endowment Funds could not be invested to better advantage than to purchase and place under the control of the church the entire publishing interests. We have labored in this direction for some years, believing that it would be for the best interests of the church, and this opinion is held by many of our most careful and prudent brethren. They have carefully studied the question, and are convinced that it would be well for the church to own its publishing interests. We still entertain the same opinion, and are hopeful that the day is not far distant when the change can be made with satisfaction to all. The tendency of opinion in our Brotherhood is in that direction, and although at our last Annual Meeting the way was not clear, yet many who then felt it was not for the best, have, after carefully considering the matter, given their assent to it.

In regard to the objection urged, "that the price of the Messenger, books, etc., is too high," we have this to say: So far as the paper is concerned we showed most conclusively in an editorial in No. 8, by giving the price of other religious papers, that the Messenger, so far as price is concerned, is one among the cheapest papers of its class published, being much lower in price than the great majority of such papers. No one, who will take the trouble to look the matter up will assert, that the Messenger is too high in price, and those who make the assertion without apprising themselves of the facts in the case, are blameworthy.

As to the price of books, published at this office, we are prepared to show by actual figures, that our prices are lower than those of other publishers for copyrighted works. One of the difficulties is, that those who make the objection, do not make the proper comparison. They take a cheap reprint of a book upon which the copyright has expired, or a popular book of which hundreds of thousands of copies are sold, and compare prices. This is manifestly unfair. The copyright of a book usually costs the publishers a good deal of money. The copyright of our Hymnal and Hymn Book cost us some thousands of dollars, and this investment must not be lost sight of in fixing the selling price.

But let us take the prices asked for some of our published works, and see how they compare with other books. Here is that most excellent work, "The Doctrine of the Brethren Defended," by Bro. R. H. Miller. The price is $1.50, and if Bro. Miller is to have anything for his labor in preparing the work, - and who will deny him this right?—the book is sold low enough. We have before us books of the same size and class, published in New York, for which the publisher gets $2.00. Another illustration may be found in "Europe and Bible Lands," sold at $1.50, and to ministers at $1.00. The author spent much time and money in preparing the work, and the price at which it is sold is very much lower than many other books containing even less matter. We have in our private library nearly one hundred volumes treating on the lands of the Bible, and some of them, of the same size and style of binding, cost from $3.00 to $5.00 each. We might multiply illustrations but these will suffice, and we think they plainly show that the objection of high prices is not sustained.

The author and the publisher of a book are justly entitled to compensation for their time and labor, and to deny this is to do wrong. The publisher invests his money, and takes the risk of selling an edition of the book issued, and he can not do this without a margin for profit. To ask him to do otherwise would not be just. You might as well go to the farmer and say to him that it cost thirty cents to raise a bushel of corn, and demand of him that he let you have it at that price, when it brings fifty cents in the market. He would tell you at once that he must have something for the risk and investment, and a margin for profit, and this right is conceded by everybody.

Again, anyone can see that a large edition of a book can be sold correspondingly cheaper than a small one. Millions of copies of the cheap edition of Gospel Hymns are sold at a low price, because of the great demand for them. But our Hymnals and Hymn Books are issued in small editions, and yet they are sold cheaper than the hymnals of other denominations. Last week while in Chicago, we asked a wholesale dealer the price of the Methodist Hymnal, morocco binding. It is not quite as large a book as ours. The answer was $2.00; ours sells at $1.25.

Third, the objection urged against missionary work, and appeals for money is an objection against the authorized work of the church, and should never be made. Our Annual Conference has urged the Missionary and Tract Work upon our Brotherhood, and the Messenger is fully in this line when it makes the work prominent, and urges that the Brethren give as the Lord has prospered them. Not only is it in line with our Annual Meeting, but it is in line with the Gospel of Jesus Christ, and we propose, by God's help, to follow that line to the end.

As to the matter of Gopel plainness, we feel that, to the best of our ability, we have defended the position of our church on that question. Believing that it is a Gospel principle, we have labored for its maintenance in the church with all good conscience and integrity of purpose, and we still have no disposition to give up the conflict. During the last few years the Messenger has published some among the best articles on this subject that have been published in our periodicals. It is true that some articles written on the subject have not been published, and this is true of almost every subject discussed in the Messenger. We can not publish all that comes to us, hence we aim to select the best. Some articles have not appeared, because, instead of adding strength they weakened our position. This is true of any argument that is weak in itself. What we need, and what this age demands, is sound logical arguments, and not merely words and assertions.

Another tendency that we have to meet is, that when some one writes a good, stirring article, others feel called upon to write on the same subject. We have, at times, received a large number of articles in the line of bearing testimony,—not a single new thought or argument is brought out. We have sometimes published one or two articles of this kind, but any one who will give the matter a moment's thought, will see that to publish a dozen such articles in successive issues of the paper would not be edifying, and would only tend to weaken the cause we are trying to build up.

Then, too, we do not want to give undue prominence to any one principle or doctrine. To fill the paper with essays on dress or on baptism, or on any other topic week after week, would be very unwise. We want to give due prominence to all the principles of the doctrine of Christ, and, above all things, we want to be absolutely sure, that, while we have the form of godliness, we possess the spirit, for without the spirit the form is simply a dead, empty husk, and will profit us nothing in the end.

Doubtless some, whose articles, for the reasons given above, have not appeared in the Messenger, may have felt to urge the objection named by our brother. We want to assure our brethren, that our aim is, so far as God gives us ability, to labor for the best interests of our Brotherhood. The church has done more for each of us than we can ever do for her, and why should any of us hesitate to sacrifice for the good of Zion?

We are glad that Bro. Crosswhite called our attention to the objections. We have tried to answer them in a spirit of love and frankness, and we ask our brethren to exercise toward us that charity which should characterize God's people. That we make mistakes we are ready to admit, but after all we have the consciousness that we have done our best, and are willing to let the issue rest in the hands of the Lord.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

GO WORK FOR THE MASTER.

Go work for the Master the harvest is great,
Go gather the sheaves before 'tis too late,
Jesus tells us the fields are all ready and white,
Take your place 'mong the reapers and work with your might.

Go out on the highway and gather them in,
The lame and the blind and souls sick with sin,
Go tell them that Jesus your Savior and mine,
Invites them to come to a banquet divine.

Go preach to all nations of Jesus our Friend,
Who is willing and able to save to the end,
Go tell how he suffered that sinners might live,
Go tell them how willing he is to forgive.

Oh cease not while able to preach the blest Word,
But work for the Master,—great'll be your reward.
When he calls you from earth and you hear the well done,
Enter into my joys and sit down on my throne.

Mary M. Cox.

MISCELLANEOUS.

BY GERTRUDE E. FLORY.

DURING the past five or six years there has been a great deal said concerning woman's work. There were intimations that the church has not accorded woman her lawful privileges and that she should have equal rights with men in public ministry; and some have broadly hinted that she is more capable of filling the ministerial office than man.

Having to grant the liberty of different opinions, and failing to find a single instance in the Gospel where women were set apart to the ministerial work as men were, I became quite bewildered and unsettled about the subject, till after reading the editorial, "May Women Speak in the Church?" in MESSENGER No. 11. To me it is the most comprehensive and satisfactory exposition of the subject we have had. There is a sublime thought in the last paragraph,—not the quotation,—a thought which can not be fully grasped by the mere reading, "Wifehood, motherhood, the home, the family, here is her legitimate sphere." God grant that the day is not far distant when that grand idea may become a living reality, woven and interwoven through our lives and the lives of generations yet unborn.

Wives and mothers, let us learn that sweet lesson, that we may be better wives and mothers, then we shall have better husbands, and fathers, and children, happier homes and purer families. Then there will be less need of public teaching, for all will, like Timothy, "know the Scriptures from a child," having been taught at home.

O! that parents might realize that they hold the destiny of their children in their hands, and learn to properly wield the mighty weapons they grasp! The world would soon be taken for Christ, and sin would be the exception rather than the rule.

I sometimes think that if these mothers who are so busily engaged in the various "women's work," (so-called) would stay at home and properly care for the children God has given them, there would be more *real* good done. Those to whom God has given no children to be trained and schooled for the Master's service, must do "whatsoever their hand findeth to do," but surely the mother's place is with her children.

"The Woman's Field" in MESSENGER No. 7, is a fit companion piece for "May Women Speak in the Church?" It would be well for us all to reread it, as it contains food for much wholesome thought, which, if materialized and put into action, will ripen into glorious fruits. It shows too, so clearly the distinction between man's and woman's work, and that God, the Father, evidently has a special place for each child in the household of faith. May we not trust him to see that each is duly installed in his appointed place in due season? And if we each did our duties as they come to us, would we not find less time to parley about "the proper place," or the place we *think* rightly belongs to us?

It is well for each one to know to what he is best adapted, but men or women that spend a lifetime, trying to find their special adaptation, leave the world little, if any, better than when they came into it. Perhaps, if the time spent in determining where the "sisters" belong, were spent in the much-needed work in Zion, the church would be farther advanced.

There seems to have been no trouble in finding the Brethren's proper sphere in the church. Why is it so difficult to learn where the sisters belong? The world is before us, and surely there is ample room and labor for every worker. Those who are ever ready to move forward to duty, see only the "plenteous harvest," wasting for want of gatherers. It matters not *how* nor by whom the garners are filled, so it is done and God is glorified.

It seems that woman could ask no higher honor nor wider, grander sphere than that of rearing and training the minister for pious, devoted consecration to his work and Christ. Mary was noted for being the mother of Jesus, yet it was said to her, "Blessed art thou among women. Will it not one day be said to the mother of the noble, valiant embassador of Jesus, "Blessed art thou?" And may not the mother who does a mother's work nobly and well, hope to receive a crown of rejoicing in that blest "inheritance that fadeth not away?" And who dare say aught against it, should it please the King of Glory to place upon the toiling, pious mother's head heaven's brightest, richest diadem? God bless our noble mothers and our noble fathers as well, for all such are general ministers of good to humanity!

* * *

Inasmuch as we do not receive into church-fellowship divorced persons under certain conditions, is it consistent and in harmony with the tenor of the Gospel for God's children to associate with such,—interchanging visits with them, as we do with our brethren and friends? Christ's example plainly teaches the Christian to be kind, helpful and courteous to all mankind; to seek the sinning wherever and whenever there is a possibility of winning them to righteousness. But, when, in the face of better knowledge persons presistently live in open rebellion against the teaching of the Bible, should Christians retain them as associates and friends? Apparently this is a question worthy our gravest consideration, and I kindly request, from our brethren and sisters, an expression upon it through the MESSENGER. Our daily conduct is what tells in the Christian career, and in order that our influence may be what it should, our every deed and action must be weighed by love "that thinketh no evil," "is not puffed up," "seeketh not her own."

* * *

This question brings to mind the grave queries which shall come before our near approaching Annual Meeting for their final decision. If each member of the church would make the work of that meeting a theme for earnest, faithful prayer, that the work may be done to God's glory and the upbuilding of Zion, surely our gracious Father will hear and cause such decisions to be made that will be an honor to the cause. Let us pray. See John 14: 13; Matt. 18: 19.

* * *

While I do not regard giving to the poor a divine command to be obeyed as a means of salvation, I believe it is a God-given privilege, which, if used, will enhance our glory in the sweet life above. It is said, "He that giveth to the poor, lendeth to the Lord," and "It is more blessed to give than to receive." Who, then, would shun the privilege and lose the blessing? But, looking around us for one on whom to bestow our gifts, we are confronted by the perplexing questions, "Who are the poor?" "Where is there one, really deserving assistance, one who in God's sight is really poor?" An illustration may more definitely explain: A homeless woman with a child depending upon her for its sustenance, has no support but her own weak hands, which do not afford sufficient means for their living; and without the benevolent help of friends she and her child would suffer destitution, but with the means provided her for bread, she buys a fashionable dress-bonnet and twice the amount of material needed for a dress, so that the dress may be fashionable, too. Her child, like herself, is dressed in the styles and customs of the world. She is a member of a popular church and a professor of Christianity. No doubt there are many cases similar to this. Are such persons poor? Is it right and consistent with our teaching and practice to aid such? Shall we, who are striving zealously, year by year, to subdue the world and purge our blessed church of worldliness, give our hard-earned means to assist those who follow after the world?

While writing, another illustration presented itself. A portly and rugged man in appearance, came to my door, begging something to eat. He to whom we must all give an account of our stewardship, knows whether the beggar went away as he came. But the question is this, "Is it kindness to feed such? May we not do them more harm than good, by encouraging them in a life of uselessness—perhaps crime?

Such cases as these and kindred ones, gave rise to the question, Who are the poor? And now it stands before me continually, demanding a Gospel decision, and I can not give it. Who will help me and receive my gratitude? It seems to me that a few articles in the MESSENGER on the subject would be a mutual benefit. It may be a small matter in itself, but it is the little things of life that make up the sum total of our existence. The little duties, done in the right way, and at the right time, as they come to us, will be rewarded by a robe and crown.

* * *

What a far-reaching subject is love! Its theme, how vast! Its depth, how fathomless! Its mag-

ude, how measureless! Love reaches up to ven and down to hell, grasps the universe in its le expanse; embraces salvation and redemption d gives happiness or misery to each soul in this rld and in the world to come, as love is proper- or improperly directed.

From time immemorial *love* has been the theme the grandest sermons delivered from the sacred nd, the topic of absorbing volumns, the beauty literature, the inspiration of the sublimest ems, the composer of the sweetest melodies at- ed to song, the bliss of home, the tie that as heart to heart, the chord that unites heaven d earth, yet it is new, and still perpetuated in ng, woven in poetry and prose, and drops in oquence from the orator's lips, entrancing every tener, enrapturing every soul in its hallowed esence, bearing it upward on pinions of ecstasy, en to the very presence of him, who abides ernally in love, unchangeable, omnipotent and erlasting. God is love!

La Porte, Ind.

LOST OPPORTUNITIES.

BY LEWIS E. KELTNER.

In considering this subject, we thought of the d maxim, "Take care of the minutes, and the ours will take care of themselves." How rarely we think of this true saying! When we do, casionally, think of it, how little do we heed the junction! While we, in our youthful days, ould be preparing ourselves for the future, how any golden opportunities are presenting them- lves to us from time to time, that we are letting ietly go by, without an effort to grasp them!

We are each day forming our characters which ill determine the course of our future lives! We e building the foundation, as it were, on which place that noble structure,—character, and when think, dear readers, of, the many idle words, n, even all our idle thoughts, when we remem- r all the missteps we are making in life, without ring to rectify them, how sad when it will have be said of us, "Depart," simply because we did ot improve these many golden opportunities, that ve passed by unheeded.

The many opportunities that are continually oming are the stones which are to form a portion a grand structure. If we place them in their oper places, they will both beautify and strength- the structure. If, on the other hand, we let em remain unnoticed, their places in the struct- e will be left vacant, for each stone has its place, d no other one will fit it.

How chagrined we would all feel, to see the de- iencies of the foundation that we are laying, d on which we expect, some time, to erect a ilding for eternity! If we only could see the numerable gaps, small and great, which this ructure shows, we should fear to proceed, lest, fter all our toiling, our structure should topple er because of the lack of the stones which we ever put in place. We may then wish that we d the privilege of living over our past lives, and prove those chances that we treated so slight- gly.

Vain is such a wish. We have but one life to ve, and then comes eternity, where all the slight- d opportunities of this life shall be revealed to s, and where we will be called to render an ac- unt of all the deeds done, good or bad, and all e opportunities afforded us by him who rules ver all.

To sit idly, regretting lost opportunities, avails othing; our only hope is to improve them as they ome; yes, grasp them firmly, for "trifles make erfection," and perfection is no trifle. How any men could trace their failure in life to some opportunity which was neglected. So it may be with us, if we are not on the alert. Let us ever be classed with those who aim high and work to the mark, —whose motto is, "Let no opportunity pass unimproved."

Let us each day try to do a little more good! Let us improve our thoughts, and cultivate each opportunity that comes within our reach, making sure of the present, and resting assured that the future will take care of itself. At last, when we are called to leave this world, when we shall have to leave time for eternity, may we all be so unspeakably happy as to join the heavenly hosts, and to meet those dear loved ones that have gone before, where we will be permitted to sing the songs of "Moses and the Lamb," and to reign in peace forever!

Yellow Creek, Ill.

THE COMING OF CHRIST.

BY S. C. BURKET.

"Behold the Lord cometh with ten thousand of his saints." —Jude 14.

THE coming of our Lord is a very important event in the plan of salvation. It is, we think, as little understood and treated with as much indifference as any subject found in the Bible. In speaking of his coming, we do not mean his second coming simply, but his coming as revealed in the Bible as one great event. The terms, first and second advent, are not Scriptural and, therefore, when used, often convey an unscriptural impression because not properly understood. In the Old Testament the coming of our Lord is revealed as one great event, and the terms "first" and "second" are not recognized, and yet we believe that the process of his coming includes several manifestations as parts of the whole. This very fact was made a stone of stumbling to the Jews, and seems to be as much so to many Christians. The object of the coming of Christ into the world, in all its phases, is to reveal the Father in his plan for the salvation of his people (and not to save souls from hell, as taught by many), and is progressive in its character, every step or phase being duly revealed and properly understood by the Christian in the due time. There are three steps or phases in the great manifestation of the Lord's coming. First his coming to the Jews, second to the church, and third to the world. The coming in the flesh at the time of his presence with the Jews and of his physical sufferings, was the first step in the great event, and is clearly understood by every Bible reader. The church, as the body of Christ and its development to complete the seed are clearly revealed and is said to be a mystery which, in other ages, was not made known to the sons of men, but is revealed to his holy apostles by the Spirit. Eph. 3: 3, 6.

The Gospel dispensation is the dispensation of the Spirit for the taking out of a people for his name and is called the bride, the Lamb's wife.

The second phase of the great manifestation will be the gathering of the saints. Paul says, "We beseech you by the coming of our Lord Jesus Christ and by our gathering together unto him!" 1 Thess. 2: 1. Again he says, "We shall not all sleep but we shall all be changed. But every man in his own order; Christ the first-fruits, afterwards they that are Christ's at *his coming*." 1 Cor. 15: 23.

The third phase or step in that great event will be the coming of Christ and the saints to judge the nations. "For when he shall appear to the world we also shall appear with him in glory." Col. 3: 4. "For behold the Lord cometh with ten thousand of his saints (Jude 14), and the Lord my God shall come and *all the saints with him*." Zech. 14: 5. All will admit that the last quotations refer to the last time or phase of our Lord's coming, and, therefore, must admit that there was an intervening time of coming, as the Lord could not come with all his holy saints, unless he had first gathered them unto himself. Let the three phases of our Lord's coming, as one great manifestation, be clearly seen, and many Scriptures, that now seem obscure, will become more clear, and hope for all of God's creatures will be fully realized by every inquirer after truth.

Altoona, Pa.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

MINISTERIAL AID DESIRED. Ministering brethren that may pass this way to or from Annual Meeting, are cordially invited to stop and preach for us. By giving due notice I will meet them at the depot.—*A. Haws, Charleston, W. Va.*

SUNDAY-SCHOOL ORGANIZED.—On Sunday, March 22, the members of the Donald's Creek church, Ohio, met at 3 P. M., to re-organize our Sunday-school. Brethren Benj. Filbrum and Jacob Sandy were elected Superintendents. The outlook is favorable for successful work during the coming year.—*A. F. Ziegler.*

SUNDAY-SCHOOL ORGANIZED.—The Buck Creek church, Ind., organized their Sunday-school with a full corps of officers. Our Superintendent is sister Dora Rhodes; Assistant, Bro. I. B. Wike. We believe that a Sunday-school, rightly conducted, is a great step in winning souls to Christ. —*Isaac B. Wike, Mooreland, Ind.*

FUNDS RECEIVED.—I received from the Waterloo church, Black Hawk Co., Iowa, through U. S. Blough, $10 for the needy ones here. Many thanks to the dear brethren and sisters for this token of love and kind remembrance! At present we can only commend them to the care and keeping of our Heavenly Father, who will amply reward them in due time.—*Wm. G. Cook, Bijou Hills, Brule Co., S. Dak., April 8.*

TEN ADDITIONS.—Bro. Isaac Billheimer commenced a series of meetings here April 3, and continued until the 11th. As an immediate result, ten precious souls were baptized. Some are seriously considering, and, we think, will soon follow. We had crowded houses and the best of attention during our meetings. We hope that, by the united prayers of all, much good will be done here. When Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. This we should always bear in mind and, by keeping bitter words from our lips, drive them from our hearts. Love we can never regret, but hate may fill our lives with bitterness! —*Adah B. Sutton, Williamsport, Ind.*

A WARNING VOICE. —Quite recently I was told by an intelligent young brother that he did not like to hear a certain brother preach, because that brother passed him in the road and did not notice him. Brethren, let us profit by the above mistake! Inspiration reminds us that we are read of all men. The life that we live advertises our righteousness. O, how cautious we ought to be in all we say or do. I remember a brother who was deeply hurt, because, in social intercourse, the official brethren did not notice him as they did the rich and more refined. Brethren, we draw the line too sharply. "Well," says a brother, "I am not guilty." Be sure you are clean; I confess I have room to improve. Let us make those brethren and sisters subjects of special care, who are not so favorably circumstanced in life as others. Let us help to bear each other's burdens! —*Samuel Petry, Good's Mills, Va., Feb. 29.*

SUNDAY-SCHOOL ORGANIZED.—The Bunker Hill church, Ohio, organized her Sunday-school April 12, 1891. We chose Bro. Isaac Miller as Superintendent, and H. A. Hochstetler, Assistant. We decided to use the "Gospel Chime" in our school. I hope the Lord will be with us! *Sarah Middaugh.*

INTERESTING MEETINGS.—Bro. Thurston Miller, on his return from District Meeting stopped with us and preached an able sermon that was highly appreciated. On the following evening Bro. E. B. Bollinger, from Lagrange, came to us. He remained over Sunday and gave us three sermons. Such visits are always welcome. *-John H. Crume, Wawaka, Ind.*

SIX ADDITIONS.—Yesterday, at our regular services, the members of the Oakland church were made to rejoice to see six dear souls come out on the Lord's side by stepping into the liquid stream to be buried with Christ by baptism. Our Sunday-school is now fully organized for the summer, with good prospects for success. *John H. Christian, April 13.*

HOME AGAIN.—This will inform the many readers of your worthy paper that wife and I left Lordsburg, Cal., April 7, at 2 P. M., for Cerro Gordo, Ill., where we arrived April 11. We left the brethren and sisters in California well, and in good working order for the Master's cause. Quite a number of members are coming to California from different States. From present appearances we think the time is not far distant when strong churches will be organized in California. Prospects are good for harvest, and fruit of all kinds. *John Metzger.*

COUNCIL-MEETING.—The Brethren of the Elk Lick congregation, Somerset County, Pa., held their quarterly council-meeting, April 4. We had a fair attendance, and the spirit of the meeting was very good. The business interest of the church was looked after, and all matters were adjusted in a very pleasant and agreeable way. We felt the Spirit of the Lord was with us for good. Brethren A. P. Beachy and Silas Hoover were elected to represent the church in Annual Meeting. Brethren Milton Beachy and M. F. Smith were elected delegates to District Meeting.—*John C. Johnson.*

PLEASANT COUNCIL.—The members at Moscow, Idaho, held their council-meeting here to-day. The business was quickly disposed of in a spirit of love. We decided to hold our Communion meeting June 6. We would like to have as many as can, that live in reach of Moscow, to be with us at that time, and if there are any brethren traveling through this country at that time, we would like them to make it a point to be with us. Any that come by rail should write me when they will arrive, and which road they will come on, and some one will meet them at the depot. You can reach here *via* the Northern or Union Pacific R. R.—*J. U. G. Stiverson, April 4.*

ONE BAPTIZED.—Bro. W. W. Folger is the delegate from Irish Grove church to the District Meeting of Southern Iowa. Bro. J. D. Haughtelin represents the Coon River church at District Meeting of Middle Iowa, with J. W. Diehl as alternate. The Irish Grove church in Southern Iowa is taking the initial steps toward building a meeting-house in the near future. They are small in number and not strong financially, but they are worthy and deserve encouragement and aid. These brethren have obeyed the injunction of Jude, "Contend earnestly for the faith once delivered to the saints." After patient waiting they are seeing a brighter day dawning upon them. One more was baptized on the 5th inst., and others "almost persuaded."—*J. D. Haughtelin.*

DISTRESSING ACCIDENT.—Recently our dear brother, J. Tenison and his oldest daughter,—Omma, attempted to burn some brush, when the daughter's clothing caught fire, and before her father was aware of it, her clothing was in flames. She soon fell to the ground and Bro. Tenison, in trying to save her life, burned both hands severely, which may possibly leave him a cripple. Omma lived twenty-four hours after the accident. Her age was about sixteen years. *-J. S. Buckley, April 15.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞ Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Notes.

BIDDING adieu to the Brethren and friends of Eureka, wife and I started northward April 1, *via* Palatka, Jacksonville and Savanna. Here we left what is known as the Coast Line to Washington and also the most direct, but, in order to meet and visit the churches in North Carolina, we go by way of the Augusta, Columbia and Piedmont line, or Danville and Richmond Railroad to Washington. This is the longer line but passes through by far the best country, so that Brethren, going southeast of the Alleghanies and Blue Ridge range, can have a choice of routes and perhaps more of interest.

At Augusta we were delayed several hours. After a night ride we noticed that since the incessant rain, the streams were full to overflowing. We heard many complaints about the wet weather since the Holidays, which caused some delay in the planting of cotton and corn. This is a cotton country, and cotton may be seen piled up in the streets and on the side-walks in bales.

Upon our arrival at Greensborough, N. C., wife left me and continued north for Washington, Baltimore and Pennsylvania to visit her daughters, while I went on to Salem and into the country ten miles, to the Fraternity church, N. C., where I have been laboring since then, preaching the Word as best I may. I met with fair attendance and good interest, though bad roads and lateness of season somewhat interfered. This is the locality of the old Faw family. Isaac Faw, a minister, came here about one hundred years ago and settled near where the meeting-house now stands but which then was a wilderness. Here he lived and labored to a good old age. After his death, the church had no minister, and, in consequence, became weak. Many of the older members passed away and as the final outcome of the condition of things, Jacob Faw, son of Isaac Faw started on horseback for Ohio, to find the Brethren and to receive baptism. He found the Brethren in Franklin County, Virginia, and so was saved the trip to Ohio.

Just here I refer to an incident seldom, if ever, met with. Bro. Isaac Faw, shortly before his death, preached his own funeral sermon, there being no brother to be had. The Faw family is not very numerous, but bears an excellent reputation.

On the return of Jacob Faw, and a few years afterward, Bro. John Bowman and probably Bro. Barnhart, came to the little flock, and Jacob was placed in the ministry, with the assistance of Amos, his son. Since then Rufus and Frank Robertson have been elected. The two former brethren having passed away, the care of the church now rests in the hands of Eld. Jeremiah Barnhart, who has recently moved there from Virginia. This little flock is isolated from the main body of the church. No members live nearer than about one hundred miles. This church is attached to the First District of Virginia.

Since the late unpleasantness in the Brotherhood a few have separated from the church, and identified themselves with the Old Order element. The church is now in a healthy condition and under the care of Bro. Barnhart, with his assistant, prosperity seems to be assured. I shall remain here next week and hope that my labors may be beneficial to saint and sinner.

I will probably stop at Roanoke, Va., on my way north, and, perhaps, at other points. I expect to reach wife and friends before our Annual Meeting at Hagerstown, the home of my boyhood. Brethren, let us pray for a successful meeting, for the strengthening of that fraternal bond of union. Let us be an army of workers, with our banners unfurled for God and his cause! *God* sparing us, it will be pleasant to meet here below, but much better above. J. C. LAHMAN.

Fraternity church, N. C.

To Mary Bucher Beahm.

NUMBER SIX.

THERE are but two ways,—one to destruction and one to life. The Savior makes the following exposition of them: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

It has been truthfully said that the gate to life is *s-t-r-a-i-t not* STRAIGHT and the way narrow, for the simple reason that they pass between two extremes. Man is either too high or too low. The high things must be brought down and the low things up. "*Middle Maas die beste Sitz.*"

What to do in certain emergencies has been the hardest problem of my life. It strained my best thoughts and bowed me before "The Rock that is higher than I." One of the most delicate problems is to walk in the narrow way while surrounded by an honorable but opposing element, especially so when they are of a critical disposition. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8: 38.

You know there is a common proverb among Pennsylvania Germans (perhaps elsewhere too) "If one wants to be praised he must die, if despised, he must marry." So common is this that a young wife once, when the Lord's Day was drawing nigh, aptly said. "Yes I must be up and doing for the examining committee will come on Sunday."

When one unites in wedlock with Jesus, the lover of our souls, the critic is no less busy. Men want to see if we are faithful to our Beloved. A single lady can keep a lawful company with a single gentleman, and if she finds him objectionable she can dismiss him and try another, but when she marries she is under permanent obligation to her husband. Even so when we join in wedlock with the Bridegroom from heaven. Before such wedlock we could do much as we pleased, but now we are no more our own,—we are bought with a price. 1 Cor. 6: 19, 20.

It is not material to the critic whether the bride is the president's or a beggar's daughter. She must be criticized! Consequently she should double her diligence to please her husband. Think you not the Bride of the Lamb should make yet greater efforts to keep her wedding garment pure

and clean, and unspotted from the world? James 1: 27.

As in earthly wedlocks all are not equally criticized, so also in the heavenly. From the inferior there is not so much expected as from the superior. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12: 48. I hope that your judgment will tell you that from the minister, his wife, and their children more is expected than from any others in the church. Oh, if only all of us, who are called to teach, by precept and example, could but fully realize this! Sad it is to think of our shortcomings, and there is an apparent inclination with some, in their responsible position, to take liberties which other members would not. I have really heard it said of such: "O, she is the minister's daughter," or, "She is the minister's wife,"—as much as to say such can or will take greater liberties. "These things ought not so to be."

GEO. BUCHER.

Kleinfeldersville, Pa.

In Memoriam.

JAMES EVANS was born July 1, 1825, in the City of Glasgow, Scotland. When he was about two years old, his parents emigrated to Prince Edward Island. At seventeen years of age he and his two brothers, — George and Alexander, joined the Methodist church. Soon after this the boys left home and he never saw them again. James commenced speaking in public at the age of about twenty-one years. A few years after, he, with his father and mother, went to Canada where he united with the Disciples. He continued with them for some years, preaching, and teaching school for a maintenance. He studied hard and read theology, especially everything of a controversial nature, but did not embrace any new doctrine without a thorough examination, and by comparing Scripture with Scripture.

From a child he knew the Holy Scriptures, but he was not satisfied with the common version, so he commenced the study of the original, both in Greek and Hebrew, and became quite a proficient student in those languages.

Aug. 31, 1863, he was married to Mary A. Hacking, of Listowel, Ontario. At this time he was a follower of Dr. John Thomas, who had split off from the Campbellites on account of his Millenarian views. He then became a student of prophecy, advocating the near coming of Jesus, the literal return of the Jews to Palestine and the reign of Christ and the saints over the earth. He held many debates concerning the kingdom of God, the state of the dead, and the eternal torments of the wicked, preaching and lecturing in Toronto, Hamilton, and most of the towns and villages of Ontario, but more especially was he well known as a debater in the Counties of Oxford, Waterloo and Perth. He and his father-in-law, W. H. Hacking, were at this time publishing a monthly periodical, called the *Masturian, or True Witness*, which they continued for ten years, so his time was wholly taken up by teaching school five days in the week, and by traveling and preaching the other two, besides reading, studying and writing for the paper at night. He was a vigorous writer, an energetic speaker, and a sharp debater.

His attention was never called to Trine Immersion until 1874, when "Trine Immersion Traced to the Apostles" fell into his hands. He and W. H. Hacking then gave it a careful examination and, when they found it to be the practice of the ancient churches, they were baptized; also his wife and several of her family, by W. C. Thurman in July, 1874, at Listowel, Ontario. They also believed that Jesus was coming in 1875, so James sold his property, gave up his school, and spent the winter in traveling, preaching and baptizing, through Ontario, Michigan and Wisconsin where he made a great many converts. But when the time passed away, many gave up the Bible and walked no more with him. He, however, never doubted the Bible, but imputed the errors in chronology to man's interpretation of it, and as he was now without home or means, he accepted an invitation from some friends of the same faith, who had been readers of his paper, to go to Lunenburg, Va., where he labored for the next five years, until W. A. Thurman came with a new baptism, which he could not receive, it being without Scripture or precedent.

Finding that he had no more influence with that party, he concluded to unite with the Brethren, with some of whom he had become acquainted and with whom he agreed as to matters of faith. He sent for brethren B. F. Moomaw and Peter Nininger, of Botetourt County, who came and preached about a week at Lunenburg, baptizing James and his wife in February of 1880. Soon after they left Virginia and went to Missouri, where he remained over a year. From there he went to Illinois, where he preached and taught school, for a short time. He was now getting pretty well broken down, and unfit for mental labor to some extent, and as his boys were old enough to work on a farm, he was anxious to have a home where he thought they might make their own living, and be independent of the help of others, for though he was always willing to minister unto others, he could not bear to be felt a burden, so, in the spring of 1883, he went with the tide to Dakota, where he took a homestead, but, having no means to start with, he endured many hardships and trials. Having to mortgage the land and then the crops failing, he lost all and was obliged to leave, after eight years' hard toil and anxiety of mind. It was more than he could endure; his worry and trouble caused indigestion from which he suffered for eight months with the greatest of patience, never complaining, seldom asking for anything. He continued to preach, while he was in Kansas, nearly every Sunday, though sometimes he was not able to stand up.

He had long ago given up all controversy, and he seldom spoke on first principles. He was not a revivalist, and never baptized since coming to the Brethren, but he felt that his mission was to the household of faith, teaching them the way of the Lord more perfectly, for he was apt to teach. His favorite themes were, "The Love of God," "The Redemption in Christ Jesus," "The Kingdom of God in all its fullness and all its many Phases," "The Glories of the Heavenly World," and "The Work of the Saints in the Ages to Come." He had strong faith in God, that he was able to heal him and raise him up if it was his will, but he said, if his work was done here, he would have a great work to do in the restitution.

He had a deep insight of the future. During his sickness, though he could not read nor talk much, he could repeat whole chapters to himself both in Greek and German as well as English, and he seemed to get within the veil.

He was anxious to get to Oklahoma, where his sons had preceded him, hoping that he would recover when he could feel at home again. He stood the journey very well and he seemed to be better at first, but he soon grew worse and became more feeble every day until March 21, when the doctor gave him up. Then he said, "I die in peace with all mankind." For three long hours his wife and children stood around his dying bed. He was conscious to the end, but could scarcely speak. When asked if he suffered pain, he shook his head. His son said, "Pa, you will soon see Jesus, won't you," and in reply he bowed his head. They all promised to meet him in the kingdom of God, and very quietly and without a struggle he breathed his last, just at sundown. He sleeps in Jesus. He was sown in corruption, he will be raised in incorruption. He was sown in dishonor, he will be raised in glory. He was sown in weakness, he will be raised in power. He was sown a natural body, he will be raised a spiritual body, and when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory, Oh death where is thy sting! Oh grave where is thy victory!" Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

He has left a wife, two sons and a daughter to mourn their loss, but they sorrow not as those without hope, for they who sleep in Jesus will God bring with him. Blessed consolation!

MARY A. EVANS.

The Lord's Work in Chicago.

WHAT is true of the work in Chicago, is true to a greater or lesser extent in any other city. No one can have a true conception of the difference between the work in cities and in the country, until they see for themselves. The idea of a man making a success of ministerial work in the city, and at the same time giving his personal attention to some line of secular business, will have to be abandoned, before success will ever crown the Lord's work in cities. We hope that if these lines ever come under the notice of the members in Chicago, they will not think that we are speaking disparagingly of their work. On the contrary, we feel that they deserve praise for their efforts, under such adversity as confronts them there. They have to pay a high rent for the use of the church in which they hold their meetings, and can not have it at that, on Sundays, except in the afternoon. The forenoons and evenings the house is occupied by those who own the property. The members have the use of the house on Thursday evenings for their social meetings.

What is absolutely necessary to the success of the work in that place is, a house that the church can call her own, so that they can control it at will, and have regular services there at the regular hours. Then the shackles should be thrown off of their minister, so far as the affairs of this life are concerned, and he should be armed with plenty of tracts, etc. You may rest assured he will find no time to loaf on the street corners, or smoke cigars by the way. If he will give himself wholly to the work, and go from house to house and call attention to the character of the doctrine which he represents, he may in this way, encourage the people, thus visited, to come to church and listen. He must be prepared to give them something to listen to, that has the true Gospel ring about it, having his own heart aglow with the fire of God's Holy Spirit, and the love of Jesus beaming forth in his language and manner, so that people to whom he speaks will be impressed with the idea that he has been with Jesus and learned of him.

Then let every brother and sister be armed with circulars, giving place of regular services, giving also the hours, etc., also be well equipped with the Brethren's literature, tracts, etc. In this way the work may be greatly helped along.

This may be stale and insipid to some of my dear brethren and sisters who have spent all their life in the country, but if you will visit the City as I did, you will not think strange of me for writing as I do. The failures in cities are largely owing to a want of means and system.

A. HUTCHISON.

Literary Notes.

Six Centuries of Work and Wages.—A History of English Labor.—By J. E. Thorold Rogers, M. P., late Professor of Political Economy in the University of Oxford. —abridged.—With Charts and Appendix by the Rev. W. D. P. Bliss.—Introduction by Richard T. Ely, Ph. D., Associate Professor of Political Economy in Johns Hopkins University.—Price 25 cents.—THE HUMBOLDT PUBLISHING CO., Astor Place, New York.

This is the first number of the SOCIAL SCIENCE LIBRARY, which puts at the disposition of the public a record that is invaluable. It is the story of the struggle of the English poor against the avarice of priest and king, landlord and capitalist; a story told by the records of thousands of court rolls, and stewards' accounts, compiled by unconscious historians, who little dreamed of the tale the figures they so patiently added up would one day be made to tell. From the beginning of the thirteenth century, when almost every one not only possessed land, but cultivated it; when a landless man was looked on as an outlaw and a stranger; when the use of the common pasture was without stint, and the arable land of the manor was usually communal; from that remote date to modern times, Prof. Rogers, conducts the reader through the successive stages of a drama whose motive was the cheapening of labor for the benefit of the monopolist. And surely no time could be more fitting than the present for publication of this work which, with its special charts, clear type, good paper and elegant make up, is destined to have an extensive sale.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

RISH—THOMPSON.—At the residence of the bride's mother, Tippecanoe City, Ohio, April 4, 1891, by the undersigned, Mr. G. William Rish, recently of Monticello, Ohio, and Miss Jennie Thompson.
W. C. TEETER.

AUSPAUGH—DANIELS. - At the residence of the undersigned, April 4, 1891, Emmett Auspaugh and Hattie Daniels, both of Noble County, Indiana.
JOHN H. CRUME

SYLVESTER—WICHAEL. — By the undersigned April 12, 1891, in the bounds of the Fairview church, Kans., Mr. Frank Sylvester and Annie B. Wichael.
JOHN F. CLINE.

JOHNSON—STROUP.—At the residence of the bride, April 9, 1891, Mr. Clement V. Johnson and sister Sarah C. Stroup, both of Homeworth, Ohio. ELI STROUP.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ULLOM.—At her home near Cadiz, Wis., and within the bounds of the Waddam's Grove congregation, sister Julia Ullom, wife of Eli-ha Ullom, aged 66 years, 9 months and 16 days.

Sister Ullom's birth-place was Knox County, Ohio, from which place she, in company with her husband and a number of others, moved to Green County, Wis., the place of her sickness and death. She was the mother of ten children, five sons and five daughters.

Three daughters preceded her to the grave, one of whom was sister Addie Puterbaugh, who recently died at Mt. Morris, Ill. Only two of the surviving seven children,—Joseph and William,—could be present at their mother's funeral. Sister E. Shank, who has been under the hand of affliction for some weeks, though improving, was not able to attend. Franklin, Charles and Homer, who all live in Kansas, and Minerva Denison, of Nebraska, were also deprived of the privilege of attending the funeral. In her death Bro. Ullom, who, on account of affliction, was scarcely able to follow his loving companion to the grave, has sustained an inreparable loss, the children are bereft of a kind mother and the church of an exemplary and conscientious member, meek and gentle in spirit, loving and hospitable in her ways. The large attendance at her funeral, despite the extremely bad roads, indicated the esteem in which she was held by all. Funeral improved by the Brethren from the words, "She hath done what she could." Mark 14: 8.
D. B. EBY.

FUNDERBURG.—In the North Morrill church, Brown Co., Kans., Feb. 19, 1891, Mary, aged 8 months and 14 days.

This little one was a daughter of Bro. John Funderburg, deceased, and sister Annie Funderburg, — a daughter of Bro. Jacob Heikes. Her father preceded her to the spirit world a few months previous, leaving the mother alone. Thus the family is broken up on earth, but our sister can hope to meet her dear ones in that happy land where parting is not known. T. A. EISENBISE.

MIDDAUGH.—At Zanesville, Wells Co., Ind., Feb. 22, 1891, sister Martha Middaugh, aged 59 years, 1 month and 4 days.

Deceased was the daughter of Eld. Jacob Sommers, deceased. LYDIA DELL.

WEIMER. At Carlisle, Ark., March 21, 1891, of measles, Dennis, youngest child of Samuel and sister Mary Weimer, aged 2 years, 11 months and 13 days.

This makes four of our children in eternity. Our loss here we deeply feel, but truly hope that it will make us richer in the by and by.

SHAFER.—Near West Cairo, Ohio, March 14, 1891, Rosanna Shafer, aged 75 years, 10 months and 19 days.

The dear old sister was making her home with her son-in-law, near West Cairo, Ohio, at the time of her death, but her remains were brought by rail to Dupont, Ohio, and laid to rest by the side of her husband, in the Fairview cemetery. The funeral services were conducted by Bro. Daniel Prowant, assisted by Eld. John Prowant.

The subject of this notice has been a faithful member of the Brethren church for upwards of twenty years, and she passed away with a firm faith in her Redeemer. She leaves a large family of children, step-children and grandchildren to mourn their loss, but I hope their loss may be her eternal gain.
I. A. CARNAHAN.

MOOMAW.—In Sheridan County, Nebr., March 27, 1891, Willfort Weber, son of D. L. and Ette Weber Moomaw, aged 2 months and 16 days. Funeral services by Bro. J. P. Moomaw, from Matt 18: 3.
J. WEBER.

DOMER.—At the home of his father and mother, Bro. Henry M. and sister Julia Domer, in the Sugar Creek church, Ohio, April 3, 1891, Bro. Benjamin Domer, aged 19 years, 7 months and 1 day. Bro. Benjamin gave his heart to the Lord two years ago. SARAH MIDDAUGH.

DOMER. — In the Sugar Creek church, Ohio, and in the same family, April 7, 1891, of lung fever, Sarah Ellen, daughter of the above-named parents, aged 14 years, 2 months and 18 days.

Deceased was a faithful and obedient child to her parents in all things, and loved by all her associates. Funeral services by Bro. Josiah Hochstetler, assisted by Bro. Reuben Shroyer, from Luke 8: 52.
SARAH MIDDAUGH.

HESTER.—At her home near Mansfield, Piatt Co., Ill., March 26, 1891, of consumption, sister Amanda Hester, aged 16 years, 4 months and 9 days.

Thus is hushed another voice at the family altar. She was conscious to the last, and realized that she must soon leave those who were near and dear to her. Her last words were to her mother, sister and brothers, that they should try to meet her in heaven. Sister Amanda gave her heart to God at an early age. She united with the Brethren church Sept. 27, 1890, and lived a faithful member until God called her home. Funeral services were conducted in the Blue Ridge church by Bro. Menno Stauffer, assisted by Bro. John Barnhart, from Philpp. 1: 21.
BERTHA BARNHART.

BROWN.—Near Lamar, Ottawa Co., Kans., March 26, 1891, of dropsy, Jacob C. Brown, aged 76 years, 9 months and 24 days.

Deceased was born in Stark County, Ohio. He also lived in Hancock, Williams and Wyandotte Counties. In 1856 he and family removed to Iowa, where they remained for three years, after which he again returned to Wyandotte County, Ohio.

May 3, 1852, he married Mrs. Alvira Kennedy. Seven children blessed their union.

When twenty one years of age he joined the Brethren church, and has ever since been a faithful member.

In October, 1869, he, with his family, went to Washington County, Kansas. Here he lived until about five years ago, when he removed to the vicinity of Lamar, Ottawa Co., Kans. R. M. BROWN.

MUMART.—In the Pleasant Valley congregation, Elkhart Co., Ind., of lung fever, Mary Ann, wife of Bro. George B. Mumart, aged 67 years, 4 months and 7 days.

Deceased was born Oct 30, 1823, in Cumberland Co., Pa; then moved with her parents to York County. She married George B. Mumart July 14, 1861, and moved, with her husband, in 1864, to Elkhart County, Indiana. September, 1866, she and husband united with the Brethren church, and lived a faithful, devoted life until her death. She was afflicted for many years. Before her death she called for the elders of the church and was anointed in the name of the Lord. She leaves a dear husband to mourn his loss, which is her eternal gain. Funeral services by Bro. J. H. Miller from Job 5: 26.
LEVI E. WEAVER.

ULERY.—In the same church, March 20, 1891, John E. Ulery, son of Solomon and Mary Ulery, aged 9 months and 20 days. Funeral services by Bro. Christ. Schrock from Mark 10: 14. LEVI E. WEAVER.

FRANTZ — In the North Manchester church, Ind., March 31, 1891, by drowning, Dayton S, son of sister Lizzie Frantz, aged 13 years and 4 days.

Funeral services by the writer and Bro. G. B. Heeter from Isa. 38: 1, latter clause, to a large concourse of sympathizing relatives and friends. ISAAC MILLER.

DUMBAUGH.—In Mt. Carroll, Ill., March 31, 1891, of dropsy, friend Joseph Dumbaugh, aged 72 years

Deceased was once a member of the Brethren church. Funeral services improved by Eld. J. J. Emmert, and others, from Job 14. FRANKLIN MYERS.

KINGERY.—In Mt. Carroll, Ill., April 5, 1891, sister Katie Kingery, daughter of Bro. David Kingery, aged 38 years, 9 months and 12 days.

Bro. David's sister,—Aunt Polly Smith,—was a corpse the day of Katie's burial. Another daughter of Bro. David's died in Missouri a few weeks ago,—sister Anna, wife of Bro. A. Kinny. Funeral services by W. H. Eisenbise and the writer from 2 Cor. 5: 1.
FRANKLIN MYERS.

ZUCK.—In Mt. Carroll, Ill., April 1, 1891, sister Sarah Zuck, aged 74 years, 5 months, and 7 days.

Deceased was a consistent and exemplary member of the Brethren church over forty years. She was born in Lancaster Co., Pa., Dec. 24, 1816, and married Henry Zuck, Sept. 9, 1838. She, with her surviving husband, united with the church at the first love-feast, held by the Brethren in Carroll Co., Ill., which was held back of the old log school-house in Arnold's Grove. March 9 she called for the Brethren and was anointed. She was truly a light to the world in health as well as upon the sick-bed, and very patient and resigned to the will of the Lord during her lingering sickness. She was a faithful and devoted wife, a kind mother and neighbor. Funeral services by the writer and others from Rev. 14: 13
FRANKLIN MYERS.

HOOVER. In the Meyersdale congregation, Somerset Co., Pa., Feb. 7, 1891, Bro. Jacob Hoover, aged 88 years, 1 month and 14 days.

About a month before his death he fell and broke his left thigh bone close to the socket. The fracture, however, was unitied satisfactorily, when other complications arose and ended in his death. Bro. Hoover was married to sister Eve Miller, who died in 1884. Bro. Hoover was, considering his opportunities, one of the best posted men in Scripture. He was willing and ready to go whenever the Lord would call him. Funeral services by Eld. Joel Gnagy, from Philpp. 1: 21. LUCY HOOVER.

ZEIGLER.—In the Sugar Ridge church, Putnam Co., Ohio, March 30, 1891, Bro. Fice Zeigler, aged 58 years, 2 months and 14 days.

Deceased was a member of the church for a number of years. About six years before his death the church called him to the deaconship. He was sorely afflicted several months, but bore it with Christian fortitude. He leaves a wife and seven children to mourn their loss. Funeral discourse by the writer from 1 Pet. 1: 24.
DAVID LYLE.

MARKHAM. — In the Baugo District, Elkhart Co., Ind., March 19, 1891, sister Surviilla Markham, wife of Bro. Dell Markham, aged 40 years, 6 months and days.

Deceased was a faithful and consistent member in the church for over twelve years. In her death we feel a loss that the world can not fill, but we trust it is her great eternal gain. Funeral services by the writer assisted by the Brethren from John 11: 28.
JOHN METZLER

SHICK. — At Holmesville, in the Sugar Beatrice church, Nebr., March 31, Bro. John Shick, aged 77 years, 1 month and 18 days.

The subject of this notice was a brother of rare temperament, and widely known. He was born in Pennsylvania, lived in Ohio, Indiana, Illinois, and lastly in Nebraska. He was a deacon in the church for many years, and the poor found a friend in him while ever he lived. He leaves a widow, one son and four daughters to mourn their loss funeral discourse by Bro. John S. Mohler, Morrill, Kans. ARCHIE VANDYKE

MILLER.—At her father's home, near Baltimore, Stark Co., Ohio, March 30, sister Louisa B. Miller, daughter of Andrew and sister Abigail Brumbaugh, aged 28 years, 1 month, and 10 days.

Deceased was married to Bro. Chris Miller, Dec. 20, 1887. To them were three children, two of which are living to mourn the loss of a loving mother. husband, father, two sisters, a brother many other friends are also left to mourn their loss. She united with the church December, 1879, and lived a consistent Christian life, until her death. Sister L was a dear, loving sister, an obedient daughter, and a kind wife.

Her last days were full of trouble. 15 she followed her mother to the g Feb. 27 their house burned down. Fu services by brethren David Young Charles Kinsley from Rev. 2: 9, 10.
ANGELINE B. SUMMER

MELLEN.—In Jacksonville, Oregon, 31, 1891, of general debility, Reason M aged 77 years. 10 months and 7 days.

Deceased was a member of the Bre church for a number of years, and w teemed by all who knew him. A large of relatives and friends mourn his death.
MRS. JOHN WIM

MARTIN.—In the Shannon church, March 27, 1891, Lula Everel Martin, daughter of Daniel and sister Sadie M aged 14 days. Funeral services by writer. D. ROWLA

x Henry Zuck, was the youngest Son of Henry Zuck Sr. the grand son of Henry or Peter Zug, the son of Ulrich Zug.

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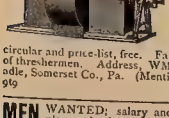
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Announcements.

DISTRICT MEETINGS.

April 30, at 9 A. M., Middle District of Missouri, in the Mound church, at Adrian, Bates Co., Mo. Ministerial meeting the 29th, at 9 A. M., at the same place.

May 1, at 9 A. M., Middle District of Iowa, in the Brooklyn church. Those coming on the Rock Island R. R, who have no permits, will pay full fare coming, take a certificate at the office where they buy their ticket, present their certificate to the Clerk at District Meeting, and get reduced fare on return. Love-feast on the 2nd and 3rd. Committee on location for Annual Meeting for 1892 will meet at the house of the Corresponding Secretary the evening before District Meeting. Conveyance at Brooklyn to meet trains. Those wishing to stop at Carnforth, on N. W. R. R., will notify J. S. Snyder.

May 14 and 15, Second District of Virginia, at Mt. Vernon. Those coming on the S. V. R. R. stop off at Lipscomb, one mile south of Mt. Vernon. Those wishing conveyance will write to some Brethren and arrangements will be made to meet them. A full representation is desired.

LOVE-FEASTS.

May 15, at 2: 30 P. M , Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

May 16, at 3 P. M., Lanark, Ill.

May 16, at 2 P. M., Naperville church, Ill.

May 16 and 17, at 1. 30 P. M., Pleasant View church, Reno Co., Kans.

May 16 and 17, at 2 P. M., Chapman Creek church, eight miles north and two miles east of Abilene, Kans.

May 16, at 2 P. M., Bethel church, at the Squaw Creek Valley church-house, Mound City, Mo. Those coming by rail will be met at Mound City, by addressing Joel Glick or Jos. Andes.

May 17 and 18, Lower Cumberland church, at the Mohler meeting-house, Dillsburgh, Pa. Brethren coming by rail will stop off at Mechanicsburgh.

May 18 and 19, at 10 A. M., West Branch, Ill.

May 19 and 20, at 10 A. M., Iowa River church, Iowa. Protracted meeting to commence one week previous.

May 19 and 20, at 2 P. M , Buffalo Valley church, Union Co., Pa

May 20, at 4 P. M , Woodbury church, Bedford Co , Pa.

May 21, at 10 A. M , 11 miles west of Muncie, Ind , on the Jackson St Turnpike.

May 20 and 21, at 1 P. M., Cherry Grove, Ill.

May 21 and 22, at 1 P. M., Chiques church, Lancaster Co , Pa , at Chiques Hill meeting-house

May 21 and 22, at 1 P. M , Lena, Ill.

May 21 and 22, at 10 A. M , Falling Spring congregation, at the Hade church. Those going to Annual Meeting, will please stop with them.

May 21 and 22, Upper Codorus church, York Co , Pa.

May 21, at 10 A. M , Beaver Creek congregation, Md.

May 22, at 4 P. M., Pleasant Hill church, Jefferson Co , Iowa Meeting to continue over Sunday

May 22, at 2 P. M , Sugar creek church, 1½ miles south of Fortville, Hancock Co , Ind Those coming by rail notify F W Denney, of Fortville, who will meet them at Fortville on the C C C & I R. R , or at Mohawk, on the C I & W. R. R.

May 22 and 23, at George's Creek church, Fayette Co , Pa.

May 22, at 10 A. M , Massasinewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler.

May 22 and 23, at 2 P. M , Lost Creek church, Juniata Co , Pa , at Free Spring.

May 22, at 4 P M , Yellow Creek congregation, Bedford Co , Pa.

May 22 and 23, at 10 A M , Pine Creek church, Ill

May 22, at 4 P. M , Pleasant Grove church, Douglas Co., Kans.

May 23, at 3 P M , Blue River church, Whitley Co., Ind.

May 23 and 24, at 4 P. M , Milledgeville, Ill.

May 23 and 24, at 2 P M , Manitor church, Mc Pherson Co , Kansas.

May 23 and 24, at 2 P M , Franklin Grove church, Lee Co., Ill

May 23, at 10 A M , Dry Creek church, Linn Co , Iowa, three-fourths of a mile west of Robins Station.

May 23 and 24, at 10 A M , Antietam church, Franklin Co , Pa. Those going to Annual Meeting please stop with them

May 23, Kingsley church, Woodbury Co., Iowa, 4 miles south-east of Kingsley.

May 23, at 4 P M , Grundy church, Grundy Co., Iowa 9 miles west and 1½ miles south of Grundy Center.

May 23, at 2 P M., Pipe Creek church, Miami Co , Ind.

May 23 and 24, Tearcoat church, W. Va.

May 23, at 2 P. M , Herington church, Kans.

May 23, at 10 A M , Hudson, Ill.

May 23, at 4 P. M., Oasis church, Madison Co., Ind , 3½ miles east of Summitville Those coming by rail will be met by conveyance.

May 23, at 10 A. M , Rome congregation, Oak Grove house, Hancock Co , Ohio.

May 23 and 24, at 4 30 P M , Roaring Spring church, at the Allbright house, Roaring Spring, Pa

May 23, at 3 P. M , Okaw church, Piatt Co , Ill.

May 23, at 2 P. M , English Prairie church, La Grange Co , Ind.

May 24, at 4 P. M , in Johnstown congregation, at Walnut Grove house, 2½ miles south from P R. R depot Desire Brethren going to A M , to stop with us

May 26, at 10 A M , Spring Creek congregation, Kosciusko Co , Ind

May 29, Altoona church, Altoona, Pa.

June 4, at 2 P. M., Pigeon River church, Steuben Co , Ind , 9 miles north of Summit, DeKalb Co., Ind , and 3½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday

June 12, Mount Pleasant, Ind

June 12, at 5 P M , St Joseph congregation, in Wenger meeting-house, 1 to le south of South Bend, Ind.

June 12, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 13 and 14, Panther Creek church, Dallas Co , Iowa.

June 13 and 14, at 1 P M., Hickory Grove church, Carroll Co., Ill

June 13 and 14, Ten Mile congregation, Washington Co., Pa , at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop A week's meetings previous to feast.

June 13 and 14, at 10 A M , Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 17 and 18, at 2 P. M , Silver Creek church, Ogle Co., Ill

June 18 and 19, at 1 P. M , Yellow Creek church, Stephenson Co., Ill.

June 18, at 5 P. M , Bango congregation, Ind.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny.

June 20 and 21, Coon River church, near Panora, Iowa. Series of meeting about a week previous.

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south o Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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LOVE-FEASTS.

May 2, McPherson church, Kans

May 16, at 6 P M, Panther Creek church, Woodford Co, Ill

May 16, at 5 P M, Back Creek church, Henry Co, Ind

May 16, at 4 P M, Pigeon Creek church, Ill.

May 19 and 20, Huntsdale, Cumberland Co, Pa. Those by rail from the West will come via the Harrisburgh & Pittsburgh R R

May 19 and 20, at 10 A M, Ephratah church, Pa.

May 19 and 20, Upper Cumberland church, Cumberland Co, Pa, at Huntsdale meeting-house, on the Philadelphia, Harrisburgh and Pittsburgh R R.

May 20, at 4 P M, Rock Run church, Elkhart Co, Ind

May 20 and 21, at 10 A M, Rudge congregation, Otter meeting house, Franklin Co, Pa

May 21, at 5 P M, Eagle Creek church, Hancock Co, Ohio

May 23, at 4 P M, Harlan church, Shelby County, Iowa, 5 miles east of Harlan

June 13, at 10 A M, Landessville church, Ind. Those coming by rail should stop at Landessville on the Cleaver Leaf R R

June 14, at 4 P M, Shade Creek congregation, Big meeting house

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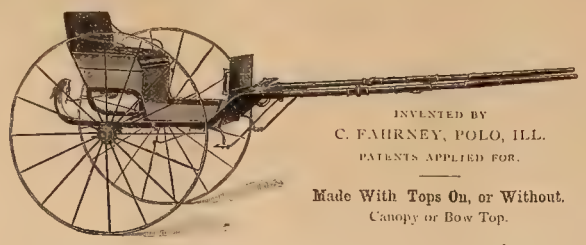
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OF THE

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TO BE HELD AT

Hagerstown, Maryland,
June 2, 1891,

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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ELD. JOHN S. SNOWBERGER, of Colorado, is East, visiting his relations and friends in Bedford, Blair and Huntingdon Counties, Pa. He expects to attend a number of love-feasts and remain East until after Conference.

ELD. JOHN W. BRUMBAUGH has so far recovered from his late illness, that he was able to attend the District Meeting and be present at all the sessions. His presence was hailed with apparent pleasure, as we were all glad to see him with us again. He also hopes to be able to attend the Annual Meeting.

WE have been informed that Eld. Daniel Hollinger, of the Upper Cumberland church, though past his four score, determined to make a pastoral visit to all the members of his church, and, by divine permission, has been able to carry out his wishes, greatly to his own satisfaction. We have no doubt but his visit was greatly appreciated by his people.

WE are informed that the brethren and sisters of the Altoona church, have taken into hands to repaint and give general repairs to their church-house. The main audience room, which never had been seated, is now being supplied with good seating, so that it can be used hereafter for their regular preaching services. We hope that success may attend their efforts, and that the members may be as solicitous to beautify their own Christian character, as they are to beautifying the house in which the Lord is to be worshiped.

THE inspiration of spring-time has come, and there is a general disposition on the part of all to appreciate the lovely and the beautiful—and how can we help when God has made us so? Our Heavenly Father might have made trees without fruit, and fruit without flowers. But as man is his highest and best creation, and as he has given us of his divine attributes, he gives us these things for our enjoyment. Truly may it be said: "And his works praise him," and in our appreciation of the things which he has made, we honor him. If, when, visiting our friends, and being shown their lawns and flowers we would manifest an entire indifference towards them, we would insult them, and indeed we would be ashamed of our own rudeness. How do we treat our Heavenly Father who has done so much to make our journey through life pleasant and inviting? Every-where God is! In the growing of the corn, in the green meadows, in the lily and the rose,—there he is seen.

A PLEASANT CALL.

District Meeting.

ON Monday evening we had the pleasure of a call from elders J. F. Oller, C. Ness, D. Landis, Henry Etter and Bro. George Wolf—all delegates on their way to our District Meeting.

After learning that a number of delegates went up to the "Normal," we, in company with the brethren with us, also went up, where we found brethren Jacob Hollinger, J. F. Stamy, Henry Beelman and M. M. Mummert. We then went to the parlor, where a number of the members, teachers, students and others met with us, and an hour was spent very pleasantly in singing, talking, and prayer, which, we think, was greatly enjoyed by all who were present. As there was no general announcement made, only a small proportion of the members knew of the meeting.

This is the kind of association we recommend in our schools. The schools and the church ought to be on the most intimate social relation and all of our ministers, especially, should make themselves familiar with the managements and their workings. The schools belong to the church, and the church belongs to the schools, and the more fully this relation is felt, the better it will be for both.

We, as members of the church, are deeply interested in the moral and religious training and education of our children and, therefore, have a right to know the moral and religious status of the place to which we send them for this training, and not only this, but these associations have a most beneficial effect on all the parties concerned. It tends towards and approximates the family relation that should exist and be cultivated among us.

On the following morning the brethren left us for the place of meeting, while we, being very busy, remained back to take the evening train, which would still take us to the place in time for the business opening.

During the afternoon we had a call from brethren B. F. Kittinger and Wolf, who remained for the evening train, where we met quite a number of others on their way to the Meeting. As the weather was fair we had a very pleasant trip, reaching the place about 8:30 in the evening.

On Wednesday morning the meeting opened with a good attendance, all the churches being represented but three. The business before the Meeting was unusually small and everything was done in a most brotherly spirit. Though it was in the midst of the spring work for the farmers, the attendance was large, and a deep interest was manifested in the deliberations.

After the regular business of the meeting was done, the pastoral visit, as recommended by the Annual Meeting, was considered, and a number gave their experiences in the work, and gave some practical suggestions as to how it should be done.

Pastoral work is comparatively a new feature in our ministry, but it is an approach towards the true ideal and, we believe, will result in great good. It develops the relation that should exist between the pastor and people, and the better this relation is understood and carried out, the more effective will be the work.

The subject of an "Old Folks' Home" was also before the meeting and discussed briefly. A committee was appointed to mature plans, etc., and report to the next District Meeting. This is a matter that appeals strongly to our Christianity, and is a vital part of practical religion.

Inasmuch as ye have done it unto one of these, the least of my brethren, ye have done it unto me. In the poor we have the living Christ, as well as in the rich, and we should give them such consideration as we would give him were he with us. Do you think that if he had no home of his own, we would send him to the alms-house as a common pauper? Perhaps some of us would, because inasmuch as we do it to "one of his," we do it unto him.

In our deliberations on this subject, it will be well for us to study carefully our true relationship to each other and in Christ. If we do this as we should, we will understand more fully the duty we owe to our infirm and aged poor.

Our selfishness, if we could clearly see it, would surprise us beyond measure, and it is important that we do see it, or it may debar us from the enjoyment of heaven in the day of judgment. There we *must* see it, if we don't care to see it now. We hope the proper steps will be taken in this matter, and that a judicious move may be made in the near future.

The brethren and sisters of the Hopewell church did all they could to entertain the delegates while with them, and all were well cared for. The next meeting will be with the brethren of the Lower Cumberland church.

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ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

PRECIOUS FAITH.—Galatians 3: 26.

Give us, Oh Lord, a faith,
To see thee as thou art;
A pure and undefiled belief,
An humble, contrite heart;
A faith well founded, firm,
Unfaltering in trust,
That lifts the soul beyond this clay,
Beyond this mortal dust.

To realms of pure delight,
To an immortal state;
Where joys unnumbered, joys untold,
The faithful pilgrims wait;
Oh, precious, living faith,
Inspired by love divine;
We look and wonder and adore,
And bless thee, thou art mine.

More precious than fine gold,
Or regal diadems;
'Tis sweeter, better, brighter far
Than any earthly gems;
Oh blood-bought, King-sealed faith,
We worship and adore;
Our Lord and Master, Prince of Peace,
Our Savior evermore.

A faith that makes us see,
And feel, and hear, and know,
That Christ is ours, and we are his,
As pilgrims here below;
A faith that helps us live,
A faith that helps us die,
A faith that guides us home at last,
To realms of bliss on high.

Most glorious, precious faith,
Our hope, our trust, our stay.
Our joy, our comfort, our delight,
Abide with us, we pray,
And when the final trump
Shall bid us welcome home,
We'll shout through all eternity,
Saved—saved—by faith alone.

Mrs. J. S. Thomas

Philadelphia, April 6, 1891.

JESUS CHRIST—HIS PERSON AND WORK.

BY C. H. BALSBAUGH.

To "one of these little ones which believe in Jesus:"—

You are one of the silent Marys, sitting at the Great Teacher's feet, and yet none the less one of the busy Marthas when active service calls. That you are "careful and troubled about many things" is sad, but not surprising. Millions grow up in Christendom, on whose eyes and hearts the veil of Moses rests through life. The Rabbis in Christ's time, with all their theological refinements and amazing casuistic dexterity, could not see the Christ of God in the meek, quiet, obscure Nazarene carpenter, although his person and words and works were blazing with the unanswerable evidences of Godhead. The law of solidarity is now what it was then. It makes no exceptions in favor of class or individual.

John, the Baptist, and Emmanuel had the same environments as the Rabbis. John rose partly above their influence, and Jesus altogether. Among all with whom I am acquainted, personally, or by correspondence, or through literature, not one do I know who has wholly escaped from the tyranny of unfavorable surroundings. I have been reared in the atmosphere of stringent orthodoxy after a certain standard. Bitter and prolonged has been my struggle to "Know no man after the flesh," and "to know nothing but Jesus Christ, and him crucified." My feeling of loneliness is sometimes almost insupportable amidst so much that is purely traditional and coldly formal, and wholly alien to the Eternal purpose of God in the incarnation.

Your trouble lies exactly at this point, and nothing but direct communication with Jesus, through the Holy Spirit, can raise you above the mental mouldings and decisions resulting from the combined influences of your entire past life. I congratulate you, and at the same time with all my heart I pity you. The peace of thousands is very cheap, resting on nothing better than their efforts to conform to certain forms and regulations, and keep on a level with a conventional standard of morality. You are past that, thank God. You are in the seventh of Romans now, in the heart of verse 24, and nothing but a vision of Jesus and an assured interest in him will let you into the blessed mystery of Rom. 5: 1, and 8: 1, 2. You were "alive without the law once; but when the commandment came, sin revived, and you died." Such an awakening will some day come to every soul that thinks to stand well with God on the basis of its own obedience.

Banish forever from your mind the fatal sophistry that anything but direct, personal, vital dealings with Jesus Christ can bring you "the peace of God which passeth all understanding." Salvation in its simplest, profoundest sense, is not by circumlocution. "Come unto *Me*, I will give you rest." You can take no yoke upon you until you have accepted a Person. Jesus is the only Revealer of the Father; and the Holy Spirit is the only Interpreter and Communicator of Emmanuel.

As the genesis of your new life, and the ground of your peace, and the verity of your judicial relation to God, allow nothing to come between you and the one Mediator. When the divine immanence has occurred in the virgin, by the direct agency of the paraclete, then is the time for the secondary, life-supporting, and life-expressing media to be called into requisition. The initial stage which brings the soul and God into vital conjunction, possible only by faith, includes all the developments in every form of work, as the germ infolds all the possible evolutions of its type.

"You did run well," you saw Jesus before you thought of His ritual, and from *Him* you passed to His *service*. This is the divine order, and any other Gospel is accursed, whether preached by man or angel. But, like the Galatians, you imperceptibly slid back into the legal attitude and consciousness, and your peace is gone. There is but one way of peace possible; not by trying to satisfy the claims of a law whose death-penalty we have incurred, by believing in *Him* who *has* satisfied it. We start with Jesus as a person, and with Him we end. "He is Alpha and Omega."

It is not our faith in the commandments that saves, but faith in Him who is their origin and substance. "Whatsoever is not of faith is sin." Rom. 14: 23. Unless we apprehend Jesus, and through Him gain access into the grace of reconciliation by faith, our obedience is vanity and presumption. Rom. 5: 2. Obedience is an absolute necessity of the Christian life; but to claim for it what attaches only to the obedience of the Sinless One is to "frustrate the grace of God." If righteousness is by legal fidelity, "then Christ is dead in vain." Gal. 2: 21.

Do not, for a moment, think that you are exonerated from obedience, because you are "saved by grace through faith." Who could be so foolish as to conclude that because the fruit is not the source of sap to the tree, but *vice versa*, therefore fruit is a matter of indifference. All history proves how insidious is the self-centered disposition of human nature. This is the sole reason why there is so little genuine and perfect soul-rest among Christians. Before we are aware, we fall back on our volition and consciousness as a ground of peace. There no soul ever found it, nor ever will, save Adam and Eve before the apostasy, and "God manifest in the flesh."

If Jesus has not cleared every judicial impediment out of the sinner's way, his incarnation and crucifixion were an awful failure. This is an awful thought, and I would shudder to put it on paper, if I had not the whole Bible to sustain me. I am no controversialist, and it is far from my purpose to enter into disputation with anybody, but "necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." "The gift by grace" which we *start* with, is the possibility and guarantee of all "the fruits of the Spirit" through time and eternity.

Turn away promptly from every argument that seeks to transfer to *your* obedience what *can* only belong to the immaculate life of God incarnate. And with equal decision and steadfastness renounce every definition of grace that admits the faintest intimation of antinomianism. Both are fatal. Justification by faith is fundamental. Without it salvation is impossible. Justification by works is declarative, educational, evolutionary, and is the necessary issue of the relation established by faith, and the grace imparted by direct contact of spirit with Spirit. "Justified freely by His grace," you go forth with a bounding heart to the "good works which God has before ordained that we should walk in them," "fully persuaded that what He has promised, He is *able* also to *perform*." Eph. 2: 10; Rom. 4: 21, and 3: 24.

If this will not bring you into the realization of Philpp. 4: 7, and 1 Pet. 1: 8, then it is not in the power of God to make you happy in the perfect assurance of His complacency in His Only Begotten Son, *whom He made* SIN FOR US, that *we* might be *made* THE RIGHTEOUSNESS OF GOD IN HIM. 2 Cor. 5: 21. If you accept, without a doubt, the divine announcement that "*other foundation* can *no* man lay than that *is* laid, WHICH IS JESUS CHRIST," and that "there is salvation in no other" as "there is none other name under heaven given among men, whereby we must be saved," and if you "believe on him," you "will not be confounded," but "your peace will be as a river, and your righteousness as the waves of the sea." 1 Cor. 3: 11; Acts 4: 12; 1 Pet. 2: 6; Isa. 48: 18. He is *our* RIGHTEOUSNESS. Philpp. 3: 9. "He is *our* PEACE." Eph. 2: 14.

He *dwells in our hearts* BY FAITH." Eph. 3: 17. It is only "according to his working, which worketh in us mightily," that we have any ability to "labor," or "*always abound* IN THE WORK OF THE Lord." Col. 1: 29; 1 Cor. 15: 58. In conclusion I offer for you and for me, and all "the Israel of God," the blessed assurance of Rom. 5: 2; Eph. 2: 18, and the sublime prayer of Heb. 13: 21, 20.

Union Deposit, Pa.

THE ATONEMENT.

BY B. C. MOOMAW.

"The blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John 1: 7.

The events which transpired at Jerusalem more than eighteen centuries ago were the most important and far-reaching of any other period of the world's history. It has been often said, and truly, that all the past pointed forward to the cross of Christ, and all the future looked back to it. Around it all history revolved as around a common centre from which it derived all its significance and unity. It could be easily shown that the rise and fall of nations, the development of arts and sciences, the growth of ancient and modern civilizations, the dispensations of Providence, notable or obscure; peace, war, everything which marks the flowing tides of time, stands in essen-

tial and intelligent relation to this one stupendous scene, the dying Son of Man, the pouring out of his blood, the spiritual, mental and physical agonies of his cross.

But we have to do more particularly and more profitably with those facts and deductions which relate directly to our personal life, our spiritual condition, our hopes, our happiness, usefulness and destiny.

To be most effective in the lives of men, truth must be taught in its relation to the practical duties of life, and as every outward action is qualified by the inward motive, the important office of truth is to control and purify that secret spring of action, and so regenerate the man from his heart outward to his daily life.

To this end nothing can be more effectual than a display of the wise purpose of God, the intelligent adaptation of means to ends, the perfect fitting in and working out of all the various parts of the plan of salvation, and especially the infinite goodness and mercy which it exhibits.

The doctrine of the Atonement, in respect to its necessity, its history, and its results, is a conspicuous illustration of this thought. In speaking of the necessity of Atonement we need not dwell upon the well-known and oft-repeated story of the first and most fatal sin. It has been the horrible nightmare of all the ages. It has been the fierce burning of passion, and the black pall of despair to countless myriads of the sons of men. All wandering in trackless deserts, all hunger of spirit in blasted fields, all thirst in presence of the mirage and mockery of human desire, all the mighty torrents and thunderbolts of agony and death were conceived in the first thought of disobedience, and brought forth in the first transgression.

Wise men (wise above what is written) say that the story of Eden, and of the fall of man, is mythical, but they do not, and can not explain why the higher creation of mind and soul is imperfect, deformed, and has been so in all recorded human observation away back through the misty ages, while the lower physical creation is every-where confessedly perfect. The grass, flowers, trees, all the laws and appointments of nature, the eternal lamps swung in the dome of heaven, suns, worlds, stars, and all the visible creation, is perfect, save where the deformity and death which, by some strange reason, has its seat in the human soul, is directly reflected upon its material habitation. Did creative power find a limit? Could it make a perfect blade of grass, a perfect flower, and not a perfect mind and soul? Did God reach a point where some impossibility set bounds to his might, or some inexplicability confounded his wisdom? Or we might ask those, who, endowed with an infinite credulity, profess that there is no God beyond nature, and that there is no divinity besides universal law. Why did nature bungle only this task? Or why was law, almighty in every other field, impotent in this? Was it a limitation of power, or a lapse of wisdom which made the house perfect while its inhabitant was made imperfect? Or did God, every-where and always infinitely good in everything else, deliberately decree this awful mockery, and set in motion all the springs of misery, and all the forces of destruction? No; reason rejects with scorn the silly hypothesis of evolution, which involves all these absurdities and supports the hypothesis of Genesis that man was created perfect in mind, soul and body, and fell by his own deliberate disobedience. Free to stand in his original estate, he was equally free to fall from it; and in the event, actually falling by his transgression, he dragged after him all his posterity. A third part of the sons of heaven plunged into the awful rebellion of Lucifer, but none of the sons of men escaped the ruin of their race. Death came by sin, and passed upon all men, the death of every high thought, of every noble affection, the death of purity, the death of hope, the death of body, mind and soul.

At this point begins the history of the atonement. God saw the ruin and provided the remedy. Specifically the necessity for atonement lay in this, that in the very nature of things, satisfaction must be made to violated law, either by the transgressor himself, or by some one acting in his behalf. In this case, where death was the penalty of transgression, it was impossible for the sinner to find any other equivalent which would satisfy the law, and consequently it was impossible for him to atone for his own sin without surrendering his life. On this ground salvation was impossible, for all that salvation comprehends is deliverance from the consequences of sin, and restoration to a perfect state. It proposes a reversal of all the effects of sin, which would be impossible, or, at least too late, once the sinner had suffered all those effects and penalties. There could, therefore, be no atonement or satisfaction made for sin, involving the deliverance of the sinner, except by a second person whose character, position, authority, power and dignity, qualified him to act as the substitute of the sinner, and offer a complete satisfaction to the offended dignity of the law. And even this one could offer no equivalent in other kind than what the law demanded. He must give his life for the forfeited life of the transgressor, and to render the substitution effectual, the offered life must be a perfect one, against which the law could not bring the slightest accusation. Had he a debt of his own to pay, it would have been impossible for him to pay ours, for his own would have taken all that he had wherewith to make satisfaction, and there could be nothing left.

Early, therefore, in the history of sin, and almost, if not quite, contemporaneous with it, we begin to see the development and shadowing forth of the purpose of God, a purpose which, we are told, was formed before the foundation of the world, that the innocent should suffer for the guilty, and that atonement for sin should be made by shedding the blood, or giving the life of a Perfect One for the life of a guilty race. As all that we have ever known of the purposes of God came to us by revelation, it could not have been by chance that Abel, or possibly Adam himself, stumbled upon the sacrificial altar as the acceptable means of reconciliation with God. The divine will in this particular, and doubtless the divine and prophetic meaning and purpose symbolized in the sacrifice must have been imparted to our first parents shortly after the transgression in one of those personal and familiar conversations which in those primeval times the Holy One often vouchsafed to the children of men.

Two of the most extraordinary facts of human history are, *first*, the universal, and, we might say, involuntary consciousness of sin; *second*, the universal tradition that atonement for sin could be made by the sacrifice of animal life. That it is a tradition, handed down from the earliest ages, from the very source and fountain of the race, and fixing itself firmly in some form upon every wandering and widely separated branch of the one great family, can not be denied, and this fact is proof of the vital hold which it took at the first, upon the very heart and life of man. It was his only refuge, his only consolation, the one beacon of a distressed and storm-beaten hope. His soul took hold of the altar with all the deep instincts of self-preservation. Behind it he hid himself from the pursuit of death. He lifted his beseeching eyes and watched the wreaths of incense mount the sky, bearing his supplications to the listening ear of mercy. He realized dimly that the altar made mercy possible, and stood as a barrier, forbidding the messengers of wrath.

In every age and clime and family that altar has burned. It has been often polluted with horrid cruelties and crimes; it has been often prostituted to the patronage of vice, and the worship of devils; and even where it flourished under the appointment and protection of Jehovah, its votaries took the sign for the thing signified, and looked not to the end and meaning of the symbol, vainly expecting the blood of bulls and goats to take away sin. But none the less are we impressed with the great fact that in some dim way, stumbling in darkness and groping for the path of life, the children of Adam have always realized that "without the shedding of blood there is no remission of sins."

Previous to the giving of the law from Mt. Sinai, the patriarchs, acknowledged servants of God, zealously maintained the sacrificial altar and received the visible signs of divine approval and acceptance. Notable instances of this service, and of its immediate and often marvelous results, are recorded in the lives of Noah, Abraham, Jacob and Job. It was with sacrificial blood that they prepared the way for near approach to God, building first the altar, and afterward calling upon the name of the Lord. In this they exhibited a perfectly accurate conception of atonement, the sacrifice typically, and by faith, actually putting away sins as an essential preparation for communion with God. Nor are we without evidence that they saw through and beyond the type and shadow of the sacrifice to that great atonement on the cross when the Lamb of God should take away the sin of the world. By faith they saw his day, and it made them glad.

The sacrificial law was thoroughly set in order, perpetuated and nationalized by the decrees from Sinai. Every possible aspect of the great atonement, principally for the consummation of which the nation of Israel was separated from all other nations, was set forth in appropriate symbol in the many and various sacrifices ordained for the tabernacle and temple service. This service, in all its multitudinous details, appointments and accessories, was enjoined by strict commandment, enforced by tremendous penalties. A twelfth part of the nation, and a tenth of its wealth was consecrated to the temple and the altar. It was not fully explained, and it does not appear that the masses of the nation understood perfectly that those sacrifices were types and symbols of the one effectual atonement. They obeyed simply because of the commandment and its penalties, and often lost the spiritual benefit, the quickening faith, the purifying and sustaining hope, the patient, trustful waiting for the salvation of God, which came to those who were able to look to the end of the commandment, and see the divine meaning of it in the "Lamb of God which taketh away the sin of the world." Even now the external or visible ordinances of the church (which have no office except to point back to Christ, as the ordinances of the Old Testament church pointed forward to him), are sometimes practiced with a kind of perfunctory or mechanical obedience, simply because they are commanded, without any effort being made to understand what truth is symbolized, and what relation it bears to the plan of salvation on the one hand, and our spiritual life on the other. In every case the meaning lies so plainly on the surface that he who runs may read, but many worshipers, and even many teachers, are satisfied with the obedience of the letter, and not of the spirit,—a kind of service which, we have excellent reasons for saying, is neither acceptable with God nor profitable to the soul.

In the fulness of time Christ died,—the just for the unjust. He gave his life for the life of the

world, and for the forfeited life of every individual who will avail himself of this stupendous sacrifice. He was holy, harmless and undefiled, and therefore could take our place under the law, and pay our enormous debt to it, because he owed nothing to the law himself. By the divine and sovereign decree he, the second Adam, stood in the same relation to the human family as the first Adam, *i. e.*, its representative, its federal head, so that "as in Adam all died, even so in Christ shall all be made alive." Precious and vital as is this doctrine of the vicarious sufferings of Jesus, it has felt the bitterest hate, and received the fiercest assaults. The enemy knows full well that right at this point is the refuge of the soul. Salvation no longer stands as simply an act of mercy, but rises also to the higher plane of justice and right. In Christ we have died to the law, for the death of a substitute is regarded in equity as equivalent to the principal. It is so regarded in the Scriptures, in reference to this great transaction. "Because we thus judge that one died for all, therefore all died." 2 Cor. 5: 14, Revised Version. "Therefore we are not under the law but under grace."

The atonement is no exception to the universal and inflexible law of exact justice. A full equivalent for sin was demanded from Christ as our substitute, and was fully met, satisfied and discharged by him in his death on the cross. We are therefore declared to be "the purchase of his blood." What a man purchases and pays for, is his by right and not by favor. We are saved on the ground of righteousness, only it is not our own righteousness but the righteousness of Christ, and therefore a perfect righteousness, securing a perfect right to eternal life. For this reason we are under grace, and owe to God and the Lord Jesus Christ all the love, gratitude and obedience which can possibly be deduced from an immeasurable and endless obligation. If we were to be saved on the ground of our own right, or righteousness, as proceeding from ourselves, we might have grave reasons to doubt the result, but when our salvation is put on the ground of the righteousness of Christ, we need not doubt, as his is a perfect right,—a spotless righteousness. In that perfect dress, which is often described under the symbol of a white robe, we are reconciled with God; we stand in his sight as though we had never sinned. We are judicially pronounced righteous, not that we are righteous within ourselves, but because the righteousness of Christ is imputed to us by faith. "For the righteousness of God is by *faith of Jesus Christ* unto and upon all them that *believe*. The abounding comfort, the sweet, heavenly consolation of this great doctrine may be vividly imparted to the soul by dwelling reverently upon these blessed words, so expressive of the results of the great atonement of our divine High-priest, *reconciled with God.*

How blessed to realize this overpowering truth; what deep peace it gives to the troubled soul, how it binds up the broken heart, to be able to look up into the face of God and say, "Abba, Father," to feel safe in the strong clasp of his almighty hand, and to know that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord!"

Buena Vista, Va.

"It should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence."

MISCELLANEOUS QUESTIONS.

BY J. S. MOHLER.

The following questions, on the resurrection and communication with the departed dead, were sent me for consideration and answer through the Messenger by a sister:

1. "Is it only the saints that sleep? Why did not the spirit of Christ sleep before he took up his natural body? If God had a work for him to do in that short time (preaching to the spirits in prison) may he not have a work for us to do?"

Ans.—The mission of Christ was supernatural,—divine. It could not be expected that, in all things, we could follow Christ. We can not lay down our life and take it up again, as Christ said he could and did do, neither is it stated in the Scriptures that Christ went and preached to the spirits in prison, between his death and his resurrection, though this is the inference generally drawn. Yet Christ might have preached to those imprisoned spirits, long before he took upon himself our humanity, "For he was a lamb, slain from the foundation of the world." Rev. 13: 8.

2. "If Moses and Elias could appear with Christ on the mount, so that they heard them talk, they were surely conscious. Will not all be alike? If some sleep, will not all?"

Ans.—Moses and Elias were more than ordinary characters here in the world,—great leaders. They were men who represented the truth in the interests of the kingdom of heaven, hence a conference with them, by the Lord, seemed necessary for reasons not known to us. We do not doubt for a moment, but that God can bring forth from the sleep of death, at any time, such persons as he may want, when he deems it necessary to do so.

It is no argument, however, that, because Moses and Elias talked with Christ, that, therefore, all the saints, between death and the resurrection, are in the full activity of life. We might about as well conclude that because Lazarus was resurrected back into his mortal body again, therefore we will likewise be resurrected the same way. We must not take special cases for the rule, for all rules have their exceptions.

3. "Why is it that, in prayer and deep meditation, we can almost, or altogether, feel the presence of our dear dead?"

Ans.—The partition between the material and spirit world is, in places, very thin. Still we can not see through with our mortal vision. At best we see through the glass but darkly. Yet our affections for loved ones, sleeping in Christ, are so strong and active that we bring our dear ones to us again, through the imagination, and we feel, for the time being at least, that we have been with them again. This, however, does not prove that our dead are in active life, for we may have the same spiritual impressions of our dear friends, who are living here in the flesh, but who are far distant from us.

4. "If we can have guardian angels near us, not seeing them, may not our dead be near?"

Ans.—Such a thing is possible, still we have no Scriptural evidence that such is a fact. But, in regard to the angels, the Scriptures clearly testify that they are ministering spirits, ministering to the heirs of salvation. Heb. 1: 14. Again, "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 19. Here the mission of angels is clearly defined.

A vast difference also obtains between the angels and the spirits of our departed dead. Angels are perfect in their spiritual organism; the spirits of the dead are not until they are clothed upon with an immortal body. That angels are the constant attendants of the saints here, I fully believe. That they, in some way, commune with and influence our spirits daily, I also believe. That they are hovering around our dying bed, and bear our spirits away to the fair fields of eternal beauty, is in full accord with the teaching of God's Holy Word. But this can not be said of the spirits of our dear departed ones.

5. "If saints are unconscious, why not the wicked?"

Ans.—We have not the least Scriptural evidence that the wicked are, in any sense, alive, or that they will be, until the hour when all that are in their graves shall come forth, the just and the unjust. However we do not believe that the sleep of the wicked will be pleasant, as those who fall asleep in Christ. The sleep of the wicked will be disturbed by evil premonitions of their impending doom, when they will stand before the judge,—self-condemned.

6. "When do the wicked go to hell?"

Ans.—Doubtless immediately after the judgment. See Matt. 25: 32–46 inclusive. "Death and hell delivering up their dead," means death and the *grave*, for the term "hell," in this connection, is from the Greek word, *Hades*, meaning the grave. The above passage seems to imply that both death and the grave will be despoiled of their victims.

7. "Please give an explanation of the thirteenth and twenty-second chapters of Revelation."

Ans.—The thirteenth chapter abounds in figurative expressions (the oriental style of writing) through which is conveyed, to the mind of the reader, the cruel power of Pagan and Papal Rome against the saints of the Most High. Volumes might be written on this chapter, for which we have neither time nor space.

The twenty-second chapter gives, in beautiful delineation of heaven, the pure river of life, the tree of life ever fair and beautiful, a clime that knows no night, no storm, nor clouds, a life that knows no pain, no sorrow, no hunger, thirst, cold or death. There the society is perfectly pure and forever free from all the defilements of sin.

8. "What people compose the nations that are in the four quarters of the earth?" See Rev. 20: 8.

Ans.—Doubtless all the nations in the world that oppose the worship of the true God. Their object was to exterminate the saints off the earth, by taking the camp of the saints, when fire fell from heaven and devoured them.

9. "Who are the elect that shall be gathered from the four winds, from one end of heaven to the other?"

Ans.—All God's children. They are known by the term "elect," because, by their obedience, God elected them to salvation.

10. "When Christ comes, Matt. 24: 31, this coming he speaks of here, is this to be the beginning of the thousand years here on earth?"

Ans.—On this question a variety of opinions have obtained in the religious world, and we are sure that it is quite difficult to make the "thousand year millennium" harmonize, in all respects, with the second coming of Christ. We can not discuss this question in this correspondence, as it would require a lengthy article of itself. Suffice it to say, if we are *ready* when Christ comes, we will have a *millennium* that will last through all eternity. May God help us to be ready!

11. "Do children that die here always remain children over there?"

Ans.—On this question we are left without one solitary Scriptural evidence, one way or the other. But we have the pleasing assurance that the children are happy over there. Jesus blessed the children and said, "Of such is the kingdom of heaven." Again, "With God all things are possible." He can give full stature to children in the spirit world, as well as here, either by the law of development, or instantaneously.

12. "When is the end of the Gospel Dispensation,—at the beginning or end of the first resurrection?"

Ans.—It may be that the writer meant, "At the beginning of the first resurrection, and end of the millennium." However, we must confine ourselves to the question. In all probability the beginning and end of the resurrection will not be over twenty-four hours apart. When Jesus comes, the resurrection will take place, and all the saints, whether asleep or alive, will be awakened and changed, and that very suddenly,—"In a moment, in the twinkling of an eye, and we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord."

This, no doubt, will be the end of the Gospel Dispensation to mortals here below. The writer of the questions will excuse brevity, on account of the number of questions presented.

Morrill, Kans.

"WHO IS MY MOTHER, OR MY BRETHREN?"

BY SARAH M. SAUNDERS.

THIS rather significant question was asked more than eighteen hundred years ago, by him who spake as never man spake, and was undoubtedly intended to convey to the minds of those to whom he was speaking, the relationship that existed between him and all others who were willing to do the will of God. It is not reasonable to suppose that he did not fully comprehend the meaning of the message delivered to him, "Thy mother and thy brethren without seek for thee," or, "Behold thy mother and thy brethren stand without, desiring to speak with thee." Matt. 12: 47; Mark 3: 32. We remember that, at the age of twelve, he informed his mother that it was his duty and his business to be about his Heavenly Father's business. He felt it his duty to yield implicit obedience to his Heavenly Father, in preference to his earthly parents. And whilst he was so busily engaged in doing the work which he was sent to accomplish,—healing the sick and afflicted, physically, in order to establish in the minds and hearts of the multitude, his indisputable right to the name of the Son of God, and in calling the twelve apostles into his service, to be witnesses of his mighty works, and to assist him in establishing his church and kingdom on earth,—it appears that, for the time being, his earthly relations were neglected, not from want of filial or fraternal respect, but for lack of time or leisure from his more important duties.

In reply to the announcement of the presence and desires of his relatives, he simply asks the question, "Who is my mother or my brethren?" At first thought this would seem to be rather an impertinent question, coming as it did from one who could read their very thoughts, and discern the intents of their every mind and heart. But his motive, no doubt, was to inculcate into their spiritual understanding, the kinship or union of heart and life of the true believer in Christ, the mutual heirship, the love and sympathy of motherhood and brotherhood of the children of God.

There can be no other title or appellation, by which we may address those with whom we associate, so endearing as "brother" or "sister." In the family, mother, brother and sister are terms used to express our love and our relationship to each other.

In the "household of faith," this title of endearment has a nobler and grander, loftier significance even than it does naturally in the home and family. We may be poor as Lazarus, despised and ridiculed by those whom the world calls rich and great, but if we are "heirs of God and joint-heirs with Jesus Christ," we can "smile at Satan's rage and face a frowning world." If we have those around us to whom we can look for sympathy and fraternal love,—in whom we can confide as a brother or sister or mother, even though we be strangers in the flesh, the tie of brotherly love unites our hearts in bonds of peace and union of sentiment which the world knows not of, neither can give nor take away.

But while we contemplate the joy and happiness, as experienced by the children of God, a sad thought intrudes into our hearts,—the fact that there are some among us, whose professions of brotherly love are not genuine, but who will extend the right hand with, "Hail, brother," "Hail, sister," and at the same time thrust a poisoned arrow through our heart, and turn away, leaving the venomous sting of the viper's fangs in our aching and bleeding heart. Oh, how sad to reflect on the many instances where true love has been blighted, fond hearts estranged and alienated forever, through the Judas-like treachery of some whom we once highly esteemed, and in the anguish of our souls we exclaim: "Who is my brother or sister!"

Landess, Ind.

THE RIGHT HAND OF GOD AND ITS POWER.

BY SAMUEL T. HARNES.

"He was received up into heaven, and sat on the right hand of God."—Mark 16: 19.

IF our Lord ascended to heaven with a material body, heaven must be a material place, for a material body can not go into a spiritual world. Flesh and blood can not inherit the kingdom of God, and it would not be a fitting abode for angels and pure spirits, much less for the Father himself. Furthermore, how could a being with a material body sit down at the right hand of a spiritual or of a divine being? The doctrines which teach the necessity for this gross, legal mediation and which declare that all our hopes of salvation rest upon it, even after satisfaction has been fully made, declare also that God has neither body, passions, or parts, and those who accept such a theory, consider it derogatory to his infinite nature to attribute to him any form, much more the human form. How, then, could the Savior sit at his right hand, if he has no right hand?

The literal meaning can not be the true one, according to the common ideas of it; indeed the prevalent doctrine of our Lord's present mediatorial work is encumbered with innumerable difficulties and, after all, according to the theory which demands it, there can be no necessity for it; for if, according to this theory, a full satisfaction has been made, the demands of the law have been satisfied and all that the sinner has to do is to accept pardon on the terms offered, where is the need of any further intercession? The whole question, so far as regards the Father and Son, is settled. Surely, a Being of infinite love and wisdom can not forget his promise. He could need no urging to do what he has formally contracted to do. The very implication that he does, is derogatory to his character. An honest man needs no urging to comply with his contract, even when it is not in his favor, much less when it is carrying out the very ends he desires to accomplish. How, then, can it be possible that the Lord needs urging to do what he has entered into the most solemn obligations to do?

I do not see how it can be shown, according to the doctrine of the atonement, that there was any necessity for a Mediator *after* the demands of the law have been satisfied, and it is generally admitted that the mediatorial office will cease at the judgment. When all human accounts have been settled, the Savior will cease to be our Advocate, and will become our unrelenting and terrible Judge. If he sits at the right hand of the Father, it will only be as an Associate Judge to receive homage, and to reward merit, but the text says, "He was received up into heaven, and sat on the right hand of God," and afterwards Stephen said, "Behold, I see the heavens opened and the Son of man standing on the right hand of God." Acts 7: 56. We must believe this.

When the Bible speaks, I admit that we ought to believe, but we also ought to know what it means before we assent to it. We must be sure we have a correct idea of what is meant by the right hand of God, before we draw any conclusion involving important consequences as the one we are now considering. If we look to other parts of the Word, we shall find that the right hand is used as the symbol of *power*. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Ps. 110: 1. At another place we read, "His right hand, and his holy arm, hath gotten him the victory." Ps. 98: 1. "Thou that savest by thy right hand them which put their trust in thee." Ps. 17: 7. "The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." Ps. 118: 16. "Ye shall see the Son of man sitting on the right hand of power." Mark 14: 62. "Hereafter shall the Son of man sit on the right hand of the power of God." Luke 22: 69.

In these and many other passages the right hand is evidently used as the emblem and instrument of power. All our power over matter is exerted by means of our hand. How perfectly helpless is even the wisest man without hands! How did the Lord bring his divine power to bear upon man's enemies? How did he reach man himself? I answer, "By the power of his right hand, he lifted up man from death by the humanity he assumed, and thus the arm of his strength became the instrument. It is now, and must be forever, the right hand of his power.

The divinity that was made flesh has become the perfect and permanent instrument of his love and wisdom. It is the instrument with which he brings all his saving power to bear upon men. It is the arm of his strength; it is his right hand. "He ever liveth to make intercession for us," is a plain statement of a literal fact and involves no inconsistencies with the divine character; it is merely carrying out the great purposes of our Heavenly Father in assuming our nature into successful accomplishment of his purposes. It does not involve the necessity of making heaven a material place or the impossibility of taking a material body into a spiritual world.

I have aimed to set forth that all that was material in the human nature was put off. This is evident from the fact that the Lord appeared to the disciples in a room when the door was shut and vanished from their sight without leaving them in the ordinary way, thus showing that material substances formed no obstruction to his passage. His body, even to his flesh and bones, was of an ethereal nature.

National Military Home, Ohio.

"EVERY man ought to be an exemplary man, a man to be looked up to as an example by all men. No man ought to be worse than the best. Many persons seem to suppose that because they do not occupy prominent places in the church, they are therefore in a measure released from the obligation to be exemplars of Christian character. But if there is an obligation to select exemplary persons for those positions where example is conspicuous, there is no less an obligation on the part of those who do the selecting, to live up to the standard which they set up for him whom they have selected."

OUR PROFESSION.

BY N. H. SHUTT.

THE beginning of our Christian life is to be like the "morning dawn," which increaseth in light more and more until it is like the perfect day.

When we begin our Christian life, we can not expect to become men and women in the full growth or stature of Christ all at once. Paul says, "we are babes in Christ." Our evidence in a life of piety is not so much in high emotions of any kind, as in real humility, in hungering and thirsting after righteousness, in sorrow for sin, and a continual effort in every-day life, to regulate our thoughts, feelings, and conduct by the Word of God.

We can not expect that the desires and evidences in a Christian life will come all at once. They will come by degrees in proportion to the effort we put forth in obedience to the Word of God. Religion is a principle of self-preserving energy, it will not thrive and increase unless we put forth our own efforts. The plant of divine grace can no more thrive without diligence and care, and continual cultivation, than can the natural crop which the farmer puts into the ground. God will not bring divine grace to maturity, and sustain the work of divine grace, unless our own soul, mind and heart are in the work. We are under obligation to work out our own soul's salvation.

God wants free volunteers. The Lord will assist those who try to improve themselves in a divine life. The truth is that the road to eternal salvation, and the means of obtaining it, are open to all who try to seek it, and if any do not obtain it, it is owing to their own neglect of duty, not to any deficiency on the part of God in blessing their efforts abundantly. The promises in God's Word are sure, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7: 7, 8.

This is positive language of the Savior, and is as firm as heaven and earth. To be true followers of Christ requires us to be diligent in morals, and the provision of our physical support.

The apostle Peter says, "Add to your faith virtue; and to your virtue knowledge," etc. We are required to add to our faith virtue, which means moral goodness. Then the first addition to our Christian faith would be morality. We can not expect true happiness, unless we become eminent Christians.

A half-way Christian can neither enjoy the pleasures of this world nor the pleasures of religion; for his conscience will not let him seek the one and he is too indolent to obtain the other. He is trying to serve two masters, which is one of the most wearisome lives. He is like the false prophets of Baal, halting between two opinions.

Our Savior says, "We can not serve two masters; we will either hold to the one and forsake the other," etc. God's service must be first in our thoughts and affections, or else the world and its pleasures first. If we want to know whose servants we are, we must know who has the first place in our hearts. Our evidence of religion ceases when something else takes the lead of our thoughts and meditations. The Christian may be the happiest person on earth, but he must be a faithful, active, energetic and devoted Christian.

No one will be disappointed in finding religion a source of unfailing peace and joy, unless he refuses to drink deep out of the wells of salvation.

A few words to beginners of religion may not come amiss. The young disciple of Christ, or beginner in religion, after being received into the church, is very zealous and energetic in his newly-begun life. This is all right, and should be the motto of all Christians, but he sometimes makes a mistake in aiming at a standard in life, that will cause his Christian life (as he supposes it to be) a shipwreck. He takes the general class of Christian professors for an example to follow after, instead of those who walk worthy before God, and instead of taking the Bible as a standard to pattern after. The mind and conscience of a beginner in Chistianity is tender and susceptible; he is strict and watchful in performing his duties, and is hurt by any neglect of it. He wants to feel that becoming religious implies a *great* change, that old things must pass away, and all things become new. But when he looks around among the Christian professors, he finds that they seem to look upon Christian duties in a very different manner, and that they seem to neglect many things which the young Christian has felt to be very important in a Christian life. He finds them practicing many things which he had supposed to be inconsistent and contrary to religion.

Then commences the struggle between the world and Christianity, and he begins to feel that he has been too particular, and that he need not be more strict than those whom he has looked upon as examples. He begins to go back in his Christian life. Although he may often be admonished by good old standard bearers in the church and knows that the Bible reads differently, yet after a few trials he lowers his standard and does as others do.

Let us look in the Scripture and see how Christians ought to live. Then, if we find Christian professors live differently, we readily can conclude that they are no followers of Christ, and that we do wrong to pattern after them. If we see those who follow the teachings of the Bible, we do right to follow their example and give heed to their admonitions.

Let us remember that Christ said, "Many shall say unto me in that day, Lord, Lord," etc., claiming to be his disciples, to whom he will reply, "I never knew you."

Another characteristic that we, as Christians, must have, is this, there must be a marked difference between our appearance and conduct, and that of those who are not Christians. Let us recollect that the Divine Truth requires this of us. Paul says, "Ye are our epistle, written in our hearts, known and read of all men." 2 Cor. 3: 2. Here Paul refers to the disciples of Christ, that they are epistles, written in the heart of Paul and other disciples by the conduct of their Christian life in the world, and that the Gospel is planted in their hearts, and made manifest to the world by their Christian conduct in life, that all men could read and know that they were Christians. If they would have been like the world, they could not have been read and known of all men.

This appeal is to us as well as to the ancient Christians. The world expects that we shall be different from its followers. We can not recommend the Christian religion to the world, by being interested in everything that interests those who have nothing but the world for their portion.

May the Christian remember that his deportment in company, his conversation, his interest in dress, the manner in which he performs his religious duties are all strictly noted and weighed by those around him who do not love religion, and if they do not see a noted difference between the Christian and themselves, they conclude that there is nothing in religion, or that the would-be professor is not true to his profession. Therefore, let us adorn our profession by denying ourselves daily, and taking up the cross and following the meek and lowly Lamb of God. Christ's religion will deceive no one; it will keep us from vanity, from indolence, from pride, from moroseness, from levity, from selfishness, and all the every-day foibles to which we are exposed.

Let our profession be acted out in every-day life, and others will have to credit us for it. May we read the Bible daily with prayer, and meditate upon it, as David of old said, "I meditate upon the Word of God day and night."

The Word of God will be an anchor that will hold us in the path of duty. "May our lights so shine that others may see our good works and glorify our father which is in heaven." Let us "shine more and more unto the perfect day."

Brighton, Ind.

PRAYER.

BY EVERTT GIBSON.

PRAYER is the essence of true religion. It is one of the most powerful agencies of humanity. It is also an earnest memorial, and an act of addressing supplication to our God. It is not conquering God's reluctance, but taking hold of God's willingness.

It is necessary that the Christian should pray, because God said, "Pray, lest ye enter into temptation." When the enemy tempts us we should go to the Lord in prayer, asking him to take away the temptation if it be his will. God suffers us to be tempted that we may become strong. Every time we overcome a temptation, it strengthens us. We will now notice Christ's prayer in the Garden of Gethesemane. It is one of the grandest lessons that Christ ever gave to his followers. It teaches us the necessity of communication with our Father. Christ, upon that occasion, offered the most earnest prayer ever addressed to God. He says: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but *thine* be done." This is not merely the language of submission but of petition. He does not merely say, "If not as *I* will, then as thou wilt," but he is willing to submit his all in his Father's hands, and in this awful time we see his willingness and his intense desire that his Father's will should be done.

So should we, when we go to the Lord in prayer, be willing to comply with whatever our Father's will may be. The Father knows best what his children should do.

Christ expressed his desires to God in the most humble manner. It is right that *we* should entreat God for our soul's desire, leaving the disposition of everything to him. Christ repeated his prayer the third time, and his earnestness is shown even in that act. He prayed until his sweat was as great drops of blood, falling to the ground. This teaches us to pray with much earnestness. A prayer that is not from the heart, is not acceptable in the sight of God. Our earthly parents may not heed what we ask of them, and may cast us out and forsake us, but our Heavenly Father is always ready to hear us! Oh, the blessed privilege of prayer! How blessed to think that we, poor mortals, are allowed to bow before the throne of our Creator of the heavens and earth, and all that is therein, with the assurance that the Lord will be pleased to listen to us, and that, if we come to him in faith and meekness, our prayers will be answered!

Oh, let each one of us try to be more worthy of this great love of God, by living a more consecrated life! Let us try to realize more fully the many blessings we are daily receiving, and be more grateful in the future! Let us show our gratitude by doing all we can for our fellow-beings!

Let each one of us spend more of our time in communication with God, by prayer, asking his assistance in the work!

IN EVERYTHING GIVE THANKS.

BY SOLOMON SCHUBERT.

THIS is an apostolic injunction. It is a duty that we owe to God, yet how loath we are, sometimes, to fulfill this obligation! We do not hesitate to thank God for the sweet delights that are pressed to our lips. We sip the nectar which distils from the fragrant roses of life, and thank a kind Providence that provides it. Our gladdened hearts thrill with melody, as we look upon the radiant bow of promise, which stands arched just before us, and thankfully we enjoy the beams of apparent prosperity as they shine athwart our pathway. With gratitude we look upon our preserved families and dear friends.

But, in our trials, do we give thanks for our bitter experience? Do we thank God that we have been defrauded out of that hundred dollar note which a trusted creditor had given to us? How many are there who are thankful for the loss of their worldly store? Not many. The most of us are far from feeling thankful for such things, and yet the child of God ought to thank him, even for temporal losses. You say that it is too difficult for poor human nature to do this. No, it is not. Did not the weak and erring David say: "It is good for me that I have been afflicted"? Well, if it was good for him, ought he not to have been thankful? Certainly. But you again say: "I can not be thankful for the death of that dear, promising child." Can you not thank God for taking it away from the coming evil? God only can tell what might have happened to that child had it lived to grow up. Besides, very likely, you needed such discipline as came through that affliction. What kind of Christians would we be if we had no trials and afflictions? Very dull and ignorant ones. It was a great trial to the disciples to part company with their loving Lord; but they had great reason to thank God for his departure. It was a blessed boon to them. Our apparent losses are often great gains to us; while that which we keep is sometimes a grave damage to us. I say, then, give thanks to God for all things; for what we are sometimes tempted to be unthankful for, is many times a ministry of blessing.

Alvada, Ohio.

MUSINGS BY THE WAY.

BY FANNY MORROW.

"GREAT and marvelous are thy works, Lord God Almighty." Long before the sea of glass is reached, or the heavenly harps are handled, the true Christian's heart will vibrate with a responsive pæan of praise to that lofty sentiment. We can conceive something of God's greatness, when we consider the mighty universe which he created and governs,—the sun, the moon, the stars, etc. Then we come a little nearer to him, when we think upon the generous, bountiful laws of nature which he has established to control our little planet, earth, with all of its productions and inhabitants. On every side we see wonderful skill and evident wisdom. Here unbelief steps in and says, "Yes, I can agree with you that far,—but when you speak of this same Great God interesting himself in all the small affairs of the everyday life of each individual Christian, I do not see how *that* can be true."

So the sweet lessons of trust which Jesus taught, by the beauty of the lily, the falling of the sparrow, are lost because unbelief "can not see." Perhaps we can help "unbelief" a little by referring him to some circumstances of life with which he is familiar. Consider how it is with a schoolteacher. A thoroughly-educated teacher may be acquainted with all the arts and sciences, he may speak many languages, so that he would feel equally at home in Germany, France, Italy, or any place on earth where civilization dwells. He may understand astronomy, and be able to number the stars and trace the pathway of the planets. We wonder sometimes that the intellect of man can reach so far, and contain so much. When you visit this learned personage in the schoolroom, you notice he can impart some of his knowledge to those under his instruction. In time of recitation he solves problems and explains mysteries. But that is not all he does. He knows the names of all his pupils, and knows their ages, and is generally acquainted with their home surroundings and circumstances in life. He soon learns how much mental work each one is capable of performing. He knows which ones are lazy and which are diligent. He lays the best plans he can for the advancement of each one. He is patient with those who are slow to learn, he exercises a dual action of the mind, when hearing lessons recited, and notices all the points necessary to be observed in keeping good order, at the same time.

This dualistic action of the mind is very trying upon the best nervous systems. We see here a finite mind is capable of all this work and much more than we have mentioned. Take the case of a farmer. He knows how many acres of land he has to till, how much and what variety of grain he will sow or plant, how many teams he will need and how they are cared for. He can tell the number of his cattle and horses, their condition and whereabouts. He remembers when he should plow his garden and gather in the vegetables and fruit; and yet he does not forget his family, but provides for their comfort, and looks after the education of his children. If any of them incline to wayward, wicked ways, he restrains and sometimes chastises them for their benefit.

Then look at woman's work! As a housekeeper she must know the condition and study the convenience of all the furniture and household goods in her home. She will see that the clothing of each one in her family is clean and in good repair, ready for use. She will prepare all necessary food in due season; and yet as a mother she will not forget to nurse and fondle her babe who is so entirely dependent upon her mother-love. Each one of her children will receive a due share of her affection and sympathy. As a Christian she will reverence her husband and worship her God. When we remember the great achievements of which the human mind is capable besides attending to the minutiæ of life, how can we stumble at the thought, that the mighty God is capable of every great work and will yet condescend to dwell with the lowly and contrite ones of earth, to cheer, to comfort, and help them learn the lessons of life, so they may become possessed of that faith which is the "victory that overcometh the world," and binds them to the eternal throne of God.

* * *

We sometimes hear the question asked, Why do not such and such churches prosper? Why do they seem to stand still or retrograde? Then, if we only listen a little while, we may hear various opinions offered as reasons. Bro. A. thinks the elder is too arbitrary; he does too much ruling. Bro. B. thinks the elder is entirely too careless and slack. Bro. C. says there is too much jealousy among the officials. Bro. D. says there is too much pride; some of the sisters are getting quite fashionable in dress. Sister E. ventures her opinion that tobacco is the hindering cause, if only the brethren would quit its use. Sister F. declares that no church can go ahead right, so long as there is so much stinginess; the richest members not giving as much as the poorer ones, Bro. G. says some of the members should bridle their tongues, there is too much talk. Bro. H. thinks certain ones oil their words until they are smoother than butter, yet beneath their oily words there is an undercurrent of selfishness and self-esteem that entirely spoils their intended effect.

So here we have eight reasons rendered, which surely seem to be enough to spoil the prosperity of any church. But the question is, "Are we to measure the standard of our lives by man's opinion? I understand the only correct pattern for us to follow is the Word of God, and the longer I muse upon this theme, the more sure I feel that if every member of any church will daily and prayerfully study the precious Word, and do his utmost to follow every precept contained therein, with an eye single to the glory of God, there would be no question about the spiritual prosperity of that church.

* * *

Principles instruct us, precepts guide us, but example moves us. Example is principle and precept,—living and in action.

* * *

IN every conflict of life, if we are sure that "God is for us," we need not fear those who will be against us.

Osborne, Kans.

"FEW men are more hopelessly wrong than those who do wrong conscientiously; and there are very many men of this sort. There are men who are conscientiously dishonest, who are conscientiously untruthful, who are conscientiously self-indulgent, who are conscientiously impure, or who are conscientiously at fault in some other way. Such men have no wish to examine into the teachings of God's Word, as to the spirit and methods of right action; for they are satisfied with that which their uninstructed or perverted consciences approve. Conscience is not given to a man to instruct him in the right, but its mission is to prompt him to choose the right instead of the wrong when he is instructed as to the right. Conscience tells a man that he ought to do right, but conscience does not tell a man what is right. And if a man has made up his mind that a certain wrong course is the right one, the more he depends on his conscience, the more hopeless he is as a wrong-doer. A man is pretty far gone in an evil way, when he serves the devil conscientiously."

"HINDRANCES to progress are helps to progress in the path of a man who is determined to make progress. And helps to progress are hindrances to progress, unless a man treats his helps as though they were hindrances. Having a hard time in life is more likely to make a great man than having an easy time; and he who has an easy time to start with, will have a hard time in rising to greatness. Herodotus, 'the father of history,' was so impressed with the truth that the more rugged regions and the more rigorous climates were the sources of strong character, that he said: 'It is a law of nature that faint-hearted men should be the fruit of luxurious countries; for we never find that the same soil produces delicacies and heroes.' And as it was in his day, so it is in ours; it requires hardships to make greatness an easy attainment for any man."

"RELIGION in its purity is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - May 5, 1891

INTRODUCTION.

WHEN I retired from the MESSENGER seven years ago, I had no thought of ever returning to the paper again. I loved religious journalism, and enjoyed the work even in the midst of perplexities and excitement, but, on account of ill health, I felt it my special duty to seek a milder climate for my family. I think the change was a good one. We were all pleased with our Southern home, and really enjoyed the change of labor, and had fully made up our mind to make the South our future home and field of labor, but urgent calls came from the MESSENGER Brethren, asking me to resume my work on the paper. After considering the call long and prayerfully, I felt it my duty to respond, and once more take up the pen in defense of the principles held by the Brotherhood.

It is hardly necessary for me to make any promises or outline any policy. I prefer to have my work on the paper speak for itself. Suffice it to say, that I am still in full sympathy with the general Brotherhood—her doctrine and counsels—and mean to do all in my power to advance the cause of Christianity, as generally understood by our people.

I crave an interest in your prayers, trusting that I may have the guidance of the Holy Spirit in my work, and also trusting that my work on the paper may meet the approbation of the Brotherhood, as well as have the approval of my Lord and Master, in defense of whose Gospel I hereby pledge my soul, mind and body.

Very Truly,
J. H. MOORE.

WE greatly regret to learn that our aged and much-esteemed brother, Eld. Samuel Mohler, of Covington, Ohio, recently met with an accident, which resulted in the breaking of his leg. He will have the sympathy and prayers, in his behalf, of a large number of friends.

ONLY four more weeks till the Annual Meeting.

THE Middle District of Indiana sends four queries to the Annual Meeting.

ELD. R. H. MILLER will represent the Middle District of Indiana on the Standing Committee this year.

ELD. GEO. C. BOWMAN recently organized a small congregation of Brethren near McKenzie, Carroll Co., Tenn.

THE Brethren have just completed a meeting-house in the Southern part of the Osceola church, St. Clair County, Mo.

BRO. J. E. ELLENBERGER will represent the Northern District of Missouri on the Standing Committee this year.

THE clerk of each State District will confer quite a favor, by sending us copies of the Minutes of District Meetings.

PARTIES in the West, wishing to attend the Annual Meeting, will please notice a communication from Bro. John Wise on another page of this issue.

AFTER spending some weeks preaching in North Carolina, Bro. J. C. Lahman passed up into the Shenandoah Valley, Va., where he was when last heard from. By this time he is probably at work in Pennsylvania.

ELD. MARTIN NEHER and wife, of Monmouth, Kans., are now on a visit to Clarkson, Oklahoma, where they expect to remain for a time, and where they may also be addressed for the present.

THE Brethren of the Buffalo Valley church, Union Co., Pa., have changed the date of their love-feast from May 19 and 20 to May 15 and 16. Those interested will please make a note of this.

IF people would spend half as much time looking for the good as they do searching for evil, this world would be a great deal better off. Let us seek the good and enjoy it, but turn our backs against the evil.

SUNDAY-SCHOOLS are now being organized in many parts of the Brotherhood. This is right, and should be encouraged on every hand. We hope these schools will find it to their interest to adopt the *Brethren's Quarterly*. We think they will find it both interesting and profitable; we assure them that they will find the lessons in harmony with our faith and practice, and this is no small consideration.

THE biographical sketch of Bro. James Evans, in last issue, is exceedingly interesting and well prepared. We call special attention to it as a model way of preparing that class of articles. Well-written articles of this nature are always welcome at this office, provided they relate to persons widely known among our people. Well-written biographical sketches of good public men afford reading both interesting and profitable.

THE locomotives, which are soon to begin running between Joppa and Jerusalem, were manufactured in Philadelphia. So it is that the land of religious freedom is to furnish the means of fulfilling the prophecy of Nahum 2: 4, where it is said the chariots shall rage in the streets, jostle one against another, seem like torches, and run like lightnings. While the prophecy was meant for Nineveh, we may soon expect to see it fulfilled, in appearance at least, in the streets of Jerusalem.

$1.00 WILL PAY for the MESSENGER from May 1, 1891, till the end of the year.

THE next District Meeting for Northern Illinois will be held with the Brethren at Milledgeville.

THE Brethren at Dayton, Ohio, have been holding meetings for the last two weeks. Bro. W. C. Teeter did the preaching. Three were baptized, and one restored to church fellowship.

THE date of the feast at Lost Creek, Juniata Co., Pa., is changed from May 22 and 23 to May 18 and 19. Bro. J. G. Royer is expected to be with the Brethren of Lost Creek at that time.

ON another page Bro. James R. Gish has some plain questions to be answered by those who have plenty of money for adorning their houses, and none for the missionary cause. We may pass over these things lightly, but there is, as he says, a day of reckoning coming when the Lord will call up our account.

BRO. J. G. ROYER, writing from Mastersonville, Pa., April 27th, says that he is feeling quite well, and on Sunday, the 26th, preached to the largest congregation he ever addressed outside of the Annual Meeting. Nineteen were baptized the same day. He reports the churches in that section of Pennsylvania strong and flourishing.

MANY persons are willing and ready to aid in a good enterprise, so long as everything is done just to their way of thinking, but let a few changes be made, however insignificant, and they turn against the project with double energy. With them it is either rule or ruin, and as a general thing it means ruin. Such persons are of little value to any church or community, and we have reason to doubt whether they have ever experienced genuine conversion.

IT will be quite a convenience to us, if correspondents will always place church news, obituaries, marriages and love-feast notices each on a separate slip of paper, and write on one side of the paper only. Where matter of this kind is mixed, we have to rewrite and arrange it before it can be placed in the hands of the printers. Then again, never write business matter on the sheet containing matter intended for publication. By observing the above instructions our correspondents will greatly oblige us.

ONE of our ministers speaks of the great pleasure that it affords him to be engaged in feeding hungry souls. There is little pleasure in preaching to an overfed, sleepy congregation, where the members do not have enough religious exercise to render them either spiritually healthy or capable of enjoying the heavenly food dealt out to them Sunday after Sunday. Only those who have preached to people hungering and thirsting after the Truth, can realize how encouraging it is to feed the hungry souls with the Bread and Water of Life.

A SISTER writes that she was greatly pained at the laughing and unbecoming talk she heard at a prayer-meeting that she happened to attend. It seems strange that such a thing could happen at a prayer-meeting. Praying is talking with God, and certainly the very best of order should be observed while this conversation is going on. We have attended many prayer-meetings, but do not remember to have ever attended one where the people engaged in levity in the least. But such might be the case where Christians are not properly on their guard. We should not only pray, but also watch that we enter not into temptation.

ELD. P. A. MOORE and wife, of Roanoke, Ill., who have been spending the winter in Southern California, expect to return to their home about the first of June.

THE editorial and mailing departments of the MESSENGER will soon be moved into a new building, which is now in the course of construction. Our quarters have been too much crowded, and we shall be glad to have more elbow room.

BRO. D. L. MILLER has been spending several days in Goshen, Indiana, preaching and delivering his Bible talks. He is now preparing for his Eastern trip among the churches, prior to Annual Meeting. It will be a matter of special interest to all of our readers to learn that Bro. Miller was ordained to the eldership several weeks ago.

WE have just published a new edition of the Brethren's Hymnal, containing the rudiments of music, and are now prepared to fill all orders promptly. We think this improvement in the book will be greatly appreciated by our people. They need not delay ordering the Hymnal on account of a contemplated new book, for even if the Annual Meeting should authorize the publishing of a new book, it will require some years to prepare it, and when published it will likely be adapted for use in connection with our present book. For prices see page 287 of this issue.

THE prayer-meeting in the Chapel, last Thursday evening, was exceedingly edifying. The subject was "Our Conversation." Many excellent things were said, and we believe good impressions were made. About one hundred members were present, and after the services were opened by a young sister, short talks were made by a number of other members on the subject stated above. We can not be too careful concerning our conversation, for by it we make impressions either for good or evil. How careful, then, ought we to be, and engage in only such conversation as is both profitable and edifying.

WHY does the church not prosper as it should? Simply because each member is not sufficiently interested in his own personal piety and salvation. Less watching of others and more searching of our own hearts is the great need of the age. We need give more attention to home and heart religion, thereby setting a good example for others to follow. It is the higher life in Christ Jesus that we ought to strive for; making our own hearts a fit temple for the indwelling of the Spirit —a closer walk with God; that we may partake more largely of the divine image. And having this image in our own hearts we become a power for good not only in our own families, but in the community where we live.

WE are in receipt of a letter from Bro. W. B. Woodard, Manatee, Fla. He and his wife are both members. They moved from Iowa to Florida about eight years ago, and write that they like it the best of any place they ever lived, if they could only have the benefit of church privileges. We wish to call the attention of our Brethren to this point, trusting that some of them may feel sufficiently interested in missionary work to go to the assistance of Bro. Woodard, and be the means of establishing a congregation of Brethren at that place. The foundation there, as well as at other points in the South, must be laid by immigration. Manatee is about one hundred miles south of Keuka, and is very favorably spoken of on account of its mild climate and adaptation to orange, lemon, and other varieties of fruit culture.

YEARS ago the District Meeting of Northern Illinois adopted the plan of having read, at the beginning of the meeting, all the queries and papers handed in by the delegates. The plan is a good one, as it enables the meeting, at the start, to understand just how much business there is before the meeting.

SOON after the founding of the *Brethren at Work* in Lanark, years ago, the "Brethren's Envelope," as it is usually called, was offered for sale. On the back of the envelope is a concise summary of our faith and practice. It took well and met with a large sale. There is still a steady demand for this envelope, and we believe the use of it has been the means of doing much good, as by this means our doctrine finds its way into places where it could not possibly enter otherwise. We are, at all times, prepared to fill orders for these envelopes at 15 cents a package, or 40 cents per hundred, postage paid.

THE first half of our Sunday-school lessons this year is exceedingly interesting, extending from the death of Solomon to the captivity of Judea,—a period of about 390 years. A few years ago the lessons extended from the call of Moses to the reign of Solomon. Those who have pursued this line of study in our Sunday-schools understandingly, have certainly been greatly benefited. The last six months of this year will be devoted to the history, preaching and miracles of Christ, extending from the time when the Word was made flesh, to his resurrection. This will also be an exceedingly interesting and profitable line of New Testament study, and should not be neglected by any one interested in Sunday-school work. We know of no better line of study for young ministers in ordinary circumstances.

WE should keep constantly in mind, that the same causes that prompted our people to separate from the popular churches in 1708, still exists in nearly all parts of the civilized world, and therefore it is our duty to still contend earnestly for the Gospel principles that characterized the plea of our ancient Brethren, who were first in this grand and much-needed reformatory movement. From the day that John the Baptist commenced crying in the wilderness of Judea, until the present time, there has been need of a religious body holding the Gospel principles, that we are so earnestly contending for. Had Christianity, in the days of Christ and the apostles, been what we now find among the popular churches, some parts of the New Testament would certainly read differently. Nothing would have been said against taking oaths, or taking up carnal weapons in self-defense, Not one word would have appeared against the wearing of gold or costly array, nor would anything have been said in defense of the salutation of the holy kiss, or baptism for the remission of sins. The story of the Last Supper would have read quite differently. Certainly we have good reasons for continuing steadfastly in this ancient doctrine, transmitted to the world by the apostles, and re-adopted by our Brethren in 1708.

SIN IN HIGH PLACES.

QUOTING from the *Christian Cynosure* we have a fearful record of sin in high places that is indeed startling:

"But it is a greater pity that our government is not alone in the liquor business. The "blue book" issued by the British Government last month discloses the fact that 152 peers of the realm are the owners of places in which intoxicating liquors are sold. The number of these drinkshops is 1,509. The list is headed by the Earl of Derby, who is the owner of seventy-two. The Duke of Bedford has forty-eight drinking-shops to his credit; the Duke of Devonshire forty-seven; the Earl of Cawdor, thirty-nine; the Duke of Rutland, thirty-seven; the Earl of Dudley, thirty-five; the Duke of Northumberland, thirty-four; and the Duke of Portland, thirty-two. Included in this list is the Rt-Rev. Richard Lewis, D. D., Bishop of Llandaff, who, this official record shows, is the owner of two places which are devoted to the sale of intoxicating liquor."

FROM SOUTH TO NORTH.

ACCOMPANIED by our family, we left Keuka, Fla., April 13th, *en route* for Mt Morris. We left the place with many regrets, for we unhesitatingly say that we never lived in a State that we liked better than Florida. When we located at Keuka, seven years ago, there were hardly people enough in the entire neighborhood to render it encouraging to hold meetings. But by persistent efforts quite a fair congregation has been gathered. The people are building up pleasant homes, are doing well and seem quite contented.

We not only regretted to leave our pleasant home and orange grove on the lake, but we greatly regretted to leave the church and our field of religious labor. We had learned to love the work dearly, and saw prospects of accomplishing much good in the near future. The work is left in the hands of Bro. E. J. Neher, an elder, who is in full sympathy with the church, her doctrine and work. We feel that the cause is in good hands, and that the work will prosper under his care. We think that it is only a question of time when we will have a number of churches in that State, and we now wish to urge some ministers, who think they will like the South, to go to Bro. Neher's assistance. The field is large, and help is needed. Nothing but a deep sense of duty, to resume work on the MESSENGER, could have induced us to leave the field.

When we left Keuka the weather was extremely mild, trees in full leaf, and everything in nature seemed cheerful. We stopped a few hours at Waycross, Ga., where our oldest son is living for the present. Our trip was uneventful, save that we were taken very sick soon after leaving Louisville, Ky., and suffered intensely and were relieved only by the aid of a physician, who happened to be on the train. We wired Dr. Peter Fahrney to meet us at the depot in Chicago. He being sick, had Bro. W. Miller meet us, who assisted us to the Windsor Hotel, where we received the best of care. Bro. Miller showed us no little kindness, while Dr. Fahrney gave us some very substantial assistance, thus showing special interest in our welfare and comfort.

After a journey of three days and three hours we reached Mt. Morris on a beautiful spring day. It was our first visit to the place since we left seven years ago. We notice a number of improvements, the most important being the large, commodious College building that is now nearing completion.

We are now back at our old desk, feeling much as we did in former years. Looking over the pile of manuscript, turned over to us, much of the hand-writing is familiar, yet we notice that many new writers are favoring us with their contributions. Many of those who formerly did good service, we notice are not represented by their pen epistles. Some of them have passed the age of usefulness, while others have gone to their reward.

We ask all to have a little patience with us. We shall soon get our hand into the work again, and hope to make the paper both interesting and instructive to all of its readers. J. H. M.

Missionary and Tract Work Department.

Upon the first day of the week, every one of you lay by him in re as God hath prospered him, t there be no gatherings when I ne."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
H. L. MILLER, Treasurer, - - Mt. Morris, Ill
ALLEN B. ROYER, Secretary, - Mt. Morris, Ill

Organization of Book and Tract Work.

D. W. HOOVER, Foreman, - - Dayton, Ohio.
QUINTER BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to ALLEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on minor towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

LET US BE DOING!

BY D. L. BRUBAKER.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

IN the short space of time, reaching from the cradle to the grave, are crowded all the mighty issues of life, that make our future destiny for heaven or hell.

If ever any mind comprehended the full import of making the best and most diligent use of *time*, it was that Master Mind, who, in his all-comprehensiveness, in the midst of his unceasing toil, exclaimed, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

The immense amount and good quality of work that was crowded into the space of three years by the great Burden-bearer, is a standing testimony of what may be done in a short space, when willing hands work diligently at what is found to be done.

Art thou a minister, anointed to "preach the Gospel to the poor,—to preach deliverance to the captive?" Then to thy hand is committed a highly sacred and responsible work. By the grace of God, do this work with thy might. Perishing souls are looking to your assistance, and you do not know but that your *next* sermon may be your last, and that your next gathering with the congregation may be over the silent river, where your preaching is not in demand.

Art thou a mother, entrusted with the soul-training of immortal beings? Then, truly, to thy hand is committed a sacred work, fraught with eternal issues. May Jesus bless every such mother heart! Thy mission and work well demands the deepest wisdom and grace that the Holy Spirit can impart. Dear mother, do thy work *well*, do it NOW! The loved one will soon be out on the path of life. Well will it be for that one who has had the pitfalls and snares of Satan clearly pointed out by a mother's wisdom. Thy anxious, tired heart will soon be stilled in death. The godly impress that your children have received through thy counsel and example, will cause them to "rise up and call thee blessed." And when, with bowed head and sacred memory thy silent grave is sought in after years, grateful hearts will say, "How different my life had been but for the guiding love of that Christian mother!"

Art thou but a layman and poor in this world's goods, not even owning the frail house that shelters thy little ones? Does thy heart say, "I have but little influence, and what can *I* do?" Ah, my brother, if the love of God dwells within thy soul, thou art rich and not poor. That which the guiding hand of Providence has given thy hand to do, do it with thy might.

The precious souls that daily gather around thy scantily-furnished board, in thy humble home, are souls fraught with eternal destinies, and need thy fatherly counsel and Christian example to give proper direction in life. Be not discouraged; it is largely from the homes of the poor, but hard-working Christian families, that the church is looking for the great, earnest mission-workers that are to be sent out to bless the world with the pure Gospel.

Then, my poor but good brother, "lift up the idle hands!" Who knows but at thy fireside, in disguise, is sitting a young Timothy or a Priscilla? Toil on! To-morrow you may be lifted out of poverty and be clothed with glory.

That which Christian hands find to do, will be found, on approaching near the portals of death, to be an intensely personal work. The life-long piety and consecration of a dear wife, a father, a mother, a brother or sister, can not, in the great issue, be appropriated to our salvation. If our lamp has gone out and our vessel is found to be empty, the sad and bitter wail will be: "Too late, too late! The marriage of the Lamb is come, and I am at last cast out!"

"O the good we all may do,
While the days are going by!"

Mt. Morris, Ill.

THE QUESTION FOR A WORLD.

BY LANDON WEST.

THE question of our Savior, in Luke 18: 8, is practical and proper for the people of our time, and should interest the human mind, not only of our day, but for all time to come. It would have been a proper question, too, to any generation that has lived since our Savior was here, and must continue so to be until he comes again. Its importance can never be lost. It is to-day, and must continue to be for all time to come, the most important question with which a whole world can meet. No other can exceed it.

Like all the sayings of our Lord, it is a proper question, as to character, time and place, as well as the thought it gives. Had our Master come again into the world at the close of the first century, an answer would have been required to the question, and the people of that time would have been left to show whether faith was to be found or not. Had he come in any age or time since then, the people of that day would have been compelled to meet the query and its issue, whether prepared for it or not.

So with the millions of people in our day, or of those who succeed us, the one great question of faith is to be met and to be answered, whether it has been thought upon and prepared for or not.

The one great truth in which all men will agree, is, that the opportunities of our day, for knowing what faith is, how it comes, and the importance of contending for it, as the saints had it, are now greater and better than at any other time since our Savior was here,—that more nations, languages and people do have and can know the word by which faith comes, the standard by which faith is to be tried or examined, than at any other time, and at no time in the history of our world would this one question have come with such force to so many millions as at the present time. And as the word continues to spread, and the world yet obtains it wider and farther, the greater the number must be who will, in the end, meet the one great question for the world: "Will there be faith or not?"

More people can now have the Word, and of course more people can now have faith, but the point is, to have the faith once delivered to the saints. It tells us what kind to have and to contend for, and tells us, too, what kind will be approved of.

One great advantage of our day is, that all can examine themselves whether they be in the faith, or whether they have the faith the saints had, and also whether they are contending for that kind or not. It is, indeed, easy for all in this day, to see and know and try their faith, in all its standing, so that nothing may be wanting, and that all may be perfect and entire, lacking nothing.

The different translations give us an opportunity to know more of what was delivered to the saints, and thus to have more faith. Upon this passage we have all that could be asked for, to give it both interest and importance to the people of our day and for all time to come. A plain and pointed question, but wide and fair for all people who have a Bible, is thus given by Wilson in Luke 18: 8, "But when the Son of man comes, will he find THE FAITH on the earth?"

This is definite. Faith is all the while called for, it will be called for, and it has a right to be expected. It should be found in every place where there is a New Testament, but it will depend altogether upon the people of this or any other day to come, to show that they have faith and such, too, as was delivered to the saints, is among them, and held by them. Another point of it is, that to have the faith, with none taken off and none put on, is to have it as the saints had it, and to be approved of God. This is the point to gain and should be sought for. And this one question, whether the faith, as delivered, will be found or not, should arouse every professor in Christendom from his slumber, and lead him to examine himself and his faith. Whatsoever is more than that should be cut off, while that which is lacking, should be put on. In this way, and in this way only, can any man be approved, who believes in, and looks to be tried by the sayings of Jesus Christ.

Lanier, Ohio.

FROM THE HIGHWAYS AND HEDGES.

BY JAS. R. GISH.

I PROMISED many brethren and friends that I would let them hear from us,—of our whereabouts and work,—through the MESSENGER.

Wife and I left Stuttgart April 3, for a visit to the members in St. Francis County, Ark. By the Cotton Belt road we went to Brinkley. There we changed cars and took the Memphis and Little Rock road east to Palestine, where we arrived in the evening. We were met here by Bro. Jef. Sloniker. After a short ride of about three miles we reached Bro. Aaron Sloniker's. Then, after the usual friendly greeting and refreshments, we hurried around to the school-house,—the place of meeting,—where I preached to a few hungry souls from 1 Cor. 16: 13.

How easy and how pleasant it is to feed the hungry! The overfed are like the Jews in the wilderness, when overfed with manna, — that bread which came down from heaven. They exclaimed, "Our soul loatheth this light bread." Num. 21: 5. The flesh of quails stuck in their teeth until they were overgorged. Their hearts turned back to Egypt, and God sent his chastisements upon them. Many fell in the wilderness

and perished. Many now are like poor Esau,—selling their birthright for a mess of pottage,—a bad bargain indeed.

On Saturday Bro. P. R. Burnett, of Caldwell, east of Long Eel River, from the Crawley Ridge County, came over and met with us. We had five meetings, and thought of continuing, but found the roads bad, and the people very busy, so we concluded to postpone the meetings until about May 13, when we expect to return, make our annual visit, and hold a love-feast on Saturday, May 16, commencing at 4 P. M. This meeting will be three miles north of Palestine, and about sixty-five miles west of Memphis, on the Memphis and Little Rock R. R.. Come and see us.

We reached home April 7, having spent in time, five days; in effort, five sermons; in cash, $6.40. But then, one soul is worth more than the whole world. Yes, especially if it were my soul.

But, my dear brother or sister, what are you doing? What effort are you putting forth to save your own soul or the souls of your children, or the souls of your neighbors? Are you making any effort? Are you giving anything? "No, we are not able." God will not be mocked. Where did you get the organ? Where the lace curtains, the fine pictures and other parlor adornings? Do they cost nothing? There will be a day of reckoning, when all will reap as they now sow. If the money, now spent for vanity and foolishness, were devoted to the work of Christ, there would be enough and to spare.

Stuttgart, Ark.

CAN ANY ADULT BE SAVED OUTSIDE OF THE CHURCH?

BY A. HUTCHISON.

This question is so frequently called up that we now propose giving some Scripture for the consideration of such as have their minds exercised upon that subject.

1. All agree that the lamb which was slain under the old law, prefigured or pointed forward to Christ,—the Lamb which was to be offered for the sin of the world. The blood of that lamb which was slain by the Israelites, was to be placed upon the side-posts and lintels of the doors, and that blood was a token to the destroyer who was to pass over the houses that night. The children of Israel were to remain in the house over night. Had they gone out, they would have been exposed to the destroyer. Then there was no promise of safety outside of the house. Then we find no promise of salvation to any adult outside of the church. Let us hear what John has to say on the subject: "And we know that the Son of God is come, and hath given us an understanding; that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5: 20.

We further quote, to show that this life is in his Son, the following: "And this is the record, that God hath given to us, eternal life, and this life is in his Son." 1 John 5: 11. Here we can see no promise to any one outside of Christ, and no one is in Christ, as long as he is outside of the church. There is but one way of getting into Christ. Let us see what the Book says upon the subject: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10. Then, having come *unto*, by faith and confession, he is now ready to take the next step, and get *into* Christ. Hear Paul, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

Now you will notice that when the individual is baptized into the church, he is baptized into Christ, for the church is the body of Christ. Here it is, "And he is the head of the body, the church." Col. 1: 18.

Again, 1 Cor. 12: 13, says: "For by one spirit are we all baptized into one body." Verse 27 says, "Now ye are the body of Christ and members in particular." Then we must be *in* the body, in order to be in Christ, and we learn from Jesus, that "the branch can not bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." John 15: 4. Then, in order to inherit eternal life, we must not only get into Christ, or the church, but we must continue in him and we must further notice that, while there is a form given by which to get into Christ, and a form of doctrine in the church, all this means much more than a mere form.

McPherson, Kans.

FUNDS FOR WESTERN SUFFERERS.

Formerly reported,	$11,210 84
Members and friends of the English River church, Keokuk Co., Iowa,	41 05
Members, friends and neighbors of Logan church, Ohio,	164 45
Clothing,	$26 60
Friends of Walnut Grove and South Union Amish Mennonite churches, Ohio,	84 57
Clothing,	$7 50
Friends and neighbors of North Salem Amish Mennonite church, Ohio,	8 05
Clothing,	$14 10
Members and friends of Sugar Creek church, Ohio,	238 60
La Fayette church, Ohio,	19 00
Maumee church, Ohio,	47 60
Members, neighbors and friends of the Green Spring church, Ohio,	106 53
Clothing,	(value not stated)
Rubord Farmers' Alliance, Ohio,	9 35
Members and neighbors of Eagle Creek church, Ohio,	99 00
Clothing,	$5 00
Members and neighbors of Black Swamp church, Ohio,	22 00
Members and neighbors of Lick Creek church, Ohio,	50 00
Clothing,	$15 00
Members and neighbors of Portage church, Ohio,	73 00
Members and neighbors of Rome church, Ohio,	73 78
Clothing,	(value not stated)
Richland church, Ohio,	12 00
By the Palestine church, neighbors and friends, Baker, Ohio,	65 60
Received from MESSENGER office,	1409 15
Total,	$13,734 57

I have now reported all the money up to this date, April 22. If any money has been sent to me that has not been in the report, please inform me at once, and we will try to investigate the matter. DANIEL R. PRICE, Treas.

Oregon, Ill.

"Many people there are in the world, who will have their own way, let the result be as it may; and sometimes a few of this class get into the church. They always bring trouble with them. Everything goes right so long as it goes according to their notion, but cross their paths and the trouble begins at once. It is hard for a self-willed man to be a good Christian."

"If you had the abilities of all the great men, past and present, you could do nothing well, without sincerely meaning it and setting about it."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

From Grundy Co., Iowa. — I was with the Brethren in Grundy County at their quarterly council. Considerable business came before the meeting, which was disposed of in a very satisfactory manner. Bro. Paul Wetzel was chosen delegate to the Annual Meeting.—*Stephen Johnson, April 22.*

Again at Work.—Our Sunday-school at Roann, Ind., which was discontinued during the winter, was re-organized April 12. Bro. Benjamin Neff was elected Superintendent; Henry Neff, First Assistant; John Neff, Second Assistant. Prospects are bright for a successful school this season.—*Joseph John, April 21.*

Sunday-school Re-organized.—Our Sunday-school, in the Sugar Creek church, Ill., was newly organized April 5. Bro. Henry McKenzie was chosen Superintendent; Bro. A. G. Gibble, Assistant. May there be zeal and energy in the work of the school! Our quarterly council, April 11, passed off pleasantly.—*Mary Flora, Divernon, Ill., April 20.*

From J. W. Butterbaugh.—We are now located in Pocahontas County, Iowa, and have a large field open for church work. I am the only one here to do the preaching. The people are very anxious for meetings. We have a full house and good attention at our meetings. We would like our ministering brethren to stop with us and preach some for us. We also desire to have members to move here and help us build up the church. Land is still cheap. Remember us at the throne of grace! — *Laurens, Iowa, April 20.*

Election for Minister and Deacons.—The members of the Panther Creek church, Ill., met in council, Feb. 7. All the business that came before the meeting was disposed of in a Christian-like manner. The church felt the need of more help in the ministry; also in the office of deacon. For minister the lot fell upon Bro. C. C. Brubaker; for deacons on brethren W. B. Gish and C. T. Eller. All were installed into their offices with great solemnity. We send Bro. Thomas Keiser to Annual Meeting. We appointed our love-feast for May 16 to commence at 6 P. M. We re-organized our Sunday-school by electing Bro. Joseph Smith as Superintendent. He is assisted by Bro. John Keiser and an able corps of officers. We expect to use the *Brethren's Quarterly* and *Young Disciple.*—*C. T. Eller, Roanoke, Ill., April 20.*

Quarterly Council. — The Brethren of the Clover Creek church, Pa., met in quarterly council April 18. Quite an amount of business came before the meeting, but everything passed off in a Christian manner. Brethren A. B. Burger and T. B. Maddocks were elected delegates to District Meeting and our elder, Bro. J. W. Brumbaugh, will represent us at Annual Meeting. Bro. Brumbaugh has been ill all winter, but, we are glad to say, is now slowly improving and anticipates to be able to attend District Meeting. The church decided to hold a love-feast May 19 at 4 P. M. An invitation is extended to all, and especially to our ministering brethren, to be with us. Our Sunday-school was also organized, with the writer as Superintendent, and Bro. A. B. Burger, Assistant. We had the pleasure of having with us Bro. John S. Snowberger, of Kansas, who preached three very entertaining and edifying sermons, admonishing brethren and sisters to prove faithful, and warning sinners to flee the wrath to come. We desire the prayers of God's people everywhere, that, by the help of God, we may all prove faithful, and that the borders of Zion may still be enlarged.—*J. B. Brumbaugh, April 20.*

DELEGATE ELECTED. The Price's Creek church, Preble Co., Ohio, met in council April 18. The business before the meeting was pleasantly adjusted. We decided to hold our love-feast May 23 at 10 A. M. Bro. M. M. Petry is our delegate to District Meeting. *-Jos. Longanecker.*

ALIVE TO THE WORK. The Monticello church, Ind., held her quarterly council to-day. Everything passed off pleasantly. The members are alive to the work and zealous for the extension of Christ's kingdom. We decided to hold our Communion meeting May 22. Bro. A. S. Culp is our delegate to Annual Meeting. *J. A. Wearer.*

INTERESTING MEETINGS. —Bro. Landon West came to us April 5, and remained with us for several days. He preached six excellent sermons for us, which were well attended, considering that there were other meetings in progress at the same time. While there were no additions during the meetings, yet we hope that much good may eventually result. *—Martha Carter, Frankfort, Ohio, April 14.*

ONE BAPTIZED.—The quarterly council in the Montgomery church, Pa., occurred April 10, and passed off pleasantly. April 26 we re-organized our Sunday-school. Our love-feast will occur Oct. 8, and we propose to hold a series of meetings in connection with same, of which further notice will be given in due time. One was baptized since our last report. *-Lydia A. Spicher, Hillsdale, Pa.*

HARMONIOUS COUNCIL — The Shade Creek church, Pa., held a pleasant and harmonious council April 7. Quite an amount of business came before the meeting, but all was disposed of satisfactorily. Eld. Joseph Berkey is our delegate to Annual Meeting. Brethren Hiram Lehman and J. E. Blough represent us at District Meeting. Our love-feast will occur June 14.—*J. E. Blough, Scalp Level, Pa., April 15.*

ANNUAL COUNCIL.—The members of the Brothers' Valley church, Pa., held their annual council at the Pike church-house April 11. At this meeting the accounts in the treasurer's hand were audited and the result reported to the meeting, and the different officers for the ensuing year were also elected. The church decided to hold the spring love-feast May 24, commencing at 4: 30 P. M. A protracted meeting will also be held at the Pike church, commencing one week previous to the feast.—*J. J. Blauch.*

ONE ACCESSION. — Bro. D. L. Forney, of Mt. Morris, came to us on Saturday, April 11, and gave us three meetings, one on Saturday evening, and two the following Sunday. Bro. Daniel labored earnestly for us. The weather was delightful, attendance good, meetings interesting, and altogether we had a very pleasant and enjoyable season The members were strengthened and edified, and one unreconciled soul was led to accept the invitation of a loving Savior to weary, sin-burdened souls. May God help him, with us, to be faithful! *-M. Connell, Batavia, Ill., April 17.*

SAD AFFLICTION. Our aged elder, Samuel Mohler, has been, for two or three weeks, compelled to use crutches, his left limb being disabled by rheumatism. On the night of April 13 he had occasion to go to the cupboard for medicine, when his limb gave way, causing a fall and a fracture between his knee and hip. At the time his suffering was intense; but since then he has been resting much better than was expected. As to the results they are only a matter of mere conjecture. Sympathy in his behalf is abundant. He has been a faithful brother in Israel among us, and we feel loth to spare him. *I. J. Rosenberger, April 22.*

FLOURISHING SUNDAY-SCHOOL. The West Dayton, Ohio, Sunday-school is in a flourishing condition, and the spring and summer seasons are promising. For the past six months we have had an average attendance of seventy-nine scholars. Our weekly collection has averaged about $1.74, including $15.28 for Western sufferers. We ask an interest in the prayers of the Brethren that we may be successful in this City!—*Elmer Wombold, April 22.*

CHURCH ORGANIZED. -Bro. Geo. C. Bowman, of Boons' Creek, Tenn., came to the New Hope church, Carroll Co., Tenn., Feb. 13, and began meetings at once. He preached twenty sermons in all, and the people expressed themselves as being well pleased with our doctrine. Bro. Bowman, while here, organized our church. Seven of our members live in this neighborhood, and several other members live some distance away. On the evening of Feb. 20 we held a love-feast at sister Gaunt's. On account of heavy rainfalls the meeting was not very largely attended by outsiders. The Lord blessed the labors of our dear brother, and as a result of his efforts two young brethren and two young sisters were received by baptism. One dear young brother was baptized at our last meeting. *Charles W. Davis, April 14.*

PLEASANT COUNCIL. — The Elkhart Valley church met in council March 28, and transacted quite an amount of business. The annual visit reported all the members to be in love and union with the church, excepting one, who concluded to walk no more with the church. May she see her error before it is eternally too late! Two were received by letter and two letters were granted. All business before the meeting was adjusted in good feeling and a Christian spirit. Brethren Joseph Kulp and Peter Plank were elected to represent this church at District Meeting. Eld. John Metzler, of the Baugo church, and brethren George Swihart and John Cripe, of the Elkhart church, were with us on the above occasion and assisted us. Bro. Metzler gave us a soul-stirring admonition on love, which, if we all took it home to ourselves, certainly did us much good. We organized our Sunday-school April 5, with Bro. David Jones as Superintendent, and Bro. Joseph Bartmas, Assistant, and a full corps of teachers. We use the *Brethren's Quarterly* and the *Young Disciple* in our school.—*J. S. Kryder.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes by the Way.

My last was written at Pyrmont, Ind., March 13. I had commenced meetings at said church on the previous evening. These meetings closed on the evening of March 26 with a very good interest, fair attendance, and very good attention. This was my first visit to the church and I spent two weeks very pleasantly with these dear brethren and sisters, and hope that our acquaintance and labors among them were the means of doing much good. Four precious souls were baptized and one reclaimed during our meetings. May the Lord bless them to be shining lights to the world is our prayer!

We returned home March 27 at midnight. We found all in fair health, for which we feel thankful to the Giver of all good.

After being in our own church for twelve days, attending services on two Sundays and visiting a number of the sick and afflicted ones, I, with Bro. Landon West went to Oak Shade, by the authority of the Mission Board of Southern Ohio, where there are now fourteen members living. This is a new point. The first preaching by the Brethren was done here about one year ago last winter. The people here know but little about the doctrine of the Brethren, and need much teaching and preaching.

While among these people in the hills and valleys of Ohio, the thought came to us that there is still much room for missionary work here, as well as in many other places. Walking seven or eight miles over the hills and preaching two sermons in one day is not riding on our good roads in a pleasant vehicle. Brethren, go to the outskirts and get some experience and you will appreciate your blessings more than ever, and when you return you will, perhaps, thank God more and complain less. We remained at this point five days, had eight meetings and returned on the 14th. One was baptized on this trip.

At present I am enjoying the blessings of home. We had council-meeting at the Donnell's Creek church last Saturday. Considerable business came before the meeting, but all was disposed of in a good spirit, and, we hope and trust, to the honor and glory of God. On account of the expense it was thought best by the church to send only one delegate to Annual Meeting. Our delegate is Jacob Sandy. Our delegates to District Meeting are brethren D. Leatherman and I. B. Trout.

I see in the GOSPEL MESSENGER from time to time something in regard to locating the Annual Meeting permanently, and some even think everything would indicate that we should do so. While I see some things that would be favorable, I also see some that would not. I feel that if our Annual Meetings are held as they should be,—to the honor and glory of God,—they can do much good in the advancement of the cause of Christ in the community where they are held, and by changing from place to place we can establish our doctrine at many places. This, if the meeting were located at one place, we could not do. Then, again, some brethren and sisters would have the burden every year and others not at all. Some would have the meeting close to their doors every year while others would have to go one thousand miles, or more, every time. I fail to see the great saving about which some of the Brethren talk, -a saving of, perhaps, $40,000 a year,—some say. I wonder, brethren, if, even were we to locate the Meeting at one point, we would get any more missionary work done. Then, too, a number of our poor members would never get to the Meeting at all in the above case, but the way it is, it comes around near enough, so that they can go sometimes. The way it now is even some of the railroads are giving a per cent to the Mission Work, and often it is wise indeed, to let well enough alone.

I have been at the last twenty-two Annual Meetings and know a little about the workings of that body. I have also been on the Committee of Arrangements, and while I was glad to serve the Brethren in that capacity, I doubt whether it would be the best thing to have the Meeting here or anywhere else every year.

Brethren, let us ever labor for that which will do the most good, even should it cost us more means.

I also see in GOSPEL MESSENGER No. 16, an article from the pen of S. S. Mohler in regard to a "supported ministry." It is well to give the timely warning. Let us read it again and be very careful that, while we may have been on one extreme, that we do not get out of the way in the other. If it is the money that moves us to go and preach, there is something wrong and we had better be at some other employment.

I also see some stir again about our church

name. Brethren, let us never change in anything unless we are sure it is for the better. Let us all pray for the success of the Gospel in every way and work for prosperity of the church.

HENRY FRANTZ.

Forgy, Ohio, April 20.

Railroad Arrangements.

I JUST received the following letter from James Smith, Chairman of the Trans-Missouri Freight and Passenger Association, in reference to rates to Annual Meeting. JOHN WISE.

This Association has agreed to make a rate of one and one-third fare on the certificate plan from points in Kansas and Nebraska to Chicago, St. Louis and Peoria, for your meeting to be held at Hagerstown, Md., May 28 to June 5. Certificates for return passage to be honored by Ticket Agents at Chicago, St. Louis, and Peoria, from June 5 to July 3, inclusive. Such certificates to be issued in connection with tickets eastward, sold on May 12 only.

Signed,
JAMES SMITH,
Chairman.

Report of Finance Committee.

THE following is the report of the Finance Committee of Annual Meeting, held at Pertle Springs, Mo., in May, 1890:

Receipts from all sources,.....$5,393 54
Expenditures for meeting,.....$5,254 94

Paid into General Mission Fund, ..$ 138 60

We would like to have paid into the Mission Treasury a much larger sum, but circumstances over which we had no control, cut down the receipts of the meeting, while they did not materially lessen the expenses. At the time of the meeting the railroads had a rate war, and a great many who would have attended the meeting took advantages of the low rates and went elsewhere, consequently the attendance was much less than we expected, which left many of the tents not occupied. Our eating rooms were larger than necessary, and other preparations were made, that could have been left undone had we known what was learned too late. While we did not have a great surplus of money left, we felt that every one at the meeting enjoyed being there.

WM. MOHLER.

From Wakendah, Mo.

YESTERDAY was the day set for our Communion meeting and although the attendance was not as large as usual, on account of unsettled weather and almost impassable roads, still it was,—everything considered,—very good. About 120 members communed. The rest of the house, not occupied by the tables, was fairly filled but not crowded. The order throughout was most excellent. The bad order, sometimes seen at our love-feasts, is, we think, often occasioned by the overcrowded condition of part of the house,—generally a small part,—left to the spectators, rather than to any rowdyish disposition on their part. Ministering brethren present, besides the "home force" of six ministers were, brethren J. E. Ellenberger, of Smith Fork church, and Joseph Minix, of Bethel. Bro. Christian Lapp being delayed by muddy roads, did not arrive till near the close, so that we were denied the pleasure of an address from him. Bro. Ellenberger officiated, and we all feel strengthened and built up spiritually by the solemn service of the evening. Beside the ministering brethren there were a number of others present from adjoining churches, mostly delegates to the District Meeting of Northern Missouri which met to-day.

By 9 A. M. the delegates and a goodly number of members had assembled in spite of the rain. After devotional exercises the work of the meeting commenced, all of which passed off pleasantly. The reports of the different churches showed the work to be moving steadily onward, but at the same time quite inadequate to the extensive territory occupied. The Mission Board was authorized to seek help outside the District, to fill the many calls, since inside the District the few active workers are doing all they can, and, of course, can not do more. Many of the calls come from organized churches that have no minister and refuse to elect one even where there are several good, faithful brethren whom the elders in charge think eligible. If such disposition grows out of "itching ears" that must have the best or none, the sooner we get rid of it the better. There are other conditions affecting the matter, however, which we may treat of some other time.

Bro. J. E. Ellenberger was elected to represent us on Standing Committee at Annual Meeting.

After transacting other matters of business, the meeting was closed by Bro. C. Lapp, to meet next year in the Bethel congregation, Holt County. May God bless the brethren who came so far under such unfavorable circumstances to attend to the Master's business! LOUIS MACEY.

Millville, Mo., April 16.

From Douglas County, Mo.

APRIL 11 the Bryant congregation, Douglas Co., Mo., met, for the first time since the organization, in church council. We had but little business before the meeting, but we hope all was done in a Christian way. We chose Bro. J. B. Hylton as delegate to District Meeting.

We have social meeting every Sunday evening at our houses. The members all seem to enjoy such meetings and we hope some good may be accomplished. We are a small band of brethren and sisters,—only fifteen members, with but one young minister. The Mission Board sent our elder to Louisiana to do mission work, so that we are in need of a minister to come and preach for us. The field is wide and many precious souls are starving for the true Gospel. If these people die without ever hearing the Gospel preached, who will be to blame? Brethren, when there are six or eight ministers at one meeting, think of the isolated ones that would like to hear you preach!

NANNIE A. HARMAN.

Funds for Western Sufferers.

Samuel Hoffert, Rossville, Ind.,.....$	5 00
S. Click, Nevada, Mo., ...	5 00
Woodland church and friends, Michigan,.	46 90
Poplar Ridge church, Defiance Co., Ohio,	2 75
Iowa River church, neighbors and friends, Iowa, ...	6 22
Lavina Fashbaugh, Ligonier, Ind., ...	2 00
Mother Markley, Cedar Falls, Iowa,.....	50
South Bend church, Indiana, ...	10 85
Rachel Fox, New Stanton, Pa.....	1 00
Back Creek church, Pennsylvania, ...	20 00
Dry Fork church and friends, Missouri, collected by J. F. Miller, $13.95, less collecting check, 25 cents.....	13 70
New Hope, Va.,.....	2 00
Noah Horn, Roseville, Ohio, ...	1 00
Southern District of Iowa, ...	5 84
Joseph H. Burkholder, Pleasant Hill, Pa.,	1 00
Members and friends West Branch School District, Palestine church, Ohio,	7 35
J. B. Hoff, Waterloo, Iowa,.....	5 00
Greenmount church, Virginia,.....	25 00
Two sisters, Laureldale, W. Va., ...	1 00
A sister, Black Rock, W. Va., ...	1 00
Eliza Hilkey, Black Rock, W. Va,.....	1 00
Nanny Casady, Black Rock, W. Va.....	1 00
Miss Netty Cosner, Mt. Storm, W. Va....	1 00
John Rudy, Liscomb, Iowa,.....	7 00
A. Brumbaugh, Davenport, Iowa,.....	50
Conestoga church and friends, Pennsylvania, ...	30 50
East Codorus church, York Co., Pa., $12.00, less collecting check, 25 cents,	11 75
Wolf Creek church, Montgomery Co., Ohio, ...	6 80

Wayside Notes.

IN our last we were at Salem, N. C., holding meetings at the Brethren's house (Fraternity). On Sunday we were taken about five miles to fill a regular appointment at the Boyer school-house (in a Baptist house at that point). A good congregation awaited us, and much interest was manifested. Quite a number of Baptist people were present. After the meeting was dismissed, there was a strong request to return and give them more meetings. So we consented to return and hold meetings on Friday at 11 o'clock, and in the evening, but owing to heavy rain we did not fill the appointment. Bro. Barnhart, who was present, reported that only a few were present. Could we have remained, prospects would have seemed good to accomplish some good, but owing to want of time and other engagements, we returned again to the Fraternity house on the morrow, and continued laboring as best we could, though with much effort, owing to the cold contracted in the change of climate.

The church here now appears in good healthy working condition, with Eld. J. Barnhart and two assistants, Faw and Robison, in the ministry.

On our way Northward, we noticed that cotton and tobacco are the chief crops. Salem is a large shipping point and also contains fifty factories. Tobacco barns are numerous through the country. It requires much labor to grow and handle the weed. If good in quality and yield, a tobacco crop is worth from one to two hundred dollars per acre.

I left for the North and this point on Monday, by way of Lynchburg to Bonsacks. At the latter place I spent one week, my home being with Bro. B. F. Moomaw and son-in-law, Crumpacker. It is a pleasant place, nestled, as it were, here among the mountains, at the southern terminus of the Shenandoah Valley, a goodly land. Much of it is possessed by the Brethren.

Bro. Moomaw came here Aug. 1, 1837, and, of course, passed through the troublous times of the late war. He can relate many of the trials of that period, and by his efforts many of our dear Brethren were saved from the fate of war or carnal strife. Bro. Moomaw is now seventy-seven years old and he is one of the five brethren now living whose name appears in the early history of the church.

Bro. Moomaw came into active, public Christian life while young. He was a member of the church fifty-one years and was elected to the office of deacon in Ohio, and to the ministry forty-six years ago. He was a man of vigorous body and fixed purpose. He traveled and labored much in the ministry in early life, traveling on horseback over the mountains, several times to Ohio, also to Pennsylvania and other points west and south. He attended every District Meeting, excepting the one of this year. Now he is seventy-seven years old, yet he is vigorous in body and mind. His beloved companion departed to the other shore about four years ago and awaits the coming of loved ones. A large family of children blessed their union. Located in the valley for so many years, Bro. Moomaw has lived to see the present growth and prosperity of the country since the days when it was but a wilderness. Bro. Moomaw's ministerial labors in the church extended from the Atlantic to the Pacific. May his days, if it be God's will, be extended for futher usefulness, and may rising generations take up the work when he lays his mantle down, so that the work of the church may be carried forward to the saving of souls.

J. C. LAHMAN.

Abbottstown, Pa., April 23.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SMOTHERS—SWANGER.—At the residence of the undersigned, April 12, 1891, Mr. William J. Smothers and sister Ella L. Swanger, all of Fredericksburg, Chickasaw County, Iowa. M. H. Fowler.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

DAVIS.—In the Fairview church, Appanoose Co., Iowa, Feb. 9, 1891, sister Catharine Davis, wife of Bro. Byram Davis, aged 58 years, 8 months and 21 days.

The subject of this notice had been afflicted for several months and suffered much, but bore all with Christian fortitude. She was a daughter of Bro. Abraham Replogle, deceased. She leaves an aged husband and nine children to mourn their loss. They have the sympathy of all. Funeral services by the undersigned. J. W. Hawn.

KENSINGER.—In the Yellow Creek congregation, Bedford Co., Pa., Feb. 15, 1891, Bro. Ephraim B. Kensinger, aged 61 years, 5 months and 13 days.

Deceased was brought to Clover Creek, Blair Co., Pa., and buried in the cemetery at that place. He had lived in the Clover Creek congregation all his life-time except the last two years. He was a consistent member of the Brethren church for many years. He leaves a large family and many friends to mourn, but they do not sorrow as those that have no hope.

Funeral occasion approved by brethren Levi Holsinger and —— Stuckey, of the Yellow Creek congregation.

E. D. Kensinger.

KENSINGER.—In the Clover Creek congregation, Blair Co., Pa., Feb. 17, 1891, James Clarence, son of Bro. Jas. D., and sister Barbara Kensinger, aged 10 years, 5 months and 20 days.

A very impressive funeral sermon was delivered on the occasion by Eld. Geo. W. Brumbaugh.

KENSINGER.—At the same place, from the same family, March 8, 1891, Jessie C., aged 6 years, 10 months and 20 days.

KENSINGER.—At the same place, March 9, 1891, George Elvin, aged 14 years, 1 month and 20 days.

KENSINGER.—At the same place, March 11, 1891, Lewis W., aged 17 years, 3 months and 22 days.

The subjects of the above notices were the victims of a complicated disease of diphtheria, membraneous croup and measles. Jessie and Elvin were buried at the same time.

On Sunday evening, March 8, Lewis, the oldest of the deceased boys, requested that Bro. G. W. Brumbaugh be sent for, who, upon arrival, prayed with him. The next morning he requested to be baptized. After the necessary arrangements were made, he was taken from his bed to a stream near by, where he was baptized by Bro. Brumbaugh. After he was taken back to the house, he expressed himself as feeling much better. Next day he called for the elders of the church and was anointed with oil in the name of the Lord, after which he passed away with the blessed hope of meeting his little brothers, who preceded him to the spirit world. The father, mother, three brothers, and one little sister remain to mourn for those who were so near and dear to them. E. D. Kensinger.

YEARIAN.—At Deep River, Iowa, March 28, 1891, by accident, Amos, son of Albert and Phebe Yearian, aged 20 years, 2 months and 28 days.

He was taking his father and mother to a neighbor's, in a bobsled. He and his father were standing up. The clevis that coupled the sleds together gave way, which caused a jerk, by which he lost his balance and fell forward on the dash-board. This produced an injury to the bowels, which caused his death in about twenty-four hours. Services by the writer. H. R. Taylor.

ROYER.—Near Bryan, Williams Co., Ohio, April 6, 1891, Bro. Daniel S. Royer, aged 73 years, 9 months, and 2 days.

Funeral occasion improved by the writer and Eld. John Brown.

George W. Sellers.

THOMAS.—At Markleysburg, Pa., March 22, 1891, of spinal fever and *La Grippe*, Laura Susan, daughter of Bro. Ross and sister Diana Thomas, aged 13 years, - month and 16 days.

Funeral services by brethren Jeremiah Thomas and S. C. Umbell.

M. N. Thomas.

HAGENS.—In the La Forge church, New Madrid County, Mo, April 7, 1891, sister Melinda Hagens, aged 16 years, 11 months and 15 days.

Deceased leaves a kind husband and an infant child to mourn the loss of a kind companion. Funeral services by the writer from Rev. 22: 14, to a sympathizing congregation.

Daniel Lorah.

NISWANDER.—In the Brooklyn congregation, Powesheik Co, Iowa, April 10, 1891, Bro. Samuel Niswander, aged 82 years and 5 months.

Deceased was born in Rockingham County, Va., and was married to Barbara Burner Sept. 9, 1830. They emigrated to Brooklyn, Iowa, soon after the close of the war, where they lived until the time of his death. Bro. Niswander and companion have been members of the Brethren church for fifty years. His companion still survives. They had eleven children. Five of them, including the father, have crossed over the river. Five of the six, who are yet living, reside in the Brooklyn congregation, and are members of the church. The other one lives near Harrisonburg, Va. The funeral services were conducted by the writer.

H. R. Taylor.

RITCHEY.—In the Hopewell church, Bedford Co., Pa., July 11, 1890, Bro. Abram Ritchey, aged 66 years and 11 months.

Deceased was afflicted with paralysis for over six years. He leaves a wife, two sons and two daughters to mourn their loss. Shortly before his death he called for the elders of the church and was anointed. The funeral services were conducted by Eld. D. S. Clapper, assisted by Henry Clapper, from Gal. 6: 7. Mollie Ritchey.

SHREVE.—In Waterford, La Porte Co, Ind., April 10, 1891, of heart failure, Mrs. Eliza W. Shreve, at the age of 77 years, 8 months and 12 days.

The subject of this notice was born in Mifflin County, Pa., July 28, 1813. In 1816 she moved with her parents to Holmes Co., Ohio, where July 20, 1833, she was married to Israel Shreve. May 17, 1837, they moved to Porter County, Ind. Ten years later they moved to La Porte Co., Ind., finally settling at Waterford, where she died a widow, — her husband having died many years ago. At sixteen years of age she joined the Baptist church, but nearly thirty years later she changed her membership to the Christian church, in which she remained until death.

Mrs. Shreve was the mother of a number of children, two of whom cast their lots with the Brethren church "Grandma" Shreve,—as she was called by everybody, — will be sadly missed by her hosts of friends, wherever she was known, but most of all by a granddaughter that was left motherless when a mere child, and whom "Grandma" took to her great mother heart, to love and nurture in her old days. Now, at the threshold of womanhood, Ellie is again bereft of a mother's care.

Funeral discourse by the undersigned in the M. E. church, one mile south of Waterford on Sunday, April 12, in the presence of a large audience of sympathizing friends and mourning relatives. Thurston Miller.

WADE.—In the bounds of the Ryerson Station church, Jan. 22, 1891, Bro. Wenman Wade, Sr, aged 72 years, 2 months and 22 days.

The deceased was a faithful member of the Brethren's church for thirty-eight years, being a deacon the most of that time. He was beloved by all who knew him, and will be greatly missed by the church as well as his family. He leaves a sorrowing, but faithful wife, and a number of children to mourn their loss, which is his eternal gain. A part of the children are still out of the kingdom. We pray that the life of our departed brother may speak to them, causing them to strive to meet their dear father in the haven of eternal rest. Funeral sermon preached by the writer from the words: "Them which sleep in Jesus will God bring with him." 1 Thess. 4: 14. Funeral services April 5, 1891, at the Beaver Dam school-house, W. Va.

Andrew Chambers.

ROOSE. In the Sandy church, Ohio, April 12, 1891, Laura Josephine Roose, aged 6 weeks and 3 days. Services by the writer assisted by Jos. Sheehen of the Presbyterian church. Eli Stroup.

HAHN.—In the Sandy church, Columbiana Co., Ohio, April 10, 1891, Clara Alice Hahn, eldest daughter of Bro. Henry Hahn, aged 17 years, 3 months and 22 days

Deceased was left without a mother when between ten and eleven years old. She leaves two sisters, three brothers and a father to mourn their loss. Services by the writer from Rev. 7: 9. Eli Stroup.

BLOOM.—At Greenville, Clearfield Co., Pa., March 29, 1891, Carrie A., little daughter of Bro. Isaac and sister Mary Bloom, aged 10 months and 16 days.

Funeral services conducted by brethren Geo. D. Cleaver and W. Charles from Matt. 18: 10. E. J. Cleaver

PETERS. — In the Pine Creek church, Marshall Co., Ind., April 17, 1891, sister Leah Peters, daughter of Daniel and Catharine Peters, aged 20 years, 3 months and 24 days.

She united with the Brethren church while quite young. Her mother preceded her in death three years ago. One brother and sister and father mourn their loss. Funeral services by the writer, assisted by Bro. John Knisley. Jacob Hilderbrand.

BEAR.— Near Milford, Ind. April 11, 1891, of heart failure, sister Martha Ann Bear, aged 56 years, 10 months and 11 days.

Sister Bear retired as usual. Near midnight she awoke the family, stating that she was smothering, and appealing to them for help, but before any assistance could be rendered, she passed away. Her husband preceded her to the spirit world about twelve years, leaving her with a family of ten children. By habits of industry and economy she succeeded in raising them. She was a devoted Christian mother, and a faithful sister in Christ. The bereaved family have the sympathy of the entire community.

Funeral services were conducted by the writer from Rev. 14: 13 to a large concourse of people. W. R. Deeter.

DEVER.—In the Beaver Creek congregation, Rockingham Co., Va., April 13, 1891, sister Fanny Dever, aged about 84 years.

Funeral services at Sangerville, by the writer and Bro. J. A. Miller, from Job 14: 14. G. W. Wine.

HESS.—Near Fredonia, Kans., in the Fredonia church, Jan. 13, 1891, sister Catharine Hess, aged 60 years and 12 days.

Deceased was born Dec. 31, 1830, at Donegal, Westmoreland County, Pa. Her maiden name was Burger, — she being a daughter of Joseph and Rebecca Burger, deceased. She was married March 28, 1849, to John F. Hess, who preceded her to the spirit world Feb. 24, 1890. Both united with the Brethren church about 1851. They were the parents of six children,—three boys and three girls, two of whom have gone before. They removed from Pennsylvania to Ashland, Ohio, in 1860; thence to Knox County, Ohio, and lastly to Kansas in 1867, where they have lived ever since. Her illness continued but four days. Her disease was simply prostration of the vital forces, the magnet of life pointing stronger to her home beyond than to this care-worn world of sorrow. When the hour of her departure arrived, she quietly passed away without one solitary struggle. In the first of her illness she said she made no arrangements to get well. If she did recover it was the Lord's will, — not hers. She had the consciousness of having spent a Christian life, and this gave her a bright prospect of a glorious immortality. She admonished her children to prepare to meet her. Her last words were, "By faith look on high." She repeated this often during her last day on earth. We mourn not as for the lost, for her sweet spirit is at rest. A more beautiful and fragrant memory for her children was never left by a departed mother. We know that she will soon meet with those she loved, who have gone before.

Allen A. Oberlin.

WORRELL.—In the Spring Creek church, Greenwood Co., Kans., March 24, 1891, Lydia Worrell, aged 15 years, 1 month and 19 days.

Deceased was the youngest daughter of Bro. J. A. and sister M. A. Worrell. It was her desire to come to the church. During her sickness she had an opportunity to be baptized, but was very weak. She set another day and hour. No minister being present they sent for one, but before he arrived Lydia had gone to her peaceful home. Shortly before she passed away she looked into her father's face and said, "Oh, papa, can't I be baptized?" She died rejoicing. She leaves father, mother, five brothers and one sister to mourn for her, but we hope that their loss is her eternal gain. Funeral services by Bro. W. H. Leaman.

Susie Nelsen.

WIRT.—At his home in Warren, Winona Co., Minn, March 26, 1891, Eld. Christian Frederick Wirt, aged 74 years, 5 months and 6 days.

The subject of this notice was born in Wurtemburg, Germany, in 1816, Oct. 20. His parents came to America in 1818, and settled in Lancaster County, Pa. Some years later they moved to Jennings Co., Ind. Here Bro. Wirt was united in marriage to Lydia Fiant, Nov. 22, 1838. Nine children were born to them,—six daughters and three sons. In April, 1855, he, with his family, came to Minnesota, at which time he buried four daughters in one week. Three years later he buried the oldest and only daughter left. The three sons, — J. H., Jacob, and Christian Wirt, still survive him. Sept. 13, 1888, we buried our mother, - his faithful wife. Shortly after his marriage he united with the Brethren, and was elected to the ministry, and, in 1871, ordained an elder.

Within the last few years of his life his mind failed him, so that, for the last two years, he had to be cared for as a child.

J. H. Wirt.

WEBER. -In the Niobrara church, Sheridan Co., Nebr., April 11, 1891, of *La Grippe*, D. L. Weber, aged 29 years and 10 months.

Deceased was born in Tuscarawas County, Ohio. He moved to Iowa with his parents in 1863, became afflicted with consumption nine years ago, went to Colorado for his health, and came here three years ago. He was joined in matrimony to Etta Bowman Nov. 29, 1889. Their union was blessed with a bright little son, who preceded him two weeks ago, aged nine months and seventeen days. Bro. David was a consistent member for nine years. He served in the deacon's office but a short time. He bore his sufferings with patience He requested to be anointed with oil in the name of the Lord, by which his faith became strengthened, yet he was willing to die.

Funeral services were postponed on account of sickness in the family.

John Weber.

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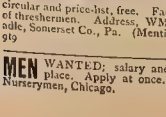
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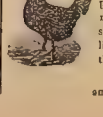
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LOVE-FEASTS.

May 17, at 2, 3 P M, Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind

May 19 and 20, at 1 P M, Buffalo Valley church, Union Co, Pa

May 19, 1 3 P M, Lanark, Ill

May 16, at 2 P M, Naperville church, Ill

May 16 and 17, at 1 3 P M, Pleasant View church, Reno Co, Kans

May 16 and 17, at 2 P M, Chapman Creek church, eight miles south and two miles east of Abilene, Kans

May 16, at 1 P M, Bethel church, at the Straw Creek Valley church house, Mound City, Mo These coming by rail will be met at Mound City, by addressing Joel Glick or Jos Andes.

May 16, at 1 P M, Panther Creek church, Woodford Co, Ill

May 16, at P M, Rock Creek church, Henry Co, Ind.

May 16, at 4 P M Pigeon Creek church, Ill

May 17 and 18, Lower Cumberland church, at the Mohler meeting-house, Dillsburg, P. Brethren coming by rail will stop off at Mechanicsburgh

May 18 and 19, at 10 A M, West Branch, Ill

May 19 and 20, at 10 A M, Iowa River church, Iowa Protracted meeting to commence one week previous

May 19 and 1, Hagerstown, Md, and Co Pa Those coming by rail from the West will come to the Hagerstown & Pittsburgh R R

May 19 and 20, at 3 P. M, Ephrata church, Pa

May 21 and 22, Upper Cumberland church, Cumberland Co, Pa, at Hertzler's meeting-house, on the Philadelphia, Harrisburgh and Pittsburgh R R

May 2, at 4 P M, Rock Run church, Elkhart Co, Ind

May 30 and 31, at 1 A M, Rock Creek congregation, Etter meeting house, Franklin Co., Pa.

May 2, at 4 P M., Woodbury church, Bedford Co, Pa.

May 23, at 10 A M., nine miles west of Muncie, Ind, on the Jackson St Turnpike.

May 20 and 21, at 1 P. M., Cherry Grove, Ill

May 21 and 22, at 1 P. M., Chiques church, Lancaster Co, Pa., at Chiques Hill meeting-house

May 21 and 22, at 1 P. M., Lena, Ill

May 21 and 22, at 10 A M., Falling Spring congregation, at the Hade church Those going to Annual Meeting, will please stop with them.

May 21 and 22, Upper Codorus church, York Co, Pa.

May 21, at 10 A M, Beaver Creek congregation, Md

May 21, at 3 P M, Eagle Creek church, Hancock Co, Ohio

May 2, at 4 P M, Harlan church, Shelby County, Iowa, 5 miles east of Harlan

May 22, at 4 P. M, Pleasant Hill church, Jefferson Co., Love Meeting to continue over Sunday.

May 2, at 1 P M, Sugar Creek church, 3½ miles south of Fortville, Hancock Co, Ind. Those coming by railroad to I W Bence, of Fortville, who will meet them at Fortville on the C C C & I R R, or at Mohawk, on the C I & W. R. R

May and 1, Georges's Creek church, Fayette Co, Pa

May 2, at 10 A. M, Massassinewa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler.

May 22 and 23, at 2 P. M, Lost Creek church, Juniata Co, Pa, at Free Spring.

May 22, at 4 P. M, Yellow Creek congregation, Bedford Co, Pa.

May 22 and 23, at 10 A M, Pine Creek church, Ill.

May 2, at 4 P M, Pleasant Grove church, Douglas Co, Kans

May 24, at 3 P M, Blue River church, Whitley Co, Ind.

May 3 and 4, at 4 P M, Milledgeville, Ill.

May 23 and 4, at 3 P M, Manitor church, McPherson Co, Kansas.

May and 24, at 2 P M, Franklin Grove church, Lee Co, Ill.

May 2, at 10 A. M., Dry Creek church, Linn Co, Iowa, three fourths of a mile west of Robins Station.

May 23 and 24, at 10 A M, Antietam church, Franklin Co, Pa Those going to Annual Meeting please stop with them

May 2, Kingsley church, Woodbury Co., Iowa, 4 miles southeast of Kingsley.

May 23, at 4 P M, Grundy church, Grundy Co, Iowa, 9 miles west and 1½ miles south of Grundy Center.

May 23, at 2 P. M, Pipe Creek church, Miami Co., Ind.

May 23 and 24, Tearcoat church, W. Va.

May 23, at 2 P. M, Herrington church, Kans.

May 3, at 10 A M, Hudson, Ill.

May 2, at 4 P. M., Oasis church, Madison Co, Ind, 3½ miles east of Summitville Those coming by rail will be met by conveyance

May , at 10 A M, Rome congregation, Oak Grove house, Hancock Co, Ohio.

May 23 and 24, at 4 P M, Roaring Spring church, at the Ashlight house, Roaring Spring, Pa

May 2, at 3 P M, Otsaw church, Piatt Co, Ill

May 23, at 2 P. M, English Prairie church, La Grange Co, Ind.

May 4, at 4 P M, in Johnstown congregation, at Walnut Grove house, 2 miles south from P R R depot Those Brethren going to A M, to stop with us.

May 26, at 10 A M, Spring Creek congregation, Kosciusko Co, Ind.

May , Altoona church, Altoona, Pa.

June 4, at 2 P. M, Pigeon River church, Steuben Co, Ind, 2 miles north of Summit, DeKalb Co, Ind, and 1½ miles south of Pleasant Lake, Steuben Co, Ind. Meeting to continue over Sunday

June 12, Mount Pleasant, Ind

June 12, at 3 P M, St Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 1, 1 P M, Yellow River church, Marshall Co., Ind

June 13, also 14, Panther Creek church, Dallas Co, Iowa.

June 13 and 14, 1 P M, Hickory Grove church, Carroll Co, Ill

June 13 and 14, Ten Mile congregation, Washington Co., Pa, at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop A week's meetings previous to feast

June 13, and 14, at 10 A M., Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 13, at 10 A M, Lanlessville church, Ind. Those coming by rail should stop at Landessville on the Clover Leaf R R.

June 14, at 2 P M, Shade Creek congregation, Big meeting house

June 17 and 18, at 2 P M, Silver Creek church, Ogle Co., Ill.

June 18 and 19, at 1 P. M, Yellow Creek church, Stephenson Co, Ill

June 1, at 5 P. M., Bangs congregation, Ind.

June 20, Silver Creek church, Williams Co, Ohio.

June 20, at 2 P M, Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny

June 20 and 21, Coon River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 5 P. M, Solomon's Creek congregation, Elkhart Co, Ind., 2½ miles north-east of Milford Junction

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa

June 20, at 10 A M, Wabash church, 7 miles south of Wabash, Ind

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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Announcements.

LOVE-FEASTS.

May 14, at 1 P M, Kingman church, Kingman Co., Kans, at Bro Samuel Bower's residence, 8 miles southwest of Kingman, 2 miles west and ½ mile north of Cleveland. Passengers will be met at Cleveland

May 16, at 3 P M, Middle District, Miami Co, Ohio

May 16, at 3 P M, James Creek church, Huntingdon Co., Pa.

May 19 and 20, at 4 P M, Clover Creek church, Blair Co., Pa

May 22, about 10 miles north of Osceola, Iowa. Meeting to continue over Sunday

May 23, at 4 P M, Monticello church, Ind.

May 23, at 1 30 P M, Auchwick church, Germany Valley, Pa

May 23, Redwood congregation, 1 mile south of West Lebanon, Ind

May 23, Astoria church, Ill

May 24, at 4 30 P M, Brothers' Valley congregation, Somerset Co., Pa., 1 mile north of Berlin

May 30, at 10 30 A M, Springfield congregation, near Wawaka, Ind

June 6, at 3 P M, Colby church, 5 miles south of Colby, Kans

June 13, at 10 A M, Bellefville church, Kans

June 13 and 14, Richland church, 6 miles north of Mansfield, Ohio

June 20, at 10 A M, Chenoa church, Ill

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OF THE

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 59, Huntingdon, Pa.

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"THERE are treasures laid up in the heart—treasures of charity, piety, temperance and soberness. These treasures a man takes with him beyond death, when he leaves this world."

BRO. W. J. SWIGART while in Westmoreland Co., Pa., last Sunday, April 5th, was unexpectedly called upon to preach the funeral of the Nicely boys, who paid the penalty of the law for the murder of Mr. Umbarger, two years ago in Somerset County, Pa. He describes the scene as being a sad one beyond expression, and one that he wishes never to see again. While we know but little, or nothing really, about the affair, our sympathies go out towards the family of those unfortunate young men. Since hearing of their sad death, we have thought of it much, and more than ever we are impressed with the great responsibility that rests on parents in whose care God has given children to nurture and bring up in the way they should go. We, as parents, have no more important charge in life, and we should feel it, because we are largely responsible as to what their future life shall be. There must be truth in what the wise man said: "Train up a child in the way he should go, and he will not depart from it as he gets old." This is on the principle that a right start generally leads to a right end. Of course there are exceptions to all rules, but the exceptions do not destroy the general force of the rule.

SECRET SOCIETIES.

Dear Brother: -Can a brother, according to the rules of our church, be a member of a secret, oath-bound society? If not, please give the reasons why, as it is reported that several of our brethren are members of such societies.

AN INQUIRER.

IN answer to the above we have this to say: No one can be a member of the Brethren church, who is a member of an oath-bound society, without living and acting a falsehood, as every one, before uniting with the church, is asked, or should be, whether or not he belongs to such societies, and is also informed that it is against the rules of the church to be a member of any such societies.

If any should be members at the time, they are asked to withdraw, and, if they refuse to do so, they can not be received. So it is very plainly to be seen that, when churches do their duty in receiving members by baptism, there can be no excuse for any brother being a member of such society. And when those who have been members of such societies, and perjure themselves at the time of their baptism, by falsely promising to withdraw and then not do it, or unite with such societies after becoming members, they make themselves unworthy of church fellowship, and they should be promptly disowned unless they make full and satisfactory amends for the great wrong which they have done.

We look upon this matter as a wrong of no ordinary character. Again we say, no brother can be a member of a secret or oath-bound society without acting and living a lie, and this fact alone unfits him for Christian fellowship.

This much we have said, presuming that the regulations of our church are in harmony with the Scriptures on this subject. We are now asked for reasons why we have taken and hold this position. We have not the time to discuss the subject fully, but will give a few of the reasons why we believe that such societies are not in harmony with the letter and spirit of the Gospel.

The first reason we give is, we have no precedent for such societies, either in the life and precept of Christ or his disciples.

In the New Testament Scriptures we have positively but one organization for the followers of Christ. That is the church which is sufficiently comprehensive and beneficiary to meet all the wants of God's people, whether they be Greek, Jew, or Gentile. In its rules and regulations are embodied every known duty of man to man as a Christian Brotherhood, as well as toward those who are outside of the kingdom of grace, so that there is no room, no need, or no provision made for any beneficiary society, outside of the Christian church. Therefore no man can connect himself with any other society for personal good, or to extend benefits to others, without stepping down from that which is higher and better to that which is lower and worse.

It is virtually ignoring the Author of the greatest scheme for the accomplishment of human good that was ever introduced into the world. The scheme of salvation, as embodied in the church, contains all and every possible element for human good,—physically, morally and spiritually. In its provisions for the people, in all their various conditions, it is cosmopolitan for all ages and all time. Indeed it is the perfect and the only perfect society that has ever been formed in the world, and therefore the Christian needs nothing more and should desire nothing less.

Our second reason is that secret societies and their designs are not in harmony with Christ's methods of doing good. He brought the scheme of redemption into the world for the purpose of doing man good. He knew what poor, miserable man needed to liberate him from the bondage of sin, and to make him good and happy, and this he made manifest, not to the few that were secreted somewhere within barred, locked and guarded doors, who were bound by a terrible oath not to reveal or divulge it on the outside, but in the crowded cities, by the seaside, in the homes of the rich and poor, as well as to the beggars who sat by the wayside, begging. The good that he brought was intended for all, and therefore his work was to make it manifest, so that all could receive it. It is represented as the light of the world, and therefore not to be hid under the bushel or in the lodge, but to be placed on the candlestick that all might see and receive its saving power. His ministrations were alike free to all who felt the need. He went about doing good, and it was a public ministry,—nothing concealed, all revealed.

The same beneficent spirit was to characterize his followers, and in its primitive purity it was shown by those who were the called after his purpose. They knew no bonds and no pledges, but the bond of love and the fellowship of the saints. The church of the Living God was their highest ideal of right living and right doing, and they were right, for therein was the fullness of wisdom. We do not say that there is no good connected with secret orders, but we do say that whatever good may be there, it must necessarily be short of the good that ought to be and is found in the church of Christ. As the church of Christ is the source and fountain head of all good, why should we not remain at the source for it, and thus get it in all its fullness and purity? And if we have good to give to others, we should give it as did the Christ,—openly and freely, to all in need.

Our third reason why we are opposed to secret societies is on account of the oath of secrecy and its character. Just what the character of this oath is, we do not know practically. But if it is anything like what it is represented to be, there ought to be no question as to whether or no we, as Christians, should take it. To do a thing so barbarous and heathenish is a disgrace to Christian manhood.

(*To be Concluded next Week.*)

Michael Zug 1892

ESSAYS.

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

CALMED.

"When my spirit was overwhelmed within me, Then thou knewest my path."

Crimson-girt the sun was sinking
Over mist-robed hills afar,
Twilight shades and daylight linking,
Leaving evening doors ajar;

Flooding all the land with splendor,
Gilding waves of crystal mold,
Dusky shadows grave and tender,
Bathing in a sea of gold.

But my heart was not in keeping
With my years, nor scene so fair;
Noon not reached, yet care and weeping
Wove gray threads amongst my hair.

And amidst this gleaming beauty,
My young head was drooping low
With the weight of arduous duty,
And the turmoil of earth's woe.

Must God's highest, noblest creatures
Bow submissively to pain,
Which leaves traces on their features,
Time can not remove again?

Father, why these sore afflictions,
That our wearied frames endure?
Are they only stern convictions
Of our sins, our souls impure?

Must we ever strive with longings
Of the soul unsatisfied?
Will temptations cease their throngings
Never, till our spirits hide

In the realms of life eternal,
Where unsullied waters flow?
Shall we find in lands supernal,
Rest from *every* care and woe?

Fretfully I asked these queries,
Born of trial, pain and toil,
And the troubles, which in series
Cross life's arid, sterile soil.

As in answer, a soprano,
O'er the lake's expansive view,
Floated like a sweet hosanna,
Falling with the evening dew.

Calmly as the daylight stealing
Into rainbow tints and gold,
On my soul in blissful healing,
Fell the hymn so grand and old:

Jesus lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past.

Then God's love refulgent, glistened
On life's restless, changing tide,
While the next sweet strain I listened,
"Safe into the haven guide."

But the voice had ceased its singing,
And my heart its sad unrest;
Chimes of peace were sweetly ringing
Strains which chorded with the blest.

When wild surges swell above us,
In the Savior we can hide;
Storms nor billows shall not move us,
Safely sheltered in his side.

And when sorrow-pressed and troubled,
We shall find repose in him,
And the light of guidance doubled,
When our visions have grown dim.

—*Gertrude A. Flory.*

La Porte, Ind.

HEROD AND PILATE.

BY SELAH MERRILL.

It was a strange Providence that brought these two men together at the trial of Christ. Herod Antipas was the most prominent native ruler in the land, and Pontius Pilate was the highest Roman officer in Judea. Upon such men it would have been difficult to practice imposition or fraud. There was nothing to prevent them from expressing their real convictions. Both based their testimony upon personal examination, and both testified without qualification or reservation to the innocence of our Lord. It may be interesting to take a nearer view of these men,—Jew and Roman in high authority,—whose names will be forever associated with that of Jesus of Nazareth.

Judged by the length (B. C. 4 to A. D. 39) and prosperity of his reign, Herod Antipas was a successful ruler. He was appointed to succeed his father as king of Judea, but Herod the Great, a few months before his death, substituted the name of Archelaus for that of Antipas, and the latter became "Tetrarch" of Galilee and Perea. He took his reverse of fortune in good part, and made a faithful governor of those two provinces. He inherited his father's passion for building, and forfified Sepphoris, the capital of his little empire. He also built Julias, at the north-east corner of the Sea of Galilee, and Tiberias, on the west shore of that lake. He was a capable military officer, and was chosen to accompany Vitellius on a Parthian campaign to the Euphrates. Even if he went by command, it was because he was considered worthy of this responsible commission. That as governor and military leader he made careful provision for emergencies, is evidenced by the fact that in a single arsenal in Galilee he had armor and weapons ready for sixty thousand men. To see Jerusalem in the hands of a Roman governor, may have galled his Jewish pride. At all events, his relations with Pilate were not pleasant, but during the trial of Christ, the two men became reconciled to each other. With these few hints as to the character of Antipas as a ruler, we must leave him, to consider the other name associated with his in the examination of our Lord.

Of the life of Pontius Pilate in Europe, before he became procurator, we know practically nothing. Officers of that rank were generally Roman knights, and it has been thought that his name would identify him with some noble family. Details of his life after he returned from Judea are equally meager, except that there seems to be a well-grounded tradition that he put an end to his own life. It is his career in the East with which we are specially concerned.

From A. D. 6, when Archelaus was banished, to A. D. 66, when the war with Rome broke out, there were fourteen procurators. Deducting the four years A. D. 41 to A. D. 44, when Agrippa I. was king, the average for each procurator is four years. Two served one year each, five served two years each, and Felix, in the time of Paul, served eight years. The longest term was that of Valerius Gratus, the immediate predecessor of Pilate, who served eleven years; and the next to his was Pilate's term of ten years. This was from A. D. 26 to A. D. 36, the last half of the reign of Tiberius.

Of the coins of Judea, which we class under the "Procurator Series," fifteen belong to the reign of Tiberius; and four of these were struck under Pontius Pilate. Nearly all of these fifteen coins I have in my collection, and they are deeply interesting objects, for the reason that they were in common use in Christ's time. We can handle today the same pieces of money that Christ handled.

Pilate's character has been painted in many shades, but in a majority of instances, only the darkest colors have been used. A few quotations from two popular writers will bring the matter before us at a glance: "He was destitute of fixed principles;" "A weak man, and therefore a corrupt character;" "Selfish considerations, a love of distinction, of power, and self-indulgence, were the motives of his action;" "He was always ready to shed the blood of a people he hated;" "Pilate's hyena-like nature;" "He was harsh, hot-headed, and malevolent;" "The irresolute man, with no force of character, and too unprincipled to be an upright judge;" "He has come down to us as one of the most unrighteous, cruel, arbitrary and hateful of men." The authors' names are withheld chiefly for the reason that these are typical phrases common, so far as their sentiment goes, in many works on the life of Christ. Not one of the above statements, however, will bear the test of examination. History contradicts them all. They are strong epithets without specifications or proof, and no more true than if one had said that Pilate was a monster with ragged jaws and teeth, with one eye, and with a forked tail. Over against this awful caricature of Pilate, we may place Tertullian's charitable and tolerant view of him when he declared that "Pilate was at heart a Christian."

While Pilate has been condemned in violent language, there is a phase of the matter which has received comparatively little attention. To be governor of a country, inhabited by Jews, was a difficult and a disagreeable position for any man, whatever might be his nationality. That Pilate held his office for full ten years, is evidence of his ability to manage fault-finding, restless, and rebellious people. Doubtless he knew beforehand that he would be hated by those whom he was appointed to govern; that his subjects would take every possible means to circumvent his plans and to bring him into trouble; that to interfere in the slightest degree with any ancient custom, however insignificant that custom might be, would be sufficient to throw them into a state of rebellion: that, whenever any difficulty should arise, they, were their demands not complied with, would not hesitate by unjust accusations and cruel falsehoods, to traduce him to a higher authority; that acts of restraint, necessary in every government, would be interpreted as violations of their rights; that, whatever his intentions as governor might be, the governed would make it impossible for harmony to exist between them. Such are some of the obstacles that would stare in the face any one who should look forward to the position of Procurator of Judea.

We have three sources of information respecting Pilate: 1. The New Testament, the best of all; 2. Flavius Josephus; and 3, Philo. The last, a Jew of Alexandria, who made a single visit to Jerusalem, was a contemporary of our Lord, but bitterly partisan on all questions between the Jews and the Romans. Five public acts of Pilate are mentioned: 1. His introducing images of Cæsar into Jerusalem; 2. Using sacred money for an aqueduct; 3. Quelling an armed mob of Samaritans; 4. The condemnation of Christ; and 5. The slaughter of the Galileans, which is mentioned only in the New Testament (Luke 13: 1). Philo mentions but one event, supposed to be the same as No. 1 above,—the affair of the images,—although his version is so different from Josephus's account that some have thought he describes another occurrence.

The Gospels have no word of censure of Pilate; they were not written to criticise the conduct of rulers in Palestine. Their calm, impartial statements are of the highest value in forming our judgment of the Roman Governor. From the account they contain of the trial of Christ we learn that Pilate was in a most delicate position. He realized that without the slightest provocation, simply "for envy," the Jews had delivered Christ into his hands. With Pilate was the power of life and death (John 19: 10). Christ tells him that in giving him up to death he commits a wrong, but adds that he who placed him in his power committed a much greater crime. Pilate had a high regard for his wife, and perhaps was accustomed to listen to her advice and suggestions on public matters, otherwise she would not have

sent to him on the judgment-seat the message which she did (Matt 27: 19). All students of this event admit that Pilate made several earnest attempts to save the life of Jesus. We ought not to overlook the fact which Christ knew as well as Pilate, that the governor was in the hands of a mob, violent, unreasonable, and frenzied, — a mob that meant death to their enemy or destruction to their ruler, if he did not yield to their demands. What was to be done? It is frequently asked, "Why did not Pilate do what he knew to be right, regardless of the consequences?" Let us consider (1) that Pilate lived before the principles, which Christ inculcated had taken possession of men, and (2) that very few persons in Christian lands come up to the high standard which Pilate is blamed for not reaching. I believe it was neither in contempt nor in fear, but rather with feelings of compassion, sincere pity at the sad fate of an innocent victim, that Pilate wrote with his own hand that wonderful epitaph, "Jesus of Nazareth, the King of the Jews," an epitaph containing history that we know by heart, containing prophecy that coming ages will see fulfilled.

The language which Josephus uses of Pontius Pilate is in striking contrast to that which he uses of Gessius Florus. The cruelties of the latter are exposed and condemned in no mild terms, for in consequence of his acts the Jews plunged into a war with Rome. But for Pilate Josephus has no word of condemnation, nor indeed of criticism, with perhaps a single exception (Ant. 18, 3, 1, at the beginning). Had Pilate been a bad man and a wicked ruler, Josephus would have said as much, just as he spoke the truth respecting Florus.

In Josephus's account of the Samaritan affair there is not a hint that Pilate was not justified in dispersing, even by force the great crowd that had come together armed. The complaint against him was based on the theory that the people had assembled for peaceable purposes, and hence that the killing was unjustifiable. By the fact that Vitellius sent him to Rome, is to be understood that the case was a complicated one, and that it was necessary to bring both sides before the emperor. While Pilate was on his way to Rome Tiberius died, and we do not know that his case was ever settled. Had it come to a trial under Tiberius, Pilate might have been acquitted. It is certain that the complainers would have been obliged to explain by some valid reason why they had assembled in such numbers with weapons in their hands.

Again, what harm could there be in taking the images of Cæsar into Jerusalem? They were small objects carried on the military standards, and would be kept in the palace, or only where the soldiers were quartered. The act would be an honor to the emperor, and would not interfere with the Jews or their worship of God. Yet this simple thing set all Jerusalem in an uproar. Pilate did not wish or intend to take the lives of his subjects; and when his threats did not avail, he yielded to their demands, and removed the objects from the city. For a people who ignored essentials and exalted trifles into matters of the greatest importance, the conduct of the Jews on this occasion was just what might have been expected. God and religion were not dishonored in any way; but a "custom" was violated, and rather than tolerate this the Jews would die.

Again, Pilate could see no reason why the large fund that had been accumulated at Jerusalem, regarded as sacred money by the Jews, should not be devoted to the completion of a work of great public utility, the introduction of water into the city. This work would be an honor to the province, and of its advantages the inhabitants of Jerusalem would enjoy the largest share. He little thought that in carrying out this, to him, legitimate plan, the nation would thereby be thrown into convulsions, and that both city and country would rise up against him. Insults and abuse were heaped upon Pilate by the mob. Not wishing to put any one to death, he ordered his soldiers to go among the crowd in citizens' dress, and at a given signal to beat the people with sticks. Some of the soldiers exceeded their instructions, and a few of the rioters were killed.

Our summary of Pilate's character must be very brief. There is no evidence to justify the charge of cruelty against him as governor of Palestine. On the contrary, there is evidence that he sought the good of the people and the prosperity of the country. He had a strong sense of justice, and was forced against his will to consent to the execution of Christ. So far as history describes his conduct, his actions will bear inspection, and it is to be regretted that we could not have had the emperor's decision on the Samaritan affair; for it appears that the verdict might have been in Pilate's favor. As a Roman governor he does not rank among the best. At the same time there is very little in his conduct that merits condemnation. —*S. S. Times.*

THE DIVINE PHYSICIAN.

BY B. C. MOOMAW.

"They that are whole have no need of the physician, but they that are sick."—Mark 2: 17.

Our first parents ate forbidden fruit which made them sick, and the sickness was of such a nature that nothing could be found to cure it.

It proved to be so contagious, that it fastened upon every man and woman who ever lived, or who is now living in the world. Many remedies have been tried by many doctors, but no man ever succeeded in healing a single patient afflicted with this deadly disease. When it has run its course it not only results in the death of the body, but also in the death of the soul.

When God saw that no one else could cure it, he sent a physician, who had knowledge and skill to discover and apply an effectual remedy. In doing so God has shown his great love. The physician whom he sent was his only begotten Son.

Once there was a community of lepers who were shut out from the rest of mankind, and compelled to live by themselves. When any one entered that place he could never come out of it in this life. They endured all the tortures of that dreadful and loathsome disease without any one to relieve their sufferings. A good physician had pity on them and volunteered to go among them, and devoted his knowledge and skill to their relief. He knew that he must leave home, and friends, and comforts behind him forever, never more to return while life lasted, but he sacrificed all for the sake of those poor people, and took up his abode among the lepers. So came the Son of God away from his bright and holy heaven, from his Father's house, and from the sweet company of angels, and took up his abode among us lepers, that he might heal our deadly disease, and give us eternal life.

No one is so well qualified to mend a delicate piece of machinery as the one who made it. The Lord made our bodies, minds, spirits, and souls, and surely he could make us over again if he found that it was necessary to do so. We were so badly broken, or so thoroughly diseased, that he found it better to make us over again than to mend us. He said it was not wise to put a new patch on an old garment,—better make the whole garment new. So he makes us "new creatures" by "creating us anew in Christ Jesus." This he does by planting a very small seed of the new life in the midst of the old nature. This seed he watches and nourishes, and keeps alive, and causes it to grow until it becomes like a great tree, branching out into all the life of the man, and bearing the beautiful and abundant fruits of the Spirit.

He gave his life for our life. Not many physicians will do this for their patients. They may be willing to go through cold, and wet, and darkness, to visit the sick, but we never heard of one who gave his life, who shed all his blood, to save some one else. This the Divine Physician did of his own free will, and because of his own great love.

Now there are certain things for us to learn in this parable which will enable us to make a practical and saving application of its principles to our own case. Physicians in this world do not often go where they are not wanted. They wait until they are sent for. So Jesus, the Divine Physician, while he offers his services to us without money and without price, will not intrude where he is not sent for. My dear friend, ask him to come to you that he may heal you! But no one will send for a physician unless he feels his need of one. A man who does not believe that he is sick will not send for a doctor, or take medicine. So there are a great many who do not feel their need of Jesus. They refuse to believe that they are sick, yet all the time they are actually dying of the most terrible and deadly of all diseases.

Again, when we are in need of a physician we send for the one in whom we have the most confidence. Indeed the physician would not come at all unless he knew that we had confidence in him. Confidence is faith. There is no difference between the two. It is this same confidence in the Lord Jesus Christ, the Physician of our souls, which the Bible calls faith. We will not send for this Physician, or go to him, nor will he come to us, unless we have confidence in him,—unless we *confide* in him. This is the faith which saves. Now, because we have this faith in the Physician, we carefully follow all his directions.

Finally we note that while the human physician does not always succeed in curing the sick, but frequently loses his patients, the Divine Physician was never known to lose a case. We may put ourselves in his hands with perfect assurance that he can and will make us perfectly whole. Although the human physician may heal us once, we are liable to get sick again; but when Jesus heals us once, we will never again be sick. Sin and death will have no more power over us—but we will be in perfect health in every part of our being, and will so remain throughout all eternity.

Moreover, the measure of life which we shall receive from his skillful and loving hands will be greatly more abundant than what we now have, and there will be many other blessed things to follow, of which we can not now think. Should not every one come to this Physician, or ask him to come to them, so that we might have eternal life? And should we not diligently study how we may show the love we have for him who first loved us, and gave himself for us?

Buena Vista, Va.

"Just praise is never ill bestowed. But indiscriminate praise is only a grade better than indiscriminate censure. The undiscriminate critic—if such a thing can be—soon loses all power of being helpful. There is a sense in which truly discriminating praise is always high praise. Many a child —many a man, indeed—is kept upon a low plane of life, and is practically a useless and hopeless element in society, because he is treated as though he had no higher aspirations, no finer sentiments, no worthier motives. It is not unqualified and unstinted praise that such a person asks and needs, but just discrimination."

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

HERE is a sentiment current, that too much ncial assistance is required to build church-ses among our Brethren in Denmark.*

or the information of the readers of the Gos- MESSENGER, we clip a few items from the *istian Standard*, relative to the first church-se, built by the Disciple church in Copenhagen, dedicated Oct. 26. The work seems largely to a Dr. Holk, — a native Dane, who came to country some years ago, and, after uniting the Disciple church, returned a missionary his native country. The size of the house, iven in the *Standard*, is, 71 feet long, 33 feet e, and 46 feet high at the apex of the roof. lower story contains several rooms, including ll for Sunday-school, also rooms for a family ve in to care of the house. The expense is n thus: Total cost of the house, $20,000. Of amount it is said Dr. Holk contributed him- $7,000. Their board of church funds has nised $8,500. Of this latter sum only $2,000 then paid. For the remaining $5,000 they e a strong appeal to their brethren in America. here is much spoken and written about the ving efforts of the missionary cause. In look-over the reports, there are two sad things that e under our notice: (1) a fragmentary Gospel, aly a part of the Gospel is held out to the un-ered; (2) with their religion they carry exces- pride, luxury and extravagance.

* * *

o doubt, the readers of the GOSPEL MES-GER will be surprised to learn, that the Mos- s have planted their cause in England. On of the busy streets of Liverpool stands an fashioned church with this inscription, "*There nly one God, and Mahomet is his prophet.*" lay is the Moslem Sabbath. On this day e are two services for the faithful only. On day there are four mission services for the lic. "The formation of this Moslem institute been brought about as follows. A few years a young English barrister, named Quilliam, Methodist parentage and training, went to rocco; and while there noticed the devotion of Moslems, and their freedom from many of vices which disgrace our civilization. He n gave attention to the teaching of the Koran, soon formally renounced Christianity and le a public profession of Mohamedanism. On return to England, he, with a number of ian Mohamedan gentlemen, residing temporari-n this country, combined for mutual edifica-." The above is sad, yet not surprising. The wing pride, waste and corruption in much of religious society of to-day, is enough to cause erving men and women every-where to doubt authorship. This was what caused Mr. Quil-n to first doubt and next renounce his Metho- raising. The useless expense in building ghty houses of worship, the various schemes roduced in the churches to raise the large sums money needed, is a great provocation to sin-e, honest minds,—a sad hindrance.

* * *

The following query with the answer appended sed our recent District Meeting. Query: "As re is a growing practice of holding exercises in public schools of the nature of negro shows l theaters, by which our growing young are bjected to a dangerous influence, will not Dis-ct Meeting provide some measure to counteract s corrupting influence?

ANS.—This Meeting recommends, (1) That rents,—brethren and sisters,—unitedly throw their influence against these exercises. (2) That brethren, who are members of school boards, associate with other brethren and expostulate with school boards in session on the evil. (3) That ministering brethren shall point out the evil in their public preaching.

* * *

The Christian Cynosure is published weekly at 221 West Madison Street, Chicago, at $2.00 per year,— in advance $1.50. We scattered a large bundle of sample copies at our recent District Meeting. Many of our brethren, rearing families, have great need of this paper, just now. In many places our cause is suffering much from the growing, corrupting, inflexible cord of secrecy. The evil needs probing.

[*For the information of those who think that too much money has been appropriated for building church houses in Denmark, we wish to state that no appropriation for that purpose has been made since April 3rd, 1888, or over three years ago, at which time $810 was given to build a house in Limhaven, Sweden.—ED.]

WHAT SHALL OUR CHURCH NAME BE?

BY DANIEL DIERDORFF.

I SEE quite a number of queries go to Annual Meeting, through District Meeting in reference to our church name, and quite a number of suggestions are made in regard to what it should be. I, also, feel impressed to make a few suggestions.

"But be ye not called Rabbi: for one is your Master even Christ, and all ye are *Brethren*." Matt. 23: 8. The wise man said, "Add thou nothing unto his (God's) words, lest he reprove thee, and thou be found a liar." Adam called his wife Eve, because she was the mother of all the living. The name was significant, and meant something. God gave names, as Abraham, meaning "father of a multitude;" Sarah, meaning a "princess;" Israel, meaning a mighty prevailer. Jesus said to Simon, "Thou shalt be called Cephas," meaning a stone. We see that all these names were significant and expressive, and were applied to their true meaning.

Now, with regard to our church name, "German Baptist," means a German who advocates the baptism of believers only, and that by immersion. Does this name fit our Fraternity? We verily advocate the baptism of believers by immersion, but we are not all Germans. Our membership is composed of people of many nations, hence we can not consistently use the name according to its true meaning. Brethren, we can not make the name German Baptist fit an Irish, French or American Christian.

Now, with reference to some of the names that are advocated, I will say that the word *Dunkard* simply signifies nothing. It expresses nothing, and is a meaningless and insignificant *word*. May the Lord deliver us from ever adopting such a meaningless term for a name. According to the knowledge that I have from my ancestors, this name was attached to us within the last hundred years. Born, if not of malice, it was given by way of derision and contempt, and that by our enemies.

Now, dear Brethren, shall we assume and adopt such a name, simply because it was given us by our enemies? I hope not. We admit that the name Christian, first given to the disciples at Antioch, may have been given by way of derision by their enemies, but it was appropriately applied. A Christian means a follower of Christ, and is significant.

Jesus was, at one time, identified with Beelzebub by his enemies, but he did not assume or adopt the name that his enemies gave him, neither should we assume the name Dunkard, which was given us by way of derision. Jesus was also called a gluttonous man, and a wine bibber. Did he acknowledge the name? Nay, verily, for the reason that it did not apply to him. We are called Dunkards by the world. Shall we adopt the name? I say, No, brethren, no.

If not, then what name will we adopt? Let us adopt the dear old name that was given to us over eighteen centuries ago, and that by Christ, the Head of the church. Let us add nothing to it, lest he reprove us for adding to his Word! Let us be content with it! Let us cling to it; let us waste no time in looking for a new name, but let us spend our best energies endeavoring to be worthy of the name which the Lord has given us! Let us be Brethren, and when our work is done here below, and we have overcome, then he will give us a white stone, and in the stone "a *new name* written," etc.

Franklin Grove, Ill.

THE SEA OF DOUBT, AND GROUND OF FAITH.

BY J. HANNA.

Number Two.

ANOTHER consideration is the danger of tempting God to withdraw from us, by thus spurning "his friendship and doubting his Word." "A scorner seeketh wisdom and *findeth it not*." Prov. 14: 6. "For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1: 29 31. Then "cease . . . to hear the instruction that causeth to err from the words of knowledge." Prov. 19: 27.

Furthermore, although the sea of unbelief does not disprove the abundant air above it, its artificial basin is deep enough for soul suicide.

> What dif'rence, though the clouds we view
> Can not affect the sun so bright,
> If they their shadowing work pursue,
> And lose its beams from sight?

Comparatively speaking, but *few* have the information at hand to reveal the errors of infidelity, for who knows the slanderer's heart, to meet his studied words? Simply speaking of deception by infidels, would perhaps leave those inquiring for the truth, still bewildered over their presumptuous stories: for truly "they set their mouth against the heavens and their tongue walketh through the earth," "deceiving and being deceived;" hence, we will follow our reference to the same with illustrations of proof.

Perhaps one among their most popular stories current, is to the effect that the Council of Nice, (A. D. 325,) decided, by miracle, which, among accumulated Gospels and Epistles were genuine. That the reader may decide for himself whether the books had or *have* become very uncertain, we will go back of that Council for information concerning them. Origen, born A. D. 185, in a comparison, says, "Matthew first sounded the priestly trumpet in his Gospel. Mark, also Luke and John, each gave forth a strain on their priestly trumpets. Peter moreover sounds loudly on the twofold trumpet of his epistles; and so also James and Jude. Still the number is incomplete, and John gives forth the trumpet-sound in his Epistles and Apocalypse," (Revelation); "and Luke, while describing the Acts of the Apostles. Lastly, however, came he who said, 'I think that God hath set forth us apostles last of all'" (See 1 Cor. 4: 9), "and, thundering on the fourteen trumpets of his epistles, threw down even the ground the walls of Jericho." Judging by *this*, the books are still the same.

Tertullian, born A. D. 160, wrote, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very *authentic letters are recited.*"

Further, the Nicean Council story is unrecorded in the *Acts* of the *Council;* (so says "The Anti-Infidel Library," Boston, Mass., to which we are partly indebted for information herein contained); neither is it found in any writings extant, of the five hundred years succeeding that Council, as the reference to events of so late a date in that, first containing it, is proof; which writing even bears no signature, but nameless, dateless, and unreasonable as it is, it is credited by persons who call *others* credulous for faith in that which was heralded by prophecy, substantiated by miracles, and testified to by martyrs, who sealed their testimony with their *blood*; the miracles being so open as to never be questioned as to their reality by observing enemies, cunning men, seeking by every means his overthrow. As to the books, we would say *further*, that the church was too much *interested* in the truths for which her martyrs died, not to have used every means to preserve their identity, not to have settled every question concerning their acceptance, while the reasons therefor remained evident. Why, were it possible that one-*half* could be uncertain, the rest would convict the sinner. But their very age,—as skeptics would own,—were they bank-notes—proves the more their genuineness.

ARE WE SOLDIERS OF THE CROSS OF CHRIST?

BY JAS. H. LARKINS.

WHAT would be thought of a king's soldiers, who, while swearing that they were loyal and true, were unwilling to do their Master's bidding? What, if they should say, "Number us in your army! Let us wear your uniform and be under your protection, but do not ask us to fight for you; do not ask us to do anything by which we shall be *known* as yours!" Is not this the attitude of many professing Christians to-day? They want to be under their King's protection, but are utterly indifferent about doing his bidding. If only Satan's power over them is broken, they seem not to care for the multitudes who are still under his galling yoke. The church of Christ is to them a sort of religious community where they may be entirely "at ease in Zion" where the "chief end" is rest, and the enjoyment of special advantages.

It is Satan's peculiar delight to mislead men by such errors. God certainly does give special privileges and blessings to his own people, but he calls them by these privileges to special duties. "Royal honors bring royal responsibilities." "Pure religion before God" is not only "to keep unspotted from the world," but "to visit the widow and fatherless in their affliction." Here is shown the real nature of Christianity,—active as well as passive. Both are necessary to the symmetrical development of character as well as for the evangelization of the world. Can one be truly Christ's and ignore either?

Not always should the blame rest entirely on individuals. Too often a part of it, at least, belongs to the church which fails to properly "shepherd" the flock. It seems that with many, all duty is done when a soul is brought to Christ and to the church. Many a young Christian, left to himself, sins ignorantly, not knowing how or what to do. Said one, when first converted, "I would have gone through fire to bring a soul to Christ, but left so long inactive, I have grown indifferent." Said another, deploring his coolness of heart, "When first I knew the love of Christ, I felt that I must stop people in the street to tell of him. I do not feel so now." Another said, "I wanted to work for the Master, but I was so young and ignorant I did not know how, and no one told me what to do." This failure to develop and train young disciples, together with the suppression of the voices of Christian women in some localities has forced a vast power for good to lie dormant in the very midst of the church. Thank God that she now begins to realize these errors and that this age, characterized as it is by progress in every direction, is especially remarkable for the advance made by the church in these very lines,—an advance which is already telling powerfully on her religious life.

Oh that a mighty force of consecrated righteousness be set at work in the church, and may God grant that it may permeate every department, and that the love of Christ may be kindled anew in every cold heart, burning up the dross and fitting Christians for the Master's use.

Lanark, Ill., April 22.

THE BRETHREN'S INSURANCE.

BY JOHN HECKMAN AND J. B. KEPNER.

THE Brethren's Mutual Aid and Insurance Association, of the North-eastern District of Kansas, was organized April 1, 1885, at Ozawkie, Kans. The District Meeting accepted the rules and by-laws and appointed all the officers. It was decided to pay no loss till $50,000 worth of property had been insured.

The work started with a donation of $7.50 to purchase necessary books and stationery. The cost of insuring was $2.00 initiation fees, one-half mill on the dollar additional in the country, two mills on dwellings in towns and cities, five mills if placed against other buildings; factories, mills, and machine shops, one per cent.

The first meeting was held Jan. 12, 1886, about eight months from the time it was started, when it was found that $80,000 worth of property had been insured, therefore it was considered fully organized.

At the end of five years, Jan. 12, 1891, $598,162 worth of property was insured. The sum of $1,507.52 had been paid out for labor, car-fare, printing, postage, stationery and safe; $2,491.12 had been paid out for losses. In September, 1888, an assessment of two and one-half mills on the dollar was made; in June, 1890, an assessment of two mills was made; and in October 1890, an assessment of one and one-half mills on the dollar; total, six mills on the dollar in five years.

The following are the officers: P. R. Wrightsman, President; George Myers, Vice President; T. G. Winey, Treasurer; sister B. S. Katherman, Secretary; J. D. Trostle, J. C. Metsker and Henry Lawver, Directors.

The fundamental principle of the company is expressed in the name, "Brethren's Mutual Aid Association." The company is formed within the church. It is not incorporated; hence not held responsible for any rules made for its own convenience, neither is it compelled or required to make any financial reports to the State Department as are other companies. Furthermore, this is in accordance with the principle of not going to law. To be incorporated, gives the power to sue and be sued, for which we have no use.

Christ surely meant that we should bear one another's burdens. When one's home is torn to pieces by storm or destroyed by fire, it is indeed a time of distress. How beautifully we show our love to one another, and our willingness to obey,—"bear one another's burdens," — when we all throw together and make good a large part of the loss sustained.

It is the Gospel plan systematized. We, by this plan, have our property insured without being unequally yoked together with unbelievers. 2 Cor. 6: 14, 15. A very tender conscience should be our guide in such things.

Again, some have withdrawn from the company when an exceptionally large loss has occurred. Surely, brethren, you did not properly and prayerfully consider, when you decided to do that. Supposing the loss had been yours and others refused or failed to make good their pledges! The rule must work both ways to be brotherly.

It is true there are some insured in that part of the West where they have not the means with which to pay. Our sympathy goes out to them as well as our prayers, but the Insurance Company *must* observe its rules.

Again, there are some who say they will pay all assessments; then cancel their policies. We think they make a mistake for these reasons: we, as Brethren, ought to stand together as a unit. We can insure much *cheaper* than in the old stock companies, which, we think, you will see.

It is true, there may be mutual companies which insure country property *only*, which may be cheaper than ours. But how can you join those worldly companies? They are based upon and bound together by civil law and not upon the Gospel principle, hence you are joined together *with unbelievers.* We are joined together by love.

It may be asked, "Why not insure country property *only*, to make it cheaper?" *Ans.*—Some members live and own property in towns and by the law of love we can not forbid them protection. It is not dollars, "*by love we are constrained.*"

We give some figures for comparison. The losses for five years have been six mills on each dollar insured. The first cost of a policy is $2.00, to which is added two mills on the dollar. All assessments are made when losses occur.

The amount of policies taken out, is $598,162. Estimating the losses at six mills, makes a net loss of $3,588.97 for five years. Adding to this $1,507 for labor and all incidental expenses, and we have a total of $5,095.97, the entire expense of the company for five years.

Taking the same amount of insurance in the old line insurance companies, at the regular rate for fire, lightning and tornado,—three per cent,—we would have $17,944.86. After deducting $5,095.72, actual expense of our company, from the amount, it would have cost in one of the old stock insurance companies, we have a balance of $12,849.14 which our members have actually saved. It certainly stands to reason that, if a worldly stock company can afford to pay not less than twenty-five per cent of the premiums to local agents, and large salaries to a score of needless men, and yet become a millionaire, we surely can afford to pay one-fifth the amount for insurance in our Mutual Aid Association. The old line companies require a payment of three per cent which is thirty mills on the dollar; we pay six mills.

We trust that this may set the Insurance Company before our Brethren in its true light.

"A TEACHER who comes late to the Sunday-school may be better than no teacher at all; but such a teacher is not as good a teacher as he ought to be, or as he could be. The fifteen minutes before the school session begins may be made the most important fifteen minutes of a teacher's work with and for his class. The teacher who loses these minutes loses a golden opportunity for the day; and if in addition to these he loses the first fifteen minutes of the school hour, he is at a disadvantage that no work or skill of his will enable him to make good."

ADULTERY AND FORNICATION.

BY S. Z. SHARP.

ord *adultery* occurs seventeen times in the tament and sixteen times in the New. In a ense it always refers to a crime committed rried person, or persons,—never to a person ed. Its penalty under the Jewish law was ly death. Lev. 20: 10. Hence marriage, s crime was committed, was impossible if was enforced.

ord was also used in a figurative sense,— es for idolatry, either on account of the practices connected with some of the idol- ites, or because the worshipers of Jehovah and consorted with idols.

erm *fornication* is used four times in the tament, and twenty-five times in the New. ary and literal sense refers to the sins of committed by unmarried persons. 1 2.

penalty under the Jewish law for this as either compulsory marriage of the par- olved, or the payment of a fine by the man ing the crime, to the father of the woman s wronged. See Ex. 22: 16, 17; Deut. 22:

cation is also used in a figurative sense atry on account of the impure rites con- with idol service. 2 Chron. 21: 11.

he terms *adultery* and *fornication* used ngeably, as for example Matt. 5: 32; 19: 9; 19?

y that Christ or the Holy Ghost used two f the same meaning in such a connection e to charge them with inconsistency. No ould be assigned for Christ's doing so. It fore clear that the words *adultery* and *for-* in Matt. 5: 32 and 19: 9 must have refer- two different crimes. "How can a man y his wife for fornication, when the word ion refers only to crimes committed by the ed?"

—A woman may commit this crime when nd her husband may only find it out some- er marriage. This would be a fraud prac- the husband, and we can not, for a moment, at such a marriage was "in the Lord" or Lord's approval, since true marriage can ke place "in the Lord." 1 Cor. 7: 39. e Lord is never a party to a fraud. This teral interpretation of Matt. 5: 32 and of

people the Brethren take the literal sense Scriptures when that sense fully satisfies conditions, and I have not found a case ere the literal sense is taken at all, in which rd fornication does not apply to the unmar-

ne other hand I can not find a single case Bible where the literal meaning of the word *y* is applicable to the unmarried.

e hope that these few reflections through SSENGER, may be accepted as an answer to ny private inquiries received, I respectfully them.

herson, Kans.

LOVE.

BY CHAS. M. YEAROUT.

nat loveth not, knoweth not God: for God is love."— : 8.

apostles, and especially John, dwelt largely ne theme of love. It was the natural flow heart; being imbued and filled with the God. They talked about it, and wrote t. "Out of the abundance of the heart the speaketh."

1. God's Love to Man.—The love of God to man was free, boundless and far-reaching in its effect, though unsolicited and unreciprocated by the human family. God manifested his love to them in their alienated,—unreconciled,—state. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"God did not send his Son as an avenger to condemn the world, but that the world through him, might be saved." John 3: 16, 17. "But God commendeth his love toward us, in that while we were yet sinners (enemies) Christ died for us." Rom. 5: 8; 8: 32. "Christ died for the ungodly." Verse 6.

In viewing the love of God, and the sacrifice it produced, we are lost in wonder and amazement, and are made to exclaim, with the Apostle John, "Behold what manner of love the "Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not." 1 John 3: 1. "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." 1 John 4: 17; 2: 28.

2. Our Love to God with its Test.—Love is not a momentary, emotional outburst of feelings, but the deep-seated unchanging affection of the heart. God's love is reciprocated by us, not from a sense of dread, and fear, but we love him because he first loved us. Verse 19. "Perfect love casteth out fear." We stand in awe of the object we fear, and yield passive obedience to it for fear of the condemnation that would follow disobedience. There is no reverence, or worship in such service, but dread and "torment." "The love of God is the first duty of man and this springs from just views of his attributes, which are wisdom, love, mercy, goodness, and purity, and afford the highest delight to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending him is its inseparable effect." If our affections are right, we love God above all things, as the sum of all excellence. We love him who is lovable and loving in all his ways. This love is unifying in its nature, binding us together, as with an endless chain, identifying us with the family of God. Thus we are made heirs (sons) of God, and joint heirs (brothers) with Christ. Rom. 8: 17. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John 17: 23; 1 John 3: 2. "And I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Rom. 8: 38, 39.

The whole being is affected and brought into action by this love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30; Luke 10: 27; Deut. 6: 5. Our obedience and faithfulness to God is a test of our love to God. We conform to the will and wishes of the object we love. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 2, 3. "If ye love me keep my commandments."

"If a man love me he will keep my words: he that loveth me not keepeth not my sayings." John 14, 15, 21, 23, 24; Deut. 10: 12.

All our professions of love to God are vain unless our lives are consecrated to his divine service. 'If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

3. Our Love to one Another.—Being born of God, and blessed with this heavenly characteristic,—*love*, we should "love one another out of a pure heart fervently." 1 Pet. 1: 22. "For this is the message that ye heard from the beginning, that we should love one another." 1 John 3: 11; John 13: 34. "We know that we have passed from death unto life, because we love the Brethren. He that loveth not his brother abideth in death." Verse 14. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. "Being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. In whom are hid all the treasures of wisdom and knowledge." Col. 2: 2, 3.

All our worship, faith, charity, and actions, are as a sounding brass, or tinkling cymbal, unless they be the effect and outgrowth of love.

4. Love to our Enemies.—The love of God was manifested to his enemies, and we, as the children of God, should love our enemies. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: For if ye love them which love you, what reward have ye? Do not even the publicans the same?" Matt. 5: 44, 46; Luke 6: 32, 33.

There is, however, a difference between our love for one another, and the ungodly, or the world. As members of the family of God, we should be possessed of a kindred spirit, perfectly joined together in the same mind, and of the same judgment. This love is so deep, so cementing in the body of Christ,—the church,—that it is likened unto our physical body by the Apostle Paul. See Rom. 12: 4, 5; 1 Cor. 12: 27. If an arm, hand, foot, or any part of the body be hurt, or afflicted, the whole body sympathizes, and suffers with it, and the strong and healthy parts bring their energies and influences to bear, to heal and restore the weak and afflicted part. So it is in the church of Christ where love has the controlling influence. "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 1; 14: 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." Gal. 6: 1, 2; James 5: 19, 20.

How easy it is to work with the weak and sickly where love reigns supreme! Our love goes out to mankind, because they are our fellow-beings, possessed of an immortal soul which must exist through time and eternity. We love them (not their evil ways) because God loved them, and gave his Son to die for them. Our entreaties and pleadings with sinners to turn from darkness to light, and from the power of Satan to God; and our intercessions, and prayers, that ascend to God in their behalf, are the outgrowth of that heavenly love within us.

We pity those who oppose the influence of the love of God, and those that persecute us, and speak all manner of evil against us, because of our adherence to the sacred principles of the Gospel. From the depth of our souls, in the spirit and language of our Master we cry: "Father, forgive them; for they know not what they do." This love enters into every song, every prayer, every sermon, every gift, every admonition, and every warning of danger. "Love is long suffering, is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13: 4, 5, 6, 7.

Love is the brightest jewel of earth, and its resplendent rays will shine from every brow on the evergreen shore of perpetual bliss on the Elysian fields of glory. We will then only begin to enjoy that love in all its sweetness, and fulness, when faith and hope are lost in the full realization of perfect love.

This love should be the Moderator of every Church Meeting, and be enthroned in every heart. Were this the case, we would never hear that oft repented declaration, "I can forgive, but I can never forget." To forget is to forgive. As long as we remember grievances, and brood over them they cause bad feelings. What if God were to remember all our sins and iniquities when we appear before the judgment seat? How about the consequences? When we come to God in his own appointed way he casts our sins and iniquities into the dark sea of forgetfulness and remembers them no more. They are cancelled,—blotted out. "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Heb. 8: 12; Jer. 31: 34; Isa. 43: 25.

We are to have the Spirit of Christ, forbearing one another and forgiving one another. If any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. 3: 13; Matt. 6: 14, 15; Eph. 4: 2. If we forgive those that offend us as we desire Christ to forgive us, our repentance will be thorough. All malice will be expunged from the heart, and we then can "love as Brethren, be courteous, kind, and affectionate one to another, in honor preferring one another." When love goes out of the church, or a congregation, malice, ill-will, hatred, strife, backbiting, and slander will take its place, and, oh, what a change is wrought! The believers no more walk together in love and union, but a wrangling, and a devouring of one another is witnessed by the passers-by, who exclaim, "Behold a religion without love! There is not a semblance of Christ in it!! We, as Christians should love the Holy Trinity,—Father, Son, and Holy Spirit—the house of God, with its divine service, the church, purchased with the blood of Christ, all mankind for whom Christ died, all that is good, true and pure.

Some things we are not to love,—the world with its lusts and evil doings, 1 John 2: 15, 16, 17; James 4: 4; lies, Rev. 22: 13. All manner of evil, and "every high thing that exalteth itself against the knowledge of God."

Eight things we should hate: Evil with its terrible effects; Amos 5: 15; Psalms 97: 10; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among Brethren. Prov. 6: 17, 18, 19.

Westphalia, Kans., March 3.

AN EXPLANATION.

BY D. VICTOR LONG.

In Gospel Messenger of April 14, page 228, I notice an article written by Bro. J. H. Peck on the subject, "Blessed are the meek, for they shall inherit the earth." I am not a little surprised that such an impression could be drawn from my article, or that I could be so greatly misunderstood. I confess I did not explain as clearly as I should have done; I make my articles as brief as possible, for I know there are many waiting of more importance.

If Bro. Peck will read again my article, and also read Bro. Hertzler's article,—the one to which I replied,—he can not fail to see that he and I are of the same opinion, and that I fully endorse *every* argument he advanced.

I never held the idea, that Christians, when they die, go immediately to heaven. I do not think my arguments convey that idea. My good brother uses some of the same Scriptural evidences that I, with those who thought as I did, used at our ministerial meeting, to show that our Savior, in pronouncing that blessing upon the "meek," *did not* allude to this earth, sin-cursed and defiled as it is now, while other brethren advanced arguments to show that the meek "inherit" or "possess" this earth right here and just now. He will notice that I said, "The inheritance is not in this defiled earth since we can not stay here if we desire, for death will take us away."

Further, "The meek do not desire to stay here." On this point I referred to St. Paul's language, meaning, of course, this earth in its present condition. When I referred to the patriarchs, I only tried to show that the "earth" which the "meek" are to inherit, is "incorruptible, undefiled, and one that will never fade away," while the patriarchs confessed they were only pilgrims here, and looked for a country more lasting,—one they could call their own.

When the meek are taken by death from this world, they go to a place prepared by the Lord. There they remain until God's own appointed time, when they will come forth and these "vile bodies will be changed and fashioned like unto his glorious body." Then this earth will be purified, brought again to its primeval state,—after the great conflagration, the full consummation of all things. Then will the meek come forth and inherit the "new earth," — as the Psalmist says, "when the wicked are away." Now, whether right or wrong, I trust I am understood. I am glad my brother carried out my views so clearly. I am pleased with the explanation, given by Bro. Hertzler in his reply to my article. The meek, no doubt, do inherit this earth here and just now, in one sense, but we believe our Savior's words on the mount refer to the "new earth." Rev. 22: 1, 2. We do not all think alike on this subject, but I thank my Heavenly Father that we, as brethren, are so united on that part of God's Word, which concerns the immortal soul, and will lead all the faithful home, to dwell eternally with Christ, in the world to come.

Williamsport, Md.

INTEMPERANCE.

BY H. SHAFFER.

"At the last it biteth like a serpent and stingeth like an adder."—Prov. 23: 32

Intemperance, like other vices, is deceitful and seductive. Much has been said and written on this evil, yet tongue or pen has failed to describe fully the wretchedness and bitter woes caused by intemperance. This evil often commences in social drinking, so-called. There is something pleasing in the idea of taking a social glass with a friend, or a glass of sparkling wine on some public occasion. The young fail to perceive the danger. They can not see how it is that a man is led on from moderate drinking to brutal excess, and hence use the wine cup freely and without fear of any evil consequences. The idea that any one might become a drunkard does not enter the mind of the young man when he sips the poison, but day by day the habit grows upon him. Deeper and deeper he sinks into the vortex of wretchedness, and that which was "a lamp unto his feet and a light unto his pathway," he sees no more. His last star of hope sinks in utter darkness, to rise no more!

If we go to the saloon, to the gambling house, to the theatre, to the dark cell of our prison houses, or to the scaffold, there we can behold the fruits of intemperance. Many men, of strong and vigorous intellect, have been bowed by it. The fairest prospects of intellectual greatness have been blasted by its fatal influence. Many homes to-day are ruined by it. Many sad mothers are weeping for a dear son or a lost and ruined husband.

Intemperance in its last stages is fearful. I would say to all who tamper with strong drink, "Stay thy hand from the cup and consider what the end shall be, for poison and death lurks beneath its brim." In 1 Cor. 6: 10 we read, "No drunkard shall inherit the kingdom of God." This is a solemn declaration, but how reasonable its truth! The kingdom of God is a place of purity and holiness. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without a cause? who hath redness of eyes? They that tarry long at the wine." Prov. 23: 29, 30. "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." "The drunkards of Ephraim shall be trodden under feet." Isa. 28: 1, 3.

How far shall the burning wave of intemperance sweep on, and where shall it be stayed? Dear brother and sister, let us arise in all the vigor of youth and manliness, and arrest, if possible, the tide of ruin which is sweeping over the beauty of our land. We need warm hearts and willing hands. "Whatsoever thy hand findeth to do, do it with thy might." Is there any other evil so prevalent as this? Knowing this, can we go on seemingly unalarmed or unconcerned? Brother, do not let this serpent coil in some secret chamber of your house. It may do you harm. Seeing this evil in the world and even in the church, can we not war against it? May those who stand on the walls of Zion to blow the Gospel trumpet, warn the aged and the young to flee from this evil!

Often, as we remonstrate with any one personally about this matter, he becomes offended and says, "Can I not govern myself? Can I not drink when I please, or let it alone when I please? Father used it all his life and never became a drunkard, neither will I be one." We fear that this was the mind of many who are to-day sleeping in a drunkard's grave, awaiting the great day of God's wrath. "If we have been renewed in the spirit of our minds," and "put on the new man which after God is created in righteousness and true holiness," Eph. 4: 23, 24, we should do all in our power to stem the terrible tide. Let us, by all lawful means, reprove the "unfruitful workers of darkness," lest we be partakers with them! Let us take the Scriptures for our instruction in this matter, that we may be perfect, thoroughly furnished unto all good works. 1 Tim. 4: 17. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness; as the stars forever and ever." Dan. 12: 3.

Cherry Grove, Va.

"It is a matter of great importance, for our own future consolation, that we learn to appreciate our obligations to the loved and useful ones around us, whilst they are still with us, and that we, before it is too late, and in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten 'to garland the tombstone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit.'"

he Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

. MILLER, - - - - - - - Editor.
. MOORE, - - - - - - Office Editor.
. BRUMBAUGH, } - - - - - Associate Editors.
. ROYER, }
EPH AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE
R. H. Miller, A. Hutchison, Daniel Hays.

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~Entered at the Post-office at Mount Morris, Ill., as second-class er.

The Gospel Messenger

the recognized organ of the German Baptist or Brethren's church, advocates the form of doctrine taught in the New Testament and ds for a return to apostolic and primitive Christianity.

recognizes the New Testament as the only infallible rule of faith and tice, an I maintains that Faith toward God, Repentance from dead ks, Regeneration of the heart and mind, baptism by Trine Immersion emission of sins unto the reception of the Holy Ghost by the laying f hands, are the means of adoption into the household of God,—the rch militant.

also maintains that Feet-washing, as taught in John 13, both by ex- ple and command of Jesus, should be observed in the church.

hat the Lord's Supper, instituted by Christ and as universally ob- ed by the apostles and the early Christians, is a full meal, and, in nection with the Communion, should be taken in the evening or after close of the day.

hat the Salutation of the Holy Kiss, or Kiss of Charity, is binding n the followers of Christ.

hat War and Retaliation are contrary to the spirit and self-denying ciples of the religion of Jesus Christ.

hat the principle of Plain Dressing and of Non-conformity to the ld, as taught in the New Testament, should be observed by the fol- ers of Christ.

hat the Scriptural duty of Anointing the Sick with Oil, in the Name he Lord, James 5. 14, is binding upon all Christians.

also advocates the church's duty to support Missionary and Tract rk, thus giving to the Lord for the spread of the Gospel and for the version of sinners.

short, it is a vindicator of all that Christ and the apostles have en- ed upon us, and aims, amid the conflicting theories and discords of dern Christendom, to point out ground that all must concede to be in- bly safe.

unt Morris, Ill., - - - - May 5, 1891

$1.00 WILL PAY for the MESSENGER om May 1, 1891, till the end of the year.

BRO. JACOB WITMORE is on the Standing Com- ittee from the Middle District of Missouri.

THE District Meeting of Michigan has selected ro. Isaac Rairigh to represent them on the anding Committee.

BRO. M. M. BASHOR, of Oregon, is now on his ay to the Annual Meeting. He is stopping a w weeks in East Tennessee.

THE District Meeting, of Denmark, has selected ld. Enoch Eby to represent them on the Stand- g Committee at Hagerstown this year.

SOUTHERN Ohio sends three queries to the An- ual Meeting this year, one of them, we notice, rotesting against the agitation of our church ame.

SOUTHERN Ohio will be represented on the Standing Committee by Eld. J. Smith.

THE Brethren's new church in Philadelphia is now completed for services, and, we presume, was dedicated May 3, as that was the day appointed for the dedicatory services.

BRO. WM. HERTZLER will represent the Eastern District of Pennsylvania on the Standing Committee at Hagerstown. He also served as Moderator of the District Meeting.

BRO. S. W. HOOVER reports that one more has just been received in the West Dayton church by confession and baptism. Bro. Andrew Hutchison is now preaching for them with good interest and attendance.

BRO. T. T. MYERS, who left here two weeks ago for Philadelphia, reports his safe arrival in the city, and as being very much pleased with his work. He also reports two good meetings. His address, for the present, is 1608 North Eighth Street, Philadelphia, Pa.

WE are sometimes offered pay for publishing long obituaries. This we can not accept. We aim to treat all alike as much as possible, and publish long notices only where the deceased seems to be widely enough known to justify a more extended notice.

ON another page of this issue, Bro. Enoch Eby has a special notice to the visitors of the different schools in the Brotherhood that deserves consideration. It seems to us that his suggestion is a good one, and may result in much good to the different visiting boards as well as to the schools themselves.

THE eye needs watching, for it is an open door into the heart, through which the most dangerous evils may enter. Let not the eye rest upon that which is either evil or may lead to evil, for where the eye is there the mind is sure to be. He who trains the eye to turn from everything that is wrong, bids fair to keep a clean heart and clear conscience.

THE following notice was received five hours after the last issue was put on the press. We fear the time is too short for this notice to be of much benefit, still we publish it here, hoping that it may reach some of the Virginia Brethren in time for them to act on the suggestion, in part at least:

Brethren coming to District Meeting at Mt. Vernon, Augusta Co., Va., over Valley branch of B. & O. R. R., will be met in Staunton in time to take the train on C. & O. R. R. at 1 o'clock P. M., going east, on Wednesday, May 13. Brethren coming on train on said day, will write to I. D. Grove, Waynesborough, Va., who will meet them at that place, and to E. D. Kendig, who will meet them at Fishersville, Va.

E. D. KENDIG.

IN a private letter from Bro. M. M. Eshelman, we have the following: "I am out of the real estate business. Results and experience: Some pleasure; a little money; one or two thanks; much censure; lots of expenses; heaps of worry; a great deal of worldly knowledge and the tangles of human nature. I shall continue to be identified with the *Southern Californian*, and fit myself for another important educational work." While we do not regard the real estate business as being dishonorable or unbecoming a Christian, still "results and experience," as pictured above, are not much, if any exaggerated. It is a business where men get their fingers, as well as their souls, sometimes badly scorched, with the smell of fire on their garments. We think the business is adverse to Bro. E's element, and we are pleased to learn that he is working into something more congenial with his nature.

IN consequence of the hostility manifested against the Jews in Russia, hundreds of thousands of them may be expected to emigrate to America during the next two years.

DURING the year 1889, Great Britain raised for foreign missions $6,506,530. Of this amount $49,095 was raised by the Roman Catholics; the remainder by Protestant denominations.

SOME one, without giving either his name or address, sends a marriage notice for publication. Such notices can not be published unless accompanied by the writer's name and address, as a safe guarantee of good faith.

WE shall always be pleased to receive copies of local papers containing news concerning the doings of the Brethren in any part of the country, but it will greatly aid us if the items intended for us to read, should be plainly marked.

ON another page Bro. Isaac Frantz calls our attention to an important duty that we owe to the transportation companies, favoring us with special privileges. We, too, have been pained at the unchristian and ungrateful conduct that we have frequently witnessed while traveling. O for more of that Christian meekness that can enjoy comforts and favors without complaining, and let the light of Christianity shine on the public highway, as well as in religious assemblies.

TOO late for this issue we received a report of the meeting for the Western District of Pennsylvania. It will appear next week. From it we learn that the meeting was a very pleasant gathering, and sends no queries to the Annual Meeting. Eld. J. C. Johnson represents the District on the Standing Committee. A committee of five was appointed to take into consideration, and report at the next meeting, on the propriety of establishing a home for the worthy poor of the District. This is certainly a commendable move, and we are glad to know that many other Districts are interested in a similar manner.

THE River Brethren are publishing a paper at White Pigeon, Mich. At the head of the editorial page is the following:

Evangelical Visitor, a semi-monthly religious journal, published in the interest of the Church of the Brethren in Christ, commonly called in the United States "River Brethren" and in Canada "Tunkers," for the exposition of true, practical piety among all classes.

It would then seem that the River Brethren are sometimes called "Tunkers" too. While they resemble the Brethren very much, still they differ from us in a few points,—in not requiring baptism for the remission of sins, and also holding the Lord's Supper as a common meal for the public as well as for the members.

IT is to be hoped that Satan may never entice any of our ministers into the nonsense carried on in the name of religion in some of the popular churches. We clip the following from the *Religious Herald*, and we, too, think that such conduct is a disgrace to the Christian church:

"On the front of the Methodist church in Bristol there recently appeared the announcement that Rev. Mr.——, 'tornado evangelist,' would conduct revival services in that church. A tornado generally tears up, but does not build up. The evangelist announces that he will speak to men on a certain evening, and tell the young men how 'to see the elephant and buck the tiger.' Now we submit that all such services are a disgrace to the Christian church, and tend to debauch the intelligent Christian sentiment of any community. There is a true and a false sensationalism. The Gospel of Christ, faithfully, plainly and earnestly preached, is calculated to produce a true sensation in the minds of men. But 'tornado evangelists' are sensationalists of the wort kind and aninjury to any church."

TALMAGE'S new Tabernacle in Brooklyn was dedicated a few weeks ago, with a mortgage of $225,000 resting on it. In the wall, just to the right of where the pastor stands, are four remarkable stones protruding from the wall. One was brought from Golgotha, two from Mt. Sinai, and one from Mars Hill. If these stones could speak out, as did the holy men who may have rested upon them, what a denunciation of pride and extravagance the great audience in the costly Brooklyn Tabernacle would hear!

FOUR ministers, driving through the country, found it convenient to lodge with one of their well-to-do church members, one night. They were well cared for, and kindly entertained. The next morning they went on their way, feeling thankful for the Christian hospitality they had enjoyed, but each one with a guilty conscience. The brother, it seems, was not in the habit of having family worship, therefore did not invite the ministers to hold a season of prayer, either in the morning or in the evening. And not one of these ministers could muster courage enough to propose family worship, and thus do their duty and set a good example for that family. May the Good Lord help these preachers never to do that way any more!

WE had a very pleasant call by Rev. E. G. Smith, of Princeton, Ill., District Superintendent of the American Bible Society for Illinois. He reports that the Society is now endeavoring to place a copy of the Scriptures in the hands of every child,—able to read,—who has no Bible of its own. This is certainly a commendable step, and one that will result in much good to the rising generation. There is no question but that the American Bible Society has done a grand work in publishing and distributing the Holy Scriptures in nearly all lands where the people use a written language. They have translated the Bible into more than one hundred different languages, have distributed millions of copies among the poor, and have brought good, well-bound volumes within the reach of every person in anything like ordinary circumstances. As these Bibles are without note or comment, the work is certainly to be commended, for it is the placing of the pure Word of God in the hands of the people, thus enabling every man to read and understand it for himself.

FROM the Minutes of the District Meeting of Middle Indiana, we glean several items of special interest. There are, at the present time, seventeen inmates in the Old Folks' Home at Mexico. The amount received during the last year, for the support of this Home, was $1,482.16. Expended $1,357.79, leaving on hand a balance of $124.37. This report shows a cost of less than $100.00 a year for the care of each inmate. But, as the average number of inmates in the Home for the year has been about twelve, it will be safe to place the cost of each one at a little more than $100.00. The tendency of this report will be to encourage those who are interested in similar homes for the aged poor in other localities. It should, however, be borne in mind, that this Home has no farm connected with it. It is run and sustained on the endowment plan. The amount raised for home mission work was $245.68; expended, $181.40; for General and Foreign Missions $71.03, and the Minutes say that over one-third of this was raised by the Ogan's Creek congregation. This speaks well for that little congregation.

OUR NAME.

QUERIES concerning our church name are coming up to the Annual Meeting from several States. There are grounds for more or less dissatisfaction on this point. The Founder of the Christian religion, concerning his followers, once said, "Ye are brethren." Matt. 23: 8. Years afterwards they were first called Christians at Antioch. Acts 11: 26. But it is likely that they always spoke of each other as brethren, for that is what they were. It seems that when our people, in Germany, decided to re-establish the apostolic form of worship, they also adopted the name Brethren, and were known by that name for many years. After settling in America, and on account of being from Germany, they became known as German Baptists. Respecting the origin of the reformatory movement, the name fits the people. But it is not by the origin of our movement that we prefer to be known. We are brethren in Christ, claiming that we are carrying out the apostolic order in our faith and practice, and it is altogether proper that we retain the name approved by Christ, endorsed by the apostles, and accepted by our ancient Brethren. The name has remained sacred with us for nearly two hundred years, is thoroughly imbedded in our church literature and engraven on the inner chambers of our hearts. It will be virtually impossible to get rid of it even if we wanted to. Very few of our people ever use the term German Baptist only parenthetically. Among each other we always use the endearing appellation "Brethren," and we are decidedly in favor of emphasizing this custom. It is probable that the public will always know us as Dunkards,—a name that is now becoming quite common.

Any one who will take the time to examine our legal documents, will be amazed at the confusion existing among deeds, endowment notes, bequests, incorporation papers, etc., etc. They will find "German Baptist," "German Baptist Brethren," "German Baptist or Brethren," "Brethren (or German Baptist)," "Brethren (German Baptist)," "Brethren," "Brethren or Dunkards," "Brethren or Tunkers," "Dunkards," "Tunkers," "Dunkard Brethren," "Tunker Brethren."

Ever since the Annual Meeting, a few years ago, decided in favor of "German Baptist Brethren," there has been more or less confusion in regard to the name used in legal documents. We again repeat, that there are grounds for further consideration of the question, and it is believed that our past experience, and the public sentiment of the Brotherhood will enable the coming Conference to act on the question to better advantage than in former years. J. H. M.

WHO ARE THE POOR?

IT is our duty to do good unto the poor—feed the hungry and clothe the naked. But who are the poor? This may be no easy question to decide, but let us consider it a mement.

The man who has no food, and no way of obtaining it is certainly poor, and is deserving of sympathy. But the man who is able to work, and can get all the work he can do at living wages, is certainly no object of special charity, though it may be our duty to aid him in a manner that will prove beneficial to him in both the present and the future. There is a class of persons able to earn a good living, and yet they choose to spend their time in idleness, depending on the charities of a generous public for a living. While we would not like to refuse bread to this class of hungry persons, yet we doubt it being a special duty. Begging is their sole occupation, and it is their manner of making a living, yet a dishonorable manner it is. We much prefer to give that class of persons work to do in order that they may earn their bread by the sweat of the brow. If they are able to work, and yet are unwilling to do so, they are certainly not entitled to any further help. This manner of aiding them is for their own good. We place the food within their reach, and they should be required to make an effort to get it. Even the birds of the air, which God feeds, must make an effort to gather their food, and so should the able-bodied class of the human race.

All healthy people who come into this world, owe this world a consideration for what they are permitted to enjoy. If they spend a life of absolute idleness, they die in debt to the world. True, the world may owe them a living, but God never intended that these men should not render to the world some equivalent for their support. Just how to handle this class, who come to our doors begging for bread, is a difficult problem to solve. We have never had the heart to decline when we had the food on hand, thinking that it was safer to err on the side of mercy than to turn a deserving poor man away hungry. But we, nevertheless are of the impression that it will be better to give them some work to do, knowing that the strong who do not work ought not to eat, so says the inspired Paul.

In London there is a society of beggars, with a regularly organized system. They have accumulated considerable property, and some of them are in good circumstances. In this country we have thousands who make their living by begging from house to house, and some of them carry considerable money. Most of them enjoy good health, and are able to labor. These facts being known to the public, has given rise to a strong prejudice against what is known as beggars, and for that reason many a deserving poor is turned away hungry.

We should exercise our very best judgment in singling out the deserving poor, and do them all the good that Christian charity entitles them to, but the professional beggar should be discouraged on every hand, not alone for his good, but for the good of the public, whose feelings for the poor are already too much blunted by the deceptions of those who are receiving undeserved assistance.

But, again, who are the poor? The man who is able to work, and can get plenty of work at living wages, is not poor.

The man who, though weak physically, has a well-stored or trained mind for mental work, and can get that class of work to do at living wages, is also not poor.

The family, when the members of the family are able to work, and can get employment at living wages, is not poor.

In short any person, and every person who is able and can make a living, should not be considered poor. As long as they can clothe, feed and shelter themselves within reason, there is no cause to consider them poor. They may be unfortunate,—not as well off as others,—yet they are not the objects of special charity. Still it may be our duty, and certainly it is our privilege, to lend such persons a helping hand, that their condition may be improved. But while we lend them a helping hand, we should not place on their shoulders a greater burden of debt than they had before, unless it is clear that they will be benefited by the additional burden. J. H. M.

issionary and Tract Work Department.

pon the first day of the week, ery one of you lay by him in as God hath prospered him, here be no gatherings when I ."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

very man *according to his ability*." "Every one *as God hath pros- him*." "Every man, *according as he purposeth in his heart*, so let ive." "For if there be first a willing mind, it is accepted *according at a man hath*, and not according to that he hath not." 2 Cor. 8 12.

Organization of Missionary Committee.

IEL VANIMAN, Foreman, - McPherson, Kans.
L MILLER, Treasurer, - - Mt. Morris, Ill
N B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

V. HOOVER, Foreman, - - - Dayton, Ohio.
BOCK, Secretary and Treasurer, Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to N B. ROYER, Mt Morris, Ill.

☞All money for Tract Work should be sent to S BOCK, Dayton, .

☞Money may be sent by Money Order, Registered Letter, or Drafts New York or Chicago. Do not send personal checks, or drafts on in- r towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual ting, that all our members be solicited to contribute at least twice a for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Sec ry of either Work.

PREACH THE WORD.—2 Tim. 2: 4.

BY SARAH M. SAUNDERS.

THE epistolary writings of the New Testament riptures abound with exhortations, warnings, d reminders of duty to the disciples of the Lord sus, so that the man of God might be thorough- furnished unto every "good work." The Sav- r himself, while here among men, called to his mediate aid in the propagation of his everlast- g Gospel, the twelve apostles, and after his de- rture, in due course of time, others were enlist- into the Master's service who labored with the ility which God gave them to perpetuate the ospel, or "good news," which the angels herald- l to the shepherds of Judea, "good will to men, eace on earth." Luke 2: 14. "For after that the wisdom of God the world by wisdom knew ot God, it pleased God by the foolishness of reaching to save them that believe." 1 Cor. 1: 1.

"By the foolishness of preaching" the children f men are brought to a knowledge of God and a aving knowledge of the Lord Jesus Christ. hose that believe "must believe that he is, and hat he is a rewarder of them that diligently seek im," Heb. 11: 6. If we believe that there is a God, we must believe his Word, we must believe n the Son of God who came to earth not to do is own will but the will of his Father that sent im, and believing, we must have faith, a strong biding faith in the precepts and examples of Je- us our Savior. We must believe that the apos- les were inspired men, and that their writings are ea and amen to the believer in Christ.

Christ himself told his disciples that "whosoev- r heareth these sayings of mine and doeth them, will liken him unto a wise man." Matt. 7: 24. While he was instructing his disciples in the way of righteousness, he gave them precepts and ex- mples of public duties, and, also, private or indi- vidual duties. While preaching to them and tell- ng them of spiritual things, he did not neglect to give examples of temporal things. While the multitude was held, as if by magic, by the things which he taught them concerning heaven and eternal interests, their physical natures wearied and became hungry for the things that were nec- essary to maintain their physical existence, and the disciples would suggest to their Divine Mas- ter that he "send them away to the cities and vil- lages that they might buy themselves something to eat." But his infinite love, sympathy and pow- er said, "Nay, but make them to sit down upon the grass in companies." While to the eyes of mortal man their supply of provisions seemed en- tirely too small, yet his blessing, pronounced upon their bread and fishes, enabled them to feed the entire multitude. While these circumstances of the feeding of the thousands might be considered as only a manifestation of his miraculous power, it also conveys to our minds the demonstration of a sublime and remarkable degree of hospitality. "Preach the Word," is the command of the apos- tle Paul to his co-laborer Timothy, and in another place he also says, "Study to show thyself ap- proved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2: 15.

It is not preaching the Word, or in other words the whole Truth, if we fail to preach, and teach the people in regard to private duties, or hospital- ity and benevolence. When a man is called of God, and set apart by the Holy Spirit, to preach the everlasting Gospel of Christ, he is in a re- markable degree the servant of God, and has tak- en a responsible and momentous vow upon him- self. It should be regarded by the church as her indispensable duty to see that he be properly ed- ucated to make "full proof of his ministry." Too often he is left to his own resources, and as a re- sult too many fail to be approved workers.

It requires no great amount of learning, from a worldly point of view, to read the Bible; but when it comes to preaching the whole Gospel so as to make it effectual, a minister must be "thoroughly furnished." And if our ministers are not so cir- cumstanced in life that they can make the neces- sary preparations for the work, it is the duty of the church, those who say to him, "Preach the Word," to enable him to become an efficient work- er in the Master's vineyard. A neglect of the church to perform her duty in this respect has, in time past, caused the shipwreck of some who, oth- erwise, might have proved themselves workmen approved unto God, and also caused shame and confusion in the church.

Landess, Ind.

CARVED FROM WOOD.

A Wonderful Representation of the Passion of the Savior.

HERMANN JACOBS, a carpenter of Bunzlau, Prus- sia, has been credited with constructing a wonder- ful piece of mechanism representing, in several successive scenes, the passion of our Savior. All the actors in the grand but beautiful drama are carved from wood, and are each about six inches in height. The machinery runs by clock-work, and enacts the various parts three times in each winding. The panorama first unfolded is a beau- tiful garden, with a figure of Jesus kneeling in prayer under one of the trees, figures of the three sleeping apostles being plainly discernible in the distance. As the machinery warms up, the wheels and the figures move more rapidly, quickly un- folding the last scenes in the earthly career of Je- sus. The last supper, the betrayal, the remorse- ful look which comes over the face of Judas when he first realizes the extent of his crime, the exam- ination of Jesus before Caiaphas, the dialogue be- tween Pilate and the Jews,—all flit before the gaze in a manner so astonishingly life-like and real as to make one almost believe himself at Cal- vary. After the sentence has been pronounced, a figure of Jesus, with the cross, appears. The cross is mechanically erected, while the little figures busy themselves binding the figure to be nailed upon it. Ladders are run up to the arms of the cross, a little figure quietly slips over the rungs, then there is a sound of hammers as two figures hold the one that is being nailed to the cross by the figures on the ladders. At last when all is thought to be finished, a figure on horseback slides across the platform, draws his sword and thrusts it into the side of the figure on the cross. The last scene shows Jesus in the sepulchre with angels guarding the remains.

Mr. Adams, in his "Letters on Silesia," says: "It is the most remarkable piece of mechanism I have ever seen. The traitor's kiss, the scourging, the nailing to the cross, the sponge of vinegar and every seeming pain inflicted, occasion feelings which can not be felt at mere description."—*St. Louis Republic.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not so- licited for this Department. We have an advertising page, and, if neces- sary, will issue supplements.

Notes by the Way.

I CAME home from the Hurricane Creek church, Bond Co., Ill., Monday, April 20. This church is fast recovering from a hard struggle with the Old Order element, but, thank God, a brighter day is dawning. The clouds seem to be passing away. The writer spent nearly two weeks with the above church last November, but had to go home on ac- count of sickness. There being quite a strong de- sire for me to return to them, I consented to spend one week with them. During the eight meetings with them, five made the good confession and oth- ers are counting the cost. Oh, may they decide for Jesus!

The above church is under the fatherly care of Eld. Henry Lilligh, who resides in the Mulberry Grove church, Bond Co., Ill. Brethren who labor in word and doctrine, passing through Smithboro, Bond Co., Ill., over the Vandalia or J. S. E. R. R., should notify Cornelius Kessler, of the above sta- tion. He will meet them at the station, and make all needed arrangements. MICHAEL FLORY.

Girard, Ill.

From Cartersville, Va.

BRO. BOWSER preached his first sermon for us at Mt. Horeb, on the second Sunday of this month. It pleased the Lord to restore unto them their dear little Ethel, who, while suffering from pneumonia, was so near death's door. For this we, with them, feel quite thankful. They left us to-day for their new home, being delayed five weeks and two days on account of sickness. They have a nice home rented for this summer and we trust they will be pleased. May they meet with the proper encouragement in the good work, for they have made a great sacrifice to come here and help us in the good work. May the Lord prosper them in their great undertaking!

Our prayer-meeting, owing to bad weather and sickness had been temporarily suspended, but now we are having nice weather again and all have improved. We expect to begin a teachers' meet- ing this week, on Thursday evening.

We organized our Sunday-school, recently, with twenty-two scholars. Since then more have joined and others expect to fall in line soon. Of- ficers were elected as follows: Bro. David Myers, Superintendent; Bro. Wilson Denlinger, Assistant Superintendent. They are assisted by an able corps of officers and teachers. All seem to take a great interest in the school and we trust that it may continue. Next Saturday evening we expect

ganize a singing school to be taught by Bro. nger. Singing is a part of the worship of It carries our minds over yonder where all surround the great throne of God and vith the heavenly hosts, in singing the joyful s which shall never die. Oh may we live so join that holy band! When we meditate on things, our minds are wafted far away and el that we are almost in the state of bliss.

F. J. E. ETTER.

Railroad Privileges.

. D. L. Miller, in GOSPEL MESSENGER No. s properly said in regard to railroad arrange-, "We should not ask for too much, lest we thing." "To overdo is to undo" is true in s well as in anything else, and to ask more we would be willing to do ourselves, had we ower, as those companies have, would not be ling to the golden rule.

show our appreciation and respect to them as in the past, secure many favors. This may ne in many ways. We admire and enjoy a coach and many are not satisfied without the but I have been pained to see, even in those that the fragments of the contents of lunch ts or boxes were carelessly left scattered over ats, etc. The lunch basket is a convenience all right if properly prepared and used, but ove manner is uncourteous to the company injustice to our people, for, as a class, we live so careless at our own homes. We are our light so shine that men may see our works, and as home culture governs while l, let the world know by example that we ir religion as well as profess it.

s no more than right to let the companies that we appreciate their favors. To illus- when the Annual Meeting was at Harrison-, Va., at a local point where the Baltimore o Railroad had no direct opposition by any railroad and under no obligation to us, they s a percentage of over $1,900 for Missionary ook and Tract Work. Upon one occasion, several hundred of our dear brethren and would have been left at a certain point for urs, Mr. Bond, the Division Passenger Agent Baltimore & Ohio railroad sent an extra en- nd had those members promptly brought to eeting.

, honor to whom honor is due is not only but a Bible injunction, and we hope that l remember the important position we are and honor those who honor us. Be court- o all, intimate with few, and let those few be ied before we give them our confidence.

ISAAC FRANTZ.

Gleanings.

our last quarterly council, April 4, three eceived by letter,—Bro. Joseph Brubaker, nd daughter. We gladly welcome them us. Bro. Joseph is a minister in the sec- gree.

* * *

social meetings are now held on Sunday gs at 3: 30. While they are very interest- some and instructive for all, yet we regret me are not interested as they should be. pe our meetings will work for good, in or- t the rising generation may be educated in rk of the Lord. We have a class of little nd selected a good sister to instruct them. future of the church depends on our chil- hould we not awake to our duty and respon- in the training of them? One of old has Train up a child in the way he should go en he is old, he will not depart from it." Prov. 22: 6. How true! It is said that nearly one hundred per cent of the churches to-day are the children of Christian parents or had Christian influences of either father or mother.

How often comes the thought, "Am I, by precept and example, teaching mine and other children as I should, or do I, in some unguarded moment, speak or do some things, that may, some day, cause an aching heart and tears of sorrow? Oh how solemn! May God grant his people grace that their influence, at all times, may be for the right!

* * *

IN GOSPEL MESSENGER No. 16, Bro. Brumbaugh, speaking of the South-land booms, called to my mind what I heard the presiding elder of the M. E. church say, a short time ago,—that seventy-five per cent of the people in Texas to-day came here for the purpose of bettering their condition financially (and the same may be said of many places) and by their actions it could be seen that that was their only object. Said he, "It has been noted that in a majority of cases when a man settled in a neighborhood and worked and used every means to get rich, that probably in six, twelve or eighteen months it would be found out that he was a Methodist,—that he had come to Texas with his church letter in his pocket, and set about to make a fortune at all hazards."

In a measure, the same has been experienced by other churches. We hope it may never be truthfully said of the Brethren.

* * *

We have had some inquiries of late about Texas. We always try to answer all as best we can in our judgment, but would say to all, "Come and see for yourselves, before moving." Brethren, come and possess this fair land, not only to make money, to lay up treasures upon earth,—but to lay up treasures in heaven by working in the vineyard of the Lord. The laborers are few.

In the Census report we see that there were ninety-five members here when it was taken, while some States are not represented at all. The question comes to us, "Are we doing what we can in the way of spreading the Gospel? As the Texas members have been formed into a separate State District by the last District Meeting of Southern Kansas, we hope it will give a stimulus to immigration and the work in general.

* * *

IN MESSENGER No. 16, Bro. J. L. Switzer seems to favor strongly the plan of permanently locating Annual Meeting, and thinks there is not a single advantage in moving it about from place to place. I see a great advantage in the present plan. Were we to permanently locate the meeting at one place, it would deprive thousands of poor brethren and sisters from attending those grand reunions, as the meeting would be entirely out of their reach. Had we any assurance that the money, thus saved, would go into the Lord's treasury, well and good. But will it be so, as in a measure those, who help to support Annual Meeting, also contribute a good part for the mission work? A. J. WINE.

Nocona, Tex, April 24.

From the Pleasant Valley Church, Ohio.

IN MESSENGER No. 16 sister Esta Simmons gave notice of the council-meeting which occurred in the Union City church, April 4, when it was unanimously decided to divide the territory of said church and organize a new church in the Northern part. April 22 the adjoining elders and others met with the Brethren at the Pleasant Valley house, to complete the organization. Elders present were Jeremiah Katherman, Tobias Kreider, Joseph Groff and W. K. Simmons. Quite an amount of business came before the meeting but all was disposed of satisfactorily. A clerk for the church and also trustees were elected. The new congregation will be known as the Pleasant Valley church. Our love-feast will occur Sept. 18, commencing at 2 o'clock P. M. Arrangements were also made for quarterly councils. Bro. A. C. Young was elected Sunday-school Superintendent and Bro. B. F. Sharp, Assistant. Delegates to District Meeting are brethren A. C. Young and the writer; the latter will also represent the church at Annual Meeting. It was also decided to elect a minister and two deacons. Bro. B. F. Sharp was elected to the ministry while brethren David Minnich and Daniel Clark were chosen to the office of deacon. Bro. A. C. Young was advanced to the second degree of the ministry. These are all young brethren of promise and they, with their wives, were installed with great solemnity. I hope and pray that they will fill their callings with honor to God and to the prosperity of the church. Eld. W. K. Simmons has the care of the church. This congregation covers a territory of about one-hundred and ninety square miles. We have at present about eighty-five members,—two ministers in the second degree, one in the first degree and four deacons. Here is a great opportunity for missionary work at home. We kindly invite ministers to visit us and help us to build up the cause of Christ. SILAS GILBERT.

Lightsville, Ohio.

From Loraine, Ill.

THE Brethren have organized a Sunday-school at our chapel in Loraine. Bro. Henry Pittman is our Superintendent, Bro. B. F. Britt, Assistant. So far we have had a large attendance.

Bro. B. H. Strickler has also organized a Sunday-school at our school-house. We think both will be a success.

Our church is still moving onward. Yesterday we baptized one more precious soul. The prospects are good for others to come soon.

I have just recovered from a severe attack of *La Grippe*, which confined me to the house and my bed for five weeks. I am now able to be out again and attend to ministerial work, to some extent, at least. I expect to start to Missouri, May 1, to do some work for the Missionary Board of the Northern District of Missouri. May the Lord bless his people! H. W. STRICKLER.

Notes of Travel.

After enjoying our own District Meeting March 24, we thought it good to be at the District Meeting of the North-Eastern District in Brown County which we also enjoyed very much. The paper that passed through our District Meeting, relative to the Old Folks' and Orphans' Home project, also passed through that Meeting. From there we went to Beatrice, Nebr., where we spent nearly one week, giving a few brief talks on church government, with as good interest as could be expected, considering the condition of the roads.

We also spent two nights with our son, L. H., in Lincoln, where we enjoyed a council-meeting with some of the members of that congregation. Their elder, B. F. Flory, was also present. Most of the business was in relation to the Mission Work now inaugurated at that place. So far it is only as a grain of mustard seed, and it will take a great deal of long, patient, zealous, and careful nursing and watering before it becomes to be a large tree. The start is a good one, and I think the foundation is well laid, but I fear it will need more help and encouragement than the local church or even the District of Nebraska is able to give, to make it a success. We hope it will get it; if not, stop the work now.

From Lincoln I went to Norton County, Kans., to the District Meeting of North-western Kansas. Here we also felt it was good to be, and when the paper, above alluded to, was read and explained, it also passed unanimously, thus showing a union of sentiment to encourage the work through the entire State; and we fondly hope that the different Districts will continue to encourage the raising of the means yet necessary to complete and carry on the work, by helping the solicitors who may be appointed by the Trustees, and who expect to meet here, in the Pleasant View church, May 4, to organize and permanently locate the site; then make any measures necessary to put into active operation the good work so nobly and encouragingly begun. After that further notice will be given.

The Trustees' names of the respective Districts are as follows: A. F. Miller, Booth, for the South-western District; I. B. Wolf, for the South-eastern District; M. Metzger for the North-eastern District; S. L. Myers for the North-western District.

These four are to choose the fifth. We hope and pray that the blessings of God may rest upon the work! ENOCH EBY.

Booth, Kans.

A Few Days' Outing.

APRIL 24, Bro. D. L. Miller said, "Go to Indiana for a few days with us." Hurriedly saying, "Good-bye" to wife and business (for I always leave business at home when I go away), we were soon speeding our way eastward. I stopped at Nappanee, Ind., while our brother continued his journey to Goshen, where he was booked for his course of Bible Talks. At Nappanee I remained over Sunday, and much enjoyed the season of worship, Saturday evening, and Sunday morning and evening. If the churches whose spirituality, life and light, seem to be running low, could spend a short time with the Nappanee church, and see their prosperous and interesting Sunday-school, their earnest prayer-meeting, and share the general good feeling, I am sure they would gather new life.

At this place is the home of our evangelist, Bro. J. C. Murray, and wife. Through their earnest devotion new life has been infused into the church. When they have such dear ones as the Mellingers, the Millers, and many others whom we could name, to hold up their hands, what can stand in the way of the onward move of right against wrong? It is here that Dr. Geo. L. Shoemaker and wife are located. We miss them sadly in our Chicago work, and can only say this: "Chicago's loss is Nappanee's gain."

After our few days' rest here, Bro. Murray and I were taken across the country to meet our brother at Goshen. I would like to say something about the beauties of Northern Indiana, and especially at this season of the year, when all nature seems alive and earth is putting on her carpet of green, but, as I am no landscape painter, I must desist.

We were much encouraged at Goshen to see the large and spacious house filled to overflowing with earnest hearers, who left field and plow, and traveled for miles to hear of the Bible and Bible Lands. There seems to be a hungering and thirsting for more of God's Book,—more of the Truth as found in God's Book. This we are glad to see, especially since we can place beside it the precious promise, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

We are gratified to see the manifest interest taken in God's Word, and say not only to the church at Goshen, but to the churches *everywhere*, "Awake! Awake!"

April 29 found me home again, after a most enjoyable short vacation and, we trust, some spiritual growth. W. R. MILLER.

Chicago, Ill., April 29.

Wolf Creek Items.

OUR church meeting April 24, was very pleasant. Eld. Jacob Garber was chosen to represent our church at Annual Meeting and brethren George Erbaugh and Samuel Horning, delegates to District Meeting.

The District Meeting of Southern Ohio was held in the Wolf Creek church April 28. It was largely attended and characterized by brotherly kindness and harmonious action. Eld. A. Hutchison, of Missouri, was present and assisted us with his council.

The Meeting was organized by electing Eld. J. Smith, Moderator; Eld. J. Stutzman, Reading Clerk; and Eld. I. J. Rosenberger, Writing Clerk.

The Missionary subject was first before the Meeting. Eld. J. Horning reported the monetary status of the Mission Work. Nearly $200 was expended for missionary work in Southern Ohio, with a balance of $165 on hand. The visible results were not marked.

Three Queries were sent to Annual Meeting, one protesting against the revision of our Hymn Book, one against the agitation of our church name, and one desiring a uniformity of practice in receiving fallen members, and recommending that the members should go to the ones to be restored and receive them.

The Meeting decided to hold an annual ministerial meeting and brethren Frantz, Crosswhite, Trout, Filbrum, and Simmons were appointed to arrange for the first meeting. Two queries, asking for an Old Folks' Home, were deferred.

The Meeting discouraged the practice of members occupying a neutral position in voting on church matters, and assisting other denominations in opening and conducting their Sunday-schools. It decided that it was inconsistent to install brethren into office who use tobacco, in view of the decisions of Annual Meeting. It condemned, in strong terms, improper exhibitions at our schools, and joining "Law and Order Leagues." The missionary subject was encouraged by a query. Other queries were lost or tabled. Eld. J. Smith was chosen to represent our District at Annual Meeting, with elders J. Stutzman and T. Kreider as alternates.

The next Meeting will be held in Lexington church, Highland Co., Ohio, the third Tuesday before Pentecost. JNO. CALVIN BRIGHT.

New Lebanon, Ohio.

An Interesting Meeting.

THE delegates from the different churches of the Middle District of Missouri, convened with the brethren and sisters of the Mound church April 28, at 9 A. M., for ministerial meeting. Good admonitions were given on the best plan to open and close regular appointments for public worship, and the best way to introduce the good work in a new place. Methods for missionary work and various other topics of interest were honorably and pleasantly disposed of. In the evening about sixty-five members surrounded the Lord's table and united in Communion services to the strengthening of saints, and, we trust, to the aid of tearing down the stronghold of Satan. Brethren S. Click, D. Bowman, M. T. Baer and A. Reese did the preaching. Bro. D. Bowman officiated.

The next morning the meeting assembled at 8 A. M., and organized for the work of District Meeting by electing Bro. F. Culp, Moderator; Bro. A. Reese, Writing Clerk, J. W. Brooks, Assistant; and J. Witmore, Reading Clerk.

Queries were handed in and disposed of in a Christian manner, by either giving an answer, or sending up to Annual Meeting.

The missionary workers gave in their reports, which were accepted, and the same brethren continued in their fields of labor.

Bro. J. Witmore is our delegate to Annual Meeting. The next meeting is to be held in the Warrensburgh church on the second Thursday in February, 1892. The work was completed during the day and evening sessions.

The work could not have been done in a more Christian spirit than it was, and, we trust, may prove to be for the good of the cause. Brethren Culp and Hougendougler remained until Saturday, and Bro. Hougendougler gave us an interesting sermon on Friday night, from Rom. 1: 16.

There are about forty-three members here, in the Mound church. All are in love and union, and alive in the work of their Heavenly Master. We meet on the first and third Sundays of each month for preaching, every Sunday at 10 A. M. for Sunday-school, and each Sunday night for singing. Remember us at a throne of grace, that we may ever be faithful! A. J. SMITH.

Adrian, Mo.

District Meeting of Eastern Pennsylvania.

THE District Meeting of Eastern Pennsylvania was held April 22 and 23, in the Big Swatara church. The queries presented were disposed of for the greatest good of the churches. As is generally the case there was a diversity of sentiment on some of the business presented, but explanations, and some warm discussions in a Christian spirit, caused nearly everything to be decided unanimously. If memory serves me correctly, there was but a single negative vote. To do so, requires considerable moral courage, as the writer can testify from past experience. Sometimes a single negative proved to be the only one right.

The Mission cause received much attention. Very few objections are raised to the way the work is carried on. Such a course is not always the best. A critical investigation will keep things in a healthier condition. For my own part I have often wished and prayed that I might more deeply feel the responsibility of the work. All the brethren and sisters should remember the cause at the Throne of Grace. Pray for your servants that they may go forth with power from on high, in true humility of heart, and in the belief that they have many brethren and sisters as vouchers, for the work they do in the name of the Lord Jesus.

Several queries were presented in reference to German hymn books. One was intended for Annual Meeting, and one asked for a new edition of the Lancaster Hymn Book. After much discussion the following passed the meeting unanimously:

The District Meeting of Eastern Pennsylvania to Annual Meeting, greeting:

Inasmuch as several queries were presented to this District Meeting in reference to German hymn books;

Therefore this District earnestly petitions Annual Meeting to appoint a committee of three to compile a German hymn book;

And we further petition Annual Meeting to select two of said committee from the German churches of Pennsylvania, and we also ask that said committee shall have special respect to the Brethren's and the Lancaster Hymn Books, when making selections.

Bro. J. G. Royer was present at the meeting. He preached a sermon in the evening of the 22nd, on church government. This District has a rule that one can not be elected to serve in the same office twice in succession. Another rule is that the outgoing Moderator shall preach on church government. This year the outgoing Moderator, — Bro. C. Bucher, — preached his sermon mostly

proxy. Bro. Royer spoke in such a manner at a fool could not have misunderstood him. Bro. F. P. Cassel was re-elected on the Mission oard, and Bro. J. H. Price elected for the first ar. This is the best, and about the only way, get our ministers to work in the mission field. hen one is on our Mission Board once, it does t amount to much any more when he says, "I n not," or "I will not." Our mission work is st the kind very few want to do, unless they are shed to do it. It is onerous work in new fields d in run-down churches, and being away from e home church so much, the feeling of the home embers is apt to grow cold towards him, and at in his mission field is not always the warmest. Elder Wm. Hertzler was elected to represent is District on the Standing Committee. May od qualify him to prove a faithful steward! Bro. John Herr has been elected District Treas-er of the Mission funds. Those who omitted to nd in their quotas last year, and all others, ould remember the new treasurer. His address Myerstown, Lebanon Co., Pa. Our next year's strict Meeting will be with our brethren in stern Maryland, in the Ridgely church. Bro. Y. King,—the Corresponding Secretary,—is lo-ed at Ridgely, Caroline Co., Md.

After the work was all done, we parted with the pe to meet again where partings are known no ore. Bro. Wm. Hertzler was Moderator of the eeting; F. P. Cassel, Reading Clerk, and Geo. ucher, Writing Clerk. GEO. BUCHER.

Funds for Western Sufferers.

ster Hannah Agy, Daniels Run, Pa.,	$ 2 00
ack Water church and friends, Virginia,	17 75
rmantown Brethren and friends, Virginia,	21 03
embers of Fort Scott and friends, Kansas,	24 35
niel Flory, Broadway, Virginia,	1 00
sannah Flory, Broadway, Va.,	50
ary C. Flory, Broadway, Va.,	50
tharine Landis, Mifflin, Ohio,	1 00
W. and S. M. Hornish, Jewell, Ohio,	1 00
rethren, neighbors and friends, Appanoose church, Franklin Co., Kans.,	6 35
outh Fork church and friends, Missouri,	4 00
This makes $53 in all for this church.)	
brother, Mt. Morris, Ills.,	5 00
aniel Burkeybile, Hedges, Ohio,	1 00
D. Good, Hedges, Ohio,	1 00
cob Bryan, Redding, Iowa,	.3 00
G. Bashor, Webster, Ohio,	91 00
mother and daughter, Ari, Ind.,	1 00
racy Gregerson, College Corners, Ohio,	1 00
C. Boggs, East Portland, Oregon,	15
exander Snider, Royerton, Ind.,	2 00
ish Creek church, Bremen, Ohio,	2 50
rethren, sisters and friends, Eel River church, Indiana,	60 45

Notice to the Clerks of the State Districts.

You are hereby requested to report, to the Clerk next Annual Meeting, the number of Minutes oth German and English) needed in your re-ective Districts to supply the churches, as di-cted by Annual Meeting. Do not fail to give e name and address of the brother to whom the inutes are to be sent.

The request of Annual Meeting, for each family the Brotherhood to be supplied with a copy of e Minutes is meeting with favor, and the Clerks the State Districts should remember that it is eir *duty* to attend to their part of the work *omptly*, thus enabling the Clerk of Annual eeting to put the Minutes into the families as rly as possible.

Bro. S. R. Zug, of Mastersonville, Pa., has been appointed by the German churches of Eastern Pennsylvania, to translate the Minutes immediately after Annual Meeting, so as to have the German Minutes ready to send out with the English.

J. G. ROYER,
Clerk of Annual Meeting, 1890.

Special Notice to the Board of Visitors to the Different Schools.

WOULD it not be a good idea for all that are present at our next Conference, at Hagerstown, Md., to confer with one another, relative to our duties and the best manner of procedure, so as to make our work as uniform as practicable. If none, or not too many of them, are on the Standing Committee, we could meet on Friday, Saturday or Monday before the general business commences. I merely suggest the thought for consideration, not by any authority. If all can be there, so much the better. ENOCH EBY.

Booth, Kans.

Railroad Arrangements Along the Wabash Line.

ARRANGEMENTS have been made *via* the above line to Annual Meeting at Hagerstown, Md., and return, at the rate of one fare for the round trip, in connection with either the Pennsylvania lines or the B. and O.

Tickets will be on sale from May 20 to June 3, and good for return to June 30.

We expect to start from Cerro Gordo on the morning of May 27, *via* Pennsylvania lines, connecting at Fort Wayne, Ind., and would like all to join us at that time. Parties living along the line of the Wabash R. R., should notify us soon, and tickets will be placed at their several stations.

GEO. W. CRIPE.

Notice to the Churches of North-eastern Kansas.

As many are wondering, and some severely censuring me in regard to the delay of the Minutes of our District Meeting and Ministerial Meeting, I offer the following by way of explanation: The meeting was held April 1, and April 4 the copy was sent to the printer, with the request that he get them out as soon as possible. Since then I have written to him twice, urging the matter, but as yet (April 29) I have not received the Minutes.

I. H. CRIST.

Gardner, Kans.

From the Silver Creek Church, Williams Co., Ohio.

THE brethren and sisters of the Silver Creek church met April 26 and organized their Sunday-scool by electing Bro. Noah Long, Superintendent, and the writer, Assistant. They are assisted by an able corps of officers. We were very much encouraged by seeing so many present, and look forward to a successful year's work. The entire church seems to be in sympathy with the good work, but it seems that some think the Sunday-school is for the children, and that it does not matter whether they are regular in attendance or not. This is a great mistake; if the Sunday-school is for the benefit of the young, there is great necessity for the older ones to be there and help teach those children, and also help carry on the good work. Who knows better how to teach the children than those brethren and sisters who have children under their care? May we all remember that we are here to represent the body of Christ, hence we should conduct ourselves so as to be bright and shining lights to those around us, especially should the teachers in our Sunday-schools be zealous workers in the Lord's vineyard, for the children will, to a great extent, pattern after their teacher. May we have a burning zeal for the cause of Christ and put forth every effort to enlarge the borders of Zion every-where, is our prayer. J. W. KEISER.

Pioneer, Mo.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ONE ADDED TO THE FOLD. April 26, the eastern part of the Belleville church, Kans., met at the water-side, where baptism was administered to one dear soul. One was also added by letter.—*Wm. Lugenbeel.*

TWO SOULS ADDED. April 26 we had the pleasure of receiving two dear souls into the fold of Christ. May they be shining lights in the vineyard of the Lord! The Lord willing, we expect to be fully organized, into a working congregation, by May 9. We shall give particulars in the near future. *M. M. Ennis, Marlow, Ind. Ter., April 27.*

NOTICE.—In the Minutes of the Southern District of Illinois, Art. 13, is the following: "It shall be the duty of each presiding elder to see that some one in his charge shall report to the District Clerk immediately preceding each Annual Meeting, the number of families in his charge." Please see that this is complied with.—*G. W. Gibson, Sec. of District, Girard, Ill.*

FIVE ACCESSIONS. — The Hurricane Creek church had a season of rejoicing quite recently. Bro. Michael Flory came to us April 11, and commenced meetings on the 12. During the week we had night meetings. On Sunday, April 18, at the close of the regular services, five dear souls were received into the church by baptism. All are grown-up people, four of them are heads of families. — *Cornelius Kessler, Smithborough, Ill., April 25.*

SUNDAY-SCHOOL ORGANIZED. The members of the Chippewa Creek church, Mich., met in council April 4, and transacted all business before the meeting in a Christian spirit. April 19, we organized our Sunday-school. Bro. George Stoddard was elected Superintendent, and the writer, Assistant. We have decided to use the *Brethren's Quarterly* and *Young Disciple*, and hope, that, under the blessings of God, we may have an interesting school. *J. Tombaugh.*

FROM OREGON. Wife and I left our home at Sodaville yesterday, on our way eastward. We arrived at Brooks this morning, and intend going to Portland this afternoon to take the train for the East. We expect to stop off at Watson, Mo., for, perhaps, two weeks, then proceed by way of Kansas City, St. Louis and Knoxville, Tenn., hoping to arrive at Annual Meeting by May 28. My address will be Bashor's Mills, Tenn., until further notice. *M. M. Bashor, April 28.*

PLEASANT COUNCIL.—The Covington church, Miami Co., Ohio, met in quarterly council to-day. Our annual church visit was paid previous to the council, and though there was considerable business before the meeting, all was disposed of in a pleasant manner. Bro. I. J. Rosenberger was chosen delegate to Annual Meeting; brethren J. M. Neff and Geo. Mohler to District Meeting of Southern Ohio. Our Communion is appointed for June 11, at 2 P. M., at the Sugar Grove house, three miles south of Covington. Ministers will please stop with us on their return from Annual Meeting. Our elder, Samuel Mohler, now confined to his bed with a broken limb,—is doing as well as can be expected, considering his age.—*A. S. Neher, April 25.*

MINISTERIAL AID DESIRED.—Bro. R. A. Patterson, of Pueblo, Colo., would like to have the Brethren stop off and preach some at that place. There are a few members living at Pueblo, and any one, wishing to stop, will please notify Bro. Patterson as above, and he will meet them at the depot.

RELIEF FOR THE NEEDY.—I have received this winter and spring, to be distributed among the needy of this country, $85 from the Kingsly church and friends, Woodbury County, Iowa; also $17.25, a package of garden seeds, and small bundle of merchandise from the Brethren and friends of the Fairview church, Appanoose Co., Iowa. The above donations have been distributed, and many good wishes have been expressed for the donors. May the Lord bless them abundantly, both temporally and spiritually, for it truly is "more blessed to give than to receive." *Lomax Miller, Beaver City, Nebr., April 24.*

DEACONS ELECTED.—The Warrensburg church, Mo., met in quarterly council March 5. All business was transacted in love. Brethren D. M. Mohler and Levi Mohler were elected as delegates to District Meeting. Bro. J. M. Mohler is our delegate to Annual Meeting. April 23 the church had a special council-meeting to hold an election for two deacons, which resulted in the choice of brethren W. A. Weaver and John E. Mohler,—a son of S. S. Mohler. Brethren John W. Brooks and D. M. Eller were advanced to the second degree of the ministry. May they be useful to the church, and a light to those around them.—*John Bowman.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BARB—COFFMAN.—At the residence of Bro. William McFadden, April 12, 1891, by the undersigned, Bro. Joseph Barb, of Bristolville, Ohio, and sister Lydia Coffman, of Smithville, Ohio. D. M. IRVIN.

SWANK—HANAWALT. — At the residence of the bride's father, Eld. Geo. Hanawalt, April 2, 1891, Mr. Wm. E. Swank and Miss Sue J. Hanawalt.
W. J. SWIGART.

TOPPER—BUNGARD.—At the residence of the undersigned, John H. Topper and Lucinda I. Bungard.
ELD JAMES BARTON.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LARLY. - In the Cook's Creek church, Rockingham Co., Va., March 26, 1891, sister Sarah Early, aged 86 years, 6 months and 9 days.

Deceased was a consistent member of the church, but for some years could not attend church services as she desired on account of declining age. Her husband, Henry Early, preceded her to the spirit world about eight years ago.

Funeral services conducted by Bro. Jos. M. Kagey, and Gabriel Heatwole, a Mennonite minister, from Job 5: 26. A. B. MILLER.

CLAPPER.—In the Clover Creek congregation, Blair Co., Pa., March 12, 1891, sister Nancy Clapper, wife of Bro. Joseph Clapper, aged 46 years, 1 month and 6 days. E. D. KENSINGER

SELL In the same congregation, March 31, 1891, sister Catharine Sell, wife of Bro. Lewis Sell, aged 57 years and 19 days. Funeral services by Eld. G. W. Brumbaugh and A. B. Burget.

Sister Sell was sorely afflicted for twenty-one months Her affliction was caused by the explosion of a coal oil can while kindling a fire. After being relieved from the suffering caused by her burns, she took bronchitis, from which she suffered till death relieved her. She bore her affliction with Christian fortitude. E. D. KENSINGER.

VANFOSEN.—In the Rome church, Hancock Co, Ohio, Feb. 6, 1891, sister Rebecca Vanfosen, aged 74 years, 5 months and 22 days.

Deceased was sick only a little over two days, then quietly passed to her "home above." Funeral services by Eld. L. H. Dickey, from Philipp. 1: 21.

McKEE.—In the Rome church, Ohio, March 13, 1891, Bro. Samuel S. McKee, aged 79 years, 4 months and 17 days.

Another one of our number has been called away. Funeral services conducted by Eld. L. H. Dickey from Job 16: 22.

THOMAS —In the Rome church, Ohio, March 4, 1891, sister Anna Thomas, aged 73 years, 10 months and 28 days.

The husband of the deceased preceded her to the spirit world about thirty-eight years. She leaves six children, eighteen grandchildren, and eight great grandchildren, with many other relatives and friends, to mourn her absence, yet they mourn not without hope. A mother in Israel has been gathered home. Funeral services conducted by Eld. L. H. Dickey from Rev. 14: 13.

SWIHART.—In the Rome church, Ohio, March 11, 1891, Bro. Solomon Swihart, aged 78 years, 11 months and 11 days.

Deceased faithfully served the church in the office of deacon for many years. During his sickness, which was long and severe, he "called the elders of the church," and was "anointed in the name of the Lord." Services by Eld. Dickey, assisted by Bro. Thomas, from Heb. 13: 14.

ENSMINGER.—At Grundy Center, Iowa, March 31, Mrs. Ella Ensminger, daughter of Benjamin and Malinda Clemmer.

Deceased was a lady of more than ordinary ability in Christian works. All who knew her were filled with sorrow that her life was cut short on the earth. We trust she is experiencing life where there is no conflict with sin. J. E. YOUNG.

SINGMASTER.—Near Keota, in the bounds of the English River church, Keokuk Co., Iowa, April 19, 1891, friend William Singmaster, aged 43 years.

The deceased was a son of friend Samuel Singmaster, near Talleyrand, same County. Funeral services by Rev. Wilson.
JACOB ETTER.

WILSON.—In the Jonathan Creek church, Perry Co., Ohio, April 16, 1891, sister Elizabeth Wilson, wife of Ezra Wilson, aged 79 years, 9 months and 12 days.

Funeral services by the undersigned, in the town of Saltillo, from 1 Peter 1: 3
ELIJAH HORN.

FILLMORE.—In the Spring Creek church, Butler Co., Kans., Feb. 24, 1891, sister Sarah J. Filmore, aged 30 years, 7 months and 4 days.

Deceased was the oldest daughter of brother J. A. and sister M. A. Worrell, and the wife of Bro. John Fillmore. She and her husband united with the church November, 1890, and was a consistent member until death. She leaves a husband and six children to mourn her departure, but we trust their loss is her eternal gain. Funeral services by Bro. W. H. Leaman.
SUSIE NELSEN.

GARNER.—In the Black Swamp church, Wood Co, Ohio, March 17, 1891, sister Martha Garner, aged 84 years, 3 months and 23 days.

Deceased was afflicted with dropsy, and could not meet with those she loved in the public sanctuary, but she was strong in the faith, and very zealous in the work of her Master, always ready to lend a helping hand. Surely the church has lost one of its most exemplary members. She leaves a husband, three children, twenty-two grandchildren, and sixteen great-grandchildren to mourn, but not without hope. Funeral services conducted by elders S. M. Loose and L. H. Dickey from 2 Cor. 5: 1, and Rev. 22: 14.
M. A. D.

PAUGH In the La Fayette church, Allen Co., Ohio, Daisy Paugh, infant daughter of Geo. and sister Martha Paugh, aged 2 months and 21 days

Funeral services by Eld. Samuel Driver from John 14: 3 ANDREW M. BAKER.

SNIDER. — In the La Fayette church, Ohio, April 17, 1891, sister Rhoda Snider, aged 86 years, 11 months and 17 days.

Sister Snider united with the church in 1833 and has been a consistent member for fifty-eight years. Deceased was born in Maryland, came to Perry County in 1810, thence to the La Fayette church, in Allen County, Ohio. The funeral services were conducted by Eld. Samuel Driver from the words, "As in Adam all die, so in Christ shall all be made alive."
ANDREW M. BAKER.

HINTON.—In the bounds of the Yellow Creek church, Bedford Co., Pa., March 30, 1891, Silas N. Hinton, aged 23 years and 8 days.

The deceased leaves a faithful, devoted Christian companion to mourn her loss. Funeral services by the home ministers.
LEVI T. STUCKEY.

LANDIS.—In the Aughwick church, Pa., April 15, 1891, Jesse Landis, aged 15 years, 5 months and 18 days. Funeral services by the writer to a sympathizing congregation. J. R. LANE.

BRUMBAUGH. — In the Clover Creek church, Pennsylvania, April 5, 1891, of dropsy of the chest, Bro. Christian Brumbaugh, aged 73 years and 16 days.

Bro. Brumbaugh was born and raised in this neighborhood. He was the eldest of a family of twenty-one children; he was the father of nine children, six having preceded him to the spirit world, awaiting his arrival there. His wife and three children survive. He was a kind father, an affectionate husband, a good neighbor, and a zealous worker in the church. He united with the Brethren church about fifty years ago, and in 1849 was elected a deacon, in which capacity he served nearly forty-two years. Though far advanced in years, the church feels that one of her pioneers has gone from labor to rest. He was desirous of complying with all the demands of the Gospel. About a month ago he called for the elders and was anointed according to the instruction of the apostle James, which gave him great peace and happiness.

When the summons came he was ready and fell asleep without a struggle. His funeral services were conducted by the home ministers (by his request) from Rev. 14: 13 to a large audience. J. B. BRUMBAUGH.

ZUMBRUN. — In a hospital at Chicago, Ill., April 18, 1891, sister Hannah Zumbrun, aged 41 years and 16 days.

Deceased had been a sufferer for many years, and spent much money for relief. As a last means of relief, she went to a hospital to have a surgical operation performed, which she stood fairly well, but not having enough strength to recuperate, she peacefully passed away eleven days after the operation. She leaves a sorrowing husband and many relatives. She united with the Brethren in youth, and lived a devoted life. She was a daughter of Bro. Abram and sister Sophia Huff, who still live, and was married to Bro. Levi Zumbrun in 1870. Funeral services at Noblesville, Ind., by brethren Leonard Hyre and Jacob Swihart from Amos 4: 12.
ADAM EBEY.

ROPP. — In the Deep Water church, Mo., March 13, 1891, of pneumonia, Mamie, daughter of friend Robert and sister Ida Ropp, aged 3 months and 21 days.

Funeral services conducted by Bro. John Hougendougler. Little Mamie is safe in the arms of Jesus, and we trust that the fond parents will try to live, so they can meet and dwell with loved ones gone before.
LIZZIE FAHNESTOCK.

HOVES. — In the bounds of the Osage church, Crawford Co., Kansas, Oct. 25, 1890, Bro. Jacob C. Hoves, aged 70 years, 6 months and 9 days. Funeral services by the Brethren. SAMUEL EDGECOMB.

CABLE.—In the Upper Stillwater church, Ohio, April 8, 1891, of congestion of the brain, John M. Cable, aged 71 years, 3 months and 22 days.

Deceased was born in Montgomery County, Ohio, Dec. 17, 1819. He was married to Tamer Harrison, Oct. 15, 1837. To this union were born three children, one of whom preceded him to the other world. A wife and two daughters, ten grandchildren and three great-grandchildren are left to mourn their loss. The funeral services were held in Covington, Ohio, by brethren Isaac Frantz and Wm. Boggs, attended by a large congregation. Interment in the Covington cemetery. J. G. PORTER.

GARVER.—In the Dallas congregation, Iowa, March 30, 1891, sister Hannah Garver, wife of Bro. Jacob Garver, aged 72 years, 5 months and 15 days.

The Christian influence she wielded over others was best seen on those near to her. Out of a family of eleven children nine united with the church of her choice. Bro Garver and wife formerly lived in Ohio Four years ago they moved to Iowa. Services conducted by brethren Sisler and McCune. GEO. B. ROYER

SAMPSON.—In Hutchinson, Kans., in the Pleasant View church, April 12, 1891, of heart trouble, Bro. Geo. Sampson (a deacon), aged about 63 years.

Funeral services by the Brethren at the Pleasant View cemetery from Philpp. 1: 21. Psalm 90 was also read. ENOCH EBY.

LANE. — In the Ten Mile congregation, Washington Co., Ia., April 10, 1891, of cancer of the stomach, sister Annie Lane widow of Bro. Daniel Lane, aged 76 years, 11 months and 22 days.

Sister Lane was a faithful and consistent member of the Brethren church of this place. Her sufferings, during the last week of her stay on this earth, were great, but she bore her sufferings with Christian fortitude and strong faith in a Redeemer's saving blood. She expressed a willingness and desire to die,—being conscious to the last. She said, "I want to go home and be at rest." Two sons and one daughter survive her to mourn their loss, which, we hope, is her eternal gain. Funeral services conducted at her late home by the writer from Isa. 40: 6, to a large circle of sympathizing friends and neighbors.
N. B. CHRISTNER.

WHEELER.—In the Ten Mile congregation, Washington Co., Pa., April 17, 1891, sister Catherine Wheeler, wife of James Wheeler, aged 62 years, 1 month and 11 days.

Her death was caused by a severe cold together with *La Grippe*. Her sufferings were great. May those of her household who mourn the loss of a kind and affectionate mother, take warning and seek an interest in Christ's offers of salvation Funeral services in the Pigeon Creek church by the writer, from the words, "Set thine house in order for thou shalt die and not live." Isa. 38: 1.
N. B. CHRISTNER.

PETRY.—At Pueblo, Colo., March 28, 1891, of whooping-cough and measles, Earl, infant son of W. H. and Lydia Petry, aged 2 years. LIZZIE PATTERN.

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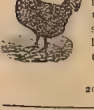
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Announcements.

LOVE-FEASTS.

May 14, at 1 P M, Kingman church, Kingman Co., Kans, at Bro Samuel Bower's residence, 8 miles south-west of Kingman, 2 miles west and ½ mile north of Cleveland Passenger will be met at Cleveland

May 15, at 2:30 P M, Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind.

May 15 and 16, at 2 P M, Buffalo Valley church, Union Co., Pa

May 16, at 3 P M, Middle District, Miami Co, Ohio.

May 16, at 4 P M, James Creek church, Huntingdon Co., Pa.

May 16, at 3 P M, Lanark, Ill

May 16, at 2 P. M, Naperville church, Ill.

May 16 and 17, at 1:30 P M, Pleasant View church, Reno Co, Kans.

May 16 and 17, at 2 P. M, Chapman Creek church, eight miles north and two miles east of Abilene, Kans

May 16, at 2 P. M., Bethel church, at the Spring Creek Valley church-house, Mound City, Mo. Those coming by rail will be met at Mound City, by addressing Joel Gluck or Jos. Ander.

May 16, at 6 P M, Panther Creek church, Woodford Co., Ill

May 16, at 5 P M, Buck Creek church, Henry Co, Ind

May 16, at 4 P M., Pigeon Creek church, Ill

May 17 and 18, Lower Cumberland church, at the Mohler meeting-house, Dillsburgh, Pa. Brethren coming by rail will stop off at Mechanicsburgh.

May 18 and 19, at 10 A M, West Branch, Ill

May 19, at 4 P M, Clover Creek church, Blair Co., Pa

May 19 and 20, at 10 A. M., Iowa River church, Iowa Protracted meeting to commence one week previous.

May 19 and 20, at Hanshue, Cumberland Co., Pa Those by rail from the West will come on the Harrisburgh & Pittsburgh R R

May 19 and 20, at 3 A M, Ephrata church, Pa

May 19 and 20, Upper Cumberland church, Cumberland Co., Pa, at Hunt dale meeting house, on the Philadelphia, Harrisburgh and Pittsburgh R R

May 20, at 4 P M, Rock Run church, Illinois Co., Ind

May 20 and 21, at 11 A M, Ridge congregation, Etter meeting-house, Franklin Co, Pa

May 20, at 4 P M, Woodbury church, Bedford Co., Pa

May 20, at 10 A. M., nine miles west of Muncie, Ind, on the Jackson St Turnpike

May 20 and 21, at 2 P M, Cherry Grove, Ill

May 21 and 22, at 1 P M, Chiques church, Lancaster Co., Pa, at Chiques Hill meeting house

May 21 and 22, at 1 P M., Lena, Ill.

May 21 and 22, at 10 A. M, Fall-ing Spring congregation, at the Hyde church Those going to Annual Meeting, will please stop with them

May 21 and 22, Upper Codorus church, York Co, Pa

May 22, at 10 A M, Beaver Creek congregation, Md.

May 23, at 5 P M, Eagle Creek church, Hancock Co, Ohio

May 22, at 4 P M, Harlan church, Shelby County, Iowa, 5 miles east of Harlan

May 22, at 1 P M, Pleasant Hill church, Jefferson Co., Iowa. Meetings to continue over Sunday.

May 22, at 2 P M, Stillwater church, 2½ miles south of Fortville, Hancock Co, Ind Those coming by rail notify I. W. Denney, at Fortville, who will meet them at Fortville on the C C C & I R R, or at Mohawk, on the O I & W R. R.

May 22 and 23, George's Creek church, Fayette Co., Pa.

May [illegible] miles north of Osceola, Iowa Meeting to continue over Sunday

May [illegible] at 4 P M, Marcellus church, Ind

May 22, at 10 A. M, Massillonawa congregation, Union Grove house, 3 miles west of Shideler, Ind. Those coming by rail will stop at Shideler

May 22 and 23, at 2 P M, Fox Creek church, Juniata Co., Pa, at Free Spring

May 22, at 4 P M, Yellow Creek congregation, Bedford Co., Pa

May 22 and 23, at 1 A M, Pine Creek church, Ill.

May 22, at 4 P M, Pleasant Grove church, Douglas Co., Kan

May 23, at 3 P M, Blue River church, Whitley Co., Ind.

May 23 and 24, at 4 P M, Milledgeville, Ill.

May 23 and 24, at 3 P M, Manitor church, McPherson Co., Kansas

May 23 and 24, at 2 P M, Franklin Grove church, Lee Co, Ill.

May 24, at 10 A. M., Dry Creek church, Linn Co, Iowa, three fourths of a mile west of Robins Station.

May 23 and 24, at 10 A M, Antietam church, Franklin Co, Pa. Those going to Annual Meeting please stop with them

May [illegible] at 3 P M, Aughwick church, Germany Valley, Pa

May [illegible] Redwood congregation, 1 mile south of West Lebanon, Ind

May 23, Artesia church, Ill

May 23, Kingsley church, Woodbury Co., Iowa, 4 miles south east of Kingsley

May 23, at 4 P M, Grundy church, Grundy Co, Iowa, 9 miles west and 1½ miles south of Grundy Center.

May 23, at 2 P M, Pipe Creek church, Miami Co, Ind.

May 23 and 24, Tearcoat church, W. Va

May [illegible] at 2 P M, Herrington church, Kans.

May 23, at 10 A M, Hudson, Ill.

May 23, at 4 P. M, Oasis church, Madison Co., Ind, 3½ miles east of Summitville. Those coming by rail will be met by conveyance

May 23, at 10 A M, Rome congregation, Oak Grove house, Hancock Co, Ohio

May 23 and 24, at 3:30 P. M, Roaring Spring church, at the Allright house, Roaring Spring, Pa

May 23, at P. M., Okaw church, Piatt Co, Ill.

May [illegible] at 2 P M, English Prairie church, La Grange Co, Ind.

May 24, at 3:30 P M, Brothers' Valley congregation, Somerset Co, Pa, 1 mile north of Berlin.

May 4, at 4 P M, in Johnstown congregation, at Walnut Grove house, 2½ miles south from P R R. depot Desire Brethren going to A M, to stop with us

May 26, at 10 A M, Spring Creek congregation, Kosciusko Co, Ind

May 29, Altoona church, Altoona, Pa.

May 30, at 10:30 A. M., Springfield congregation, near Wamack, Ind

June 4, at 2 P. M., Pigeon River church, Steuben Co, Ind, 2 miles north of Summit, DeKalb Co, Ind, and 3½ miles south of Pleasant Lake, Steuben Co, Ind. Meetings to continue over Sunday

June 6, at 3 P M, Colby church, 5 miles south of Colby, Kans.

June 13, Mount Pleasant, Ind

June 12, at 5 P M, St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 13, at 4 P. M, Yellow River church, Marshall Co., Ind

June 13 and 14, Panther Creek church, Dallas Co., Iowa.

June 13 and 14, at 1 P. M, Hickory Grove church, Carroll Co, Ill

June 13 and 14, Ten Mile congregation, Washington Co., Pa, at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop A week's meetings previous to feast.

June 13 at 1 P M, at 10 A M, Middle Creek church, New Sharon, Mahaska Co, Iowa

June 13, at 10 A M, Landisville church, Ind. Those coming by rail should stop at Landisville on the Clover Leaf R R

June 13, at 10 A M, Belleville church, Kans.

June 13 and 14, Rush Run church, 6 miles north of Mansfield, Ohio

June 14, at 4 P M, Shade Creek congregation, Big meeting-house

June 27 and 28, at 2 P. M, Silver Creek church, Ogle Co, Ill

June 18 and 19, at 1 P. M, Yellow Creek church, Stephenson Co., Ill.

June 19, at 5 P. M, Bango congregation, Ind

June [illegible] at 10 A. M, Chenoa church, Ill.

June 20, Silver Creek church, Williams Co, Ohio.

June 20, at 2 P M, Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny.

June 20 and 21, Coon River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 5 P. M, Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M, South Waterloo church, Waterloo, Iowa

June 20, at 10 A M, Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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LOVE-FEASTS.

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, at 4 P M , W Fork Creek church, Ohio.
23, at 4 P M , Middle Creek, Somerset Co , Pa
Ministers going to Annual Meeting stop at Rockwood, 5 miles distant, where they will be met by notifying Joseph Berkley, Rockwood, Pa
23 and 24, Warrior's Mark, Pa
23, Huntingdon, Pa
, and 7, at 10 A M , Back Creek church, Franklin Co , Pa , 7½ miles west of Greencastle Those visiting to attend en route to Annual Meeting over the C V R R will be met at Greencastle on the 25th by giving due notice to John Lehner, Upton, Franklin Co , Pa.
28, Brownsville, Md
28, at 1:30 P M , Monocacy congregation, at Rocky Ridge Station, Md , on W M R R
6, at 1 P M , Myersdale church, Pa
11, at 10 A M , Fel River church, Ind
11, at 2 P M Covington church, Ohio, 3 miles south of Covington.
12, at 10 A M , Thornapple church, Mich., West Home , presided over by Eld's meetings.

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An excursion, in charge of M. M. Eshelman, Immigration Agent, will leave Chicago over the "Santa Fe Route" the first Tuesday of each month, and Kansas City the following morning, during the year 1891, commencing July 7.

Parties wishing to avail themselves of the privileges of these Excursions, should write Mr. Eshelman at Chicago, in care of J. M. Connel, 212 Clark Street, or George Hagenbuch, 1050 Union Avenue (opposite Union Depot), Kansas City, Mo., stating when and where they wish to join one of these Excursions, and he will give them full information, and if desired will reserve berths in Tourist Sleeping Car for them. Do not fail to write him; he will do you good.

GEORGE L. MCDONAUGH,
Traveling Agent.

BRETHREN'S

(G. F. MAN BAPTIST)

ANNUAL MEETING!

For the Annual Meeting of the Brethren (German Baptist) which convenes at Hagerstown, Md., May 28 to June 6, 1891, the PENNSYLVANIA LINES will sell to the Brethren and their friends, tickets from Chicago to Hagerstown, Md , and return, at the low round trip rate of

$17 25.

Tickets will be on sale from May 20 to June 1, good for return passage until June 30, 1891 Stop-over privileges on tickets purchased *via* these lines will be as liberal as may be conceded by any competing line

The PENNSYLVANIA LINE is the

Direct Route to Hagerstown,

and offers the following quick time and excellent train service.

Train No. 20, Pennsylvania Special, leaves Chicago daily *via* PAN HANDLE ROUTE at 10 40 A M , and arrives at Hagerstown the following afternoon at 5 20.

Train No 8 leaves Chicago daily *via* FT WAYNE ROUTE at 3 15 P. M , and arrives at Hagerstown the following evening at 6 40

Both trains require passengers to spend but one night on the cars and afford an entire daylight ride over the Alleghany Mountains, through the Pack Saddle Allegruppus, Horse Shoe Curve and other far-famed scenery of the Valleys of the Susquehanna and Juniata Rivers which, at this season of the year, are unsurpassed

The excellence of the Road Bed and equipment of the PENNSYLVANIA LINES and their facilities for prompt and satisfactory movement of passengers are so widely known that there only remains to be said that any desired information regarding the trip, Chicago to Hagerstown, tickets, sleeping car accommodations, etc , can be obtained from the undersigned.

J. H LUCE,
Assistant General Passenger Agent,
238 Clark St , Chicago

P S —Brethren and their friends who will journey to Hagerstown other than *via* Chicago, can obtain full particulars regarding journey from State Line, Logansport or Indianapolis, by application, either in person or by letter, to W F. BRUNNER, Division Passenger Agent, Indianapolis, Ind 19t8

Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

The very low rate of $250.00 per passenger has been made from Omaha. This rate includes Railroad, Pullman, and Stage Fare, Meals and Hotel bills from the time of leaving Omaha until the return of the excursion, in all 30 days. No half fare rates.

Only thirty-five passengers can be accommodated, and as accommodations are limited EARLY APPLICATION for same should be made.

In ordering tickets, send money for same by express, to Harry P. Deuel, City Ticket Agent, U. P. System, 1302 Farnam St., Omaha, Nebraska.

No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

E. L. LOMAN,
Gen'l Pass. and Ticket Agt.,
19t8. Omaha, Nebr.

-- FOR THE --

Annual Meeting

OF THE

German Baptist Brethren Church,

TO BE HELD AT

Hagerstown, Maryland,
June 2, 1891,

THE BALTIMORE & OHIO RAILROAD

Has made for the Brethren, their friends and others desiring to attend, the low excursion rate of one lowest limited first-class fare for the round trip,

$17 25,

Chicago to Hagerstown and Return.

Round-Trip Tickets will be on sale at all Ticket Offices in the West and North-west Also at 193 Clark Street, 501 B. & O. Depot, Lake Front, Foot of Monroe Street, Chicago, good going from May 20 to June 2, inclusive; good to return until June 30

Stop-Over Privileges.

One stop-over will be granted at any point east and south of any point west of the Ohio River, both on the going and the returning trip.

The Baltimore & Ohio is the only direct line to Hagerstown, and the only line offering their patrons, without extra charge,

Two Fast Limited Vestibuled Trains

Leaving Chicago daily at 10 10 A M. and 9:55 P. M., arriving at Hagerstown the following day at 7 P. M. and 8 30 P M , only one night out!

Returning, passengers can leave Hagerstown at 11:20 A. M and 5 10 P M , arriving in Chicago the next day at 11, 10 A M and 9 45 P. M , respectively; making close connections with all Western railroads for their homes.

The Fast Limited Vestibuled Trains

Are equipped with coaches, sleepers and dining cars, and both cross the Alleghany Mountains in daylight, affording passengers a view of the picturesque scenery for which the road is world famous—at this season of the year seen at its best—and the historic portion of the road including Harper's Ferry, with John Brown's Fort, Jefferson's Rock, etc , lending additional interest to the traveler

Choice of Routes.

Passengers can have choice of routes, *via* Pittsburgh and Cumberland, or they can go one way and return the other, if they desire to do so, this privilege being very desirable to those wishing to visit their old homes at Pittsburg, McKeesport, Connellsville, Somerset and Myersdale, Pa.

Through train service can be had *via* this route by taking the train leaving Chicago daily at 10:40 P. M.

Special Train.

For the special accommodation of the Brethren and their friends, a special train will be run ***through to Hagerstown, Md., without Change.*** leaving the Baltimore & Ohio Depot, Chicago, Friday, May 29, at 2:30 P. M., arriving at Hagerstown the following afternoon

This train will be composed of baggage cars, coaches and Pullman Sleeping Cars, run on Fast Limited Express Time, and be accompanied through to Hagerstown by a Passenger Agent of this Company who will personally look after the comfort and wants of the passengers.

Sleeping Car Berths.

Passengers desiring Sleeping Car Berths can have them reserved in advance, paying for same on their arrival in Chicago, stating day and train, whether regular or special, they desire to leave Chicago, by addressing the undersigned.

Any further information will be cheerfully given on application either in person or by letter.

L. S. ALLEN,
Ass't Gen. Pass. Agt., B. & O. R. R.,
CHICAGO, ILL.

J. T. ODELL, Gen. Manager. E. DICKINSON, Gen. Supt. CHAS. O. SCULL, G. P. Agt.

Farm for Sale!

I offer for sale my entire farm, as I am not able to run it myself. It is situated in the South-eastern part of Kosciusko County, Ind , and contains 160 acres, 130 acres under a high state of cultivation, the remainder in good timber, such as poplar, ash, oak, hickory, sugar beach, elm and black walnut. The farm is well adapted for the raising of either grain or stock, having an abundance of good spring water on farm, with good buildings,—a two-story brick dwelling-house, built in 1884, at a cost of nearly $4,000. A good-bearing orchard contains many choice varieties of fruit. The farm is situated within one and one-half miles of Sidney, a station, on the Nickel Plate R R., and ten miles of North Manchester, in a well-organized church of the Brethren (the Spring Creek church), not far from a good church house. Terms liberal. For further particulars, as to price and terms, address the owner as below.

E. MILLER,
Sidney, Ind.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 19, 1891. No. 20.

The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE SEVEN QUESTIONS.

The Friends, like our own church and some others, hold their Annual Meetings, but in character they differ very much from ours, especially in attending to church business, and this part of it strikes us as being a commendable feature which, it seems to us, we might adopt with profit.

They have seven questions which are supposed to cover all the duties of the membership. These are presented to all the members at their Quarterly Meetings, and from these, delegates are sent to Annual Meetings, where they report as to how these questions are answered. In what way they proceed when the questions of any of the meetings are not answered satisfactorily, we do not know, but suppose the proper efforts are made to have the matter remedied.

What strikes us especially favorably is that their system works at the cause of troubles, rather than the troubles themselves. Or, in other words, they labor to prevent the trouble from coming, while it seems that we are all the time legislating against the effect. That you may know what these rules are we here give them:

First. Are all our religious meetings for worship and discipline duly attended, is the hour observed, and are Friends clear of sleeping and of all other unbecoming behavior therein?

Second. Are love and unity maintained among you? Are tale-bearing and detraction discouraged? And when any differences arise, are endeavors used speedily to end them?

Third. Are Friends careful to bring up those under their direction in plainness of speech, behavior and apparel; in frequently reading the Holy Scriptures, and to restrain them from reading pernicious books and from the corrupt conversation of the world?

Fourth. Are Friends careful to discourage the unnecessary distillation and use of spirituous liquors and the frequenting of taverns; to avoid places of diversion, and to keep in true moderation and temperance on the account of marriages, burials and all other occasions?

Fifth. Are poor Friends' necessities duly inspected and they relieved or assisted in such business as they are capable of? Do their children freely partake of learning to fit them for business, and are they and other Friends' children placed among Friends?

Sixth. Do you maintain a faithful testimony against oaths; an hireling ministry; bearing arms, training, and other military services; being concerned in any fraudulent or clandestine trade; buying or vending goods so imported, or prize goods, and against encouraging lotteries of any kind?

Seventh. Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business? Are they punctual to their promises and just in the payment of their debts; and are such as give reasonable grounds for fear on these accounts timely labored with for their preservation or recovery?

By reading these questions over carefully, it will be seen that they are very comprehensive and strike at the foundations of church government and anticipate all its multitudinous variations. The first covers, very fully, the duties relative to religious services even down to the sanctified nap that is so sweetly enjoyed by some of our church-going Christians. We believe that these questions would not be at all impertinent to our own congregations, four times a year.

While we may not coincide with the whole of them, they are certainly very practical, and, if carried out by all the members, would save our Annual Meeting a great deal of unpleasant work.

Our trouble is, instead of working up to well-defined principles we have been following after a thousand and one little violations which are outgrowths of slackness in teaching and living up to principles that should be well understood.

It is simply impossible to have a printed and numbered rule for every violation that it is possible for professing Christians to make, as we are now doing in regard to the use of gold. The first queries were about having gold watches. Then came the ear-rings and finger-rings. Then, followed the breast-pins and cuff-buttons. And next in order will be the wearing of gold-framed spectacles. After this, gold in the teeth, and still further on, will it be right to carry gold in the pocket? All of this is the result of the improper manner in which Scripture is interpreted or rather misinterpreted.

That gold, like all other precious things, has its uses and abuses, there can be no question, but when it is referred to in the Scriptures it has reference only to its use for personal adornment, and to apply the references in any other way is illogical and unscriptural. So when gold is forbidden to be worn for personal adornment, every unscriptural use of it is covered, and one such decision should decide the right and the wrong in its use in every case, and Annual Meeting should not be asked to decide as to the right and wrong as to all the different purposes for which gold is and can be used. If it is used for personal adornment, no matter how, it is forbidden in the epistolary writings. The purpose for which it is used is the only thing to decide, and if the home churches that have the cases before them are not able to decide, how can Annual Meeting decide when she can not have the cases before her?

The same can be said about a great many other things which have their uses and abuses. We must be able to discriminate between the use and the abuse, and when this is done, one decision will be sufficient to determine on all.

In the third query above quoted there is sufficient to cover two-thirds of all the decisions contained in our Minute Book. The idea that we must make decisions to meet all possible violations is a wrong one. The better way is to carry out strictly a rule that will avoid them, and this is the underlying principle for which the seven rules or questions referred to have been framed and used. We, at this time, refer to them with the hope that they may be pointers to us, as we have loudly accepted the adage, that "an ounce of prevention is better than a pound of cure." Our Christianity ought to commence in our homes and with our children. Here is where the causes for future church troubles are born and nurtured, and if born and nurtured in our own homes and by our firesides, we should not be surprised when the effects are made manifest. Children that are raised like Zophar's wild asses are often fruitful sowers of trouble even when born again. A leopard may have his nature somewhat changed, but the spots remain all the same. Somehow, we fail to appreciate the fullness of the religion of parents whose children drink like topers, and are as wild and as boisterous as Indians. Our religion ought to do more for our homes than this, and if it does not there must be something wrong with ourselves or our religion. Let us look more carefully after the causes, and the effects will give us no trouble.

SECRET SOCIETIES.

(Concluded from last Week.)

How a man, making any pretensions to Christianity, can so sell himself to bondage, we can not understand. But such are the ways of sin. Start in its deceptive ways, and it is an exceedingly hard thing to back out. Few men, who can be induced to pass the ordeal of entering the lodge, have the manhood to stop at the critical moment. Rather than be laughed at, they will risk the frowns of an offended God and pass through. There are, however, a few who have dared to stop and refuse to take an oath that ought to shock the ears and deaden the soul of a heathen or an uncivilized Indian.

We know of one at least who had consented to enter the lodge, and, though then unconverted,

Michael Zug #82

...e came to taking the oath, determinedly re-
...o do so and went no further. His experi-
...hns far, satisfied him fully and forever as
...propriety of lodgism. Since then, he has
...e a church member, and he speaks against
...dge with no uncertain sound.

...e had enough such men who fear God more
...ney do the power of sin, fewer would pass
...h the shameful ordeal which those are com-
...to pass who wish to become members of
...dge.

...are told that the processes of initiation are
...nt in that some are less objectionable than
... This may be true, but no Christian is
...able in entering into any association without
...nowing its character. The better a thing is
...re it should be made known, and the good
...ught to be the incentive for accepting. It
...n against God and man to conceal that which
...od for the world behind a terrible oath.
...he Father save the world from such good.

*...fourth reason in opposing secret societies
...professed religious character of the lodge,
...ally those in which the name of Christ is
...den to be used in prayer.* Think of Chris-
...being associated in a way in which they, in
...r, dare not use the name of the Christ that
...o save their souls from perdition. How dev-
...ist laugh at such prayers and such Chris-

O, can it be that angels rejoiced when
...ling the glad tidings of great joy to the
..., and yet poor sinful man, the subject for all
...ood, will, by an oath, have his tongue so tied
...e dare not lisp, in prayer, the blessed name?
...Christless lodge is surely no place for a
...t-loving and Christ-honoring soul. But it is
...hat such regulations are necessary because
...se brotherhoods are represented those who
...t believe in the Christ. All the worse for
...and we offer it as our

*...lh reason against the lodge,—the unequal
...g.* These brotherhoods form an association
...ich there is the unequal yoking, forbidden by
...eligion of the Scriptures. "Be ye not une-
...y yoked together with unbelievers." This
...oking that can not be sanctioned by God be-
...e he wants his people not only to work, but
...rk together. In our uniting with the church
...ot only become a yoke-fellow with Christ,
...lso with one another. Receiving the same
..., we all become like him and therefore like
...another. Thus being of the same mind and
...d together, we can all pull together, and, in
...way, do the work that is given us to do. But
...n we are yoked with unbelievers, this unity of
...ose is destroyed, and nothing can be accom-
...ed for the Lord. How can the man who pro-
...s and believes in the atonement of Christ
...t and pray with the one who does not? This
...ng together with unbelievers is done in the
...e, and therefore it is no place for the Chris-

...e remember, years ago, of standing beside the
...e when an aged minister performed the burial
...ice of a member of the lodge. Our soul was
...led at the empty form, the hollow service, and
...Christless prayer. We went away from that
...e fully convinced that such organizations are
...n Christless and Godless, as God can not be
...ored when his Son is disgraced.

*...ur sixth objection to secret societies is that
... are robbing the church of its glory, power
...d usefulness.* Its first tendency is to alienate
...rch members away from the regular church services, and attract them to the lodge meetings. The associations tend to blunt religious feelings and convictions, so that, by degrees, the love for the simple worship of God, as found in his house, abates while it grows for the lodge associations, and in this way the glory of the church is lost to his people, and the power of the service and the ministry is proportionately lost. This is being sensibly felt by ministers of all the churches. Not only is it felt in this way, but the lodge is also interfering with the support of the church. The vast amount of money that is paid for the support of the lodges—paying the officers and building expensive lodge halls, is telling on the finances of the people, and as a result there is less left for the use of the church.

But you say that many of the ministers of the different churches are members of these societies. Yes, and be it said to their shame! But some of them feel that they are almost driven to it, because the lodges are becoming a greater power for protection and support than the church and they are willing to risk themselves, in case of need, to them rather than the charities of the church. Sad will be the day when even professed ministers of the Gospel turn away from the church, to worldly organizations for charity and support in old age. But such seems to be the tendency, and because of this and other worldly advantages, the shepherds are following the sheep into other folds that they may get pasture suitable to their wants. Surely, the church is being shorn of her glory and power!

Our seventh reason for opposing the lodge is that its charities and beneficiaries are selfish and, therefore, not in harmony with the spirit and teachings of Christ. Do good to all men is the charity of the Christ. Do good to my brother only is the principle of the lodge. By a most binding oath they are bound to stand by each other, not only in the right, but also in the wrong. This is often done to the great injury of those who are thus related. So manifest has the carrying out of this principle become that even our courts of justice have, in many cases, become a farce and a sham. It is impossible to have a brother of the lodge convicted of crime before judges, lawyers and a jury of the same Brotherhood. A beneficiary society that covers up crime and gives license to wrong is a threatening danger to our country, and is in no way in harmony with the higher code of Christian law which does the good to all men. The whole system is founded and built on a selfishness that is antagonistic to the intent and purpose of the Gospel, and therefore should be discountenanced by all Gospel-loving people.

The last reason that we have to offer at this time, is that the Christian has no need for such organization. The church of Christ has in it all that is needed for man's happiness in this world and in the world to come. Truly has David said: "The Lord supplieth all my needs." We are glad that we and some other churches hold to the position that the church of Christ is the best beneficiary organization in the world. And as we rightly hold this view, we are under the highest moral and religious obligations to make it all that our Heavenly Father intended it should be,—the Christian's home.

Let us all labor to keep the church up to the standard made for it by its Divine Head and there will be no need for anything outside of it. Anything that the church can not give and do, is not worth having and doing, and we are better off without it.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ON THE DEATH OF ELDER ABRAHAM CASSEL.

LIFE'S long, weary path is trodden,
All its cares and toils laid down,
May thy rest be sweet, dear pilgrim,
Till thou wear thy robe and crown.

On the wings of mental vision,
Since thy death our thoughts have soared,
Tracing up thy pilgrim journey,
And thy union with the Lord.

When in youth my heart was tender,—
O those bright and golden years,
Then I knew thy meek deportment,
Heard thy prayers and saw thy tears.

Near the verge of life I met thee,
Ere the dismal shadows fell,
Ere thy life from mortal vision,
Sank beneath the Jordan's swell.

Bereaved ones we are swiftly passing,
Down life's ever rolling stream,
Soon we'll sleep beside our fathers
Where death's gloomy shadows reign,

When the dead but risen Savior,
In bright glory shall appear,
Death shall yield its hidden treasures,
Saints shall meet him in the air.

Then, from every clime and country,
We shall gather with the blest,
In the land of health and beauty,
Of pure joy and lasting rest.

—*George D. Zollers.*

CHICAGO'S GREAT SPIRITUAL NEED.

BY W. R. MILLER.

THAT there has been great physical suffering and distress in the West, no one will doubt, and, the work which the church has done all will commend as an act of mercy. It is just such as the children of God should be engaged in, whenever an opportunity presents itself. When the church (and that means us as individuals) fails to see and meet such wants as have been and are yet in the West, we are not doing as our Master would have us to do, neither can we expect to meet the divine approval.

Now, then, if it is right to feed people when they are hungry and look after their physical wants,—and we believe it is from the reading of Matt. 25: 35, 36, "For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me," etc.,—how much more should we be concerned about men's spiritual condition? Since the vast amount of suffering in the West has been brought to our knowledge, our mind and eyes have been turned in that direction, and in a measure we have forgotten, that, here in Chicago alone, are eleven hundred thousand souls, less than ten per cent of whom are church members, and less than fifty per cent of them could attend church, if they so desired because there would be no church room for them.

We said, in a measure we have forgotten that here, in this great "Nineveh" are, not only hundreds but hundreds of thousands dear precious souls, spiritually naked and starving. The *question* must press itself upon every Christian heart, "Will we feed and clothe the hungry and naked?

What can be said of the spiritual condition of Chicago, may very truthfully be said of *many* cities, — Philadelphia for instance. If memory serves us rightly, statistics show about the same deplorable condition, spiritually, as our own city. Dear brother, God has intrusted to your care the

eans, and upon the manner in which they are ed depends the salvation of some souls. I fear at many times we hold our money too tightly. Sometimes we entrust the little girl or boy, to with a dollar to the store. We tell them, Hold it tight,—so you may not lose it or some e get it from you." When the little dimpled nds unclasped the precious charge, the print of e coin was left in the little hand, and the tem- rature of the cold metal near that of blood heat. his reminds us how some hold to wealth,—so ose to their hearts and pressed so tight in their nds, that they seem never to have forgotten other's first injunction, "Hold it tight." James 3 is applicable in their case: "Your gold and ver is cankered: and the rust of them shall be a tness against you, and shall eat your flesh as it ere fire. Ye have heaped treasure together for e last days."

Dear ones, shall we not together think more, t only of the great distress in the West, but of e spiritual distress and suffering of humanity ery-where? If we can not preach, if we can not rsonally give our time we can send our dollars, hich may help some one else to preach. Finally ay we hear the King say, "Come ye blessed of y Father, inherit the kingdom prepared for you om the foundation of the world!"

Chicago, Ill.

SUPPORTED MINISTRY.

BY DAVID E. CRIPE.

Some of our brethren are advocating a support- ministry, and seem to think there is a radical fference between a salaried ministry, and a sup- rted ministry. A close study of the question ll show that, while they are unlike in some par- culars, they are the same in the one great feat- e, that the minister is to receive a compensation om the members of his flock for the time and la- r he devotes to the Lord's service. The differ- ce consists in this: A salary is a stipulated sum money, to be paid at certain times, while to pport him is to supply all his wants, such as use rent, board, clothing, fuel, doctor bills, trav- ng expenses, children's schooling, books, papers, c., at all times and continually. It may amount less, or it may amount to more, than a salary, t it is always an *unknown sum*. Again, a salary a stipulated sum, agreed upon between two par- es,—the minister on one side and the congrega- on on the other. But when a minister is to be pported, he alone has the right to say how uch he needs. The congregation can only sup- y his demand; they dare not fix a limit to the mount he needs for support, for that limit would ange it from a support, into a stipulated sum,—a lary.

If a minister is supported by the church, he ed not work. He is set apart and above his ethren and sisters, for God's people are always working people. "In the sweat of thy face thou alt eat thy bread," is for his congregation, but t for him. Our great High-Priest can be touched th the feeling of our infirmities, but a minister at is supported and above work, can hardly be uched with the feeling of our cares and weak- ss and our weariness. He can not sympathize th us in our trials and toils, for he has none of em.

What must he do with his spare time? There e many days through the week when he is not quired to minister in his office. He has time to much reading and reflecting, but there is dan- r that his prepared sermons will be so fine and lished, so full of science and philosophy, per- ps even of anecdote and reminiscences of his n experiences, that they will contain but little the true Bread of Life,—but little about the meek and lowly Jesus. Resting all through the week will weaken and enervate him, and idling his time away will evaporate the true manhood out of him, so that his sermons can not contain the energy, zeal and vigor of a strong man. Our brethren who have preached the most powerful sermons and have labored the most effectively for the welfare of the church, are those who, like Paul, have labored earnestly with their own hands, that they might not be a burden to the church.

He who has the love of God and his service in his heart can follow the plow, or use the saw and chisel, and yet meditate on God's goodness and his Word. His thoughts can dwell on holy things, and he need not rise before his congregation on Sunday and say that he is empty and has thought of nothing. If he does, it proves that there is more lacking in the *man* than in his opportunities.

"Ye can not serve two masters." While a man is preaching for the Lord and looking to him for his reward, he is free to preach as the Lord requires, whether it pleases man or not. If he is supported for his preaching by his congregation, then he must preach to please them, or else his support may be cut off. He must be careful what part of the Scripture he preaches, for if he says anything that will hit any of his congregation, they may take offense. Then the Scripture which is unpopular, will no longer be preached. When he receives his support as a recompense for his preaching, then he has had his reward. "Son, remember that thou in thy life-time receivedst thy good things." Scripture does not tell us that we will ever receive two rewards for one act.

A church that has two or three ministers will not feel like supporting more than one, and must dispose of the others in some way. Just how this is to be done is a difficult problem. Then, too, a church may have a minister with very little talent and plenty of able, faithful brethren, well-qualified for the ministry, but she is unwilling to support more than one minister, and so strong and able men are kept out of the sphere where they would be very useful, and the work of the church languishes.

As circumstances now are in our church, a minister has no opportunity of becoming rich, but it is not necessary that he should. If he yearns for riches, if he has a strong desire to lay up treasures upon earth, then he is not in his proper sphere; he has mistaken his calling. Riches do not make a man happier, they do not make him better, nor can they increase his talent for usefulness. Many of our brethren acquire riches by hard work, not because they expect to be happier or better for it, but because they have a large amount of native talent and energy, and have no channel of usefulness open to them except that of making and spending money. A brother, who, under ordinary circumstances, has not sufficient energy to make a living for his family, generally also lacks the energy to become a useful minister of the Gospel. Our church has always held that it was her duty to assist needy ministers, and has generally done so, and has prospered. But it will be a sad day for the church when it will become necessary to recompense our ministers for their services, either by a salary or by supporting them.

Akron, Ind.

"TESTIMONY."

BY L. ANDES.

In perusing the pages of the "Gospel Messenger," I am prompted, by a sense of duty, to bear testimony to the golden truth contained in some of the articles. I will first refer to Bro. C. D. Hylton's article, "Who is to Blame?" found on page 203, present volume. I believe the article, from first to last, would call out an Amen from hundreds of our poor ministering brethren, especially in the Western States, where the members are few and scattered, and the labors of the minister doubled. They could say, "It is the unvarnished truth of their sad experience.

Our heart is often sad and filled with *pain* when we think of the great loss to the church, and the souls of men by our unsystematic ministry in many places. Brethren are called to the ministry by the scores, who are in limited circumstances, with a family depending on them for support, so that they have neither time nor opportunity to qualify themselves properly for their work. Now, is it not a fact, that when such is the case, it would be wisdom for the church to lend some aid to such a brother, so that he could become more efficient in his labors, and be of more use to the church? Is it not a fact, that if this were done, that often one minister could accomplish as much work for the church and the souls of men as *three* under our present system?

What is the *use* of electing a multiplicity of brethren to the ministry, only to be spoiled? It reminds me much of the milk-man who cut down on the rations of the cows as the feed advanced in price, which soon caused the milk to diminish until but very little was given. Then the dairyman *bestirred himself* to get *more cows* to keep up his milk-trade, not having wisdom enough to know that it would have been more prudent to buy more *feed*, rather than more cows.

I am glad to know that a "*supported*" *ministry* has long since been sanctioned by our General Brotherhood, but in many places it is woefully neglected, and we think a remedy for it should be instituted, else, ere long, we will drift into a "salaried" or *paid ministry*. We know that circumstances are fast generating it in more than one place, and this should be avoided, if possible. It can be done very easily by a simple Gospel rule, if we are only willing to follow it, viz., "By helping to bear one another's burdens." This can be done in more than one way, and should be done just in the way it is needed, whether by remuneration for time and expense incurred by the ministry, by sympathy, encouragement, or in any other way that may be beneficial to the cause of Christ.

We expect our ministers to be men of veracity and be diligent. They are expected to do a great deal more than many of the other members are willing to do, for, while the majority are mostly concerned to look after their own temporal wants and desires, the minister is expected to provide for his own household and the church besides, which often proves *too much* for him, and he sinks beneath his burden; often *never to rise*,—at least not in this life.

Now, is it not a fact, that it is *unreasonable* to expect a brother to be able to do his duty in the ministry as he ought, and also make his temporal affairs a success? Whilst we may find one, now and then, who can do it, because good fortune happens to smile on him, we can find scores, who can not, hence one or the other must suffer,—either his temporal affairs or his ministry. Brethren, let us "think on these things."

Newton, Kans.

"To do as well as one knows how, is a fair attainment in morals. But to know what one ought to do, and then to do it, is more than a fair attainment. Many a conscientious person is so sadly deficient in moral perfection as to fall very far short of well-doing even while doing his best. In order to do what is right, it is essential to know what right is. It is not enough to keep up to one's own highest standard; but one's own highest standard should be a correct standard."

LAST WORDS.

BY D. G. COUSER.

THE last words of those dear to us are usually
e last to be forgotten. How sad to think of the
st words of the unrighteous!

"When I lived I provided for everything but
eath; now I must die, I am improvided to die."—
esare Borgia.

"How happy should I have been, had I spent
retirement those twenty-three years during
hich I have held my kingdom! My concern is
ot for my body, but for my soul."—*Philip the
hird, King of Spain.*

"Had I been so diligent in serving my God as
have to please my King, he would not have for-
ken me now in my gray hairs."—*Cardinal Wol-
y.*

"I am taking a fearful leap into the dark."—
obbes, the infidel.

"Abandoned by God and man."—*Voltaire.*

While the wicked shrink from death, to the
ghteous it has no sting.

"Lord, now lettest thou thy servant depart in
eace." —*Simeon.*

"Lord Jesus, receive my spirit."—*St. Stephen.*

"God be praised for everything."—*Chrysostom.*

Thus we see that even the Christian martyrs
ear the pains of torture and death, with calmness
d fortitude, knowing in whom they believed,
d put their trust, remaining firm in their faith,
ntil death released them from their sufferings.

The will and testament of our Lord and Savior
e have with us. Who will not look into it and
e what shall be their portion?

In talking to his disciples, when about to leave
em, Jesus told them of the mansions in his Fa-
er's house, of his departure and of his coming
gain. Then, on the cross, he cried, "It is fin-
hed," and gave up the ghost. Then, at his as-
nsion, he gave them his last words, "Go teach
l nations, . . . teaching them to observe all
ings whatsoever I have commanded you; and lo,
am with you alway, even to the end of the world."

Paul, when nearing the end of life, could ex-
aim, "I have fought a good fight, I have kept
e faith; henceforth there is laid up for me a
own of righteousness, which the Lord the right-
ous judge shall give me at that day, and not to
e only, but unto all them that love his appear-
g." And again, "For me to live is Christ, and
die is gain." Philpp. 1: 21. Balaam said,
Let me die the death of the righteous, and let
y last end be like his." Num. 23: 10.

To die the death of the righteous and praise the
ord in death, we must live a righteous life, and
raise the Lord while he prolongs our days; then
ur end will be peaceful, quiet and joyful.

Lincoln, Nebr.

OUR CHURCH NAME.

BY D. C. MOOMAW.

THE question of our "church name" is before
s for "due consideration," but as I esteem it,
here is very little consideration due it. It is
f vastly more importance that we adorn the name
r names we have, than to try to get a name that
ill adorn us. I confess that the name "Dun-
ard" is very unmusical. "Tunker" is a slight
odification of the offensive original. "German
aptist" is a misnomer and *it* has been properly
ppropriated by German Baptists *de facto*. We
ould more wisely call ourselves American Bap-
sts, for such we truly are, for we are Americans
nd we are Baptists, and if we *must* have the
Baptist" connected with our church name, let
s call ourselves what we, in truth, are. All
men and women who have been born in America are Americans, and no national or religious prejudice or partiality can make anything else of us. By assuming this name, we would not come in contest with others, neither would we alienate our church property. We could annex "Brethren" to it, and increase its beauty, and also retain an evidence of our former nomenclature. Personally I am wholly indifferent as to the issue of the controversy. Propriety, good sense, convenience, fact, and a reasonable deference to the wishes of a majority of the Brotherhood, should prevail in any action that should be taken in its adjustment.

Let me suggest that five, more or less, different names be placed in nomination by the MESSENGER and then let our brethren and sisters in America, who feel inclined, signify their preference by addressing a postal, with their choice written on it, to the editors, who will keep a record of them and publish a list of the same weekly. By such a procedure the will of the church could be ascertained, and to begin, I cast my lot for "American Baptist Brethren."*

Our European Brethren may not take kindly to a name that would denationalize them, but it is patent to observing brethren that, for generations to come, America will contain a vast majority of our people. It certainly is preferable to a name that is misapplied to nineteen-twentieths of our Fraternity, — "German Baptist." Write your choice, brethren and sisters,—just the name,—on a postal and let us see by what name we will be known in the "sweet bye and bye."

Buchanan, Va.

*It is now too near Annual Meeting time to commence a count of this kind. The question will come before the Annual Meeting in good shape this year, and is likely to be quite freely discussed.—ED.

LOYALTY.

BY J. C. BEAHM.

"And the people answered and said, God forbid that we should forsake the Lord, to serve other Gods."—Jos. 24: 16.

FIDELITY is a duty we owe to all. It personally concerns every man's relation to his fellowmen, to his country, and to God and heaven. There are duties one owes to himself, which stand first and should be performed though he live in solitude.

Without self-control, man is dangerously wayward. He starts out in life with no concentration of his powers, making his labors a sad failure, and his life a blank.

The absence of love and patience, and the fearful consequences of an unbridled tongue, all of which is accompanied by abasement, make him a wretch, suffering in flames "kindled by his own neglect." Rom 6: 23.

A second duty to one's self is that of purity; for man grows into spiritual excellence by proper culture, which is his true glory.

To neglect this culture is an indignity to our own souls, but to afford it, secures the approval of God and meets the demands of our spiritual worthiness.

To others we should be bound by the golden cords of help and peace. In our conversation, in our companionship, and in all our dealings with each other, honesty should be the underlying principle, and charity the over-reaching arch wherein shine many glittering acts of love and purity, thus acquainting many a lost sailor with the true compass. When such is the history of our lives, the wanderer will know that Christ is the *way*, the *truth* and the *life*.

Upon every hand we have the law breakers and the infidels who may well be classed with that man, who, when the Americans were engaged in a struggle for liberty, committed one of the most heinous crimes of disloyalty that ever darkened the pages of history.

Gen. Arnold gained many noble victories upon the field of battle, and won a great name as a patriot, yet, at the time in which he was most needed, he lost his loyalty, and his sun soon set. He sold his good name and his enjoyments with a free people for sordid dust. He saw the warning, but the temptation was great (1 Tim. 6: 10), and he died a miserable traitor.

No man has come to true greatness, who has not felt, in some degree, that his life belongs to the race, and what God has given him is for mankind. Mark 12: 31.

There are those, of like preciousness as ourselves, steadily drifting down the stream of corruption into the dead sea of an aimless life. Who knows not that you and I have been disloyal to some good creature and caused him to weep, fall, and mar that once fair brow—a type of heaven's own beauty? No doubt we have partially failed!

To rescue the perishing and care for the dying is the duty of every son and daughter of Zion. O young brethren and young sisters, would you be loyal to yourself, loyal to good parents, loyal to the church, and loyal to God? Then robe yourself in that manhood and womanhood which characterizes every true heart, and rise up where you can see the condition of mankind; then, by that grace which is sufficient, try to stay the mighty tide of vices, which brings to fallen humanity, devastation and want. A boisterous current is bearing away its millions upon its black waters to meet the fiery dragon whose abode is hell!

He who claims to be a citizen and harms the Government is a traitor; he who professes to be a Christian and does not walk in fidelity is a hypocrite, and he who denies the power and existence of God, is a monster and a devil!

Of loyalty there is none greater than that, manifested by the Savior of the world, when he was led away to be tempted. He saw the blooming fields, the gay cities with their temples pointing skyward. He also beheld the proud nations and all the kingdoms of earth. All of this was offered him if he would only forsake the right, and bow to sin at the shrine of the goddess of wealth, just where scores of unthinking men sacrifice their birthright to a glorious immortality. But in the very center of his affections was a God-given and heaven-born principle which was not to be shaken by the adversities and calamities of sin. Therefore it is extreme loyalty on our part, to study the history and *keep* the statutes of this Divine Hero.

In this life we may not be wholly familiar with his heavenly ways, but it is ours to search and then we we will be furnished with fuel sufficient to make the spirit of God's love burn brightly upon the altar of every heart, and is it not a precious thought that his word is to us a glorious gift? From its perfection we may secure enough to aid us in all the difficulties of life.

Brother, sister, if we are loyal to our Pilot, by and by we will anchor in that harbor near the port of peace, on the evergreen shore of God's eternal love!

Lowry, Va.

BE CAREFUL!

BY FLORIDA J. ETTER.

THIS is a short sentence, but the sum and substance of it contains much for our consideration. In many ways should we be careful. "Let our light so shine before men that they may see our good works and glorify our Father which is in heaven." Let us be careful not to deceive others by our conduct. Let us be careful that we are not an obstacle or hinderance to the great work of saving

souls, nor impede the progress of the great work for Christ. Let us be careful that, in all our efforts, we try to build each other up in our most holy faith, encouraging each other on our pilgrimage journey. Let us walk hand in hand, letting love and union exist, working together as valiant soldiers for King Immanuel, our Great Redeemer! Let us not spend our time in riotous living, speaking evil of each other. Nothing so darkens our Christian spirit as to backbite or slander. It demoralizes our Christianity and is very degrading to our moral character. Let us be careful that we live up to our profession, for though we may deceive others, we can not deceive that dear Eye that never sleeps. Nothing can pass without his observation; there is nothing beneath his notice,—nothing too great or small. Let us remember this! Let us be careful to observe all of God's divine will. Let us beware of being false prophets or teachers. Let us beware of idleness, for every day there is a work for us to do! Let us be careful that the great adversary does not get the upper hand of us and lead us astray. Let us be sober and vigilant! "Be careful for nothing but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

To be a Christian requires great care on our part. We can not carry religion half way, or single-handed. It requires a great effort to walk in the narrow way, to bear the cross, but we must bear the cross in order to wear the crown, for outside of this we have no promise. Let us be careful to examine ourselves to see that our lives harmonize with the Gospel. "Be not conformed to this world, but," says the Word, "be ye transformed." We must be truly regenerated,—be changed in all of our ways. Then let us serve the Lord with all of our soul, mind and strength. Without this we can not be his children. Let us be careful to have our treasures centered on things that pertain to our spiritual welfare, and lead us unto eternal glory. God requires a great work of us in his vineyard, so that we may reap our great reward in his kingdom. The harvest is great but the laborers are few. Let us be faithful servants, that it may be said, "Well done thou good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things; I will make you ruler over many."

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give,
For my behavior here."

The wisdom of this world is foolishness in the sight of God. Let us be careful to seek that wisdom which will make us wise unto salvation!

Carlersville, Va.

THE SEA OF DOUBT, AND GROUND OF FAITH.

BY J. HANNA.

Number Three.

As to the flings of infidels against certain Bible characters, its candid revelation of the faults of its writers is internal evidence of the whole truth, while he upon whom our faith rests, is without spot or blemish, and he alone of the sons of men. Would you desire his word for the surety of the Scriptures? "Heaven and earth shall pass away, but my words shall not pass away." Reaching back, he embraces the law and the prophets with "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

False philosophy, evolution, etc., may contradict these, but it is scarcely worthy the reader's attention, for, were it true, so unlikely it is, that unbiased, we would hardly believe it, after we had perfected our change, that is, attained to a perfect intellect, for, outside of Revelation, our only source of information lies in the relics of ages passed, and these, reaching back some four thousand years, coincide in the stability of animal nature, and excavation still throws its firm embankment about the foot of the cross.

But infidelity, though apparently vanquished by overwhelming refutation, may, in a more subtle manner, renew its attack. Realizing that from the strength of union, it can not affect the Word in our hearts, as a whole it may attempt to do so by dividing it into parts, and stamp some parts as being essentials and others as non-essentials, as they are more or less suited to our tastes. However, we have received instructions neither to compromise, nor to retreat; for, "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?"

We now turn from infidelity to that treasury of promises, which alone answers the desires of the soul, –the soul whose aspirations locate its sphere above. We have seen that it is but the slimy track of the serpent that affects our own footing, while the Truth remains secure. And to discover *all* of the quicksands would avail us nothing, if the sure foundation were undiscovered.

Dear friends, we now invite you to a realm,

"Where Reason, once 'tis there, will own
Full room to live in Faith's own home;"

And where, instead of trying to open a path from creation outward, to be lost in conjecture, it will move toward its glorious center and become concentrated in God.

First, then, we would have you behold that Author of Nature and Revelation.

Mind, mounting over matter, proves a God:
Chance churned not nature's law, from chaos odd,
Find thou the rules that nature worketh by,
Look still beyond,—a ruler thou must spy,
And, finding God enshrined in nature's heart,
In Revelation seek the counterpart.

First in order, then, will be to seek for design in nature, by which to prove a designer. This we may find in the adaptation of things. We instance vision with light to correspond thereto; life to operate, and mind to comprehend it, and objects to behold. Who would presume to say that, although spectacles were designed for the eye, the eye itself, with all of its co-operative agents, is an indication of chance?

Second in order,—though to our observation united with design,—is creation, proof of a Creator. Can we illustrate,—short of an infinite Creator,—anything that exists independent of production? Certainly, so far as our knowledge goes, and reason continues by the stakes of sight thereby set, effect results from cause, and supply from production; and in accordance with its first principles, existence unlimited, proves an infinite Creator and "from nothing, nothing comes."

Our third feature we find in the operation of nature. The working of the planetary systems, etc., is a proof of an Operator. If any one would prove that motion is independent, he must, obviously, invent a perpetual one.

A BUDGET OF FRAGMENTS.

BY SADIE BRALLIER NOFFSINGER.

—NEVER despair. Do what you can, and trust God for what you can not do.

—Speak cheerful words. They do not cost you much, but all around you hearts are fainting for them.

—Brother, sister, have you gold or silver to lay by? Trust it not to earthly vaults, which thieves can break and rob. You have toiled earnestly and long for your hoarded wealth; you would not like to lose it now. Give it all to God, and he will deposit it for you in the bank that never fails.

—"He that giveth to the poor, lendeth to the Lord;" and the Lord will pay him back with compound interest.

—The tear is the truest token of sympathy, the richest emblem of sincerity, the firmest pledge of fidelity and love. Scoff not at tears! They are so pure that it were sacrilege to scorn them,—so exalting that it were ignoble to deny them. *Jesus* wept; and it is always a noble soul from which is seen to fall the gentle mist of tears. Then, too, there are healing tears,—tears which carry with them the blessedness of peace,—tears which bring repose and calm after the fierce and mighty struggle. O tears, how high, how holy is your mission! How many times has your sacred fount welled up in our souls, and washed away a weight of grief which nothing else had power to remove!

—Of all God's precious promises there is none so sweet as his promise of a great reward for faith. Sorrow may come, perplexities may surround us, despair may be on our track, the winds may howl, the billows roar, the thunders crash, the very earth cave in, but we need not tremble,—*we shall be saved through faith.* Satan, with his legion, may pierce our hearts, and try to slay us in his bloody war; but with the shield of faith we shall be able to subdue a multitude of demons, and come out conquerors against the mighty force of the infernal one. The God in whom we trust, will not allow us to be lost, though hell should marshal all its host to drive us to the awful pit!

—A friend writes: "The foul monster, intemperance, is slaying men and women, even where there are no saloons." And it is true. Many drunkards there are to-day, who, perhaps, have never even tasted intoxicating drinks. Thousands are drunken with that baneful pride of life; thousands have become intoxicated with fiery lust, and are the branded victims of licentiousness and crime; while a thousand times ten thousand souls lay groveling in the mire of selfishness and greed. Ah, were we to count them all, what a host of inebriates we would find, all living the drunkard's life, and hastening to the drunkard's hell! God grant that we, as Christian men and Christian women, go forth and labor mightily in the temperance cause, and speed the day when our fair land shall rise above the sweeping curse of drunkenness!

Defiance, Ohio.

"OUR blunders that have hindered us may prove helps to our progress, if they are used aright. By disclosing to us our weakness and our dangers, they may incite us to better and wiser endeavors in the future. But if we are to gain through our losses, we must look forward and not backward. As soon as we see where we have been at fault in any particular we must turn away from that error, without stopping to worry over it: and must press on all the more earnestly because of our lost time. Not until we reach the end of our life-course will it do for us to sit down and grieve that we have made so little progress thus far. As long as there is any portion of the road to be covered, our business is to be covering it."

"GOD leads none of us by the rapid and easy path to knowledge, or fortune, or happiness. We all of us travel by a path that has long stretches of barren and weary march, and here and there only soft resting places, flashing like emeralds on the diadem of the desert, where we may wait and sleep and play awhile before we gird up our loins and pursue our way."

"BECAUSE."—John 14: 19.

BY C. H. BALSBAUGH.

r Fellow-servant in the Kingdom of God:—

Yours written on the anniversary of the cifixion is here. Strange things do you tell. y should my last letter have so "enraged the l in every corner," as to eject you from your field of labor?

ıst turn to Philpp. 1: 12, 19, 20, and 1 Thess. and see how apostolic experience repeats it-

O that we knew how to "*rejoice* that we are *ıted worthy* to SUFFER SHAME for HIS NAME!" s 5: 41. O that we appreciated our high call- as the representatives of the Crucified in the mption of the world!

ometimes I feel so ashamed of myself and oth- that I know not where to hide my face. We n to have well-nigh lost the conception of the ious life that is ours in Christ Jesus, and the lime mission intrusted to our charge. I often nk from speaking or writing the thoughts and ings that press for utterance when I contem- e the eternal purpose of God in the Incarna- of His Son. I am thoroughly satisfied that, eneral, we have no adequate idea or conscious- s of the solemn and momentous responsibility ing upon us as the illustrators of the Divine e. There is not that profound and awful sense he exceeding sinfulness of sin, and the direful hopeless ruin to which it leads, nor that burn- vehement passion for the salvation of souls ch characterized Jesus and the primitive ristians. We lack wisdom to direct us, zeal to e us to great sacrifices for the triumph of the ss, and skill in the divine art of commending us as altogether lovely and omnipotent to save. *alvation* is indeed the great, overtopping mas- piece of Jehovah! It is not simply the outgo- of His resources as in creation, but it is the *ing* of *Himself* in the utter immolation of a minal's execution, as a voluntary, vicarious of- ing for rebels and enemies! Oh, the height l the depth! Past finding out! The lowest ception we can form of it is the cancellation of nalty, and the assurance that hell is not going swallow us up. And yet this is the highest ught many of us have of our interest in the gedy of Golgotha. Jesus Christ has engaged accomplish nothing less than to wash our souls iter than snow, from every taint of sinful im- nation, thought, feeling, desire, impulse, tem- , disposition, and to make *every member* of our lies an instrument of righteousness unto God. m. 6: 13, 19, 22.

To be saved from sin is indeed a work worthy the Triune God. We have so lost sight of the rinsic excellence of human nature, and of the ful significance of sin and the tremendous fact damnation as the necessary evolution of our rverted moral force, that but few can be found, o are in deep and practical sympathy with rist in His soul-travail for the redemption of e devil's bond-slaves, "unto the glorious liberty the children of God." We do not know what is to wrestle "with strong crying and tears," ying hold of "all the fullness of God," with the ry "faith of Christ."

With unutterable reverence I say it,—God has verdone His work and overstated His Word, or e have yet to learn what He means by the em- odiment of all the fullness of His Godhead in ır nature, and His assurance that by faith we re "*complete* in HIM who is the head of all prin- pality and power," and "able to do all things y the in working almightiness of His Holy Spir- ." Col. 2: 10; Philpp. 4: 13; 2 Tim. 1: 7.

My eyes are only beginning to be unfilmed from ne blinding power of tradition, and natural wis- dom and self-complacency, and I sometimes feel as if the voice of seven thunders were struggling in my poor, contracted, darkened heart to utter the message of one crying in the wilderness, so that every saint might catch the fire of Calvary and Pentecost, and run out in all directions with flaming censers for the staying of the plague. Num. 16: 46, 47, 48. A thousand Boanerges are needed to give voice to the great love that flames in the heart of God and His Christ for sinners.

The thousand sinful ways in the church of pleasing self, and spending money, and courting the world, must be utterly abandoned, and Christ wholly accepted as the flesh-crucifying, devil-conquering, sin-annihilating, death-abolishing Redeemer, if "the Word of the Lord is to have free course and be glorified." When our consecration is complete, Christ's promises will be triumphantly verified—"Lo, I am with you alway, even unto the end of the world." "*If ye abide in me*, and *my words abide in you*, ye SHALL ASK WHAT YE WILL, and IT SHALL BE DONE UNTO YOU." Matt. 28: 20; John 15: 7.

If the divine veracity is unapproachable, we must own that our faith is hardly worthy of its name. Let us take the blame and shame to ourselves, and "not charge God foolishly." A deeper, clearer cognition of Emmanuel, and a closer identification with Him in child-like trust and unreserved self-sacrifice, will prove to ourselves and the world, that mighty signs and wonders are for the nineteenth century no less than for the first. To plead the superfluity or impossibility of miracles in this age is to saddle our "unbelief and hardness of heart" on Divine Providence.

I am glad you are stopping with Bro. Quinlan. His is a noble aim, and he not only needs, but is worthy of our prayers and help. Of his methods I know little, nor of the simplicity or wholeness of his faith in God; but he has the Gospel idea of man primeval, man lost, man redeemed. Such an enterprise is a standing testimony of the divine faithfulness, the glory of faith and the power of real prayer.

We sense-christians can not even imagine to what tests those are put, who are living hour by hour by faith, for funds which can come in no other way but by direct supernatural answers to prayer. When I contemplate the history of the great eleemosynary institutions of Christendom, I am filled with amazement and admiration at the trials and triumphs of faith. How frequent and prolonged and apparently terrible is the pressure to which these heroic God-trusters are subjected! And yet, how calm, restful, and confident in and through the fiery ordeals which would pulverize and calcine our poor, paralytic faith into blank despair and consternation!

To have thousands of orphans to feed and clothe, with not a dollar in hand, and not knowing where the first penny is to come from, and not food enough for a single day, and yet as peaceful and happy and assured as if the coffer was heaped with gold, and the cellar and pantry and granary loaded with provisions,—ah, this requires an Abrahamic grip of the hand of Omnipotence. Oh, what a blessing it would be if we could but believe that it is our lack of faith that shuts off the divine presence and power! But we will "limit the Holy One of Israel," sooner than confess that Jesus does no mighty works among us "because of our unbelief." Ps. 78: 41.

Not only in great matters, but in things that most Christians regard too trivial to bring to God, is our faith tested. I do not ask God to give me a new coat or daily food, in a supernatural way, for with close economy I can supply the most pressing necessities of life. Luxuries are not for me, save the luxury of Philpp. 3: 8. But stamps and stationery for the support of my pen-ministry, I ask of God all the year round. When your letter came I was entirely out, but you had inclosed the exact number I needed "for the present distress." Just before commencing this letter, the mail brought me four tablets of writing paper from the Brethren's Tract Department. By whom sent I know not, only that God laid it on some one's heart to care for me. Philpp. 4: 10.

I am using of that "odour of a sweet smell, that sacrifice acceptable, well-pleasing to God," in writing this article. Philpp. 4: 18. I often write with as little knowledge of where the stamps are to come from as the Tishbite knew where the ravens got his meals, when he was closeted with God on the bank of the brook Cherith. It is by trust in God for little providences that we are schooled to the exercise of faith in greater emergencies. And God will honor faith, little or much, as unmistakably as He binds indissolubly His veracity and honor.

The hardest thing in the world for man to do is to believe God. Some seem to think that it is too easy a way of salvation; but the sad truth is that it is anomalous to find a soul that has risen to the majesty and repose and glory of a genuinely Christian faith. Grace and faith dovetail, and these two comprehend all the possibilities and manifestations of the divine and human. It is idle to talk of salvation by works, and ditto to preach faith without works. To dissociate faith from unreserved dedication to the divine glory, is the very essence of sin. The immediate connection of our works with justification, is to ignore the whole intent and achievement of the Incarnation, from the conception to the ascension. To die, rise, to live by and in and for God, is "the potency and promise" of Eph. 3: 20; Col. 1: 29.

Union Deposit, Pa.

WHAT ST. PAUL FORGOT.

BY SOLOMON SCHUBERT.

"Forgetting those things which are behind"—Philpp. 3: 13.

In running a race it is necessary to be forgetful of all things else, and to be intent upon "this one thing." In overcoming the world, the flesh, and the devil, and working out one's own salvation, it is necessary to concentrate one's thought and energy on "this one thing." So did Paul. He forgot the things that were behind. He had made great sacrifices in becoming a disciple of Christ. His genealogy and his record are given in the previous part of the chapter. He was of the pure and ancient stock of Israel, circumcised in accordance with the customs of pure Israelites, on the eighth day. He was of the tribe of Benjamin, which had never mixed with foreigners, nor lost its identity, as the ten other tribes had done, but, on the contrary, had been, all through its history, a champion of Israel and of Israel's God. He was a Hebrew of Hebrews. Neither he nor his family before him, though living out of Palestine, had abandoned the language or customs of the ancient people of God.

As to his own personal record, he was, by his own, personal choice, a Pharisee in scrupulous devotion to the law. In his jealous zeal for the integrity of ancient Judaism, he was a persecutor of the seceding and opposing sect of the Nazarenes, which constituted the church. In the righteousness which consisted in punctilious observance of all the points of the law, he was not at all deficient. It was a spotless pedigree and an unimpeachable record, and this as a member of the aristocracy of Jehovah.

But all these things, which had been so many separate advantages, which he put down to his credit and "gain," he had, for the sake of Christ,

added up and set down in one comprehensive item to the account of "loss."

These advantages, with his intense nature, his unfaltering courage, and his matchless training, opened the way for his becoming the foremost man, if not of all this world, at least of what was to him the foremost nation of all this world. He had renounced it all for Christ, nor did he ever regret or reconsider that act of renunciation. "Nay, I do still consider them as loss and dross for Christ." He cast no longing, lingering look backward, out of regret, at their loss, nor did he recall these sacrifices as matters of self-gratulation or complacency. He forgot the sacrifices of the past.

Alvada, Ohio.

SUPPORTED MINISTERS.

BY J. H. MILLER.

UNDER this caption, in GOSPEL MESSENGER No. 16, I notice an article, written by an afflicted brother, that I am not able to fully understand.

1. The writer says: "To me it does not seem possible to discover any difference in principle between a supported and a salaried ministry."

2. "To give abundantly to ministers, who are in fair circumstances, is not just, but to give to the faithful; poor minister should every-where be encouraged."

To me it is difficult to reconcile the latter clause of the second proposition with the first. I will notice the two propositions more fully.

In the first, the writer sees no difference between a supported and a salaried ministry. In the latter, he wishes the "faithful poor" to have a support. I can see a difference between the two, salaried and supported ministry. The term "salary" implies "the recompense or consideration stipulated to be paid to a person for services, annual or periodical wages or pay, hire." "To fix or pay a salary to one."—*Webster.* "Support," "to furnish with the means of sustenance or livelihood; to maintain, as to support a family, to support a son in college, to support the minister of the Gospel."—*Webster.*

In a salaried ministry we have a stipulated sum. A man who preaches for a salary knows how much he will get for his year's work. A stipulated sum will be paid him. In a supported ministry no stipulated sum is given. Jesus and the apostles do favor a supported ministry. A hireling will flee, because he is a hireling, and careth not for his sheep. John 10: 12, 13. A man who is a hireling works for wages, or a stipulated sum of money. Such work I could not endorse, but for a minister who is poor and needs help or *support*, the Gospel will hold up the idea of giving aid. Read 1 Cor. 9. This is the best Bible proof for a supported ministry. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Where is there a stronger Scripture in the Bible in favor of a supported ministry?

A few things have come under my observation of late years.

1. Our evangelists, in some instances, especially when poor and not able-bodied, and when afflicted with much sickness in their family, have been getting a scanty support. In some instances some churches have done well, and the Lord will abundantly bless such.

Again, I have noticed ministers who are abundantly able financially, and have more wealth than they can possibly use during their life, who have received a large support. *Such* money would better be turned over to the General Missionary Fund.

2. If a salaried and supported ministry is all the same, or will lead to the same end, as set forth in my brother's article, in first proposition, our missionary workers do wrong to pay out money to those who are sent out to preach the Gospel. Such articles are calculated to discourage the missionary project. Missionary money, at best, is hard to get in some localities. Not long since I spoke to a good sister about this noble enterprise. Her answer to me was: "I do not know what they do with our money. Some preach for money, and I do not feel like giving anything." It takes but little to discourage our missionary work.

3. I have been present several times when such, who were sent by Annual Meeting to local districts on committee work, did give their expense on a piece of paper, and handed it to some one, to see the church and collect so much money. I call it a stipulated sum. One place I distinctly remember, where the church was too poor and could not reach the stipulated sum. Then the matter was thrown into two State Districts. As far as I know, each one of the committee had a good farm, and a reasonably good livelihood. Some of the committee traveled hundreds of miles to the meeting. If those brethren (all of whom were farmers) would have spent their time in a busy part of the season, giving in addition to their time, also their traveling expenses, how long could such brethren meet expenses? I say, "It is all right to support the ministry when they are called to work for the church."

4. I have a personal knowledge of several good brethren who had many calls to do evangelistic and missionary work, years ago, and where did they drift to? My heart beats with sympathy at this writing. Such brethren spent time and money. At one time they had good farms, but where did they drift to? I am sorry to say,—they died in poverty. "Well," says one, "they will receive a crown in the glory world." True enough, but how much of a reward will those obtain, who were rich in this world's goods, and yet did not heed the golden rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them."

I do hope our brethren will remember the poor, —be they ministers or lay members. I am much in favor of preaching the Gospel free, if at all in our power to do so.

I have a knowledge of some who preach against a salaried ministry, and, at the same time, are anxious, when called upon to preach, first to enquire, "Could you see that I am left whole? I can not come unless my way is paid." We are safe to advocate a *supported* ministry, but in doing so we need not favor a salaried ministry.

Goshen, Ind.

WE ARE ALWAYS OWING.

BY JOHN FORNEY.

IT is the duty of every one, when in debt, to see to it that he pay promptly what he owes, lest he be blamed for his failure to pay. Any debt a man owes and does not pay, if able, renders him a dishonest character.

No man has any right to contract any debt that he is unable to pay, for when we make a contract, we bring ourselves under obligations, which we should ever be ready to meet when due.

Rom. 13 says, "Owe no man anything but to love one another." Here we are all brought under an indebtedness that we always owe, and we should make a payment on it every day of our life, for we have it to pay by installments, that continue to come due every day. We have great reason to be very thankful to our God, that he made the daily installments small enough that the very poorest of us can make our daily payment, if we only keep up the proper spirit of industry.

No one needs to be discouraged, no matter how great the indebtedness is. God himself will fill your treasury, if you only live right.

The greatest amount we have to pay, and that which we owe daily, is love to our neighbor, love to the Brotherhood. 1 Pet. 2: 17. First of all we are to love God with all our heart, mind and strength, and for this cause "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." When our heart is well filled with the love of God, then we will have plenty to pay the three, above-named, daily installments, and enough to spare that we can also love our enemy, do him good and overcome all evil with good.

And if we thus continue to pay our daily installments while we live, it will secure unto us the best life insurance treasury that can be found anywhere,—the only one that can do us any good in the world to come.

Do you realize, my dear brother and sister, that you are owing so much? Are you daily struggling to pay up your dues, that the Lord may require at your hands? It is a fearful thing to fall into the hands of the Living God unprepared!

Abilene, Kansas.

"OUR well-doing may look very well to others. It can not look very well to ourselves. No one of us has always done as well as he might have done. Every one of us is conscious of having failed, in many an instance, of doing the plain duty which was before him for the hour. Others may not know this to be the fact; but we know it. If a strong swimmer, who was by the seaside, were to rescue one man who was drowning, and allowed ten men, one after another, to drown before his eyes because he could not help them, his well-doing, in the one case, would look very well to those who knew no more than that; but if the memory of his failure in the other cases was always in his mind, with what grace could he accept the praises of those who called him the rescuer of his fellows? If, indeed, he had saved ten men, and neglected one, would he not still feel that he was undeserving of praise as a well-doer in that sphere where his willful failure had cost another's life? The case of such a man would be as the case of the best of us in this matter of being satisfied with our well-doing. Whatever others may think of us, we know that we do not deserve all the credit they are ready to award us."

"The Bible is the ladder whereby men may climb to heaven. And yet we need not ransack the Indies to enrich ourselves with it, nor venture shipwreck to bring it home. We need not sell lands and houses to purchase it, nor run the hazard of fire to secure it. It is a thing always to be had, always within call, ever at hand and very portable, no burden in a journey, no load in a voyage. We may carry it wherever we go; when at home or abroad; and even in the stillness of night we may dwell on it with holy contemplation, as did the ancient patriarch in his dream of angels ascending and descending."

"WITHIN reach of every one there is an ability to be and to do, which is in one sense outside of and beyond one's own natural ability. This ability is a willingness to hear and heed good advice. It was Goethe who said that to be willing to take good advice, is practically to have the same ability that is shown in the advice itself. And so the man who refuses to consider the proffers of an adviser, deprives himself of a power at once greater than his own, but which he yet might have as his own."

Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

Brethren's Publishing Co.

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RE, - - - - - - Office Editor.
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red at the Post-office at Mount Morris, Ill., as second-class

The Gospel Messenger

cognized organ of the German Baptist or Brethren's church, ates the form of doctrine taught in the New Testament and a return to apostolic and primitive Christianity.
izes the New Testament as the only infallible rule of faith and nd maintains that Faith toward God, Repentance from dead generation of the heart and mind, baptism by Trine Immersion ion of sins unto the reception of the Holy Ghost by the laying ds, are the means of adoption into the household of God,—the ritant.
maintains that Feet-washing, as taught in John 13, both by ex- d command of Jesus, should be observed in the church.
e Lord's Supper, instituted by Christ and as universally ob- the apostles and the early Christians, is a full meal, and, in n with the Communion, should be taken in the evening or after of the day.
e Salutation of the Holy Kiss, or Kiss of Charity, is binding followers of Christ
War and Retaliation are contrary to the spirit and self-denying s of the religion of Jesus Christ.
the principle of Plain Dressing and of Non-conformity to the s taught in the New Testament, should be observed by the fol- f Christ.
the Scriptural duty of Anointing the Sick with Oil, in the Name ord, James 5: 14, is binding upon all Christians.
advocates the church's duty to support Missionary and Tract thus giving to the Lord for the spread of the Gospel and for the ion of sinners.
ort, it is a vindicator of all that Christ and the apostles have en- upon us, and aims, amid the conflicting theories and discords of Christendom, to point out ground that all must concede to be in- safe.

t Morris, Ill., - - - - - May 19, 1891

FULL REPORT.

E have arranged to publish a Full Report he Annual Meeting, and for that purpose e again engaged Mr. James Abbott, who for several years made our Reports for us. e coming Meeting will be a very important , and will consider questions that should ncern every member of the Brotherhood. r aim is to make the Report as complete as ssible, and have it ready for mailing within few days after the Meeting closes. We de- e our readers to send in their orders imme- tely. Our agents will do well to canvass the urches and ascertain the number of copies anted and send in their orders soon. We sire to have all orders in early so as to get e Report to our patrons as soon as possible. he work will be well printed, in good, clear pe and should prove interesting and profitable reading to all of our members. Single copy, twenty-five cents. Per dozen, $2 50.

MUCH matter that came too late for this issue, must lay over till next week.

THE paper for next week will be the last issue of the MESSENGER before the Annual Meeting.

BRO. JOHN ZUCK, of Clarence, Iowa, is a member of the Standing Committee for this year from Central Iowa.

THE District of Southern Missouri and Arkansas will be represented on the Standing Committee by Eld. Samuel Click.

THE new meeting-house in Snake Spring Valley, Pennsylvania, will be dedicated May 24. Bro. Brice Sell and others are expected to be present.

JUST as we go to press we receive the sad intelligence concerning the death of sister Angie Eby, wife of Bro. Levi H. Eby. More extended notice will appear next week.

FOR particulars concerning Annual Meeting arrangements, see first column on last page of this issue. The notice came too late to find room in any other part of the paper.

THE General Missionary Committee will have its next meeting at the Annual Meeting at Hagerstown, Md. All petitions and requests to come before the Board at that time, should be sent to Galen B. Royer, Mt. Morris, Ill., before May 27.

WE have decided to publish a *Juvenile Quarterly* for the use of the little folks in our Sunday-schools. We aim to have it ready for use the first Sunday in July, and will shortly announce the price of them. The lessons are well prepared and adapted to the capacity of children, and we know that the work will fill a long-felt want in our Sunday-schools.

AFTER his return from Goshen, Ind., and remaining at home a few days, Bro. D. L. Miller started East, not expecting to return till after the Annual Meeting. He is booked for Dayton, Ohio, May 14; Waynesborough, Pa., the 16th; Lower Cumberland, the 17th and 18th; Upper Cumberland, 19th and 20th, and then to Waynesborough again the 23rd and 24th. From there he goes to the Annual Meeting.

THE new mayor of Chicago gives promise of a decided reform in the administration of justice. Concerning him the *Chicago Evening Journal* says:

> His first act when he reached the City Hall this morning, was to send for Chief of Police Marsh, and to him he spoke in no unmeasured tones.
>
> "Gambling must be stopped, utterly and completely," remarked the Mayor with emphasis. "See that orders are issued to that effect, and impress this fact on all your subordinates. Any officer who fails to find a game that a newspaper man has located, will be stripped of his star."

BRO. W. M. LYON, who will soon complete his business course in the Brethren's school at Bridgewater, Va., desires to secure a position as bookkeeper, clerk or something in that line, at a point where he can make himself useful to the church, in the ministry and Sunday-school work. He is a young minister of ability and should be encouraged in the proper use of his talent in the interest of religion. Let those who feel interested in Bro. Lyon endeavor to find a suitable position for him, and then also have him aid in the work of the ministry.

85 cts WILL pay for the MESSENGER from June 1, 1891, till the end of the year.

REMEMBER that the Annual Meeting will be held at Hagerstown, Md., commencing June 2.

ON Sunday, May 10, Bro. G. B. Royer preached two excellent sermons in the Chapel on Missionary Work. The evening discourse was largely made up of facts pertaining to our financial and mental ability to preach the Gospel to other nations, what we are doing and what we could do if we would. He exhibited a well-prepared table, showing the number of members in each State, the amount of money given by each State for missionary purposes, and the amount per capita. One of the leading States showed 44 cents per member, while many other large States gave only 9 cents and 8 cents, and as low as 5 cents per member. The highest rate was a State where there are only 41 members, showing 67 cents per member. A few other States, where we have but few churches, gave 60 cents and 65 cents per member. These figures made a startling effect on the audience, and many members went from that room resolved to do more, and work harder in the interest of the missionary cause. Taking the Brotherhood over, the average for missionary work will not exceed 11 cents per member, while the money spent for unnecessary things will perhaps reach almost if not quite that many dollars.

THE WESTERN SUFFERERS' FUND.

OWING to the fact that our work takes us away from home a good portion of the time, we asked the Committee, having charge of the fund, to examine the books, relieve us of the work of distribution, and appoint some one else to take charge of the funds. The Committee met and carefully examined the books and vouchers, and made the following report:

This is to certify that we have this day examined the account of Bro. D. L. Miller in the distribution of funds to Western sufferers, and find that the sum of $13,709.61 has been properly distributed, as per receipts on file.

(Signed), D. R. PRICE,
L. A. PLAIE.

May 2, 1891.

The Committee then appointed Bro. D. E. Price as General Distributing Agent, to whom the money, balance on hand, amounting to about sixteen hundred dollars, was turned over. Bro. Price will carefully look after the distribution of the money.

The money received for the needy in the West will amount to about fifteen thousand dollars. Add to this the various sums sent out by churches and individuals to friends in the drouth-stricken districts, and the car loads of grain, provision and clothing donated, and it will doubtless amount to the sum of twenty thousand dollars. In the distribution of the money, care has been exercised, so that it might reach the needy, and we rejoice to know that over one thousand sufferers have received help. Receipts are on file, given by those who received aid, with post-office address, so that there can be no doubt as to where the money went. The caring for and the distribution of the large sum of money, was attended with a good deal of labor and anxiety. Much letter writing was necessary, but the labor was performed with a willing heart and without charge.

That all should be satisfied with the distribution was not to have been expected, as all could not be helped to the full extent of their wants, but for the most part general satisfaction was rendered. And we know from the scores of letters received from thankful hearts, that the liberality

Brethren and friends has been appreciated. a lonely widow, who knew not from whence was to come for her little ones, has been re-, and tear-stained letters attest the grati-o those who have given.

e money was distributed to the needy with-egard to denominational lines. We shall know those whom we have helped, but the knows and that is enough, for "Inasmuch as ve done it unto one of the least of these my ren, ye have done it unto me." Matt. 25: 40.

D. L. M.

ATES TO OUR ANNUAL MEETING WEST OF CHICAGO AND ST. LOUIS.

E had hoped to secure a half-fare rate for e of our Brethren, who wished to attend Annual Meeting, and live in the territory of Western Passenger Association. The matter reconsidered, but the former decision was hanged.

he rate will be one fare and a third for the d trip to Chicago or St. Louis, with a special te of fifty-eight cents to those going *via* ago. This is arranged to equalize the rate een St Louis and Chicago. Our Brethren purchase tickets to Chicago or St. Louis, pay-the regular fare. At the same time the agent he station where the ticket is purchased, will the purchaser a certificate, which must be erly signed by Bro. W. S. Reichard, Secretary he Committee of Arrangements at Hagerstown,

This certificate will authorize the holder to chase a return ticket, either at Chicago or Louis, at one-third fare. It is understood that n Chicago and St Louis, or from any point in territory of the Central and Trunk Line As-ations, the rate is one fare for the trip, and nd-trip tickets will be placed on sale. The bash road is in the Central Association, and Brethren on that line will enjoy a round-trip e of one fare.

D. L. M.

MINISTERIAL SUPPORT.

N this issue will be found a few articles treat-the supported and salaried ministry questions. former issues similar articles have appeared, l now there seems to be a disposition to dis-s the subject. While we wish to grant our ntributors all the liberty prudent to express ir minds on this or any other legitimate ques-n, that may be to the edification of the Broth-hood, we nevertheless desire to avoid discus-n as much as possible, believing that it is not ely to prove profitable among our people. We ist that these remarks, in connection with what s already been published, will enable all of us to derstand the subject to better advantage, at least e readers will be enabled to see just where the ESSENGER stands. Our aim is to stand with the neral Brotherhood, and, if possible, voice her ntiment in full.

Our Brotherhood has always been opposed to e salaried ministry system in vogue among the pular denominations, believing that it tends to departure from Gospel simplicity. The MES-NGER holds to the same view, maintaining that is in keeping with the Scriptures, and for the st interest of Christianity. We further state, at we will lend no aid whatever in defense of e salaried ministry system. We voluntarily and clearly committed against it.

We are, however decidedly in favor of a sup-orted ministry where prudence and circumstances render it advisable. On this point our Brethren have clearly committed themselves in favor of supporting and aiding ministers, where it is found necessary, and for the good of the cause. In harmony with this we must necessarily make a distinction between a supported minister, and one who receives a stipulated salary. The former receives his living, while the latter receives a fixed amount of money, and out of that he lives. The salaried ministry we oppose, but the supported ministry (if discretely managed) we favor. To show that our Brotherhood makes the same distinction, and favors supporting ministers, where deemed necessary, and is opposed to the salaried ministry, we quote from Minutes of 1890, Article 17:

"Whereas our Brotherhood has always been opposed to a local, salaried ministry, what shall be done with such brethren who, against all advice, are preaching for a stipulated sum? We think it wrong for brethren to receive, and churches to give, a stipulated salary, and brethren and churches doing so shall be admonished to stop receiving and giving such salary; and if they persist in doing so, shall be dealt with as disobedient members. But this shall not be so construed as to prohibit mission boards or churches from giving a proper support to those laboring under their instruction."

The last clause of the above makes it clear that Mission Boards and churches are not prohibited from giving a "proper support to those laboring under their instruction." This is the view held not only by the Annual Meeting, but we maintain that it is both Scriptural and reasonable. If the Mission Board takes a man away from his family and his business, and places him in the mission field, it is the duty of the board to properly support him, and to see that his family is also properly maintained. This position is so reasonable that it needs no argument in its defense. If a church deems it wise and right to give a minister work, so as to require all of his time, it is in harmony with the above decision to also give him "a proper support."

This must not be so construed as to allow churches to *hire* ministers; it only permits them to properly support those they may select for work *under the instruction* of the church. Churches that are abundantly able to place men in the field, and support them while thus engaged, have a perfect right to do so. Then we have men among us who ought to be kept in the field. Their work in the ministry is too valuable to be lost. If a church, or the Mission Board, sees that it is for the good of the cause to support such a man, while he devotes all of his time to the ministry, it is perfectly right for them to so act. It is not only right, but it is wisdom.

We have poor ministers among us who need some aid. They work hard for the church, and in many instances are neglecting their financial interest, and sometimes their families. It is but just that these needy preachers should receive some temporal assistance. A few sacks of flour, other provisions and clothing, and even money, frequently, or when needed, will be in perfect keeping with the Gospel.

Ministers who are abundantly able to support themselves in good condition need no aid, nor ought they to expect it. We know ministers who are financially able to devote their entire time to the work of the ministry, and they ought to do so. They need no support. By the above we mean to encourage the helping of the ministry. We believe many of our ministers need aid. The church should help them bear their burdens. Then, on the other hand, we mean to discourage the salaried ministry system. It is not in keeping with our teachings, and must not look to the MESSENGER for support or endorsement.

We are further of the impression, that there is little or no necessity for discussing the salaried ministry system. But few of our people are in favor of it, while the Brotherhood, as a body, is decidedly opposed to it, nor will our people take readily to it; they are not trained just that way, and perhaps never will be. The only chance for a difference of opinion, that we can see, is the *manner* of "giving a proper support to those laboring under" the instructions of the "Mission Boards or churches." There is, or should be, no controversy about those who are not laboring under special instructions, and especially about those who are amply able to take proper care of themselves. But those who are called to special work by the Mission Boards, or even by churches, are entitled to "proper support," whatever that may mean. Then, in 1891, Art. 6, Section 4, the Annual Meeting decided thus:

"Let the General Committee (Mission Board) give the regular missionaries to understand, that they will be furnished with steady employment, as long as they prove to be the right men in the right place, and that, while thus employed, they shall be sustained temporally."

We quote the above as further proof of the statement, that our Brotherhood is in favor of a supported ministry when circumstances demand it. When a man devotes his whole time to the work, under proper instructions, he is entitled to "be sustained temporally," and only those who are thus employed are entitled to "proper support" in that manner.

If churches desire to aid her ministers temporally, so as to enable them to give more time and attention to the preaching of the Word, it is certainly their privilege so to do, and always has been. We know of many ministers who have been thus aided, and among them some of the best and ablest elders, with whom the church has ever been blessed. We have ministers of rare ability, sound in the faith, and in full sympathy with the Brotherhood, yet lacking sufficient financial ability to properly care for themselves and their families. Such men need more or less aid.

All of this we can do to the glory and honor of God without either running into, or in any manner endorsing the salaried ministry system, or the evils resulting therefrom.

J. H. M.

EDITORIAL ITEMS.

(Owing to lack of space on First Page the following items are here inserted.)

WE have appointed our love-feast for Saturday afternoon, May 23, and will be glad to have those who may be passing this way to stop off with us. We expect to hold meetings during the week before.

* * *

THE lesson for our last prayer-meeting was, "Be a good soldier of Jesus Christ," and it was a good one indeed. The remarks made were to the point and we hope the truths advanced will be made practical in the lives of many who were present.

* * *

BRO. W. J. SWIGART was present at the opening of the Brethren's new church in Philadelphia. The Brethren there have now a very pleasant and commodious place for worship and hope that success may attend them in their efforts to build up the church in the City of Brotherly Love. The field is surely a large one, and there seems to be no reason why the work there should not be a success as well as anywhere else.

H. B. B.

ionary and Tract Work Department.

the first day of the week, one of you lay by him in God hath prospered him, e be no gatherings when I 1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9 7.

HOW MUCH SHALL WE GIVE?

y man *according to his ability*." "Every one *as God hath pros-*. " "Every man, *according as he purposeth in his heart*, so let ." "For if there be first a willing mind, it is accepted *according man hath*, and not according to that he hath not." 2 Cor. 8 12.

Organization of Missionary Committee.

EL VANIMAN, Foreman, - - - McPherson, Kans.
MILLER, Treasurer, - - - Mt. Morris, Ill
S B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

. HOOVER, Foreman, - - - Dayton, Ohio.
OCK, Secretary and Treasurer, - - Dayton, Ohio.

All donations intended for Missionary Work should be sent to S B. ROYER, Mt. Morris, Ill.

All money for Tract Work should be sent to S. BOCK, Dayton,

Money may be sent by Money Order, Registered Letter, or Drafts ew York or Chicago. Do not send personal checks, or drafts on in- towns, as it costs 25 cents to collect them.

Solicitors are requested to faithfully carry out the plan of Annual ing, that all our members be solicited to contribute at least twice a for the Mission and Tract Work of the Church

Notes for the Endowment Fund can be had by writing to the Sec- ry of either Work.

EMI-ANNUAL REPORT OF THE BRETHREN'S BOOK AND TRACT WORK.

BEGINNING Nov. 1, 1890, the following donations ve been received from churches and individuals:

NOVEMBER.

Lovinia M. Cullom, Pa., $2; Hannah Rosenber- r, Ohio, 50 cents; Isaac Henricks, Ill., $5; Ella Villiams, Md., $5; Hannah Wright, Kans., 30 ents; Amos Shellaberger, Ohio, 25 cents; D. S. IcDannel and family, Iowa, $1; a sister, Pa., 50 ents; Lydia Shewman, Ind., $1.

DECEMBER.

Ludlow and Painter Creek church, Ohio, $1.40; Rock River church, Ill., $43.12; Hudson church, Ill., $1; English River church, Iowa, $1.85; Pleas- ant Hill church, Ill., $5.50; Cherry Grove church, Ill., $2.45; Four Mile church, Ind., $4.57; a broth- er, Ohio, 33 cents; West Nimishillen church, Ohio, $4.02; Sandy church, Ohio, $5.01; Mahoning church, Ohio, $4; Greene church, Iowa, $3.25; Mineral Creek church, Mo., $3; Bear Creek church, Ill., 26 cents; Yellow Creek church, Ill., $9; Bourbon, Ind., Bible class, $2; Elkhart church, Ind., $6.40; Sugar Creek church, Ill., $1.56; Wood- bury church, Pa., $11.35; Uriah Engler, Md., $2; Samuel and Margaret Hoffman, Md., $7; J. E. Senseny, Md., $5; J. C. Shriner, Md., $5; a broth- er, 50 cents; J. F. Ross, W. Va., $3.80; Lewis M. Kob and wife, Iowa, $2; Purchase Line church, Pa., $1.50; Emeline Kilmer, Ohio, 25 cents; How- ard church, Ind., $2; Dorrance church, Kans., $2.20; Rockton church, Pa., $1; Hickory Grove church, Ill., $1.80; Clear Creek church, Ind., $2.26; Panther Creek church, Ill., $3; Lizzie Barndollar, Pa., $2; J. S. Harshbarger, Pa., $1; Mahala Shirk, Pa., $2; Christiana Zook, Pa., $1; Jacob Fasnacht, Pa., 25 cents; John H. Bushong, Pa., 50 cents; John R. Royer, Pa., $1; A. W. Mentzer, Pa., $5; E. Koenigmacher, Pa., $1; Jacob Zigler, Va., $1; sister Kindig, Va., $10; John W. Groves, Va., $1; Samuel Yount, Va., $1.20; Jonas Wampler, Va., 50 cents; Samuel J. Garber, Va., $10; Gabriel Briner- man, Va., $2; sister Niswander, Va., 50 cents; sis- ter Cox, Va., 25 cents; William K. Gilbert, Va., $1; sister Humbert, Va., 25 cents; Jacob Crum- packer, Va., $10.

JANUARY.

Geo. Marchand, Kans., $2; Pipe Creek church, Md., $5.75; Pine Creek church, Ill., $8.59; Magda- lene Brumbaugh, Iowa, 25 cents; Hannah Weller, Iowa, 25 cents; Joshua Shultz, Iowa, 50 cents; Bethel church, Mo., $3; Lower Miami church, Ohio, $1; Grundy County church, Iowa, 88 cents; M. Snyder, Iowa, $2; Silver Creek church, Ohio, $3.92; Logan church, Ohio, $4.65; Burr Oak church, Kans., $1.50; Oakley church, Ill., $3.85; Mary R. Mohler, Kans., 30 cents; Spring Run church, Ill., $2.25; Covina church, Cal., $4.45; Ar- nold's Grove church, Ill., $1.50; Bear Creek church, Ohio, $5.95.

FEBRUARY.

J. U. G. Stiverson, Idaho, 50 cents; Buffalo Val- ley church, Pa., $1.95; Solomon's Creek church, Ind., $1.43; Macoupin Creek church, Ill., $4.65; Nathan Hoffman, Pa., $5; W. W. Barnhart, Ohio, $1; Lower Stillwater church, Ohio, $3; S. E. Kep- ner, Kans., 50 cents; Tulpehocken church, Pa., $7.60; Roxana C. Wright, Ill., 25 cents; Mary Miller, W. Va., $1; Nettie J. Miller, W. Va., 40 cents; Salome Kenney, W. Va, 10 cents; Rachel Weimer, W. Va., 50 cents; Tena Brookins, Ohio, 25 cents; Waddam's Grove church, Ill., $2.35; Loramie church, Ohio, $2.30; David Cassell, Md., $5; John Royer, Md., $2; I. Geiman, Md., $5; A. H. Huber, Md., $3; Sam Myers, Md., $1; Middle Creek church, Iowa, 70 cents.

MARCH.

Landon West, Ohio, $1; Eel River church, Ind., $3.82; Maggie Bolinger, Kans., 50 cents; Cherry Grove church, Ill., $1.50; R. H. and M. E. Bundy, Mo., 20 cents; the sisters of West Dayton church, Ohio, Augusta Elson, Treas., $5.50; Robert A. Gardiner, Kans., 75 cents; J. O. Culler, Ind., $1; Cedar Grove church, Va., $3 60; a sister, Md., $10; Geo. E. Whisler, Nebr., $1; Southern District of Kansas, 40 cents; Upper Conewago church, Pa., $2 50; Panther Creek church, Iowa, $2.35; Green Tree church, Pa., 50 cents; Hatfield church, Pa., $3.05; Wolf Creek church, Ohio, $9.30; Pleasant Hill church, Ill., $5.14.

APRIL.

Sarah Muse, Va., $1; Sarah A. France, Ind., 15 cents; Monitor church, Kans., $6.65; Salem church, Ohio, $8.50; Hannah Sellers, Ohio, $2; Daniel Young, Ohio, $1; South Waterloo church, Iowa, $10; Big Creek church, Ill., 97 cents; W. W. Kulp, Pa., $2.25; a sister, Iowa, $2; Price's Creek church, Ohio, $4.40; West Branch church, Ill., $6.30; Jo- seph Click, Va., $3; Samuel Garber, Va., $1.50; sister Shoemaker, Va., $1; Noah Garber, Va., 50 cents; Abram Cline, Va., $1; John Wampler, Va., 75 cents; John Cupp, Va., $2; M. D. Hess, Va., 25 cents; Daniel Long and family, Va, $1.10; a brother, Va., 50 cents; sister Flory, Va., 50 cents; Bro. Diehl, Va., 50 cents; Joseph Glick, Va., $1; a sister, Va., 50 cents; Peter Miller, Va., $1.75; Bro. Spitter, Va., 25 cents; Fred Miller, Va., $1.50; Conrad Long, Va, $1; Ashley Kenney, Va., 25 cents; J. N. Cronn, Va., 25 cents; P. J. Cronn, Va., 50 cents; Sarah Bronson, Va., 25 cents; sister Sharp, Va., 25 cents; Kate Bowman, Va., 25 cents; Philip Werner, Va., 25 cents; D. F. Sanger, Va., $1; Covina church, Cal., $3.35; Hickory Grove church, Ohio, $1.75; John Wenger, Va., $5.

S. BOCK, Sec. and Treas.

Dayton, Ohio, May 1.

"WHEN happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. Joy is sown for the righteous, and 'gladness for the upright in heart.'"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not so- licited for this Department. We have an advertising page, and, if neces- sary, will issue supplements.

On the Way.

APRIL 24 was the time appointed by Bro. D. L. Miller, to commence a series of Bible Talks at Goshen, Ind. As I had a special call, by some of the elders, with Bro. W. R. Deeter, to meet in the Bethel church, on some church work, I met with them in church council.

On my return home, I stopped at the depot of the B. & O. R. R., at Milford Junction, where I found Bro. D. L. Miller waiting for a train going to Goshen. He, however, consented to take a ride with me in a private conveyance, and a ride of twelve miles took him over some of the beauti- ful country of Northern Indiana, and soon he was made welcome at the home of the writer, only a few rods from the church-house.

Bro. Miller commenced his Bible Talks with a good audience, - the interest growing until the close of the meeting. Both Jew and Gentile were in attendence. On Sunday Bro. Miller gave us a practical sermon from 1 Cor. 13. The beauty of such sermons is, that none could say that it was in- tended for some one else, but we all felt to say, "I am the man."

On Sunday afternoon we organized our Sunday- school. Bro. Reuben Trimmer was appointed Superintendent, and Bro. Jacob Gorsuch, Assist- ant. Bro. Miller gave the school an encouraging talk. Bro. I. L. Berkey was also present at all of the meetings, and Bro. Lemuel Hillery at a few of the first meetings. Those visiting ministers (including Bro. D. Shively and others) that came to our meetings did us much good.

On Sunday evening a number of the Jews came out from Goshen (one mile) to hear the "Talks." I saw one old Hebrew merchant who was, seem- ingly, much interested. Bro. Miller spoke of the "Jews' Wailing Place," and how desolate a part of Jerusalem now is, comparing it with its former splendor, in King Solomon's time. How dear this ancient city is to the Jewish race, and how some of them will go to that much loved place and weep over their sad condition! Now they are driven and scattered amongst all civilized nations of the world, and can no longer worship at Jeru- salem as once they did.

Bro. Miller, said that, when he viewed the scene at the Jews' Wailing Place, his heart was moved to sympathy and his eyes to shed tears. At this point of the meeting I saw the Jew, referred to above, weeping, until his heart swelled with emo- tion! Oh how dear that place must be to those wandering Israelites. Bro. Miller then exhibited a piece of olive wood on which was carved "Ab- salom's Tomb," and also the name "Jerusalem" written in Hebrew letters. Bro. Miller held up the piece of wood and said, "Perhaps some one can read it." This same Jew came forward, took the wood in his hand, turned to the congregation and read it in Hebrew. The house was packed that night, and most of those present knew the Jew. A death silence, for a minute or two, passed over the large audience, while many wept. Some of the Methodist people from Goshen were almost determined to have Bro. Miller come over in- to the city and give them a talk, or, using their own language, "Give us a good shaking up."

I admire Bro. Miller's way of delivering his "Talks." So many Bible facts are brought out; and the truthfulness of God's Word was brought

t in a forcible way, so that the infidel and eptic must say, "There is is a God."

On Monday, April 28, Bro. Wm. Miller, of icago (brother to D. L. Miller), in company th Bro. J. C. Murray, of Nappanee, Ind., came our assistance. When a brother is holding a ies of meetings, and can have a number of nisters help in that good work, it does much to crease the interest of the meeting.

On Tuesday Bro. Murray and I took our leave om the brethren, and, with Eld. W. R. Deeter, et on committee work in the Cedar Creek church, ar Garrett. I was not at the last meeting at oshen, and left very reluctantly. I was told by veral brethren that the good wine was left for e last. The two Miller brothers made their me with the writer, and we enjoyed it much.

Speaking of committee work, how unpleasant it both to the church and the committee! If all urches would adhere to one rule that a school icher gave her pupils the first day, "I have but e rule to give, I want you all to do right,"—ere would be but few calls, if any, for com-ittees! I never heard of any committee that rried off any laurels. Generally some one or ore are seemingly dissatisfied. Well, such is life, d, I presume, a smooth sea and a vessel that ils without meeting any storms will not be und this side of death, but to the faithful ristian soldier, who stems the storms, and out-les the sorrows and troubles of life, there is a rbor to enter at the beautiful city of our God.

J. H. MILLER.

Goshen, Ind., May 4.

From Scullton, Pa.

THE District Meeting for the Western District Pennsylvania met at the Summit church April ,,and, it may be said, was well attended, and nducted in the spirit that should manifest itself all our actions. Bro. John S. Holsinger was e Moderator. Nothing will be sent to Annual eeting from our District. A committee of five lers was appointed to report at next District eeting upon the propriety of securing a home r the poor brethren and sisters of our District. e think the appointing committee has exercised od judgment in their selection, as the elders pointed are in good circumstances, and have her no heirs or very few. We hope they will member, "That he that hath pity on the poor ndeth to the Lord, and that which he hath given ll he repay him again." Prov. 19: 17.

Eld. J. C. Johnson is the one selected to repre-nt our District at Annual Meeting. The differ-t congregations were well represented by dele-tes. Only a few failed to send delegates.

G. W. LOWRY.

Wayside Notes.

ON the evening of April 11, I began a series of eetings at Union Bridge, Md., the home of Eld. W. Stover, who is well known in the Brother-od. The meetings closed on Sunday evening, pril 26. Services were held each night and on nday mornings during this time, with the ex-ption of several evenings, commencing with hursday night, April 23. We attended a love-ast at the old Pipe Creek meeting-house on Sat-rday and Sunday, April 25 and 26. Union Bridge a point in the Pipe Creek congregation. The tendance was small at the start, but grew until it came quite good. A most excellent spirit per-ded the meeting. A young man and his wife cided to be baptized in a short time.

The brethren and sisters of Union Bridge know w to support a meeting, and to hold up the hands a weak preacher. I shall remember the dear es there.

The love-feast was largely attended and passed off nicely. About 350 members communed. Bro. Jos. C. Lahman and wife took in the meeting on their way northward. On Sunday morning Bro. Lahman gave us a very practical talk on missions. Bro. Joe knows how to talk on this question, and appreciates its importance to the church.

On Monday, April 27, I had a few hours at Hagerstown, Md., which were spent in looking over the grounds and noting the preparations for the approaching Annual Meeting. The location is well nigh all that could be desired. The buildings are up and nearly finished. They are well arranged and well located as to their several requirements. The Tabernacle is 114 by 120 feet, and will, I think, be considered satisfactory in every respect. All conditions essential to a successful and pleasant Conference exist at Hagerstown, and doubtless will be made available. Altogether we expect this year's Conference to be a success, in some respects the most successful in the history of the Brotherhood.

The Brethren have arranged to have some preaching in the Tabernacle between now and Annual Meeting. May Heaven's blessings attend!

H. C. EARLY.

Myerheoffer's Store, Va.

From Williamsport, Warren Co., Ind.

BRO. JACOB FREDERICK held a series of meetings here during the month of December, 1890. He preached about fifteen sermons in all. We then changed our meetings to the meeting-house that we are now going to buy. Wife and I were among the number baptized into the church. Our brother got the people of this place greatly stirred up. Bro. Isaac Bilheimer and Bro. Sol. Blickenstaff assisted him in his meetings. There are thirteen members here now, who have united with the church since our brother commenced his meetings here, and others are seriously considering their soul's salvation. We think that they will soon start to serve the Lord. May the Lord help them to come to him before it is too late!

On Sunday, April 19, Bro. Jacob Frederick preached for us, and after meeting one dear soul came out on the Lord's side.

We organized a Sunday-school here April 19. Bro. George McKenny was elected Superintendent; Bro. Henry Kester, Assistant.

W. H. SUTTON.

April 24.

From the Pleasant Hill Church, Ill.

APRIL 11 the members of this church convened in council. Preparations were made for our love-feast, April 24. Bro. C. C. Gibson was chosen as delegate to represent us in Annual Council. Four were received by letter,—two of them officials. All that came before the meeting was satisfactorily diposed of, and, we think, in harmony with the Gospel.

Bro. M. J. McClure assists our veteran elder in the bishopric and occasionally holds forth the Word of Life to this little flock. He is sent as delegate this year from this District.

Our Communion, now in the past, will be remembered by some as being the first occasion of this kind. To others, no doubt, it will be the last time on earth. Among the evangelists who labored with us during the feast and afterwards, were Bro. Daniel Vaniman, of McPherson, Kans., who is visiting the churches on his way eastward to the Annual Conference, Bro. Landon West, of Lanier, Ohio, and Bro. D. B. Gibson, of this State.

On Sunday following, the Sunday-school met in session with over two hundred in attendance. We are glad to report the school as gaining in interest. After the close of the school, Bro. L. West conducted the public services in the interest of the children. Those who have witnessed such efforts, will acknowledge the benefits of such meetings.

Bro. D. B. Gibson addressed the people in the evening from 1 Pet. 2: 29. We hope the day is not far distant when sermons like the one delivered by our brother, may be printed in the GOSPEL MESSENGER for the general benefit of all.

JAMES WIRT.

Virden, Ill., May 3.

From the Camp Creek Church, Ill.

OUR recent quarterly council was a pleasant and amiable meeting. A considerable number of members were present.

We decided to have our Communion Sept. 19, and extend a cordial invitation to all. We also decided to hold a series of meetings, commencing two weeks previous to the love-feast. We also organized a Sunday-school, and we have fair prospects of success. Our prayers are that we may make it a success. Our school will open on the second Sunday in May.

By order of the Mission Board Bro. Solomon Bucklew preached for us on Saturday evening and Sunday morning April 18 and 19. Sunday evening Bro. Bucklew preached a very instructive and interesting discourse in the Free Methodist church in Colchester. Many of the citizens were very favorably impressed, and requested him to preach in our town whenever an opportunity presents itself, offering to procure a house for the purpose. There are quite a number of citizens who never heard one of our members preach, although there has been preaching by the Brethren in this town, occasionally, some years ago. What a grand opportunity for mission work right in our midst! It seems to me, such brethren as Bro. Bucklew, and some others we know of, ought to be employed by the church in evangelistic labor and receive a proper support. There is no danger of a salaried ministry in such cases.

Comparatively few ministers have the gifts and proper qualifications to do evangelistic work to the best advantage, consequently those, who are gifted and qualified for this special work in the church, should be employed in the work. This we believe is the duty of the church, in order to carry out the design of the great commission.

S. S. HUMMER.

Colchester, Ill.

Notes by the Way.

OUR feast occurred April 25. We had a pleasant meeting, good order, and plenty of ministerial help. We are glad to see so many of our Brethren expressing themselves in regard to the best interest of our common Brotherhood. All seem to favor a consolidation of the Book and Tract Work, the Church Erection and General Mission Board, and the MESSENGER. If these were all combined, and managed by the General Brotherhood, it would certainly aid the Mission Work much, and the MESSENGER could, no doubt, be sent out to a better advantage.

Then comes up the thought, "Let well enough alone," and "Who would run it?" I answer, there is always some one to keep all business going. Other denominations manage theirs. We can do the same. It would greatly help our mission work. Let us try it! We can make changes as they are needed for good. I hope that this Annual Meeting will start it.

We would remind our Western Brethren that we would be glad to have them stop, while on their way through our valley. They can come on the Chesapeake and Ohio Railroad from Cincinnati to Staunton, and north through our valley. We hope

to see some at least. We are trying to get a home for the homeless in Second District of Virginia. May the District Meeting grant us the privilege this year and may God be with his people in every good work. S. H. Myers.

Railroad Arrangements.

In addition to what we published for Bro. Geo. W. Cripe last week concerning rates on the Wabash Railroad to the Annual Meeting, we have the following from Eld. John Metzger:

I have been advised by the Wabash R. R. that stop-over privileges will be granted on return passage within limits of tickets over their lines. John Metzger.

Later.—Since receiving the above we are in receipt of a note from Bro. Geo. W. Cripe, stating that parties going to Annual Meeting will leave Cerro Gordo on the morning train of May 29, instead of the 27th as printed last week. Interested parties will please note the correction.—Ed.

The Annual Meeting Grounds.

When I arrived here on Saturday, I noticed that the interests of the Brotherhood are now centering here. I was induced to visit the grounds, located at the extreme South-eastern part of the city, upon the elevation adjoining the Seminary Grounds,—a beautiful location, well adapted for the purpose, situated as it is, upon the apex of a hill. The grounds face to the West, and toward the city. In the East we overlook the valley of Antietam, and the South Mountain. All this forms a beautiful view,—at once grand and beautiful. The surface of the ground is covered with a beautiful rich sward, with plenty of surface drainage. The buildings are well arranged. The Tabernacle has a seating capacity of five thousand. It is well elevated and covered with boards. This affords as good protection as can be had for temporary use. The Dining Hall is large and roomy, as is also the Restaurant, Baggage and Lodging Committee Office at entrance to Grounds.

Electric lamps,—five in number,—will furnish sufficient light to illuminate the Grounds.

The Committee of Arrangements are doing all they can to have everything in good working order. Committees are at work, and everything is well arranged in the several departments, especially on Lodging, which will be ample and reasonably convenient. The Seminary building will be utilized for Standing Committee and other Committees, furnishing also five hundred lodging places. Upon the whole we think the arrangements are as good as can reasonably be expected.

J. C. Lahman.

Hagerstown, Md., May 4.

Our Final Report of our Winter's Work For Suffering Homesteaders.

The work has not entirely closed yet, but is in such a shape as to enable us to make our final report.

From Oct. 24 to April 13, my time was almost wholly employed in the interest of the Western drouth sufferers. Some may wonder how we came into this work. It seemed to be a special call to me. Last summer, as I was employed at the carpenter trade, I was often deeply impressed that something should be done for those poor people.

Oct. 24 I started on my first trip West to see the true condition of the people and to fill some calls for preaching. As I preached and visited among the people, I found their condition to be a sad one,—even much worse than I expected. I wondered much what I could do for them. One night, as I lay thinking on the matter, and asking God to direct, the course in which I have labored was presented to my mind. I wrote many private letters to influential churches, and a number of letters for publication in several papers. The readers of the Messenger know the result of the appeals that came to the church from different sources.

My part of the work was much greater than I had anticipated at first. One reason of this is, that the suffering extended over a much larger territory than was known at first. Then the donations were far beyond my expectations. It was not an easy task to supply the people with food to supply all. My aim from the beginning was to do right, to the best of my judgment, to all, and wrong to none.

I want to state to the Brotherhood, who have pitied the poor in reality by such liberal giving, that I did the best I could with the means you intrusted into my hands. I thank and praise the Lord who by his Spirit has so moved the brethren to make the record we have made this winter. I believe that, if the work has been done from a sense of duty and love toward our fellow-men, the record is kept by God as well as man. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25: 40.

My report shows that not a cent has been lost. The receipts show where every dollar has been applied. The amount I received was, $3,544.31; the amount paid out, $3,221.84; balance on hand, $322.97.

Besides the above, I estimate the goods that were sent me at about $1,000.

Of the above amount there was used for family provisions, $1,862.48. We have over a thousand receipts from families. For seed and feed I used $1,160.00; for goods I purchased and freight bills I expended, $144.34. My expenses while in the work were $54.52.

The above expenses include car fare, hotel bills of myself and those who assisted me. I traveled over 2,500 miles during this work.

Since I have commenced my report I have received a letter, containing a draft of $100 from the committee at Mount Morris, for my services, this winter. This is very thankfully received.

When I started at this work last fall, I thought I could give my time and labor free, but being absent from home so much and having no other income, I run behind.

Including this hundred dollars, the cost of getting the means into the hands of the needy was a little over three per cent of the amount handled. If this should not give satisfaction, I would rather not accept the compensation.

We have the records so that we could state how much money was used in each County, but we did not think it necessary to state this. We left no calls unattended to. The balance of the funds on hand will be used as the calls come in.

May the Lord bless all who have assisted the poor in this trying time! J. E. Young.

Beatrice, Nebr.

From Caldwell, Sumner Co., Kans.

This place has a population of about 4,000. I received several hundred tracts from the Tract Work, which I am circulating among the people here. I am an entire stranger at this place, and have not seen a member (outside of our family) since my arrival. I want to go down into Oklahoma,—into the part where Bro. John Clingenpeel lives,—as soon as I can arrange to do so.

I felt sorry to hear of the death of Bro. James Evans. I did hope to see him once more in this world, but the dear brother has gone before, and we are left to follow. May we, one and all be so happy as to reach the shore of happiness, forever to dwell with the Lord! Wm. B. Sell.

April 22.

The Lincoln Mission.

During the winter months we have held our services more in the outskirts of the city, in a thrifty, growing suburb, near the locality in which the chosen site for our church house is located.

We held our services in our own hired house to to save expense, but of late we were necessitated to change our services to a Hall near by, on the corner of Twenty-seventh and Holdridge Streets. We believe there are those here who are seeking the ways of the Lord, and we hope and believe that ere long the waters will be troubled and some soul saved. May the Lord work the salvation of many, is our prayer!

While the leaven may be working, yet Satan is also trying to deceive and discourage. We hope all passing this way will stop and enjoy a season of worship with us, thus encouraging the work of the Lord in this city! L. H. Eby.

1102 N. Twenty-sixth St., Lincoln, Nebr.

From Batavia, Ill.

Bro. Daniel Dierdorff, of Franklin Grove, Ill., has been with us two Sundays in succession, attending to our spiritual wants. About two weeks ago we sent for him to come and bury one who had died to sin. He came to us Saturday, April 25, and gave us a meeting on Saturday evening. The next day he attended to the wants of our applicant, besides giving us two interesting sermons. The next Friday a neighbor came to us, saying that his little daughter had just died. He requested us to send for one of our ministers to conduct the funeral services, to be held upon the following Sunday. Bro. Daniel was sent for, and responded to the call. The funeral was well attended, and Bro. Daniel held forth the Word in his earnest, powerful manner, basing his remarks upon Mark 5: 39, "The damsel is not dead, but sleepeth." Good impressions were made.

May some ministering brother cast his eye upon our goodly town, and select it for his home! We are a little flock, without a shepherd; and are no exception to flocks of that kind, but I think our number might be increased, and we be bound more firmly together in the bonds of love, if we had a shepherd among us to feed and care for us.

M. Connell.

May 5.

Lordsburg Love-Feast.

The first love-feast of the German Baptist Brethren at Lordsburg, California, took place on Saturday evening, April 25. A commodious store building, recently moved to this place, was suitably arranged for the occasion. At 2 P. M. the members of the Lordsburg church convened in council. After a number of certificates of membership were read, those who visted the members of the church made their report. It was shown that love and union prevailed.

Tables were provided for about eighty members, but when the time came to be seated, it was found that a good deal of crowding was necessary to make room for ninety communicants. Twelve ministers were present. Elders J. S. Flory and Wm. Horning spake on the subject of self-examination. Eld. P. S. Meyers officiated in the Communion services. The best of order and attention was given by the spectators.

On Sunday morning Bro. M. M. Eshelman delivered a very interesting address to the children, after which we had very profitable Sunday-school services. At 11 A. M. the large congregation present listened to a very practical discourse, delivered by Eld. P. S. Myers.

Thus ended the first love-feast of the Brethren at Lordsburg. The members seemed to be edified and renewed in Christian vigor. This meet-

ing will long be remembered. Here, for the first time in California, many of the members, recently from different localities of the East, united in holy Communion and Christian fellowship, and renewed that bond that should characterize every child of God.

We hope and pray that we may ever prove to the world that we are the disciples of the Lord, by the love we feel and manifest to and for each other. J. F. NEHER.

[We have received another well-written report of the same feast, but give the above preference, because it happened to reach us first. We sometimes do that when two reports of the same meeting happen to reach us near the same time. We usually select the best, but in this case both were good.—ED.]

Ministerial Help Solicited

WE are very much in need of help in the Martin's Creek church, Wayne Co., Ill. When the writer and several other families arrived here, three years ago, from Kansas, there were seven members living here. They were under the care of Eld. M. Forney, who lived at that time in Richland County. It is a wonder that these members were not almost starved for want of spiritual food, as they had meetings only about twice a year.

We were organized into a working body the summer after our arrival, and we now number about twenty-six members, including three deacons and one minister. There is more work here than any one brother can possibly do. Not only is there a pressing demand for preaching here, but there is also assistance needed in three or four sister churches who are rather weak. There are very few elders in this part of Southern Illinois, and we feel much concerned about help in the ministry. Faithful workers, true to their profession, would be made more than welcome among us.

Those seeking cheap lands, and a pleasant climate should give us a call. Hundreds of acres are being planted in apple trees. A bearing orchard is, with the proper care, almost as valuable here as an orange grove in Florida. The apples on the trees in our large orchards have been selling for about one hundred dollars per acre.

While there is a great deal of poor farming done here, the soil is good enough to make farming a success with proper industry and care. Land ranges in price from $8 to $15 per acre. Improved farms, both timber and prairie land, range from $15 to $30 per acre, according to improvements.

Ministering brethren, contemplating a change, should seek a location where they can be used to the greatest advantage. We think they would do well to call on us here, before going elsewhere. We will gladly give any further information that may be desired. Address us at Jeffersonville, Wayne Co., Ill. Railroad men call the station "Jeff." JOHN HARSHBARGER.

Messages Dropped by the Way.

THE good work of the Ozawkie church is moving onward steadily. Our evergreen Sunday-school and our perennial Wednesday evening social services are producing some of their glorious results. Two weeks ago to-day (Monday) we had occasion to meet for special services and to baptize five precious young souls who came out on the Lord's side after Sunday evening services. Also again to-day for similar services, when six young brethren, ranging in age from twelve to sixteen years, were baptized. All of these are of our regular Sunday-school attendants, and two of them the only two sons of the writer that had remained without the promise. I take courage and thank the Lord. May the grace of God abide with them all and may they prove an adornment to the holy profession of the Christian religion. Since we made this congregation our home, last October, fifteen have been added to our number by baptism, and four have returned who had wandered from the fold.

Our regular councils occur monthly, and much of the time of these meetings is taken up in social service, such as prayer, singing, reading and testimony. A devoted sister remarked to me to-day, that this continuous work had made this church what it is, and keeps it in the right way. Brethren and sisters, pray for us that we grow not weary nor faint by the way! C. C. ROOT.

May 4, 1891.

From Stillson, Iowa.

WE met for public worship at the Stillson school-house the first time, May 3, and after the regular service, organized a Sunday-school. Bro. Elias Long was chosen Superintendent, and Bro. D. Aschenbrenner, Assistant. Bro. Long was baptized five years ago and has never had an opportunity to attend a love-feast. We hope that the time will not be long till we can have such a meeting in Hancock County. There are seven of us who moved from the Garrison church to this County, making nine members living in this County that we know of. Three members are living in Wright County, sixteen to twenty miles away. We will try to see them soon, if health will permit. I am improving slowly, and though not yet able to do any work, I can do some preaching and a little work in the Sunday-school. Our Brethren in Northern and Middle Iowa will remember us, and assist us in our labors. We will do what we can to build up a church in Hancock County, but trust that all the Brethren will remember us in our isolated state.

G. ASCHENBRENNER.

From Cartersville, Va.

FOR the satisfaction of all, I will give a list of the persons who so liberally contributed to the purchase of Hymn Books for our meeting-house:

B. F. Moomaw, $1.00; T. C. Denton, $1.00; G. H. Graybill, 40 cents; Wm. Mallory, 50 cents; D. W. Mallory, 10 cents; Mrs. C. Mallory, 10 cents; Mrs. V. Southall, 5 cents; Mrs. Miriam Gray, 50 cents; Mrs. Mary Sheets, 20 cents; S. D. Sheets, 15 cents; E. L. Brower and family, 50 cents; Wm. H. Bowser, 25 cents; F. J. Etter, 20 cents; Mrs. S. J. Etter, 5 cents; Mrs. E. Hewitt, 5 cents; Agnes Hewitt, 6 cents; Parker children, 10 cents; Matthew Robertson, 10 cents; R. F. Parker, 10 cents; Robert Hudgens, 10 cents; Mrs. F. J. Johnson, 25 cents; Bommill Frayser, 10 cents; total, $5.86.

The above funds were collected by my mother, and she extends her thanks to the brethren for their kindness in sending the books at such a low price, and she also thanks those who so liberally contributed something toward helping to get them. My mother expects to leave me in a few days for a trip to Illinois to visit her brothers and sister. Remember me in my lonely hours.

FLORIDA ETTER.

Literary Notices.

Mr. D. K. THOMPSON has placed on our desk a copy of the "Beaten Paths," a neatly-printed and well-bound volume of 627 pages, by Charles Henry Keays, M. A. The print is large and clear, and the book is finely illustrated. The object of the work is to set forth the leading and well-established principles on which success in living depends. It aims to point out the *beaten paths* along which the successful in all ages have traveled. It will be found exceedingly interesting for general reading, and will impart many a profitable lesson. It contains chapters on Training the Young, The Elements of Success, The Conflicts of Life, Health, Mind, or Mental Powers, Habits of Life, Dressing, Good Manners, Self Culture, Training the Will, Economy, Making and Spending, Toiling for a Living, and a dozen other subjects of equal importance, on the Bible, Religion, Old Age, etc. For general reading we do not hesitate to recommend the book, especially for the young, and those in the common walks of life.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

SUNDAY-SCHOOL ORGANIZED.—The Price's Creek church, Ohio, re-organized their Sunday-school April 12 with a full corps of officers. We elected Superintendent, Bro. Joseph Longanecker; Assistant, Bro. M. M. Petry. The interest and attendance so far have been good. We use the Missionary Hymn Books as our singing books.—*Jos. Shaeffer, El Dorado, Ohio.*

TWO SOULS FOR THE LORD.—At our regular meeting at the Beaver Creek church, May 3, we were ably addressed by Bro. John W. Click. We then repaired to the water-side, where two young sisters were buried with Christ in baptism. May they hold out faithful unto the end!—*William T. Eavey, Rushville, Va.*

PREACH FOR US.—We are permanently located at this place (the only members here), and should be glad to have any one,—ministers especially,—stop with us on their way to Annual Meeting, or return. We have arranged with the Baptist people for the use of their house, both before and after Annual Meeting. They seem anxious to hear our doctrines expounded, having never heard any of our ministers preach.—*V. J. and Anna Drayer, 246 Seventh Street, Ironton, Ohio.*

CHURCH DEDICATION.—The Cedar Creek church Anderson Co., Kans., expects to dedicate their new meeting-house on Sunday, May 31. Our Communion meeting will be on Tuesday following. The dedication meeting will commence at 4 P. M. Those coming by rail will stop at Mount Ida on the M. P. railway. The train from the West will arrive here at 1: 34, and from the East at 2: 10 P. M. Those coming from the north on the Santa Fe R. R., will have time to make the change at Garnett.—*Lafayette Watkins, Mount Ida, Kans.*

GOOD NEWS.—One more was baptized at our late quarterly meeting which passed off very pleasantly. Quite a number of our brethren and sisters have moved to California. This we much regretted. We feared that it would weaken our congregation here in town, but at our meeting, on Sunday evening, the house was quite full and many remarked: "We do not miss the California members so far as numbers are concerned." In our social relation, of course, we miss them. The Lord bless their labors in California.—*Geo. W. Cripe, Cerro Gordo, Ill.*

QUARTERLY COUNCIL.— April 11, 1891, the brethren and sisters met in regular, quarterly council. All business was adjusted pleasantly. After council, one precious soul was baptized. April 16, the members were called together to receive two more by baptism. That makes five received by baptism since last summer. Bro. Van Dyke and wife have moved here and expect to remain with us. We expect to re-organize our Sunday-school on the second day of May. The health here is fair.—*Thomas Barklow, Myrtle Point, Coos Co., Oregon.*

TO THE FRIENDS OF THE MAYSILLES FAMILY.—It was thought good by Bro. Maysilles to state through the MESSENGER for the satisfaction of all the friends, both East and West, that the funeral of the mother and the two daughters was preached at the Pine Creek house, April 26, by the Brethren. We are glad to say that the remaining part of the family was able to attend the funeral. All the above three died and were buried inside of a week. None of the family was able to witness the burial of those who died, as the disease proved to be a fatal form of scarlet fever. *E. Forney, Polo, Ill.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

WALLICK—SPANGLE. — At the residence of the bride's parents, April 30, 1891, by the undersigned, Bro. Cyrus Wallick, of Bloomingdale, Mich., and sister Alice Spangle, of Wolcott, Ind. A. S. CULP.

LEHIGEBER -DEARDORFF. — At the residence of the bride's mother in New Lexington, Ohio, April 21, 1891, by the undersigned, Mr. George A. Leihgeber and Miss Mary J. Deardorff, both of Dayton, Ohio. A. G. CROSSWHITE.

HERTZOG—HOLINGER.—At the bride's residence, April 26, 1891, Bro. P. H. Hertzog and sister Hattie Holinger, both of the Olathe church I. H. CRIST.

DOVE—NUFF. — At Daleville, April 22, 1891, Bro. John A. Dove, of Jonesboro, Tennessee, and Tula B. Nuff, of Daleville, Botetourt Co., Va. T. C. DENTON.

BARKLOW—WAGONER.—April 9, 1891, by Bro John Bonewitz, Charles H. Barklow and Etta A. Wagoner, both of Myrtle Point, Coos Co., Oregon.

THOS. BARKLOW.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ALBAUGH. — In Preble County, Ohio, April 19, 1891, Lewis Albaugh, aged 73 years, 11 months and 28 days.

He removed with his parents to the State of Ohio when one year of age, and has ever since lived in Preble County. He was married to Hester Eikenberry, Oct. 15, 1844. This union was blessed with three children, all of whom survive him to mourn their loss, and comfort their widowed mother. Much of their time was spent at their father's bedside during his last sickness, and their tears flowed together as his spirit took its flight. The first link in the family chain is broken and a tender tie is severed, but the Lord saw that his life work was done, and we trust that he has entered upon his eternal rest.

His principal trouble was an affection of the lungs and heart. He united with the church of the Brethren May 27, 1877, and for nearly fourteen years lived according to his convictions of right in the sight of God and man, expressing much willingness, during his affliction, to depart and be with Christ. Funeral services were held at the Wheatville church, April 18, conducted by Bro. Daniel M. Garver, of Farmersville, Ohio, and the writer, from Rev. 14: 13.

A. G. CROSSWHITE.

BROWN.—At Lamar, Ottawa County, Kansas, March 26, 1891, Bro. Jacob C. Brown, aged 76 years, 9 months and 24 days.

He was born in Stark County, Ohio, June 2, 1814. In 1856 he with his family moved from Ohio to Iowa, where he lived three years, and again returned to Wyandotte County, Ohio. May 3, 1852 he married Mrs. Alvira Kennedy, she being his third wife, and he her second husband. From this marriage, seven children were born, six boys and one girl. In his 21st year he joined the Brethren church, of which he has ever since been a member. In October 1869, with his family he moved to Washington County, Kansas, where he resided until, some five years since, he removed to this place.

The funeral discourse was preached at his late residence by the writer from John 6: 27.

REV. L. WING.

HAZELL.—In the Rock Run church, Pa., April 19, 1891, John Hazell, aged 82 years, 1 month and 8 days.

Deceased was born in Centre County, Pa., March 11, 1809. He had six sons and one daughter who are all living. He is the first one to die in the family. Funeral by the writer at the Forest Grove meeting-house. Text Ps. 71: 18. I. L. BERKEY.

KELLENBERGER. — In the Monticello church, White Co., Ind., April 17, 1891, Bro. Peter Kellenberger.

He was received into the church by baptism, April 12. He leaves an aged father and four brothers to mourn his departure. A. S. CULP.

HORNER.—In the Johnstown church, April 11, 1891, Bro Elias Benton Horner, aged 78 years, 10 months and 22 days. Funeral services by Bro Hiram Musselman and the writer. DAVID HILDEBRAND.

MOOS. — In the same church, Cambria County, Pa., April 20, 1891, Elizabeth Moos, aged 62 years, 1 month and 20 days. Funeral services by the writer.

DAVID HILDEBRAND.

MELTON.— Near Mt. Pleasant, Augusta Co., Va., April 27, 1891, little Clayton, only child of W. D. and Mollie Melton, aged 6 months.

Little Clayton was troubled with an affection of the heart, of which he was a great sufferer. All was done for it that could be done by the hands of a kind mother. The Lord saw fit to remove the tender bud from earth, to transplant it in heaven, there to bloom forever.

Funeral services at Churchville by Rev. Sampsel of the United Brethren church.

R. F. MOWBRAY.

ROBBINS.—In the Yellow Creek congregation, Stephenson Co., Ill., April 22, 1891, Bro. Lewis Edward Robbins, aged 46 years, 1 month and 26 days.

The deceased, when but a boy, hurt his limb in some way. It grew worse continually until last spring, it was deemed necessary to amputate the limb. It seemed to heal at first, but he then began to grow worse, and gradually wasted away until death came to his relief. About a year ago he made application to be received into the church, and has since, we believe, lived a Christian life. The deceased leaves a loving wife and four small children to mourn the loss of a kind husband and loving father. Funeral services by Bro. Jacob Delp.

LEWIS E. KELTNER.

FRY. — In the Allison church, Lawrence Co., Ill., March 10, 1891, sister Elizabeth Fry, aged 58 years and 13 days.

Deceased was born in Rockingham County, Va. She leaves a husband, ten children and fifteen grandchildren. Funeral services by Eld. Jno. Harshbarger.

A. J. HART.

JEHNZEN. — Near Big Rapids, Mecosta Co., Mich., April 15, Emma, infant daughter of Bro. John and sister Gusta Jehnzen, aged 6 weeks. Funeral discourse at their residence by the writer from Luke 18: 16.

J. TOMBAUGH.

ALTIES. — In the Greenwood church, Texas Co., Mo., sister Catharine Alties, aged 63 years, 10 months and 16 days.

Sister Alties has been afflicted for some time, having become almost entirely helpless. Early in the winter she called for the elders of the church and was anointed in the name of the Lord. She calmly submitted to her affliction until Feb. 17, 1891, when she peacefully passed away. Services by the Brethren. J. J. TROXEL.

MORGAN. In the Monroe County congregation, Iowa, April 30, 1891, sister Sarah Ettie Morgan, aged 26 years, 5 months and 5 days.

The funeral sermon, preached by Eld. Hiram Berkman, was listened to by a large and sympathizing audience.

The deceased was the daughter of A. J. G. and sister Matilda Bailey, and the faithful wife of Bro. A. L. Morgan. Bro. Morgan is now left to care for three small girls,—all quite young.

Nearly two years ago deceased gave her heart to God, and has lived a consistent life since. Her sorrowing brothers and sisters, eight in number, can well pattern after her quiet life and pious example.

ISAAC H. MILLER.

WATERS. — In the Rock Creek church, Whiteside Co., Ill., April 28, 1891, Bro. Lewis M. Waters aged 72 years, 10 months and 13 days. Funeral services by the Brethren from Job 14: 14.

JOHN A. MYERS.

CAMERON.—In the bounds of the Sandy church, near Homewoith, Ohio, April 24, 1891, Catharine Cameron, aged 78 years, 9 months and 2 days.

Deceased was a member of the Evangelical church for many years. Services by Rev. Mony of the Evangelical church, assisted by the writer. ELI STROUP.

SUMPSTINE.—At her home, near Salem, Nebr., of paralysis, April 2, 1891, sister Elizabeth Sumpstine (maiden name Martin) aged 56 years, 9 months and 3 days.

Deceased was born in Richmond, Wayne County, Ind., June 27, 1834. She joined the church in October, 1852, in Northern Indiana, then being only eighteen years old, and has lived, up to the time of her death, a practical Christian worker. She lived out the doctrine she professed, and enjoyed the love and esteem of all who knew her. She had selected text and songs to be used at her funeral. Text, Ps. 31: 5. Songs, "Cross and Crown," No. 206, Gospel Hymn Book, and Brethren's Hymn Book, No. 592.

She has left a monument in the little town of Salem,—a neat brick meeting-house, built mainly by her instrumentality. Though she was limited in this world's goods, she built a house unto the Lord. Would to God we had ten thousand such sisters! Though the worker is dead, the work goes on. Dear children, may the Lord incline you all to meet that faithful mother in the New Jerusalem. An attentive, weeping audience attended the funeral within the sacred walls she built. Funeral services by Eld. P. R. Wrightsman, from Kansas. Rest, dear sister, till we meet again.

KENSINGER. — In the Clover Creek church, Pa., Hannah Elvira Kensinger, daughter of Bro. John and Christian Kensinger, aged 2 years, 2 months and 9 days.

Little Hannah was a victim of diphtheria, and, after a week of intense suffering, her pure spirit took its flight to join the angelic band in the spirit world. The family circle is broken, her place is vacant. She leaves her fond parents and a little brother to mourn her departure. Funeral services were deferred on account of the illness of Mrs. Kensinger. J. B. BRUMBAUGH.

PAUL. — In the Salamony church, Ind., May 3, 1891, sister Elizabeth Paul (*nee* Linn), aged 61 years, 10 months and 18 days.

Deceased was born in Bedford County, Pa., June 15, 1830. She was united in marriage to Isaac Paul in 1848. They moved to Henry Co., Ind., in 1849, and one year later to Huntington County, same State. Twelve children blessed their union. Of twenty-eight grandchildren two have gone over the silent river. Sister Paul united with the church of the Brethren in 1862, and lived a faithful, Christian life until she was called to her reward. Funeral services by the Brethren. SAMUEL MURRAY.

SHUCK.—In the Pleasant View church, Phillips Co., Kansas, April 13, 1891, sister Catharine, wife of Bro. Samuel Shuck, aged 67 years, 11 months and 18 days.

Deceased was born in Somerset County, Pa., April 25, 1823, and was married to Bro. Samuel Shuck, March 30, 1845. To this union were born eight children, four of whom preceded her to the spirit land.

Deceased was baptized in Somerset County, Pa., in 1849. In 1890 she and her husband came to Phillips County, Kansas, where she resided until death. Funeral services conducted by J. W. Jarboe from Rev. 14: 13.

SYLVESTER WORKMAN.

SHUCK. — In the Pleasant View church, Kansas, April 23, infant son of brother and sister Z. T. Shuck, aged six weeks. Funeral services by Bro. J. W. Jarboe from John 11: 28. SYLVESTER WORKMAN.

MILLER.—At Mexico, Ind., April 30, 1891, sister Florence Miller, aged 19 years, 6 months and 23 days.

Deceased was born in Miami County, Ind., Oct 7, 1871. She was a sufferer for about a year with consumption. She bore her sickness with the greatest of Christian courage to the last. Always genial and pleasant, she had a smile for every one.

Sister Florence united with the church in the early part of February, during Bro. I. J. Rosenberger's meetings with us. Only a few months after she called for a Communion, which was much enjoyed by her.

Funeral services from Acts 9: 36-42, by Frank and Jacob Fisher.

J. M. REPLOGLE.

GRAFT.—At her home in Mexico, Miami Co., Ind., April 19, 1891, sister Hannah Graft, wife of Bro. Benjamin Graft, aged 73 years and 22 days.

Sister Graft was born in Preble Co., Ohio, March 21, 1818. She was united with Bro. Graft in holy matrimony, April 14, 1839, and served him as a faithful companion until her death, which was caused by an injury received from a fall which soon proved fatal. Uræmetic poisoning was the immediate cause of death. She was loved and highly esteemed by her many acquaintances. She has been a consistent member of the church for more than twenty years. She leaves a husband, three sons and four daughters.

Funeral services from Rev. 7: 13-17 by Frank Fisher and Dan. Shively.

J. M. REPLOGLE.

BARKLOW.—At Myrtle Point, Coos Co., Oregon, Feb. 26, 1891, Bro. John Barklow, aged 66 years, 10 months and 20 days.

Funeral services conducted by Bro. John Bonewitz from Rev. 14: 13 to a large congregation of sympathizing friends and neighbors. He leaves a widow and eight children to mourn their loss. THOMAS BARKLOW.

LEWIS.—In the Brownsville church, Washington Co., Md., April 7, 1891, Joseph Lewis, aged 58 years, 8 months and 8 days.

Deceased was an efficient member of the church, and one of the most charitable, not only in disposition but good gifts. He was beloved by all who knew him. He will not only be missed by the family, but the church and the many friends. He leaves a faithful wife and a number of children, to mourn their loss.

Funeral services April 9, 1891, in Sharpsburg church, by brethren Eli Yourtee and Daniel Wolf. Interment in Sharpsburg cemetery. C. W. CASTLE.

HARDMAN. — In the Lebanon congregation, Linn Co., Oregon, April 9, 1891, Bro. Christopher Hardman, aged 45 years, 10 months and 27 days.

Deceased leaves a wife and seven children He was a member of the church about twenty years, and faithfully served the church in the office of deacon fifteen years.

JACOB BAHR.

SHERFY.—In the Lebanon congregation, Linn Co., Oregon, of dropsy, sister Elizabeth Sherfy, aged 49 years and 27 days.

Her husband and three children survive her. Sister Lizzie's sufferings were very great and lasted about four months. Her son and daughter, Enos and Ida, faithfully administered to her wants. Services by M. M. Bashor and the writer. JACOB BAHR.

KLEPSER.—In the Clover Creek church, Blair Co., Pa., April 28, 1891, Christena Klepser, wife of Frederick, Klesper, aged 69 years, 9 months and 23 days.

Mrs. Klepser's name was Metzker. She was born in North Woodbury Township, July 5, 1821, and was married to Frederick Klepser, July 30, 1840.

Deceased was a faithful and consistant member in the church for many years. She leaves a husband and eight children to mourn their loss. In her death we feel a loss that the world can not fill, but we trust it is her great and eternal gain. Funeral services by brethren James Sell and Geo. W. Brumbaugh. J. B. BRUMBAUGH.

ADVERTISEMENTS.

Rates per Inch each Insertion.

One time or more	$1 50
One month (4 times)	1 20
Three months (12 times)	1 20
Six months (25 times)	1 00
One year (50 times)	70
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List of Publications for Sale,—Sent Postage Prepaid.

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No 2 Diagram of Passover and Lord's Supper, per copy	75

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Trine Immersion, Quinter, per copy	1 25
Europe and Bible Lands, Miller, per copy	1 50
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CLASS C

No. 1. Annual Report	free
No 2 Path of Life, per 100, $5, per copy	$ 06
No 3 How to Become a Child of God, per 100, $4; per copy	05
No. 4 Conversion, per 100, $2 50, per copy	03
No. 5. Water Baptism, per 100, $1 50; per copy	02
No. 6. Single Immersion, per 100, $1 50, per copy	02
No 7 Sabbatism, per 100, $2 50; per copy	03
No 8. Discussion on Trine Immersion, per copy	15
No. 9 Sermon on Baptism, per copy	03
No 10 Glad Tidings of Salvation, per copy	03
No 11 Life of Eld S. Weir (Colored), per copy	03
No 12. Ten Reasons for Trine Immersion, per 100, $1.50; per copy	02
No 13. The Lord's Day and the Sabbath, per copy	04

CLASS D.

No. 1. House We Live In, per 100	$ 60
No 2 Plan of Salvation, per 100	60
No. 3. Come, Let Us Reason Together, per 100	60
No 4 How Shall I Know that my Sins are Pardoned? per 100	60
No. 5 Intemperance, per 100	60
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No 8. House We Live In (Swedish), per 100	60
No 9. House We Live In (Danish), per 100	60
No 10 Paul Wetzel's Reasons, etc, (German), per 100	60
No. 11. Sinner, Stop! per 100	60
No 12 Faith, per 100	60
No 13 The Light-house, per 100	60
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No 18. Repentance, per 100	60
No 19 Talk to R. R Employees, etc, per 100	60
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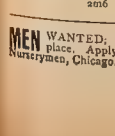
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No 3 Right or Wrong Way, per 100	30
No 4 Why Am I Not a Christian? per 100	30
No 5 Saving Words, per 100	30
No. 6 Christ and War, per 100	30
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Announcements.

LOVE-FEASTS.

May 16, at 1 P. M., Red Run church, Elkhart Co., Ind.

May 20 and 21, at 10 A. M., Ridge congregation, Etter meeting-house, Franklin Co., Pa.

May 20, at 3 P. M., Woodbury church, Bedford Co., Pa.

May 20, at 10 A. M., nine miles west of Monroe, Ind., on the Jackson St. Turnpike.

May 20 and 21, at 1 P. M., Cherry Grove, Ill.

May 21, at 4 P. M., Wolf Creek church, Ohio.

May 21 and 22, at 1 P. M., Chiques church, Lancaster Co., Pa., at Chiques Hill meeting-house.

May 21 and 22, at 1 P. M., Leno, Ill.

May 21 and 22, at 10 A. M., Falling Spring congregation, at the Hade church. Those going to Annual Meeting, will please step at this place.

May 21 and 22, Upper Codorus church, York Co., Pa.

May 21, at 10 A. M., Beaver Creek congregation, Md.

May 23, at 5 P. M., Eagle Creek church, Hancock Co., Ohio.

May 23, at 4 P. M., Harlan church, Shelby County, Ind., 5 miles east of Herald.

May 22, at 3 P. M., Pleasant Hill church, Jefferson Co., Iowa. Meetings to continue over Sunday.

May 22, at 3 P. M., Sugar Creek church, 3 miles south of Fortville, Hancock Co., Ind. The coming by railroad to L. W. Denney, of Fortville, will be met there at Fortville on the C. C. C. & I. R. R., at Mohawk, on the O. I. & W. R. R.

May 22 and 23, George's Creek church, Fayette Co., Pa.

May 23, at 2 P. M., Hickory Grove church, Carroll Co., Ind.

May 23, at 10 A. M., Middle Creek church, New Sharon, Mahaska Co., Iowa.

May 23, at 10 A. M., Landessville church, Ind. Those coming by rail should stop at Landessville on the C. & I. R. R.

May 23, at 10 A. M., Bellefield church, Kans.

May 23 and 24, at 10 A. M., Pine Creek church, 6 miles north of Mansfield, Ohio.

May 23, at 2 P. M., Silver Creek church, Ogle Co., Ill.

May 23 and 24, at 4 P. M., Monitor church, McPherson Co., Kansas.

May 23 and 24, at 2 P. M., Franklin Grove church, Lee Co., Ill.

May 23, at 10 A. M., Dry Creek church, Iowa Co., Iowa, three miles west of Robins Station.

May 23 and 24, at 10 A. M., Antietam church, Franklin Co., Pa. Those going to Annual Meeting please stop with them.

May 23, at 2 P. M., Antrim church, Germany Valley, Pa.

May 23, Redwood congregation, 4 miles south of West Liberty, Ind.

May 23, Astoria church, Ill.

May 23, Kingsley church, Woodbury Co., Iowa, 4 miles south of Kingsley.

May 23, at 4 P. M., Grundy church, Grundy Co., Iowa, 9 miles west and 1½ miles south of Grundy Center.

May 23, at 2 P. M., Pipe Creek church, Miami Co., Ind.

May 23 and 24, Tuscarora church, W. Va.

May 23, at 2 P. M., Hennigton church, Kans.

May 23, at 10 A. M., Hudson, Ill.

May 23, at 4 P. M., Otter church, Madison Co., Ind., 3½ miles east of Summitville. Those coming by rail will be met by conveyance.

May 23, at 10 A. M., Rome congregation, Oak Grove house, Hancock Co., Ohio.

May 23, at 4 P. M., Roaring Spring church, at the Allegheny house, Roaring Spring, Pa.

May 23, at 3 P. M., Otter church, Piatt Co., Ill.

May 23, at 2 P. M., English Prairie church, La Grange Co., Ind.

May 24, at 2 P. M., Pleasant Valley congregation, Somerset Co., Pa., 1 mile north of Berlin.

May 24, at 1 P. M., in Johnstown congregation, at Walnut Grove house, 2½ miles south from P. R. R. depot. Desire Brethren going to Annual Meeting over the C. & I. R. R. will notify Conference on the 25th by letter, due not to John Baker, Upton, Franklin Co., Pa.

May 25, Broad Ville, Md.

May 27, at 2 P. M., Mount Pleasant congregation, at Rocky Ridge station, Md., on W. M. R. R.

May 29, Alton church, Alton, Pa.

May 30, at 10 A. M., Springfield congregation, near Wakeman, Ind.

June 4, at 2 P. M., Pigeon River church, Steuben Co., Ind., 2 miles south of Summit, DeKalb Co., Ind., and 8½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday.

June 7, at 3 P. M., Cedar church, 5 miles south of Colby, Kans.

June 9, at 2 P. M., Myersdale church, Pa.

June 11, at 10 A. M., Eel River church, Ind.

June 11, at 2 P. M., Covington church, Ohio, 3 miles south of Covington.

June 13, Mount Pleasant, Ind.

June 13, at 5 P. M., St. Joseph congregation, in Wenger meeting-house, 2 miles south of South Bend, Ind.

June 13, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 13 and 14, Panther Creek church, Dallas Co., Iowa.

June 13, at 10 A. M., Thornapple church, Mich., West Side, presided by Brother's meetings.

June 13 and 14, at 2 P. M., Hickory Grove church, Carroll Co., Ind.

June 14 and 15, Ten Mile congregation, Washington Co., Pa., at the Brick church, Daniel's Run Mennonite brethren coming to Annual Meeting are invited to stop a week's time things previous to feast.

June 13 and 14, at 10 A. M., Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 13, at 10 A. M., Landessville church, Ind. Those coming by rail should stop at Landessville on the C. & I. R. R.

June 13, at 10 A. M., Bellefield church, Kans.

June 14 and 15, Rush church, 6 miles north of Mansfield, Ohio.

June 14, at 2 P. M., Shade Creek congregation, Big meeting house.

June 17 and 18, at 2 P. M., Silver Creek church, Ogle Co., Ill.

June 18 and 19, at 2 P. M., Yellow Creek church, Stephenson Co., Ill.

June 18, at 3 P. M., Pipe congregation, Ind.

June 18, at 10 A. M., Chenoa church, Ill.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 5 miles northeast of Ankeny.

June 20 and 21, Cedar River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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Notice by the Executive Committee of Annual Meeting.

ALL persons writing to friends attending the Annual Conference, should address them at Hagerstown, Washington Co., Maryland, in care of Annual Meeting Box (writing Maryland in full). We have arranged to have the mail regularly delivered on the Annual Meeting Grounds, where we have an office erected, from which it will be distributed.

All telegrams should be directed in the same manner. All persons, as soon as arriving, should apply to the office of the Lodging Committee, who will assign them to their respective places.

Persons who come with a return certificate to be endorsed by the Secretary, will find his office on the Grounds, and should attend to it at once, for if delayed until the close of the Meeting, he may be so crowded, as to cause some trouble.

We anticipate one of the largest Meetings the Brotherhood has ever experienced, and while we expect to have ample provisions for all (as the good people of Hagerstown are entering very liberally into the spirit of the Meeting), yet we would suggest that, in packing your satchels, not to conclude your preparations completed until you have put in a pair of towels, a comb, brush whisk, etc. W. S. REICHARD,

Sec'y.

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The constantly increasing travel via the Monon demands additional accommodation. Hereafter the night train, known as "The Electric," will consist of a *Compartment* Sleeping Car, a regular Sleeper, a Ladies' Car, with an additional Sleeper for use of Indianapolis passengers. The entire outfit has been built by Pullman expressly for this line, and is simply *the best*. The addition of a Compartment Sleeping Car to the equipment, fills the bill. Families traveling together will appreciate this special accommodation, while those preferring the regular Sleeping Car can have their choice. This train leaves Dearborn Station daily, at 8: 35 P. M., reaches Indianapolis at 3: 45 A. M. and arrives at Cincinnati at 7: 35 A. M. Passengers in Indianapolis Sleeper can occupy their berths until 7: 00 A. M.

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Double lower berth in Sleeping Car or Compartment Car $2.00; section in Sleeping Car, or compartment in Compartment Car, $4.00. Address: JAMES BARKER, General Passenger Agent, Monon Route, Chicago, Ill.

Plain Clothing at Annual Meeting.

A large stock of Ready-made Brethren Clothing, and Hats, will be found at McCordell Brothers' Store, third door North of the North-west Corner of Square, Hagerstown, Md , at prices lower than formerly, and improvement in make and fit Job lots will be closed out below cost. Call and buy, and have your measure taken for future delivery. B. A. HADSELL.

1913

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An excursion, in charge of M. M. Eshelman, Immigration Agent, will leave Chicago over the "Santa Fe Route" the first Tuesday of each month, and Kansas City the following morning, during the year 1891, commencing July 7.

Parties wishing to avail themselves of the privileges of these Excursions, should write Mr. Eshelman at Chicago, in care of J. M. Connel, 212 Clark Street, or George Hagenbuch, 1050 Union Avenue (opposite Union Depot), Kansas City, Mo., stating when and where they wish to join one of these Excursions, and he will give them full information, and if desired will reserve berths in Tourist Sleeping Car for them. Do not fail to write him; he will do you good.

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BRETHREN'S

(GERMAN BAPTIST)

ANNUAL MEETING!

For the Annual Meeting of the Brethren (German Baptists) which convenes at Hagerstown, Md., May 28 to June 6, 1891, the PENNSYLVANIA LINES will sell to the Brethren and their friends tickets from Chicago to Hagerstown, Md., and return, at the low round trip rate of

$17.25.

Tickets will be on sale from May 26 to June 1, good for return passage until June 30, 1891. Stop-over privileges on tickets purchased *via* these lines will be as liberal as may be conceded by any competing line.

The PENNSYLVANIA LINE is the

Direct Route to Hagerstown,

and offers the following quick time and excellent train service.

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J. H. LUCE,
Assistant General Passenger Agent,
248 Clark St., Chicago.

P. S.—Brethren and their friends who will journey to Hagerstown other than *via* Chicago, can obtain full particulars regarding journey from State Line, Logansport or Indianapolis, by application, either in person or by letter, to W. F BRUNNER, Division Passenger Agent, Indianapolis, Ind. 1918

Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

The very low rate of $250.00 per passenger has been made from Omaha. This rate includes Railroad, Pullman, and Stage Fare, Meals and Hotel bills from the time of leaving Omaha until the return of the excursion, in all 30 days. No half fare rates.

Only thirty-five passengers can be accommodated, and as accommodations are limited EARLY APPLICATION for same should be made.

In ordering tickets, send money for same by express, to Harry P. Deuel, City Ticket Agent, U. P. System, 1302 Farnam St., Omaha, Nebraska.

No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

E. L. LOMAX,
Gen'l Pass. and Ticket Agt.,
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-- FOR THE --

Annual Meeting

OF THE

German Baptist Brethren Church,

TO BE HELD AT

Hagerstown, Maryland,
June 2, 1891,

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Chicago to Hagerstown and Return.

Round-trip Tickets will be on sale at all Ticket Offices in the West and North-west. Also at 193 Clark Street, and B. & O. Depot, Lake Front, Foot of Monroe Street, Chicago, good going from May 20 to June 2, inclusive good to return until June 30.

Stop-Over Privileges.

One stop-over will be granted at any point east and one at any point west of the Ohio River, both on the going and the returning trip.

The Baltimore & Ohio is the only direct line to Hagerstown, and the only line offering their patrons, without extra charge,

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Leaving Chicago daily at 10: 10 A M. and 2: 55 P M., arriving at Hagerstown the following day at 2 P. M. and 8: 30 P. M., only one night out!

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Through train service can be had *via* this route by taking the train leaving Chicago daily at 10: 40 P. M.

Special Train.

For the special accommodation of the Brethren and their friends, a special train will be run ***through to Hagerstown, Md., without Change***, leaving the Baltimore & Ohio Depot, Chicago, Friday, May 29, at 2: 30 P. M., arriving at Hagerstown the following afternoon.

This train will be composed of baggage cars, coaches and Pullman Sleeping Cars, run on Fast Limited Express Time, and be accompanied through to Hagerstown by a Passenger Agent of this Company who will personally look after the comfort and wants of the passengers.

Sleeping Car Berths.

Passengers desiring Sleeping Car Berths can have them reserved in advance, paying for same on their arrival in Chicago, stating day and train, whether regular or special they desire to leave Chicago, by addressing the undersigned.

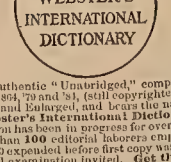
Any further information will be cheerfully given on application either in person or by letter.

L. S. ALLEN,
Ass't. Gen. Pass. Agt., B. & O. R. R.,
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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., May 26, 1891. No. 21.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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A SHORT time ago the almost universal salutation was, "Very wet, very wet; more rain," etc. Now it has changed to, "Very dry, very dry; everything is drying up," etc., and we seem to take pleasure in telling our neighbor what he knows as well and as fully as we do, and then we murmur and complain, just as if our Heavenly Father did not know that we have need of these things. O, for more of that simple, childish faith, which makes us feel that Father knows, and that he will do that which he knows is best for us.

"LIFE has, at its best, a pathetic side; and he who strives hardest to be a true man, and to do a true man's work, is surest to be unsatisfied with himself, and to have an oppressive sense of comparative failure in his life struggle. Even when a strong man seeks to show a cheerful spirit, and a light heart in his intercourse with his fellows, so that others may deem him peculiarly free from sorrow or care, he cannot but suffer through his consciousness of inability to reach his noblest ideal, or through his lack of an ideal that is worthy of his striving. Speaking of the sweet temper and the uniform self-control of the poet Horace, Sir Theodore Martin says: 'Like most playful men, a tinge of melancholy colored his life, if that is to be called melancholy which more properly is only that feeling of the incompleteness and insufficiency of life for the desires of the soul, which with all thoughtful men must be habitual.' Unrest of soul is an essential condition of progress and of a desire for high attainment."

THERE is a home-like feeling in having Bro. Moore with us on the editorial staff, that we enjoy. The Eastern House extends to him a most kindly welcome, with the hope that the relation may be long and pleasant. An office editor necessarily encounters many sorrows, and is made to pass through great tribulations, but then they are so far away that the distance greatly modifies the force of the intended blows. And then, too, the rifts of sunshine that intervene are so bright and refreshing, that they cover a multitude of sorrows. May it be the lot of our office editor to have much of the sunshine and little of the shadows!

DURING the present school term we are having a class in exegesis on Job, and more than ever are we made to feel that Job is a wonderful book. While Job is set forth to the world, as the man of patience, yet patience is not the pith and substance of the record. The book is a most curious and wonderful discussion with three against one. The subject under discussion is, "Are afflictions the outgrowth of special sins?" His three friends affirm, Job denies. After considerable discussion both sides appeal to God as arbiter, to whom they attribute all power, all wisdom, and who therefore can render a satisfactory decision. He points out the defects in the positions of both parties, but gives the question to Job, and exacts an humble acknowledgment on the part of his friends. Yes, it is a wonderful book. Read it carefully.

WE believe that it is a very general feeling on the part of us all, that the church shall prosper, and for us to know that it is not doing so would be painful. Yet, should we not consider seriously what we, as individuals, are doing to make it prosper? We look for it and pray for it, but expect it to be done outside of ourselves. The feeling seems to be that everybody else has better opportunities than we have. Now suppose that every body else entertains this same feeling, who will do that which we so much desire should be done? After all, individual effort is the secret of success. A wonderful work could be done were we all to do our very best. God works through us as instruments, and he will most gladly use each one and all of us, if we are only willing so to be used. When there is almost enough to do a thing, only a little more will do it. This little more we can be. Let us all feel this, and when the Lord calls, may the answer be, "Here, Lord, I am."

"CHILDREN cannot be expected to prove themselves well trained, where the cardinal rule of their parents is to 'treat them all alike.' And what is true of the family, in this respect, is true of the school. The mark from a blue pencil on yellow paper will have a greenish hue, and on red paper it will have a violet, or purple, hue; while on orange-colored paper it will be almost a neutral tint. Only on white paper will the blue pencil make its own blue mark. Not often does nature put exactly the same tint on two minds, or dispositions, or souls, of a family or of a school. And he who would write his teaching upon the young must vary the color of his pencils, if he would make a true blue mark on them all alike. Never can a man put the exact tint of his pencil on any one person; for the white soul is a soul that he never has to deal with. The same word spoken, even the same tone of a word, will never make the same sound on one hearing soul that it does on another. Here is a responsibility laid upon every one—not parent or teacher merely to be incessantly vigilant of his manners and his moods and ways in the presence of others. And here is the special duty of a parent or teacher to learn that the only way to make all the members of a family, or of a class, turn out alike well, is to treat each and all according to their soul-colors,—differently."

DID you ever see the pictures of the sick terrier, in the latter one of which he is made to say: "Who said rats?" It is rather a ludicrous illustration to use in a religious paper, but it is so apt that we must be pardoned for using it. We, in our religious work, represent the sick terrier. We are so awful bad that we are fit for nothing but to lie around, have our heads tied up and take medicine. But let some one cry out rats (a chance to make money), and if there is not a a mighty waking up, there must be sickness indeed, nigh unto death. We hear of a good field for Gospel work, but we are so sick, so indifferent, that we give the matter only a passing notice. But in addition to this, let there be another voice,—a splendid opening for making money, great bargains, and we have a wonderful awakening in that direction. The souls out there become doubly precious, and we have plenty that are willing and anxious to take up the cross (?) and go,—what for? Professedly, to save souls,—really, to make money and get rich. Of course, to this picture is given a shade of modification when it is taken into consideration that our circumstances often make it necessary that we should look after the one, in order to be able to accomplish the other. But in no case should the salvation of souls be made dependent upon our chances of making money in the move.

A FEW SUGGESTIONS.

As many of our people will have occasion to travel on our railways in the near future, let us make a few suggestions that may be in place.

1. In entering the coaches, don't crowd or hurry that you may get the choice of seats. To do so is a breach of good manners. It may also save your pockets from being picked.

2. When in the coaches, be respectful and courteous, and don't talk or do anything that will interfere with the comfort or pleasure of others. Be peculiar in the sense of ladies and gentlemen.

3. When you reach your destination, wait till the train stops before attempting to get out. Railroad men always give ample time to get out, decently and in order. To be uncouth, rude and boisterous is not the work of godliness.

About lunching in the coaches enough has been said. We heartily approve and hope that it will not be forgotten.

Schools 3 Nights in the 322 Change of

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE ANGELS.

"Ministering spirits."—Heb. 1: 14.

BLEST angels! Guardians from above,
Swift messengers of the Father's love,
Glad tidings from the throne to bear,
For suffering saints in conflict here.

When dangers threaten by the way,
The angels guard with heavenly sway;
No evil can us here betide,
On either hand the angels glide.

When doubts and fears begin to rise,
And hope to sink beneath the skies,
Kind angels whisper, "Faithful be,
There's just a step from heaven to thee."

The tempter's seeking here and there,
The souls of men with sin to snare;
Like cruel beasts he seeks his prey,
That souls of men he might betray

But angel-guards, of power and might,
Will put the tempter's hosts to flight,
And from temptation's evil fate,
Provide a means for our escape.

When dear ones from our side are torn,
And hearts are sad and all forlorn,
The angel bands keep hovering near,
To heal the wound and dry the tear.

When on our couch of death we come,
The angel-guards come in the room,
And wait to bear our souls away,
To brighter worlds of endless day.

J. S. Mohler.

Morrill, Kans.

THREE DAYS AND THREE NIGHTS.

Will you compare and harmonize Matt. 12: 40 with Matt 20: 19, concerning Jonas and the time the Son of man was in the heart of the earth? A. J. SMITH.

[IN No. 11 of the present volume, Bro. D. E. Price has a well-prepared article on this subject, and, for the benefit of those who may not have noticed his article, we reproduce a part of it here, trusting that it may receive a careful examination. To us the position taken by Bro. Price is entirely new, and if correct, makes a very satisfactory harmony between the two passages referred to.—ED.]

We will first refer to the language of our Savior, Matt. 12: 40, "For as Jonah was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." This Scripture is almost universally applied to the time that Christ was in the grave, which we cannot sustain by any testimony. Now the skeptic demands of us to show that he was three days and three nights in the grave, which we invariably fail to do and bring reproach on the cause, while strengthening the infidel in his course.

According to the record, Christ was only about thirty-six hours in the grave, and was not buried in the heart, but in the surface of the earth, which still makes more of a contradiction, or disagreement. Hence we must look somewhere else for the fulfillment of that Scripture.

We will hear what Paul has to say on the subject, Eph. 4: 9, 10, "Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heaven, that he might fill all things." We understand that the heart is near about the center of the body, and Paul's language, "the lower parts of the earth," would convey about the same idea. When did he descend to the lower parts of the earth? Did he do so while his body lay in the grave? Nay, verily. He descended *after* his resurrection. Everybody believes that he ascended to heaven in his resurrected body, and Paul says, "He that descended is the same as he that ascended." Hence, if Christ ascended to heaven in his resurrected body, he also descended to the lower parts of the earth, or the underworld, in his resurrected body.

We will now refer to 1 Peter 3: 18, 19, 20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which he also went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is where a great many again fall into the same error, by taking the position that Christ preached to the spirits in prison while his body was in the grave. However, no one can sustain that idea if he properly reads the text. One of the greatest reasons of our misunderstanding the Scriptures is, because we do not read them careful enough.

Another point to which we must pay strict attention is, to supply in the mind what is not expressed in language; for all written language as well as spoken, is more or less elliptical, and if the omitted part is not supplied, we do not catch the full meaning of what is written or spoken.

Now, then, let us examine Peter's language, "For Christ once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh." Now we have a dead Christ, which all have to admit, but quickened by the Spirit. Quickening means to make alive, hence now he (Christ) is made alive. How is he made alive? Peter says, "By the Spirit." Now we have him dead and made alive, and are ready to read further. "By which (*Spirit*,—not expressed, but understood, which must be supplied in the mind) also he (not his spirit, but he through the influence of the Spirit by which he was made alive) went and preached to the spirits in prison. Hence, if language has any meaning, we are driven to the conclusion that he preached to the spirits in prison after his resurrection, which perfectly agrees with the language of Paul, already quoted.

The question may now arise, "When was Christ three days and three nights in the heart, or the lower parts of the earth?" We answer, "Some time during his forty days' sojourn on earth between his resurrection and ascension into heaven."

SHALL WE CHANGE OUR CHURCH NAME?

BY LEWIS W. TEETER.

To my mind there has not been sufficient argument offered to justify the changing of our church name.

It has been argued that the church should not have "German" in its name, because so many of its members are not Germans, and do not speak the German language. This is, at this time, the greatest objection to the present name. This is, however, not a disreputable feature. While some of the neighboring countries to Germany may have a dislike to Germans and their country, yet it is true that dislikes and malice are often held without sufficient ground for doing so.

The reputation of Germany stands fair as compared with other nations; not so much so as a Government, as on account of the great men she has produced,—men whose reputation is world-wide, and they are known to be of German birth. There is no combination of ideas more characteristic of the church than the name, "German Baptist Brethren church."

If there were but one body in the world professing to be followers of Christ, then simply "The Church," would be name enough. If no other body called itself "Brethren," "The Brethren" would be name enough to make the proper distinction, therefore words must be added until the name becomes sufficiently definite.

If we combine these two names, above mentioned, we have "The Brethren church." But there are other bodies, calling themselves Brethren. They also say that they are a church, hence there are a number of "Brethren churches." This, therefore, is not definite. We next add "Baptist," which is a characteristic of the church, in allusion to baptism; for its literal meaning is, *one who baptizes or immerses*. Then we have "Baptist Brethren church." But there are others who call themselves "Baptists." They say that they are also "Brethren" and a church. Therefore "Baptist Brethren church" is not sufficiently definite. Hence we add the word "German," pertaining to the country where the church assumed a greater prominence as an organization, which gives us the name, "German Baptist Brethren church."

It is no doubt necessary, in some places, to give explanations of the name, where other bodies call themselves by almost the same name. But while this may be required in a few cases at present, we may be assured that if we should change the name, we would be called on many times to explain the new name; for a new name would be new to all, while the old name is new to only a few.

Suppose that we should change our church name and make our announcements in the new name, many would wonder what new sect this is, because the name is new. What else could they think? This would necessitate an explanation or else it would be very misleading, and an influence against the cause, for the more considerate and solid-thinking people are not much inclined toward a new sect.

Again, many would not know why the name was changed. To them a full explanation would have to be made, which could not be done in a few words only, while the old name would need none to such.

Again, to make a change in the church name without sufficient justifiable reasons for doing so, would impress the public mind with the thought of instability, which is always regarded as a mark of weakness by the best minds.

Again; even in the event that some other religious body should call itself by exactly the same name, there would be no necessity for us to change our name; for we would have no difficulty to prove priority of name, hence it would militate against them, more than against us.

For illustration, it is said that surnames of persons originated from some circumstance peculiar to persons, such as occupations, locations, etc. Suppose, then, that there are three persons living in the same locality, named John. One of them is living on a hill; another is a blacksmith; the third, a farmer. Now to distinguish those Johns from each other, the neighbors will, from circumstances, call the first, "John on the hill," but afterwards, more briefly, John Hill. The second, "John the blacksmith," afterwards, John Smith. The third, "John the farmer," afterwards, John Farmer. Now if John Hill moves down into a bottomfield, he dare not call himself "John Bottomfield," for the people would not know what had become of John Hill, who was a real good neighbor, neither would they know who this stranger, John Bottomfield, is. Similarly, if John Smith would go to farming and John Farmer would go to blacksmithing, they could not with safety nor propriety, change their names, for it would confuse the whole neighborhood.

Suppose now that the original John Smith had been a very poor man with a large family, which had excited the sympathies of some wealthy neighbor, who, in making his last will and testament, had bequeathed to this poor man or his heirs, one thousand dollars. Afterwards the rich man and poor John Smith both die. The rich man's executor settles his estate, and, in making the final distribution, he goes in search for the said John Smith. He finds a John Smith in the village, but he is in good circumstances with a good farm in the country; but the family of the original John Smith, who was in the mind of the said testator, is poverty-stricken, living in a hovel, and desolate, but, because the father changed his name from "Smith" to "Farmer," when he moved on the farm, the family is known as the "poor Farmer family," this may now result in a total loss of the bequest to the real heirs, or a vexatious suit at law, and a great loss to the estate.

The German Baptist Brethren church is now a body of no little property, as the last census shows; and nearly all, if not all, her property is now in her present name. It is a question whether there would not be disturbances of otherwise quiet titles of lands donated for church edifices and yards, by persons who are not members of the church, or the heirs of such donors, as some of those titles are drawn up, granting a lease of certain described lands to be used as specified and by the religious body identified in said lease, and when such lands shall no more be used by the said religious body for the purpose specified in the lease, the lands shall be owned and controlled by the original owner, his heirs or devisees.

Again; if any bequest were made to any of the charitable institutions of the church in the present name of the church, all such bequests would be imperiled by the changing of our church name; for an executor could not find such a church as he finds named in the will, and could not secure such a voucher as the court would require him to file, as the name on a voucher must correspond to the name of the devisee named in the will.

If a change of name could be made at all with safety to church properties, local and general, the new name should have to be legalized by the courts of every County in which there is an organization of the church, by a petition to such courts, setting forth the reasons for the change of name, and what the new name shall be. All incorporated bodies of the church, whether for County, State, or general purposes, should have to adopt a resolution in their respective conferences, that the names of such corporations be changed. It might not affect Endowment Notes, so long as the original design of the endowment is not changed, yet it might give a pretext to find fault and make trouble.

If a change of name is to be made, we should wait until the necessity for a change becomes more apparent to a greater number of the members of the church; for it cannot be done satisfactorily till then. So long as the necessity is not very pressing, many different names will be proposed, so that if we should decide to change the name, it would take a longer time to agree on what the new name should be.

To change the church name is a matter that concerns about 60,000 persons who are members of the church, and I am not certain that a change should be made without the consent of all of them, for the rights of all members on such a question are equal. It would be quite unsatisfactory to me, for my family to change our family name from Teeter to anything else, even to the extent of a single letter, without my consent. Though they might have the majority, yet all would concede to me the right to object, if not satisfactory.

Again, it would be inconvenient to have the name changed, for instance, in writing up biographical accounts of members who had lived a long time in the church, before a change of name was made, and died some time after. To such biographies, necessarily an explanation would have to be added in every case. This would often occur, even in writing up obituaries of members to be used at funerals, which, without an explanation, would be misleading, and unsatisfactory to relatives, and it would be a long time before it would be otherwise.

In conclusion we will say: Any name that does not carry the mind far back to the original organization, needs an explanation appended to it, that will carry the mind back to something original. In the present name, such references are made: The first intimation of baptism that we have, is from the preaching of John in the wilderness, and because he baptized, he was called "John the Baptist." Christ was a Baptist, because he was baptized, and had his disciples to baptize, and commanded baptism. "Baptist" refers to one of our most prominent characteristics. Again, Christ says, "One is your Master, even Christ; and all ye are brethren." Matt. 23: 8. "Brethren" is therefore a very prominent feature.

Then, when the gloom of the "Dark Ages" was dispelled, when persecution had lost its fierceness, when the effects of the Great Reformation were as a beam of sunlight peering into the dark chasms of skepticism, illuminating the way of the earnest seeker after the Truth, causing Antichrist to step down and out,—then the everlasting principles of faith and works, as taught in the Gospel, were once more raised as the Royal Banner of King Jesus, by the instrumentality of eight brave Germans, at Schwarzenau, Germany. Hence, as a distinguishing feature of the latter uprising of the church, according to God's will, nothing is more prominent next to the words "Baptist" and "Brethren," than the word "German," for the work was done by the Germans in the German land.

Jesus was called a Nazarene, because he was brought up in the city of Nazareth. Hence he was also called "Jesus of Nazareth." The question, "Can any good thing come out of Nazareth," shows that it did not rank among noted cities. Paul was called a "ring leader" of the sect of the Nazarenes. This name may not have pleased the fancies of the church at that time. It had, however, the positive effect of referring the mind to the geographical spot where Jesus, the Great Head of the church, was brought up, which no other word but Nazareth could do.

So the mere utterance of the word "Dunkard" sometimes has the desired effect. It is an anglicized cognate of the German word, and means baptism.

Let us be content with our name. The cause is prospering, the church is growing, our corporations are well founded, and if we all live out the principles of our profession, our reputation will be good with the name we now have. If we do not live so, there is no name in the world that will remove, nor hide our short-comings.

Hagerstown, Ind.

THE NOBLEMAN, SERVANTS AND CITIZENS OF LUKE 19: 12-14.

BY DANIEL HAYS.

THE parable was given by our Lord on the way to Jerusalem to remove the idea that prevailed among his followers, "that the kingdom of God should immediately appear." It is clear from the meaning of the parable that Jesus was not at that time about to set up his kingdom, but that he was going to leave the world for the purpose of taking a journey into a distant country, to receive for himself a kingdom, and then to return. During his absence he commits the Truth to his servants to improve as a sacred treasure, until he should return. He would reckon with them on his return, for the manner in which they had used the treasure, and call them to a strict account, rewarding the faithful and punishing the negligent.

The parable receives additional force as addressed directly to his hearers, who were familiar with the case of Archelaus, to which it is supposed our Lord particularly alludes. "Archelaus went to Rome to solicit the Emperor that he might be re-instated in his father's kingdom. (See Matt. 2: 22). The Jews sent a message (an embassage) after him to plead and petition against him. Notwithstanding, he was confirmed in the kingdom of Judea, and when he returned, took ample vengeance of his enemies and opposers." This circumstance, in a literal way, fitly illustrates the peculiar nature of Christ's kingdom.

THE NOBLEMAN.—A nobleman is one well-born, one of noble birth. This may be truly said of our Lord. He was born King. His parentage, lineage and royalty are the highest, with an ancestry unequaled, and a dominion coeval with the ages. This nobleman did not enter directly into his kingly power. He goes into a far country to receive the kingdom. Christ did not exercise his kingly authority while here on earth. His work, while here, was a preliminary step, in which he would establish his right and title to reign, and to organize a system of government and religion into which his followers might be introduced, that they might become proper subjects of his kingdom.

THE SERVANTS.—The ten servants of the parable certainly represent the disciples of Jesus. "The servant is not greater than his Lord." The ten servants receive ten pounds, each servant a pound, with the instruction, "Occupy till I come." Each disciple of Christ receives the Truth, the Word of God, as a treasure which he is required to use, not for selfish ends simply, but also for the good of others, and in this way he improves it and gains more to it, and by so doing, he gains a reward when Christ returns with his kingdom.

THE CITIZENS.—A citizen is one that enjoys the rights and privileges of a city, or country, and in the parable the term is applied to the Jews generally. The Jews are they of whom it is said. "He came to his own, and his own received him not." The Jews were the chosen people of God, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." (Rom. 9: 4, 5).

But a citizen is not a servant; for his "citizens hated him," according to the parable. Concerning this our Lord said in John 15: 24, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

The message, or embassage, which the citizens sent after him, saying, "We will not have this man to reign over us," cannot so well be employed in the application of the parable, in my judgment. While the Jews show by their actions, by their persistent rejection of the Savior, that they will not have this man to reign over them, yet a literal message, or embassage, does not apply, save as it relates to their prayers and their expectation of a Messiah yet to come.

One important lesson which we may learn from

the parable is, that being a servant does not insure salvation. The servant that had kept his Lord's money laid up in a napkin, who failed to improve the pound entrusted to his care, was called a wicked servant by his Lord, and the pound was taken from him and given to him that had ten pounds. It becomes, then, a vital question with every servant of the Lord: How shall I improve the precious treasure committed to my trust? How shall I use the Truth so as to save my soul, and save the souls of others?

Simply being a servant will not insure the reward. We may, by our negligence, coldness and indifference, be classed among the slothful and wicked servants. God wants workers—live men and women. A servant and yet not in the Lord's work! How is this? His chief aim is to serve himself. "Woe to them that are at ease in Zion," says the prophet Amos. We should not trust in mere profession, and rely upon church membership. It is true service that avails.

Is it not wonderful that the more we do for others, the more we disseminate the Truth, the brighter, the purer, the richer our own souls become? This makes the service of Christ doubly enjoyable, since he has made it more blessed to give than to receive, and this giving should be service,—willing, loving service.

Moore's Store, Va.

TRY THE SPIRITS.

BY C. F. WALKER.

CHARITY should never fail us, but fidelity to God will not allow us to tolerate errors in others. Our love for God and them will make us hate their delusions. Many shout and sing in what they call the Holy Ghost revivals of to-day, and carry at least an outside showing of sanctity, but their hearts are as tightly closed against what we call saving Truth, as was Jericho to the hosts of Joshua. Shall we say, "Theirs is a spurious work?"—some will think this is akin to blasphemy, for they hold it to be the direct work of the Holy Spirit. Others look at this matter indifferently, but say of modern evangelists, "They are good Christian men," and even many who profess Christianity think that great and good works are being wrought in this way.

Deferring all hasty judgment, let us first have the testimony of the Word, by which to formulate our opinion. "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Religionists are here placed under two heads, and the connection shows them to be dominated by two spirits,—one of Christ, the other of Satan; and so the Spirit spake expressly that there would be a revolt from the faith in the latter times, wherein seducing spirits and doctrines of devils would be received,—a lawless departure from Truth would cause the temple, from which the devils had been cast out, to be again polluted by them, so the last state would be worse than the first. 1 Tim. 4; 2 Thess. 2. It would not have been thus if the Spirit of God had been cherished. "The word will go out against her. Babylon is fallen, is fallen, -and is become the habitations of devils, and the hold of every foul spirit."

Here Satan is an angel of light and his apostles are in the guise of the apostles of Christ. 2 Cor. 11: 13-15.

It has been believed in the past by the Protestants, that many false prophets had gone into the world,—even in John's day,—by whom Gospel Truth was soon corrupted. We must try carefully to discern between the false and the true. The Savior spake of ravening wolves coming to us as lambs of the flock, professing to be the heralds and embassadors of Christ, saying, "Lord, Lord." Howbeit they were not doing the will of the Father. In the final day of accounts, they will say to Christ, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" Matt. 7: 15, 22.

Evidently they are under great delusions. Thinking their mighty works are wrought in Christ, in his name, they have cast out devils and showed great signs and wonders insomuch that, had it been possible, they would have beguiled the very elect in the belief that God was with them. Nevertheless Christ will say, "I never knew you: you were destructive to the flock; your work was wrought by the power of lawlessness, and it is evident, therefore, that, by works or belief, so far as your feelings guide, we cannot discern the way of life." We may add, to the wonderful works now seen, the casting out of devils, the healing of the sick, and great signs, and yet it may all be of Satan in the name of Christ. But we have an infallible detector in this matter, which Christ gave, when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The will of God is made known in his law, and by his holy prophets and apostles, hence if we speak not according to this Word, it is because there is no light in them,—the fruits of true love toward God and toward our fellow-men, which leads us to attend to every Word of God, rejoicing in the Truth, believing all things and hoping all things. This shows what spirit we are of.

Another test is given in the following: "Hereby know ye the spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh, is of God." A superficial glance would lead us to think that this is not an infallible test, for false prophets will preach Christ, but it is quite evident that to acknowledge Christ as come in the flesh, is to accept and believe his glorious mission, for no one truly accepts Christ in the flesh, without accepting and believing his Word in full. False prophets may profess to do this and yet be in the condition of the Jews, who said, "We know that God spake unto Moses." They mystified and perverted and virtually rejected Moses, notwithstanding their lying profession. If they had lived in Moses' day, they would have rejected him as they did Christ.

So to-day the father of lies will speak in his children. When God spake by Christ, the followers of the adversary rejected his testimony by misconstructions and to-day haters and rejecters of Christ's Truth, whether spoken by himself, or his servants, do not keep his Word and hence do not love him. John 14: 21. Christ is the truth, and God is a God of truth, but these have not the spirit of Truth but the spirit of error, which will lead them to love and make a lie, hence to be damned. Rev. 22: 15. No lie is of the truth, and when truth is exalted, loved and sought with all the heart, it will lead us to hold fast that which is good, and to prove all things. Thus we may discern between the false and the true. "By this we do know that we know him (God) if we keep his commandments." "He that saith, I know him (judging by his feelings), and keepeth not his commandment, is a liar and the Truth is not in him."

"MOTHER."

BY PETER BROWER.

WHAT word is impressed so forcibly upon the human heart as the word *mother?* Coming from the innocent lips of little children, it has a peculiar charm. It speaks of one to whom he has looked for trust and protection. A mother is the truest, earthly friend that we have. When trials, sudden and heavy, fall upon us, and when times of adversity fall upon us, only mother can give us the consolation we so much appreciate. When friends, who rejoiced with us in prosperity, have forsaken us in adversity, mother still proves true to her noble character and name. Often friends, who rejoiced with us in our sunshine, desert us as soon as troubles thicken and gather around us like a threatening pall, but mother still clings to us, and endeavors, by her kind counsels and sweet love, to drive away the dark clouds which hover over us, and she causes peace and sunshine to return to our hearts again.

The kind voice of a mother has often been the means of reclaiming a wayward or dissipated child, when it had wandered far out in the paths of sin and wickedness. Even after that loving voice is hushed in death, its gentle wooings seem to haunt the prodigal child until he is persuaded to return. Though she is "dead yet she speaketh." The lonely convict, in his dreary cell, no doubt often thinks of the innocent days of his childhood, when this guardian angel watched over him.

Mother is indeed a sweet name, and her station in life is a holy and noble one. In her hands are placed minds to be molded for good or evil, almost at her will,—minds fitted to shine in all their splendor and usefulness here upon earth, if taught aright. All this is but little, compared with that which awaits them in heaven.

A mother's love, how great! As we see her at the bier, weeping over her offspring, we are made to think that the depth of her sorrow cannot be exhausted. As we hear her offer that sympathetic, plaintive prayer for her wayward child, in even the lowest vices of sin, we are made to exclaim, "What wonderful love!"

There is One that has still greater love. "God is love." 1 John 4: 8. All the love upon earth is but a small portion of godliness, or God's nature, among the human family. How great his love was toward us, that he "sent his Son to be a propitiation for our sins!" O how his love must go out after the erring ones of the human family, and entreat them to forsake the error of their way!

Kind reader, have we not often felt his wooings even when we were far out in the cold world? Those of us who have returned, have no doubt often had to confess how little his love is known to us. Let us try more fully to appreciate this great love, and manifest it in our lives towards the erring ones, as well as toward our brethren and sisters, "for by this shall all men know that ye are my disciples, if ye have love one for another."

ANOINTING.

BY JESSE CROSSWHITE.

[A letter addressed to Dr. J. C. Yoder, Huntingdon, Pa., and sent by the doctor for publication in the MESSENGER.—ED.]

YOUR letter, in reply to my article on "Anointing the Sick," published in GOSPEL MESSENGER, is to hand, and carefully considered. You seem to be under a misapprehension of my language somehow. You say that in my opening remarks I say that I believe the practice of the Brethren on this to be right, and then, before I am through, I contradict the statement. Now, just how you ever came to such a conclusion as that, I am unable to understand. If you will examine the article carefully, you will certainly see that I make no such statement. I suppose you have reference to the clause in my article where I say, "It is not the design of this article to criticise Bro. Miller's representation of the practice of the Brethren in the administration of this service, because I be-

lieve that Bro. Miller has, in this, as in all the other subjects treated, given a very correct exposition of the subject, as understood and practiced by the general Brotherhood."

This statement applies to Bro. Miller's article in the Almanac, as being a correct exposition of the general practice of the Brethren, but is by no means an acknowledgment of the correctness of the practice. If so, what would have been the sense in making the arguments I adduced to correct the practice as now existing?

The next point in your letter, which I wish to notice, is an error which I think you, in common with many others, have fallen into, viz., that James does not mean *ordained* elders. There are two kinds of elders spoken of in the Scriptures. Both of them you will find alluded to in 1 Tim. 5. In the first verse we read, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." Here notice also the German, "*Einen Alten schelte nicht sondern ermahne ihn als einen Vater; die Jungen als die Brüder.*" Now in this case it is clear that the word "elder" has reference to *age* and not to *office*. The word "elder" here is spelled in the English just as it is in the following verse 17, "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." In the German we have it, "*Die Aeltesten, die wohl vorstehen, die halte man zwiefacher Ehren werth; sonderlich die da arbeiten im Wort und in der Lehre.*"

Now there can be no doubt but that this refers to officers in the church. Now I want you to specially notice the difference in the spelling of the word "elder" in the German,—one being *Alten*, the other *Aeltesten*. You will also notice that in the case, as given in James 5, the word is not *Alten* but *Aeltesten*. This surely ought to convince any one that the text means "an officer in the church,"—an *Aeltesten*.

There is also a very clear distinction made in the German, as also the English, between elders and deacons, while there seems to be no difference between an elder and a bishop. See Titus 1: 5, 6, 7.

It is clear that the words elder and bishop are here used interchangeably, and that both expressions refer to officers in the church who have been duly set apart by the proper authority, else what does the text mean by saying, "Set in order the things that are wanting, and ordain elders in every city, as I appointed thee," German: "*Dass du solltest vollends anrichten, da ich es gelassen habe, und besetzen die Städte hin und her mit Aeltesten, wie ich dir befohlen habe.*" It is surely quite clear that these were ordained elders and were called bishops. The words "elder" and "deacon" are never used interchangeably, neither in the English or German. See 1 Tim. 3: 8. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre." German, "*Desselbigen gleichen die Diener sollen ehrbar sein,*" etc. True, a minister in English is called a *Diener* in German, but this has reference to service, or work, and not to the office which he holds.

From all these facts in the case, I think it is clear that the apostle James refers to officers in the church as being the persons to perform the anointing, and not the *laity*, or *women*, as you seem to infer.

As to the "faith cure," or miraculous healing, to which you seem to refer in your letter, I have no faith in it, or even tolerance for it. I do not believe that any one, since the apostolic age, has been able to perform a miracle in the true sense of the word. My understanding of the word "miracle" is the performance of some supernatural work which requires either the suspension of the organic laws which govern it, or the bringing into requisition some unknown law or power which has heretofore been totally wanting. In the Scripture to which you refer, Mark 16: 17, 18, these were evidently the miracles which the first converts to Christianity should perform as signs to the unbelieving Jews, and also to the apostles themselves, as evidences of the universality of the Gospel kingdom. See Acts 10: 45, 46.

You will observe in the case, to which you refer in Mark 16, that the word "signs" is used in the English instead of "miracles," but the German has the same word, *Die Zeichen*, that it has in John 2: 11, "*Das ist das erste Zeichen*," etc., and, indeed, throughout the entire Scriptures you will observe this same word, *Zeichen*, for miracles. Therefore I conclude that the proper rendering in the English is thus: "And these *miracles* shall follow them that believe, in my name they shall cast out devils; they shall speak with new tongues," etc. Now if all the "signs," *Zeichen*, "miracles" do not follow, what evidence have we that any of them do? In other words, if the speaking with new tongues does not obtain, why credit the assertion of those who make pretenses to the "faith cure?" As no one professes the "gift of tongues" in a miraculous way, and as no one professes "the interpretation of tongues" in a miraculous way, and as no one professes to "drink any deadly poison" without any dangerous effects, I must conclude that the pretension to miraculous cures is an imposition for if all the *signs* do not follow them that believe to the present time, it is an evident fact that none of them do.

But you will probably say that this is a contradiction of my former position in my article on the anointing. No, not at all. I do not believe there is any miraculous cure in the matter, no more than I believe that the remission of sins, as a result of water baptism, is miraculous. I have stated in a former part of this letter, that a miracle is either the suspension of all organic laws governing, or the creation of some supernatural power, which is not inherent in the case. But wherever there already exists an inherent or divine law, and we only work in harmony with such existing law, the result which follows is no miracle. Hence, when we baptize the believing penitent in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of sins, it is no miracle if he receives remission in accordance with that law which says that "Whosoever believeth in his name, shall receive remission of sins," for, "he that believeth and is baptized shall be saved." No more is it a miracle if we say we can *aufrichten*—"lift up" the believing sick from their bed of sickness, when they call for the elders of the church, and are anointed with oil in the name of the Lord, and a prayer of faith is made to God for their recovery.

This recovery is just as surely traceable to one of God's divine laws and promises, as is the case of the remission of sins in baptism. The only question which remains in the case is this, "Do you believe that the man who would take the penitent sinner into the water and baptize him, doubting God's promise, as to his receiving the remission of sins, would be a proper administrator?" I want you or any who may ever read this letter, to ponder this question well before answering me. Then, if you answer in the negative, ask yourselves the same question with reference to the anointing of the sick: "Can a man perform this service acceptably, who *doubts* God's promise?"

I have now referred to all the points contained in your letter, except those *special gifts* in 1 Cor. 12. These I understand to be special bestowments which were necessary in the early establishment of the church, but became unnecessary after the claims of the church were fully recognized. Hence I do not recognize the existence of any of them in the same sense in which they existed then. The recovering of the sick, as in James 5, is quite different to that alluded to in 1 Cor. 12. That was evidently a miraculous healing, while the other is the result of organized law.

THE PATH OF THE JUST.—Prov. 4: 18.

BY SOLOMON SCHUBERT.

THE sun shines. It beautifies the material objects around us. How dark and cheerless would we be without the light of day! The human face, the animal creation and the natural world would possess no discernable beauty. The light unfolds the beauties of nature, "and fills us with admiration and praise." The Christian shines. His path breaks out of darkness and obscurity. With him the darkness is past and true light shineth. The principles of religion will display themselves.

Religion with the Christian is real. It cannot be hid, for it is like a city on a hill. It is like the sun that shines and gives light to the world. The Christian's life is a light that is beautiful. Put out this light by removing at once all pious and godly people, and let the wicked and unprincipled control the affairs of the world, and how soon it would be darkened by crime and become a vast reservoir of wretchedness, in which no Christian would have the least desire to live.

The light is not only for beauty but for utility. It is indispensable to the growth and maturity of all life,—human, animal and vegetable. So the light of the life of the Christian is essential. "The work of faith, and the labor of love, and the patience of hope, and the fruit of the Spirit," which can come only from the Christian, is needed every-where and always. Pity will fill the eye with tears. Meekness will smile in the features. The law of kindness will dwell upon the tongue. The ready hand will help in time of need. Yes, when the true light shines in them who sat in darkness, they will manifest in a thousand ways the usefulness of their Christian life. The sun shines more and more. So does "the path of the just."

In the sun we observe first the dawning light, then the clear, bright, full noonday light.

Religion is a gradual and progressive work. We read of growing in grace and in the knowledge of our Lord and Savior. The blade grows into the full corn in the ear. The mighty oak was once a little acorn, the strong man a little babe. "What is the dawn to the noon?" To remain stationary in our religious attainments, the image condemns and censures us. Of the Thessalonians it is said, "Their faith grew exceedingly, and the love of every one of them toward each other abounded." The sun shines more and more "unto the perfect day." The allusion is not taken from a meteor, that blazes for a moment and then disappears, nor from the morning cloud and early dew that soon passeth away, but from the rising sun, that always attains its end, and completes what it begins, rising upwards, shining onward, till it is perfect day.

When did we ever have only half a day,—one that was not complete? Who can stop the sun in his course, or drive him back in his career? How progressive and glorious is his way! "He rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and nothing is hid from the heat thereof." So shall it be with the just man, who has entered upon the heavenly way. Divine grace will shine in him, and from him, until that perfect day when all the "righteous shall shine forth as the sun in the kingdom of their Father."

ALPHA AND OMEGA.

BY C. H. BALSBAUGH.

To Jacob T. Myers, of Green Tree, Montgomery Co., Pa.:—

WHO? A body without a Head, or a minority, however exalted in position, lording it over the rest? Who is this that claims to be "First and Last?" "All and in all?" A veritable man, and yet very God. ONE there *must* be to whom final appeal can be made in every problem that pertains to our eternal destiny.

He must know us perfectly, both as being above us and as our Fellow. Not the wisest man on the earth, nor any body of men, though they be Daniels and Solomons and Pauls, can occupy this position. Eighteen centuries have shown how incompetent the most saintly men to arbitrate in spiritual matters. How often have the most insignificant questions led to protracted and passionate discussions, and schisms, which were not worth a minute's serious disputation. Did we really know our position and privileges "in HIM who is the Head of all principality and power," we would have more of the unction that teacheth all things, and the love that suffereth long, envieth not, seeketh not her own, endureth all things. 1 John 2: 20, 27; 1 Cor. 13: 4-7.

To know God as a man, and man as God, in Christ Jesus, by the faith that kept Father and Son in unbroken unity during the earthly ministry of Incarnate Deity, is the realization of John 17: 3. All other knowledge of God is empty, inflative, and delusive. Godlikeness is the only kinship that makes knowledge of salvation identical with the fact of existence. Direct communication with, and immediate knowledge of the living God, as embodied and revealed in Emmanuel, is the only certainty of joint-heirship with the Only Begotten Son, who is the Fountain, Ideal, and Perfection of all the afterborn.

The church has its mission, and it is a glorious one, although little understood and poorly exemplified; but it is not as legislator, nor dictator, nor savior. The elect people of the pedagogic dispensation so utterly mistook God's purpose in their election, that when the grand consummation came which their whole economy prefigured, they knew not their own Messiah, and "rejected the counsel of God against themselves."

In like manner does the present Israel so largely misapprehend the mind of Christ, that He puts the fact in this startling interrogation: "When the Son of Man cometh, shall He find faith on the earth?" Sever the head from the body, and the members are not. "*All power in* HEAVEN AND IN EARTH IS GIVEN UNTO ME." "THEREFORE, GO." The foot does not move because the hand proclaims its authority. The little toe is as much of the body as any superior part. "Those members which we think to be less honorable, upon these we bestow more abundant honor. 1 Cor. 12: 23. No member does aright at the bidding of any fellow-member, or of all the members together. But all perform their appropriate functions through a conscious impulse common to all. "Christ is our life." Col. 3: 4. *One* is your MASTER *even* CHRIST. Matt. 23: 8.

The one great central truth to be taught, and accepted and exhibited, is, that "we live because He lives." John 14: 19. The profound, well-articulated discourse on Church Government to which we listened at our late District Council, needs to be well filled up with the muscle of practical life, in order to give symmetry and efficiency to the body of Christ. If that fundamental exposition will be fully carried out, we will have a revolution from Dan to Beer-Sheba, and we will "know our election of God," and others "will report that GOD *is in us of a truth*." 1 Thess. 1: 4; 1 Cor. 14: 25.

There cannot well be too *little* government *by* members, nor well too *much* OF the members by THE SUPREME AUTHORITY. Those churches are invariably the most spiritual, and do the most and best work for Jesus, who adhere the most firmly in child-like faith to the life and power of the Divine Man "in whom dwelleth all the fullness of the Godhead bodily." "*Nearer*, my GOD, to THEE, nearer to THEE," is the motto of the soul that sees in Jesus its Alpha and Omega.

Those whose "life is hid with Christ in God" will lose all sense of government from any source save Him in whom it is Divinely deposited. There is no sense of restraint or compulsion in hands or feet serving the necessities of other parts of the body. *E pluribus unum* is the secret of health and strength and beauty and achievement. The members look to each other for inspiration of holiness and endeavor,. not for magistracy and menace and goad. Good eldership is a blessing, but only as it represents the wisdom and love and self-sacrifice of the Good Shepherd who laid down His life for the sheep. We have yet to learn what feet-washing means. The symbol we guard most seriously, but, alas, the real bowing and wiping is a rarity.

Christ may well repeat to His disciples to-day the significant question: "*Know* ye WHAT I have done to you?" John 13: 12. "If *I* wash thee not, thou hast no part with me," covers the entire history of our renewed being in all its minutest details. How sadly potent was it at our late council that some had forgotten John 13: 13. Strong men sometimes say and do very weak things, and excite pity and sadness while they fancy "they are doing God service."

If we would "look only unto Jesus, the Author and Finisher of our faith," we would not get into such deep ruts of conventionalism and prejudice that we must be broken in pieces to be lifted out. Neither would we grow into such assumptions of dogmatism as to think that heredity and tradition are tantamount to divine authority. There be some who practically do not seem to "know whether there be any Holy Ghost." Acts 19: 2.

The Paraclete draws constantly on the fullness of our Advocate for our illumination and guidance, and development and sanctification. John 16: 13, 14, 15. "*Learn* of ME" is the all-inclusive requirement of *Him* "whose *we are* and whom we *serve*." Acts 27: 23. This is corroborated by James 1: 5. There is but one possible link to effect such conjunction between the head and all the members alike. "Let him ask in faith, nothing wavering." This wanting, "let not that man think that he shall *receive anything* of the LORD." And this is said by the very James over whose secondary conception of justification by works so much ado is made. Would it not be more logical, and divinely theological, to interpret Scripture as a unit, than to seize on payments that have an aspect of discrepancy, and offer such minor-keyed passages as the great square-all of the whole?

In JESUS are his *all*, the treasures of wisdom and knowledge;" and the better we become *acquainted* with HIM, as friend with friend, the more freely will we accept, and the less disposed to exercise that Lordship which belongs only to Him who is King of kings and Lord of lords." Luke 22: 25, 26, 27; Matt. 20: 25-28. Oh that we knew how to believe, and by faith to live, and by life to win and mold and govern. Love is indeed greater than faith, for "GOD IS LOVE;" but faith comes before love, and only by faith does Christ occupy the heart and bring with him all the fullness of God. Eph. 3: 17, 18, 19.

Once vitally knit with Christ by the spirit through faith, why should not all the phenomena of such a fact naturally follow? But we are "slow of heart to believe," and then boldly refer to divine limitations what is wholly due to our lack of trust in the veracity of Jesus. Again and again in these last days do we see marvelous responses to faith in utter ignorance of the true symbols of life, so that Christ may well reiterate the old rebuke and no less commendation, "I have not seen so great faith, no, not in Israel." It is hard for even the lofty-souled John to understand the liberality of his Lord and Master. Luke 9: 49, 50.

Christ is Alpha and Omega; and from the first faintest pulse of the divine life, through the ages of the ages, will *abide* the *order* of the triple graces as given in 1 Cor. 13: 13. "All things are possible to him that believeth," is as true to-day as that "with God all things are possible." Love is still the beautiful reciprocity as delineated in 1 John 4: 16. The practice referred to in 2 Cor. 10: 12, was deemed unwise in Paul's time, and is equally perilous to-day. We have One Standard, and to *Him* every soul is to seek conformity, and this will give us our true position in the Mystical Body, so that we express the divine idea as revealed in Eph. 5: 27. This will lubricate the joints of the Divine-human organism, and gloriously illustrate the beautiful picture drawn by the Holy Spirit in Eph. 4: 16.

Union Deposit, Pa.

THERE are lessons to be learned in adversity that can be learned only in adversity. A thoughtful person strives to profit by any educational advantage that is offered him, and all the more if the advantage is rare or costly. He makes the most of a visit to foreign lands, or of the instruction of same famed personal authority. When, therefore, in the soul's course of training, the great Teacher provides special circumstances and facilities, it is well to use these, also, considerately and wisely. A peculiar trial is sent us, a burden we can hardly bear. This lesson, that is designed expressly for us, and for which we pay the dear price of keenest suffering, we must not waste it,—how shall we fully gain its benefit? Only as in any other exceptional opportunity, by earnestly seeking to improve it. When the Master enjoins, "Seek ye my face," let his child reply, "Thy face, Lord, will I seek." Let us follow him even though he has chosen a desert place for our communing with him; and let us try there to learn what he desires to teach. Hallowed are the days spent thus apart from human helpers, and alone with our Lord, listening for his word of correction or of comfort, watching to see what he will do. Blessed is the strength that is imparted by such near presence of the Lord, and profitable forevermore are the patience and hope wrought out by God's discipline of sorrow.—*Scl.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Lost River, W. Va.

ACCORDING to previous appointment, the members of the Lost River church assembled in church council March 21, for the purpose of choosing some help in the ministry and deaconship. The following brethren were elected and duly installed: S. W. Fitzwater, S. Mathias, and H. Moyer, as ministers, and S. W. See and Wm. Halterman as deacons. Elders S. H. Myers and S. A. Shaver, from Virginia, were present at the council. They

held some meetings at this place, and elsewhere in this vicinity, until March 29, when they started on their homeward journey. Crossing the great North, or Shenandoah, Mountain, they got into a snow drift (as Bro. Myers reports).

We, too, in our daily voyage towards the place we call our home, encounter many obstacles, but we must be quite as zealous as those Brethren, and get down and push our way through! Let us be as anxious to reach our homes as they were to reach their homes, and we will undoubtedly reach our destination. However, dear brethren, you have our earnest sympathies, and hope you will not forget us, but come again. We earnestly solicit a share in your prayers, that the good Lord might buoy us up in our most holy faith that finally, when time is no more, we might exclaim with Paul, 'I have fought the good fight; I have kept the faith, and there is henceforth laid up for me a crown in heaven."

PERRY B. FITZWATER.

Macoupin Creek Notes.

THE above church met in council on Saturday May 2, with our elder M. J. McClure and the other officials all present.

The first business was the restoring of a dear young sister to fellowship. The ministers generally, should be more prompt in teaching and advising our young members never to go to places unless they can thereby honor their holy profession.

We appointed our Communion for Sept. 18, at 4 P. M. A series of meetings is to be held in connection with the feast. A committee was appointed to confer with an evangelist. I would suggest that churches be very careful in selecting ministers to hold series of meetings. Procure not only men in the order but those that *contend* for it wherever they go.

A delegate was elected to represent this church at Annual Meeting. The home treasury was replenished and the Missionary as well as the Book and Tract Work not forgotten. We feel to thank God that our members contribute so liberally to those calls.

All of the above business, with some other minor business, was done in less than one hour, in the presence of two adjoining elders and ministers. Bro. D. Vaniman of McPherson, Kans., was also with us and gave us words of counsel. Come again! MICHAEL FLORY.

Echoes from the Highway.

THE District Meeting of California, held with the brethren in the Conejo church, Ventura Co., was harmonious. Considerable business was before the Meeting. Bro. T. J. Nair was Reading Clerk and Bro. M. M. Eshelman, Writing Clerk. Our District as a District will be represented at Annual Meeting by letter. Bro. D. A. Norcross is our delegate to represent the Covina congregation at Annual Meeting. Bro. T. J. Nair is the delegate from Lordsburg congregation.

Next evening after our District Meeting the Communion meeting in the Conejo congregation was held. It was, apparently, a season of great enjoyment to all who took part in the soul-strengthening services. Two weeks later we were with the Lordsburg congregation at their love-feast season, at which about ninety members communed. The meeting was a good one indeed. Good order prevailed and everything passed off in a harmonious manner. The congregation at that point, in common with the adjoining congregation (Covina) is enjoying quite an influx of members into their territory by immigration; also now and then some by baptism.

Sunday following the Communion at Lordsburg there was a good turn-out of hearers and participants at their Sunday-school, children's meeting and regular services. At 3 P. M. we attended the Brethren's meeting at Glendora Three precious souls were added to the church that day by baptism at that point. In the evening we attended services at the "Christian" church in Los Angeles to hear a revivalist. His sermon was passably orthodox, but, oh, how he did spoil (?) his pious influence (at least with some), by announcing at the close that he would lecture there the second night following, and "would charge for admittance and that the audience should come with their buttons well sewed on as the main thing would be much fun!" Well might the skeptic say, "People are getting tired of their Jesus and coming over to us for something to entertain their people."

President Harrison's trip through California was one of great demonstration. In Los Angeles seven thousand school-children strewed the street, over which he traveled, with flowers. I had to wonder how it would be if the meek and humble Jesus would come in person. I fear the tendency of the times is more for man worship than to worship the Lord God.

Now that it seems there is a requirement for a change in our church name and some one has made the motion, which, I believe, has been seconded that it be "Dunkard Brethren," so let us decide by acclamation. As names add nothing to vital Christianity at any rate and the name proposed will be sufficient for convenience' sake, in designating our body to the understanding of others, it is good enough. J. S. FLORY.

Tuhunga, Cal.

Epistolary.

To my Cousin, Charley Minnick, of Middletown, Ind.:—

YOUR letter was received some time ago. You spoke of being discouraged and feeling sometimes as though you would lay down your cross and give up. No, never give up, but look to Jesus; he will help you bear it! "He is our refuge and a very present help in time of trouble." His grace is sufficient for you and I and *all*.

Just here is where Satan will take the advantage of us! He wants us to feel that we are nothing in the eyes of God, and that it is no use to work for him, but this is a mistaken idea. If we humbly trust in the Lord, he will help us. We are tried and perplexed in many ways, but if we are faithful, all will prove a blessing in due time.

We have our faith tried in various ways to test our love for Jesus, and if we will be patient, ever trusting his word, in due time he will exalt us.

Be not cast down! Hope in God! Think what our dear Jesus passed through and that now he is in glory! Take up your cross and look to him who taught us to bear it! His smiling face is behind the cloud, if you live faithful and fight manfully the good fight of faith, battle for the Lord as a valiant soldier and use the Sword of the Spirit. Use "above all the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." At last you will receive a crown of life that never fades away.

Your dear, aged father-in-law has passed away, but he has only gone before and is now waiting for us on the other shore. His work is finished here and the Lord has called him home to rest from his labors. I trust we shall live faithful to our promises here, so that we may meet him in that better land, where we shall be free from sorrow and reign together forever with Jesus in his kingdom!

Take courage, bear the cross and in the end all shall be well with you. "All things work together for our good if we love the Lord." We know not what God has prepared for those who love him. Only a few more years and God will call us from our labors to join his holy ranks. By and by we will cross over Jordan, as the children of Israel did, over into the promised land.

F. J. ETTER.

Cartersville, Va.

The District Meeting of the Southern District of Missouri and Arkansas.

THIS Meeting, we are glad to say, was a very pleasant one, and we believe that all the members present had the cause of Christ at heart. All business which came before the Meeting was discussed in a Christian spirit. The brethren labored not to know any one after the flesh, but aimed to decide all questions in harmony with the Word of God. We had a two days' session. The first day was spent in considering the queries which came before the Meeting. The second day was spent in the interest of our District Mission. We find that our field is large and the laborers few. Eld. Samuel Click is our delegate to Annual Meeting.

At the close of the District Meeting we had a very pleasant love-feast. About eighty members communed. Quite a number of members were present from a distance, including a number of ministers, who rendered us valuable service during the Meeting. Some of them remained with us over Sunday, and preached at three different places. The association with those of like precious faith was indeed pleasant to us. It added much to our spiritual strength, and the ties of Christian affection were made stronger. May God grant that we may often meet and encourage each other! J. J. TROXEL.

Cabool, Mo.

From the Ridgely Church, Maryland.

OUR church is prospering. It is but seven years since it was organized, and but eight years since the first brethren settled here. We now number sixty-nine members. Most of them emigrated from Pennsylvania. There have been added to the church by baptism, seventeen members inside of eighteen months. We have Bro. J. Y. King as our elder, and Bro. L. R. Brumbaugh in the first degree of the ministry. We are under the care of the Eastern District of Pennsylvania, which has helped us to build two meeting-houses, and kindly cared for us while we had no minister.

I will take this method of answering many questions that are asked, in regard to our country. We have fine, level land, good for grain of all kinds, and especially desirable for fruit. Our land is cheap, climate healthy, fish and oysters plenty and cheap. There will be, under the present prospects, a large crop of peaches and strawberries. We have railroads very convenient, also steamboat navigation to Baltimore. We are ninety miles south of Philadelphia, or seventy miles south-east of Baltimore.

Now, as Annual Meeting is in our State, a great many will no doubt come from all over the Brotherhood, and some may want to see our southern country. You can come to Baltimore, and there take the steamboat across the Chesapeake Bay to Denton,—our County-seat. Inquire for the Brethren, some of whom are living close to town. I will answer all letters of inquiry, if stamps are enclosed, and am also willing to show you our country. I expect to go to Annual Meeting, if God permits, and hope to meet many of my dear Brethren. L. B. REPLOGLE.

Ridgely, Md.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the fundamental doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins and the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - May 26, 1891

85 cts WILL pay for the MESSENGER from June 1, 1891, till the end of the year.

WHY can we not have a ministerial meeting in Northern Illinois? What say you, brethren?

THE Brethren in Southern Kansas are succeeding finely with their Old Folks' Home arrangements.

THERE is, occasionally, a selected article in the MESSENGER. It will always pay to read such, for they are selected with great care, and usually contain the very best of thought.

BRO. EDMUND FORNEY, whom we met at the West Branch feast, attended the feast at Naperville, May 16 and 17. He reports a good meeting, which passed off very pleasantly. An election was also held for a minister, which resulted in the selection of Bro. Aaron Solleuberger, who was duly installed in his office.

AFTER June 1st, the address of Eld. Samuel Click, of Nevada, Mo., will be Bridgewater, Va.

ON page 332 of this issue will be found a special notice from the B. and O. R. R., that will be of interest to those west of Chicago.

MANY of the State Districts are holding ministerial meetings in connection with the District Meetings. This is to be commended, as it not only affords those skilled in the work of the ministry an opportunity to give their experience, but it enables younger ministers to gather much valuable information, and profit by the many good suggestions offered.

BRO. LEVI TROSTLE, who attended the feast at Sterling, Ill., May 17th, reports an excellent meeting with good attention and the very best of order. The house was filled to its utmost capacity, and still some were not able to get in. The work in Sterling seems to be encouraging, and those who have the mission in charge are hopeful, and I mean to continue their efforts with renewed zeal.

WE CARE not how sudden a man's conversion is, just so it is genuine. Paul's conversion was very sudden but it was so thorough, that no one had any reason to question it. By our fruits we are known, whether the fruit appears early or late. We never concern ourself whether a man's conversion was completed in one day or in one year, but we are concerned about whether it is genuine or not.

A MINISTER should never think that he is too old to study. He may be too far advanced in years to have charge of a church, but certainly he should continue to think as long as he has the proper use of his mind. The longer the mind is cultivated, the fresher it will remain. This may be regarded as the secret of mental activity in old age. He may give up work, but should not give up study.

THERE will be no paper next week, on account of all connected with the paper being at the Annual Meeting. Then it is our custom to send out fifty papers each year, and it is convenient to drop out one at this time and the other at the end of the year. Besides we are remodeling and enlarging the office, so as to afford more room and better facilities for several departments of our work. A week's lay-off from the paper will enable the workmen to make the needed change in the rooms, and also enable the office hands to properly get their parts in order. The next issue will contain some account of our trip east, and as much information concerning the Annual Meeting as we can get to the office up to time of going to press.

THERE is a movement on foot to establish an Old Folks' Home in Northern Illinois. The late District Meeting authorized the Trustees to "locate and establish the Home, appoint Solicitors and accept donations, and report a plan for its government to the next District Meeting." Joseph Amick, Edmund Forney and M. S. Newcomer are the Trustees. The movement is a good one, and should be substantially encouraged on every hand. We have the poor with us, and it is our duty to properly care for them, and there is no way of doing it to better advantage than in a well-managed Old Folks' Home. The Trustees have decided that all the churches in Northern Illinois, desiring to offer a location for the Home, should make their claims known to the Trustees not later than July 15, 1891. The Trustees will then examine all of these claims and decide on a location. The Committee has further decided that they will not want less than ten nor more than fifteen acres of land. Bro. Joseph Amick is Foreman of the Committee.

THE Committee at this place reports that they have received in all, $14,404.19 for the Western Sufferers.

THIS issue closes all remarks concerning our church name. Our Brethren in Council at Hagerstown will render the decision, and of course we will all acquiesce.

CONTRIBUTORS who have written us, making inquiry concerning articles that have not yet appeared, will please have a little patience till after the Annual Meeting. Fixing to move into our new editorial room, getting up the new *Juvenile Quarterly*, and much other work, prevent us, for the present, from giving such letters proper attention. We will attend to them by and by.

IN Cincinnati, Ohio, a boy, sixteen years old, died while his father was away in Canada on business. The father's ride home was a long, lonely one, full of deep sadness, but the cup of sorrow was made to run over when, on arriving at home, he learned that the boy had died from the effects of cigarette smoking, the bad habit having been contracted unknown to the boy's parents. How careful ought parents to be concerning the habits of their children!

WE are in receipt of Minutes of a number of District Meetings. They all contain matter that is interesting to us. But the Minutes of Northeastern Kansas contain one feature of importance. It not only tells where the money comes from, but says just what it was paid out for, that each member of the District may know just what was done with every cent of the money. This is right, and should be the practice of all the State Districts. We also notice that Bro. J. S. Mohler represents that District on the Standing Committee.

Frank Leslie's Illustrated Newspaper for May 9, 1891, contains a very able article from the pen of Prof. Totten, Professor in the Scientific School at Yale University, claiming that our present dispensation will close in 1899, at which time the 6000 years from Adam will be completed. While he does not venture to name the day or hour, still he concludes that March of that year will mark the beginning of the millennium. He discusses the question from a Bible and scientific standpoint, claiming to be no prophet, but simply a hard worker and an interpreter of the Bible, history and science.

WE do not feel disposed to find fault with past Annual Meetings or those who had the management of them, but we do think that it behooves our people to carefully watch every department of the Meeting, and discreetly guard it against degenerating into a worldly appearance. These Meetings should be kept as free as possible from all secular affairs. They are intended for religious work, and nothing should be permitted on the ground, designed to disturb a devout religious feeling. We go to the Annual Meeting for the purpose of enjoying it spiritually; we are led to regard it as a heavenly place in Christ Jesus, where we may have a foretaste of heaven itself. Give us some plain food to eat, a suitable place to sleep; then let us take in all the spiritual and social good the meeting may afford. So far as worldly matters are concerned, we have enough of them in our battle-fields at home; we want none of them at the Annual Meeting. We pay our money that our souls may have a feast of good things. So let us unitedly labor for Christian simplicity in these meetings. Great regard should also be had for our long-established and well-merited reputation for Christian hospitality. Unless we are careful, selfishness may make deep inroads among us, and destroy that strong, brotherly feeling that has so long existed among us.

THE Christian Publishing Co., St. Louis, Mo., has placed on our desk a neatly-printed and well-bound volume entitled, "Alone With God," by J. H. Garrison, editor of the *Christian Evangelist*, and author of several works. The title is very suggestive, and in keeping with the contents. The work is largely devotional, and may be read with profit. It contains over one hundred forms of short prayers that will be especially interesting to those who feel the need of making the subject of prayer a study. It is a good book to have when you feel "to steal awhile away" and be alone with God. The book contains 243 pages; price, 75 cents. It may be ordered from this office.

BIBLE TALK.

BRO. D. L. MILLER has always been regarded as a busy, hard-working man, but for the last ten years he has been crowded with work to his full capacity. His trip to Europe and Palestine; the writing of his book of travels; his editorial work on the MESSENGER; his work on the Mission Board, and many other public duties, including his labors in the ministry, are only a part of the duties that have occupied his time and attention. Yet he has found time to prepare and deliver a number of Bible Talks in various parts of the Brotherhood, that have proved exceedingly interesting and instructive. Several evenings ago we, with a number of others, were invited to his house to witness an exhibition of about seventy Bible views, projected on a large screen by the use of a magic lantern. Bro. Miller has collected photographs of a number of places in the Bible lands, and by use of the lantern he places them on the canvas on a very large scale, making the places appear almost real. He then explains each point of interest, thus giving those present much valuable information as well as a correct impression in regard to the appearance of the country.

The different views of Jerusalem, Mt. Olivet, Mt. Moriah, where the temple stood, and the Garden of Gethsemane were exceedingly interesting. He started into Palestine at Joppa and gave us views of many points until Damascus was reached. Near the middle of the exercises he showed a large, beautiful view of the River Jordan, looking almost as natural as nature itself. Just then sister Miller started up that soul-reviving old hymn: "On Jordan's stormy banks I stand." The effect on those present was striking indeed, causing one to almost feel that he was standing on the banks of Jordan, sure enough. We never before saw Palestine so well illustrated.

We wish Bro. Miller could spend several years traveling among the churches delivering his Bible talks. They would be a source of edification, instruction and confirmation to the thousands who have but little knowledge of the Bible Lands. By the use of his lantern the talks are made much more instructive and impressive, as it enables him to show just how the different places appear to the traveler who visits the Holy Land. It also enables him to point out and describe things of interest. All present enjoyed the talk very much, and felt greatly benefited by what they saw and heard.

J. H. M.

AT THE FEASTS.

A DRIVE of twenty-five miles across the country brought us to Lanark, Saturday, May 16, for the purpose of attending the feast in the city. We had not been there for over seven years. Everything looked familiar save the trees around the church, which have grown to be quite large, giving the place a lovely appearance. As we sat at our old, accustomed place, behind the stand, and saw the members coming in, some of them occupying the very seats where we used to see them years ago, memories crowded upon us thick and fast until we were much affected. We had learned to love the Lanark church dearly and spent many of the best years of our life in the interest of the cause here. We thought of the changes, of the then and the now.

Many of those who worshiped here have gone to the land beyond the vale, while some are at work in distant fields. A few—may the good Lord help them—have turned aside, and work for us no more.

The feast was a good one. Over two hundred members communed. We never saw finer order and better attention. Talk about not being able to hold feasts in cities. Here, right in the City of Lanark, the order cannot be excelled. On Sunday, for morning services, the large house was packed, and seats had to be placed in the aisles. Many of the leading citizens of the place were also present. It looked like old times. When we heard their earnest singing, noted their intense interest in the Word preached, and beheld their zeal for the cause, we said to some of the members, "There is plenty of life in the old church yet." She has had her ups and downs as few churches have endured, but she has passed through them all, and now bids to rise higher in the scale of usefulness. Bro. Geo. D. Zollars is their elder, and seems to be much interested in the work of the church. They also have a flourishing Sunday-school, that is doing an excellent work. A number of ministers from the adjoining churches were also present, much to the comfort and satisfaction of the members. We felt that it was good to be there.

On the Monday following we attended the feast at West Branch. The attendance was not large, but the spirit and interest of the meeting were excellent. The ministerial help was quite ample. This congregation seems to be in good working order, and is firmly settled in the principles of the Brotherhood. It is one of the oldest churches in the State and has passed through many deep afflictions, but there are better days ahead, for the church is in peace and union, with a good ministerial force. Bro. M. S. Newcomer is their elder.

J. H. M.

COUNCIL-MEETINGS.

It is to be feared, that the real value of properly conducted council-meetings in local congregations is very much underrated. Such meetings ought to be held quarterly and, if possible, should be attended by every member in the congregation, and especially by all the officials and their wives. Everything within reason should be done to make these meetings desirable, enjoyable and profitable.

They should be opened promptly on time so as to forcibly impress the members with the idea of promptness. We have known the officials, while counciling, to hold the congregation in waiting for hours. This is very unwise policy. It tends to make the members impatient and often gives rise to much dissatisfaction. They ought not to be kept waiting one moment. If the meeting is appointed to commence at 10 o'clock, the members have a right to expect the service to begin at that time.

The officials should have all business in proper shape, so that the work of the meeting may move off in good, business-like order.

The spirit of the meeting ought to be guarded with uncommon care. The spirit of kindness should pervade every part of the meeting; especially should the officials show great kindness and forbearance towards each other, and also towards all the members. In no instance should the elder lose his temper and speak unbecomingly of any of the sheep of his flock. A meeting characterized by this spirit of Christian kindness not only strengthens and gives the members confidence, but it affords no excuse for enemies to criticise the work and discourage the weaker members.

The business of the meeting should be conducted in a manner that will enable each member in the house to hear all that is said. There are places where the officials around the table do much low talking that can not be heard by even a third of the congregation. This is always very unsatisfactory. It is far better for the elder, who presides in the meeting, to require that each one, having anything to say, speak so as to be heard by all present.

At these meetings the elder will greatly strengthen the cause by delivering a short, well-prepared address on the various parts of church government and official duties. At one meeting he might state the duties of the officials and their wives. There are hundreds of members who know little of these duties. A short talk on this subject would also remind these officials more fully of their duties. Another talk on private and public trespasses would be beneficial. Then there might be talks on the prayer-covering, wearing of jewelry, plain dressing, honest dealing, careful conversation, care of young members, attending places of amusement, and a score of other good subjects. Thus conducted council-meetings would become the source of much valuable information to the members, especially the young, and would be looked forward to with pleasure. In fact, we ought to make these meetings as pleasant as possible. It will be well for the elder to bear in mind that, by properly instructing the members concerning their various duties, they become much easier to govern. Preparing these talks for delivery will afford the elder a line of study that will prove both pleasant and instructive. It will likely induce the members to have more confidence in the elder's knowledge of church government, and therefore give him that much more influence for good.

Council-meetings that always leave behind them nothing but sadness, are indeed very unfortunate transactions for the church. The elder and all his helpers should make the character of these meetings a special study, for the more interesting and pleasant these meetings, the greater good may they be expected to accomplish.

Where proper care is taken to conduct these meetings in the manner set forth, it will be easy to induce all the members to attend, and it is also their duty to be present. And when present they should be treated with becoming respect, and made feel that they are welcomed.

Sisters ought to be encouraged to take an active part in the work of church meetings. They generally have clear conceptions of right and wrong, besides possessing a rare zeal for religious work. Then they carry an influence that the church cannot afford to lose in her work.

We offer these suggestions, believing that if heeded, they may aid in making our council-meetings more profitable to the church and her work.

J. H. M.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WAYS AND MEANS.

BY P. FAHRNEY.

ANNUAL MEETING, by a single ruling, could remove one obstacle in the way of those members of the Brotherhood, who are zealously working to establish the doctrine of the Brethren in large cities. Paul says: "At Rome, be as the Romans."

If Annual Meeting would do nothing more than to define the word "Hospitality" as it is to be understood by members of the church in the future, surely much good would be the result.

Ways and means could be adopted that would lessen the burdens and embarrassments of members in the city during seasons when excursion trains are run at cheap rates.

It is embarrassing to refer to this matter without even going into details, but if Annual Meeting will, at any time in the future, appoint a committee to adopt ways and means to promote church work in cities, I should then be willing to go before such a committee and give a statement of my experiences and observations during twenty years of life in this city.

Chicago, Ill.

[We suggest that Bro. Fahrney write out his experience for the consideration of the Mission Board. It is as good a committee as the Annual Meeting is likely to find. Our readers will do well to study the term "Hospitality," as used by Bro. Fahrney.—ED.]

ARE MEN TO FURNISH ATTRACTIONS FOR THE CHURCH, OR GOD?

DR. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls and preach the Gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times. But will Dr. Hall's words be heeded? Will not the churches and the ministers admire the sentiments expressed, but still do as they have been doing? The effort to make Christianity attractive has very nearly deprived it of all sympathy among those who, of all men, need it most. Yet the rage for decorative art grows apace, and the great city churches of the Man "who had not where to lay his head" look more like the voluptuous halls of the great princes of the Gentiles for the great display of art and the gratification of æsthetic tastes.

"Touch lightly here," some will say. "Remember the alabaster box of ointment that one thought was wasted on the Lord." Ah, yes; we remember. Would there were ten thousand women with their alabaster boxes going through our streets anointing the feet of the foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor. That would be Mary-like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the Gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord, and come down to the plain preaching, the foolishness by which it has pleased God to save them that believe.—*Christian Instructor.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Frankfort, Ohio.

APRIL 4, I reached Frankfort, Ross Co., Ohio, and until the 9th remained there with our colored members in that place and vicinity, visiting all of them at their homes, besides calling with a number of their friends. We had six meetings in the Brethren's church-house in Frankfort, with a large attendance all the while, save at the last meeting, but with a good interest at each gathering.

On the last evening, April 8, we had a smaller attendance on account of the effort made to draw the people away to another meeting. This last-named meeting was held by the members of another denomination in order to raise money for their minister, and to do this the membership had been solicited prior to the meeting, and quite a number had promised to give a dollar and come to the meeting on the night of the 8th, and there give their dollars, and also to get up and tell the meeting how the money had been obtained. The understanding was had by all that the money should be obtained in some way different from that of their regular or ordinary labor. If given by a carpenter, his gift was not to be made at his trade. If by a farmer, his dollar was to be obtained not at farming but in some other way; and if it was the gift of a wash-woman, she was to obtain her dollar in some other way than at the washtub.

The meeting was large and exciting, we were told, all because many attended to see the gifts bestowed, to hear how each had obtained his gift, and also to hear the music. We were told of one who gave her experience in obtaining her dollar by getting down on her knees, and blacking the boots of a white man in the street.

On the next morning, before leaving to meet our brother, Henry Frantz, at Chillicothe, I called to see one of the Methodist ministers who said he had gone to the meeting the night before, but being taken sick there, had come home before the close. He said they obtained something near forty dollars at the above meeting.

I asked him if he did not see that they were running into idolatry, and referred him to 1 Cor. 10: 7. He said "I can not approve of this kind of meetings, but we *must* have the money." I told him never to give up the Gospel for money, gave him some tracts and left for the train.

Brethren, the work is now out in "the highways and hedges," and every effort should be made to save some out of the millions that are now, as it was in the days of Paul at Athens, "wholly given to idolatry." Acts 17: 16. Let us not look only at the poor negroes of whom I have spoken, but let us look at home and amongst the so-called educated and intelligent white people who are to-day as vain in their religion, and as far from the path marked out by Jesus Christ, as the poor and ignorant negro. May the Lord help us all to see what a field is now opened wide for all his people, and how few the workers are! Now is the time to let our light shine! Let every one procure the sacred oil, that both vessel and lamp may be filled, and the light shine that all may see.

As to the work amongst the colored people, I will say it is more encouraging at Frankfort, Ohio, than I have found it at any other time. The members, though few, are zealous and hopeful, and speak of no opposition now, as heretofore, and the efforts now made by the colored people of other denominations to keep up their work, show it is on the wane.

At Circleville there are more members and two speakers, but these have been much afflicted the past winter; they have no church-house of their own, and are now compelled to meet in their dwellings. But they, also, are hopeful of a better day and do all they can to support their families, and also to keep the work moving. The work amongst the colored people needs the constant attention of the Brethren, that the Word be not caught away by the enemy, and that it be not choked out.

LANDON WEST

Aged, Infirm, and Orphans' Home.

THE Trustees elected by the four Districts of Kansas, respectively, to put into successful operation the work of the above-named Home, met at the Pleasant View meeting-house, Reno Co., and proceeded to elect the fifth trustee, after which they proceeded to organize, by electing the writer as Foreman; S. L. Myers, Assistant; A. L. Miller, Treasurer; M. W. Metsker, Secretary; J. B. Wolf, Assistant.

They next proceeded to consider the location (a privilege granted by the several Districts) and changed from the south half of the south-west quarter, to the west half of the same quarter, as, in their judgment, they can erect more suitable buildings, with less money, than those formerly alluded to, on the south corner. Building is to be done as soon after the next Trustee meeting, Aug. 3, 1891, as practicable.

The necessary articles of association, constitution, and by-laws to secure a charter were then written out and signed, a charter obtained in harmony with the laws of the State of Kansas, and the design of the institution.

When the by-laws are more fully matured at the next meeting, there will be a more extensive report given for the benefit of those desiring to donate. I remark, however, that the Home is to be built and supported by donations, endowment notes, bequests, etc., and the institution is not to be run in debt.

We also call the attention of the respective solicitors, appointed by the former committee, to collect their subscriptions, if any, and forward all moneys collected,—cash or otherwise,—to A. F.

Miller, Treasurer, Booth, Reno Co., Kans. (who will receipt for the same), before the first day of August, 1891.

As some promise to pay or donate as soon as the project was properly set on foot and others said, "After harvest," to such we say, "You need not wait for a solicitor. Send in your funds at any time, as above.

We feel assured, that there are many dear brethren and sisters, whose hearts are beating with sympathy to the poor and needy. This was clearly demonstrated by the liberal donations to the Western sufferers. Many are wishing for an opportunity to put up a standing monument, one that shall never crumble to dust. "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me;" will be the inscription written in the Lamb's Book of Life. To all such we say, "We make you welcome. You need not wait for a special invitation. Every one as he purposeth in his heart, will find a blessing in giving. ENOCH EBY.

Booth, Kans.

Wayside Gleanings.

—WE have organized a Sunday-school in the Round Mountain church. It will be conducted by the brethren and sisters. The first Sunday we had sixty-three scholars and we expect more. It is opened at nine o'clock and we have preaching afterwards. The net was set to catch the Brethren in a Union Sunday-school, but we had decided at our church council that we would have a Sunday-school at the church-house; so when they could not get the Brethren to have a union Sunday-school, they organized one at the same hour in the school-house, about one mile from the church. The prospects are good that the Brethren will have the largest school.

—I attended the District Meeting of Southern Missouri and Arkansas, held in the Mountain Grove church, Texas Co., Mo. One of my objects of going was to get acquainted with the brethren. I was really glad to find so many of the Brethren there, and to form their acquaintance. The meeting was truly a very pleasant one. Bro. Samuel Click is to represent the District on the Standing Committee.

—The Brethren have found about twelve members in the City of Springfield, Mo. Bro. Baily has preached some for them. Brethren Harvey Barnhart and Holderman were going to preach for them as they passed through.

—South-western Missouri has some fine land. There is some nice country south-west of Springfield, and also a good fruit country. It would be a good place for Brethren to settle.

—We are having fine weather. We find that we have plenty to do, financially and spiritually, to keep us busy. SAMUEL WEIMER.

Wyman, Ark., May 6.

District Meeting.

ON Wednesday evening April 29, I boarded the train at Central City, Iowa, for Cedar Rapids, where I remained during the night with our dear brother and sister Tisdale. The next morning, in company with brethren Johnson and Lehman from the Garrison church, we again boarded the train for Brooklyn, Iowa, where the District Meeting was to be held. At 4 P. M., the same day we reached our destination, and were taken to the hospitable home of brother J. S. Snyder and wife, where nearly all the delegates from the different churches had already convened. We attended services the same evening, and the next day, May 1, we assembled at 9 o'clock, and, after the usual devotional exercises, the meeting began by electing Bro. Jno. Zuck, Moderator; Bro. Henry Taylor, Writing Clerk, and Bro. Jno. Seibert, Reading Clerk. All the churches were represented by delegates except one, which was by letter. All the queries that came before the meeting were properly discussed, and disposed of in a Christian manner. Bro. Jno. Zuck was chosen to represent the Middle District of Iowa on Standing Committee at Annual Meeting, and another brother as alternate.

On Saturday we again met for worship at 11 A. M. and at 7 P. M. for Communion services. Bro. S. S. Gochenour officiated at the meeting. Dear old grandma Snyder, who is now in her ninety-first year, communed with us, perhaps, for the last time on this side of eternity. She is looking forward to the time when she can meet with those gone before. The next morning, at 9 A. M., we had a meeting for children and young people. We were pleased to see so many seemingly happy faces occupying front seats, while they were kindly admonished by brethren Gochenour and Seibert. The prospects are good for an ingathering of precious souls at this place, and as the good seed has already been sown, may they not put off the one thing needful.

At 11 A. M. Bro. Jno. Zuck preached an able discourse, and at 3 P. M., Bro. Snyder, in a few, well-chosen words, closed our meetings at this place. Then the parting moments came. O, how sad!

We reached our home May 3. May God bless Bro. Snyder and his wife, for making our sojourn among them so pleasant, and finally bring us all to a home where parting and tears are unknown!

LIZZIE M. ROGERS.

Central City, Ia., May 6.

Death of Sister Angie Eby.

WITH sadness we chronicle the death of Angie (Yarger) Eby, wife of Bro. Levi H. Eby, at Lincoln, Nebr., about noon May 9, 1891, aged 33 years, 1 month and 7 days.

Our dear sister was born in Stephenson County, Ill., April 2, 1858, and joined the Brethren church in 1878 at the age of twenty years, and remained a faithful member until her death. Her father died on her 20th birthday. After that she, with Mother Yarger, moved to Mt. Morris, Ill., where she attended school, completing the Academic course, June 28, 1882.

March 1, 1883, she was united in marriage to Bro. Levi H. Eby, son of Enoch Eby, and soon after moved to Brown County, Kans., where they lived until the following year, when they moved to their present home, near Summerfield, Marshall Co., Kansas.

Last year Bro. Levi was called to work in the mission field, at Lincoln, Nebr., which left the greater care of the home on sister Angie. She did the best she could to encourage the work, and to do her part.

Last fall Bro. Levi moved his family to Lincoln, and lived in his own hired house where sister Angie died. Affliction came to their family. The two little daughters being prostrated with scarlet fever, Bro. Levi also with quinsy, left sister Angie and mother to do the nursing. The two little daughters of the writer were also taken with the scarlet fever after Bro. Levi's family were over it, and mother came to help nurse them. In the meantime sister Angie became ill, but we hoped for the better. Mother still abode with us, fearing to change until the time of infection was past. Thus we were deprived of being with Bro. Levi's in their affliction.

On last Wednesday, May 6, a little son was born to them, but only breathed a few times, and was no more.

Kind hands and medical assistance did all they could. Notwithstanding all this, imflammation set in, which soon ended her sufferings. Her many friends will sympathize with Bro. Levi, who desires to be remembered in his bereavement. Feeling to be resigned, he says, "Not my will but thine be done." The remains of mother and child were taken to Summerfield, Kansas, for interment.

Sister Angie was loved and respected by all who knew her, and I doubt not many of her former associates and friends, who read these lines, will drop a sympathizing tear, knowing that we sorrow not as those who have no hope, but we look beyond, where we shall all meet again, and that, too, where sickness, sorrow, pain and death are felt and feared no more. D. G. COUSER.

Lincoln, Nebr.

Gleanings.

OUR Sunday-school has started out with a good attendance, and fair prospects, with Bro. Joseph Snitemau as Superintendent, and an able corps of officers and teachers. All are members of the church.

* * *

Bro. G. B. Royer made a mistake in a recent number of the GOSPEL MESSENGER, in reference to the Mission Board of Southern Iowa selecting some brother to preach a missionary sermon at District Meeting. The plan would be a good one and will be worthy of future consideration. The sermon, however, was preached at District Meeting, and we hope the good work received a new impetus. The members present contributed $4.15 to the cause.

* * *

"When shall the meek inherit the earth?"—seems to agitate the minds of some of our members at present. The question of most vital importance, it seems to me, is, "Who are the meek?" Are we of that class or not? God's Word is sure and he will bring about his own purpose in his own time.

* * *

We think our members should seriously consider the importance of sending their children to the Brethren's schools when desiring to educate them. There are many cases over the Brotherhood, where members with sorrow saw the mistake after it was too late. Even non-sectarian schools often poison the minds of our children, and sometimes start them on the road to infidelity. Let us keep the salvation of our children in view.

What will it profit though we gain the whole world, and lose our own soul, or the soul of our children? PETER BROWER.

South English, Iowa.

From McCune, Kans.

WE have had two weeks of clear, cool weather, and on the morning of the 7th we had a light frost in places, which did no damage, however. Farmers were behind hand with their spring work, but are now making up for lost time. Although corn planting is a little behind the usual time for this latitude, most of the corn is now planted. The spring was unusually wet and the ground hard and lumpy. Fruit promises abundantly, except early apples and some varieties of late ones.

Bro. J. B. Wolfe is one of the directors of the "Kansas Old Folks' Home," and has just returned from a trip to Reno County in its interest.

Our aged elder, Martin Neher, and wife are visiting their sons in Oklahoma.

Bro. J. H. Neher gave us a telling sermon last Sunday on the sacrifices we all have to make in

this world. On account of sin we are all compelled, willingly or unwillingly, to make great sacrifices to his Satanic Majesty of the lower regions. In fact, life, and everything else, must finally be given up. The Lord asks *one sacrifice*, that of a broken heart and contrite spirit. Sin occasioned the sacrifice of the life of the Son of God.

He made all the sacrifice that we are ever called upon to make, and thus gave us, by example, the proper position in the arrangement of heaven that we are called upon to occupy.

J. L. SWITZER.

McCune, Kansas, May 9.

FREE TRANSPORTATION IN CHICAGO.

OWING to the fact that no through tickets will be sold from points west of Chicago, the Baltimore and Ohio Railroad Company has arranged with the Parmelee Transfer Company of Chicago to transfer

FREE OF CHARGE,

All passengers and their baggage going to Hagerstown, Md., to attend the Annual Meeting of the German Baptist Brethren's Church, from all depots in Chicago to the Baltimore and Ohio depot. Similar arrangements will be made for the return trip.

L. S. ALLEN,
Ass't General Passenger Agent.

Chicago, Ill.

Lodging at Annual Meeting.

PERSONS who want lodging should send their application at once. This course was suggested by Bro. David Long, Chairman of the Executive Committee and decided upon by the Lodging Committee. It is necessary that applications for lodging be promptly sent me that we can be ready to care for the people when they arrive.

D. ELMER WOLF,
Sec.

[The above came one day too late for last issue—ED.]

From Philadelphia, Pa.

THE Brethren's new church was dedicated May 3. The services were conducted by Bro. W. J. Swigart, of Huntingdon, assisted by the writer. Bro. Swigart worked faithfully for some time for our city brethren, filling their appointments every two weeks. The rest of the appointments were filled by ministers from the surrounding churches.

Having disposed of their church on Marshall Street, the brethren, for some time held their meetings on Columbia Ave. Finally, by hard work, connected with an open heart, zeal, and good management, they built themselves a neat, comfortable little house of worship on the corner of Carlisle and Dauphin Streets. The first Sunday (April 26) we were here, we preached in the hall to an attentive little congregation. Since we have our services in the new church our congregations have more than doubled. We trust they will still continue to increase. We find the Philadelphia church warm-hearted and devoted and, so far as we have noticed, strong on the cardinal doctrines of the church. While she is not quite what we would like to see her in the application of some of the principles of the church, yet we believe there is loyal blood enough to take a moderate stand. Having learned a little of her past history we wonder sometimes that there are yet as many members in the city as there are, for surely they have had their full share of trials and reverses. There must have been considerable strength and loyalty. Brethren, let us not look with disdain upon such, but rather do all in our power to lift them up. We all have room for improvement.

We believe that, with proper efforts, combined with discretion and charity, much good can be done here in the East. Let us not be too hasty in our judgment and condemnation. We have already seen, in our little experience, sad results from premature judgment and hasty condemnation. It is needful that we understand fully the real condition of things and the nature of the surrounding circumstances, coupled with clear convictions of right, before we can wisely judge. So long as we can see an approach to the church and a coming nearer to Christ, however gradual it may be, we have encouragement.

We learn too that there is a difference between city work and country work. Many of our brethren have already learned this fact and others must learn it if we want to be successful. We need not sacrifice Gospel principles, but we must adopt different methods and be susceptible to different adaptations. We may have more to say about city work as we learn more.

The Brethren here sustain an interesting weekly prayer-meeting. They opened their Sunday-school in the new church last Sunday, under very favorable prospects for the future in this line of work. May we all pray and labor that we may become purer and holier and that God's name may be glorified in all our works! T. T. MYERS.

1608 N. 8th Street.

Funds for Western Sufferers.

Two members in the East Dayton church, Ohio,	$ 2 00
From a brother, Broadway, Va.,	1 00
E. J. Nehr, Keuka, Fla.,	4 00
A sister Strome, Orrville, Ohio,	1 80
Brooklyn church, and friends, Iowa,	32 00
Lower Deer Creek church, and friends, Ind.,	8 90
Isaac Miller, Peru, Ind.,	1 00
Amanda Baldwin, Peru, Ind.,	25
Levi Flora, Peru, Ind.,	50
J. J. Winger, Sec., Lodge No. 2,388, F. M. B. A., Palestine, Ill.,	1 45
S. E. Kepner, Sabetha, Kans.,	10 00
M. C. Kreutzer, Sabetha, Kans.,	1 00
J. McCoy, Sabetha, Kans.,	2 00
Susan Flanigan, Waterloo, Iowa,	1 00
S. A. Erbaugh, Liberty, Ohio,	1 00
Tuscarawas church and friends, Stark Co., Ohio,	31 15
A brother, Jacksonville, Ore.,	1 30
Jessie Wagoner, Franklin Grove, Ill.,	1 00
Wakendah church and friends, Mo., $12.30, less collecting check, 25 cents,	12 05

Queries Answered.

To Gertrude A. Flory:—

YOUR queries in GOSPEL MESSENGER No. 17 are before me. You ask, "Who are the poor?" Further on you ask: "To whom is it our duty to give aid?" I answer, "To all who need our aid if we are able to give it. We are commanded to love our neighbors as ourselves and to judge not that we be not judged. In the case of the widow referred to shall we let her and her child suffer for the necessities of life, lest she take a part of what we give her to buy something she does not need? No; let us obey the command of Jesus, — give to him that asketh thee and from him that would borrow of thee turn thou not away. We are responsible to God for our own acts only, and if those who are needy do not use the means we give for a good purpose they will have to give an account of their stewardship.

In regard to the second case I say this: If we were sure that the portly, rugged man is really to blame for his condition it might be right to let him go hungry until he was willing to work, but if we know nothing of the circumstances of those seeking aid from us I think we should obey the Sacred Scriptures and give to those that ask us.

Christ, in giving the parable of the "Good Samaritan," does not tell whether the man that fell among the thieves was worthy of the aid he received or not, and it is not likely that the Samaritan knew anything about him except that he was wounded and needed help. That was enough for him to know and that should be enough for us. Our Savior's command is, "Go thou and do likewise. It is far better to give to many who do not need or deserve our help, than to let one really needy person go unrelieved. How terrible it would be to hear from the lips of our divine Master in the last Great Day, "Inasmuch as ye did it not unto one of the least of these ye did it not to me."

In regard to associating with those who live in open rebellion to the teachings of the Bible, I will give you my views. The servant is not greater than his lord. Our Savior died to save sinners, and his blood is sufficient to cleanse the vilest. He says they that are whole need not a physician, but they that are sick. He came not to call the righteous but sinners to repentance. He ate with sinners. If we hold ourselves aloof from sinners how can we obey our Savior's command, "Go ye unto all the world and preach the Gospel to every creature." Can we win souls to Christ by refusing to associate with them?

All people who know us can tell by our lives whether we are Christians or not, and if we *are* Christians they will know that we disapprove of all acts of wickedness. We should learn to hate sin without hating the sinner. You say truly that Christ's example teaches the Christian to be kind, helpful and courteous to all mankind, to seek the sinning whenever and wherever there is a possibility of winning them to righteousness. Do you not think we would be more likely to win sinners to righteousness by treating them courteously and with kindness, than by standing aloof from them lest we should be defiled? We have all sinned and we all need pardon. Our Savior is no respecter of persons. He is just as willing to forgive and receive the vilest sinner into his kingdom as he was to receive us. Now, dear sister, I have given you my views on the above subjects and I wish to assure you that I do so in a loving spirit and that, although we may differ in our views, I trust we may both be led by the same spirit,—that of love and obedience to our Heavenly Father. When we lack wisdom let us ask of God, who "giveth liberally and upbraideth not."

I like your views in regard to women's work. I think the wife and mother's place is with her family. If our Savior had intended for women to preach he surely would have chosen some among his apostles. It is woman's duty to do all the good she can, but her first duty is to care for her own family if God has given her one.

MARY M. COX.

Sweet Springs, Mo.

From New Hartford, Iowa.

WE are now located in Butler County, Iowa, at the above-named place, and as many of the Brethren and friends of the Dallas Center church (where we formerly resided) requested us to let them hear from us, we pen the following:

We are well pleased with our new home, but we miss the church privileges, as wife and I are the only members here and we have not been to a meeting of the Brethren since Easter Sunday, when we worshiped with the Brethren at Waterloo. True we have two churches in our village, but yet we feel more at home with the Brethren.

We would be very glad if some of the Brethren of the surrounding churches would pay us a visit

We have not handed in our church letter yet, as we are a little at a loss to know just where we belong, as there are several churches within a radius of about twenty miles. As we are engaged in the furniture business, and have no help, we can not well get away from home much just now. So, brethren, come and pay us a visit. We would be very glad to see some of the Brethren.

To the Brethren of the Dallas Center church we often revert in our thoughts. We remember them with pleasure, and often think of the many seasons of worship we have spent with them. It was at this place that we united with the church of our choice and we have spent the most of our Christian life with the Brethren at that place. We would ask you all to remember us at a Throne of Grace, and ask you to pray for us that we may never depart from the simplicity of the Gospel. We find the MESSENGER a source of much spiritual food and read it with an eagerness we never realized before. A. W. HAWBAKER.

May 17.

From Warrenville, Ill.

THE brethren and sisters and friends met on Sunday, April 26, for the purpose of re-organizing our Sunday-school. The school opens under encouraging prospects. Parents and children are taking an active part. Bro. Aaron Sollenberger and the writer were chosen to conduct the school. May God help us, as parents, to bring up our children in the way they should go.

Our love-feast was held May 16 and 17. Bro. Edmund Forney officiated. Bro. David Martin, from Kansas, and Bro. S. E. Lehman, from Franklin Grove were also with us. On Sunday forenoon we had a children's meeting. The Brethren spoke principally to the children, but there was not food only for the lambs, but also for the older sheep. We had a very good feast, and hope that we were all strengthened in the faith, and more fully prepared to fight the battles of the Lord. Oh, for more grace to serve the Lord!

We also held an election for a speaker. The lot fell on our worthy brother, Aaron Sollenberger. May he, though young in years, take hold of the work willingly and serve the church to the best of his ability! May the Lord help us all to be more diligent in our calling!

HARVEY M. BARKDOLL.

May 17.

Funds for Western Sufferers.

Total received till April 22,.....$	13,734 57
Brethren and friends, in the Lower Twin Creek congregation, Preble Co., Ohio,.....	120 00
Received from MESSENGER office,.....	332 84
Members, neighbors and friends, of the Washington Creek church, Douglas Co., Kans.,.....	66 20
Contributed by J. M. Z., S. E. Y. and C. S. Solicited by Spring River church, Pa.,.....	5 00
From a well-wishing sister and her children, Pyrmont, Ind., ...	5 00
Pigeon River district, North-eastern Indiana,.....	8 73
Received of the MESSENGER office,....	131 85
Total received, till May 18, ...$	14,404 19

DANIEL R. PRICE, Treas.

A Word of Caution.

BRETHREN, look out for a deceiver, a man who claims to be a doctor. He is a heavy-set man, with a light mustache and of a dudish appearance. He claims to be Dr. King, the Quaker doctor from Philadelphia. He places a glass tube in your hand, then he walks around in the room and tells you how you feel, and where your ailments are, better than I could tell you. He says he can cure you for $35. You give him the money or your note. He leaves you medicine and promises to be around again in ten days, but that is the last of him. So beware of him, and when you read this, clip it out and send it to your County paper, so that, if possible, this deceiver may be stopped from imposing upon the poor afflicted people. JOHN A. MYERS.

Malvern, Ill.

From the Marlow Church, Indian Territory.

ACCORDING to previous arrangements the Brethren met and organized a church at this place. Brethren A. Molsbee and H. Brubaker, of Nocona, Texas, was with us and officiated. Bro. Geo. Shamberger was chosen as Secretary *pro tem*, and the letters being read, the church now proceeded to elect officers. Bro. A. J. Detrick was chosen Secretary, B. F. Ihrig, Treasurer; Emma Detrick and Netty Worrel, Solicitors for Missionary and Tract Work; the writer as church correspondent. Fifteen united with the church by letter, and one dear sister that had wandered away from the *fold*, was restored. Two were received by baptism two weeks ago, and two more came and were baptized at the organization, making a total of twenty members now enrolled. Two of them are ministers, and one is in the deacon's office. Bro. Geo. Shamberger is our elder. There are nine more members living near by, who are expected to hand in their letters soon.

This will make a total of twenty-nine members in, what will be known as, the "Marlow church," Chickasaw Nation, Indian Territory. Brethren pray for the little vine that is planted here, that it may be watered by the dews of heaven, and that many more may be gathered into the fold of Christ. May these precious souls who have said by their actions that they would rather suffer "affliction with the people of God, than to enjoy the pleasures of sin for a season," hold out faithful, that we may at last receive that crown of righteousness that fadeth not away, with all the redeemed in heaven! MARSHALL ENNIS.

Funds Received.

WE, the undersigned committee, hereby acknowledge the receipt of $163.96 of the brethren and friends of the Prairie View church, and Mount Zion Mennonite church and their friends. We also received one box of clothing of the latter-named church, all of Morgan County, Mo., for the Brethren and their friends of Sherman County, Kansas. May the Lord abundantly bless the donors, is our prayer.

A. J. PRICE,
W. M. WELCH,
LEVI WHISLER, } Committee.

Notes of Travel.

MARCH 13 wife and I left our home, for a visit to some of my children, and also to attend the District Meeting of Middle Indiana. After visiting a daughter in Logansport and one in Barnettsville, Ind., I preached in the Brethren's church at the latter place on Sunday.

At Homer, Champaign Co., Ill., I visited one of my sons, and preached in the Methodist church at that place on Easter Sunday. There are only four members residing at Homer. One brother, who lives in the country, also attended the meeting. Bro. J. H. Moore formerly preached at this place occasionally, and they still remember him. The brother from the country, mentioned above, talks of buying a lot in town and building a meeting-house for the Brethren. He has a daughter in town, who is a member. My impression is that the wants of the members at Homer should be attended to. God has a people there and the duty is laid upon us to help them. The Brethren of Southern Illinois should take an especial interest in this matter.

On my eighty-fifth birthday, April 1, wife and I attended the District Meeting. Since our return home I have been suffering severely with neuralgia which has affected my entire system, but I have somewhat improved during the last few days. SAMUEL MURRAY.

From the Cheyenne Church, Kansas.

THIS little band of believers is still striving for the right. No trouble of any kind affects our peace. We, as a church, did not ask for any aid during the past winter. One family, however, was supplied with help. Our County was not so much affected by the drouth last year as the other portions of Western Kansas, and this year the prospect for good crops is excellent.

The District Meeting of this portion of Kansas convened near Norton, Kans. Bro. John Ikenberry was chosen delegate to Annual Meeting; Bro. B. B. Whitmer, alternate.

Our Sunday-school was re-organized recently, with the writer as Superintendent. The outlook for a successful term's work is encouraging.

LATER.—During the last few weeks our church at this place has decreased somewhat in number, but, we trust, not in zeal. Our Sunday-school is progressing nicely. We have preaching every two weeks, after the close of the Sunday-school exercises. All our services are held at the "Star" school-house, near Bird City. It is a fine, commodious building and affords ample room for our meetings.

At the last council of the church the writer was chosen to represent the Cheyenne church at Annual Meeting. O. C. SLIFER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

TWO BAPTIZED. We have lately received two by baptism,—one an aged man, past his three score and ten. We are moving along nicely in this, the Falling Spring, congregation, Pa., for which we thank the Lord.—*Wm. A. Anthony, Clay Hill, Pa., May 12.*

CORRECTION.—I wish to make the following corrections in my communication on page 302 of MESSENGER. Instead of J. M. Mohler I meant to say "D. M. Mohler;" instead of W. A. Weaver, "A. A. Weaver;" instead of D. M. Eller, "N. D. Eller."—*John Bowman, Warrensburgh, Mo.*

FROM GARRISON, IOWA.—WE organized our Sunday-school April 26, with Bro. E. H. Stouffer as Superintendent, and Bro. J. B. Lehman, Assistant. We enrolled ninety scholars, and hope that all will feel a deep interest in the work, and that the Lord will bless our humble efforts.—*Lizzie Johnson.*

REJOICING NEWS.—April 25 Bro. D. H. Weaver, of Longmont, Colo., came to Fort Collins, Colo., and preached three soul-cheering sermons for us. Sunday morning, at 11 A. M., he preached on baptism and its design. He handled this subject with ability. We then went to a large lake near by, where, in the presence of many witnesses, one dear soul was buried with Christ in baptism. This was the first baptism in this part of Colorado by our people. Bro. Weaver referred in his discourse to much of the Scripture that sustains our practice and we hope, will awaken a general interest in our position.—*D. M. Click.*

ANNUAL COUNCIL. — May 7 the members of the Upper Codorus church met in annual council at the Black Rock meeting-house. A good deal of work was on had, but all was disposed of in a satisfactory manner. We held a collection for mission work, and hope that the funds may be spent in such a manner as to meet the approbation of God. — *E. S. Miller, Sec'y.*

QUARTERLY COUNCIL.—The members of the Middle Fork church, Clinton Co., Ind., held their quarterly church meeting to-day. We expelled one member, received four by letter, and elected Eld. Solomon Blickenstaff delegate to Annual Meeting. We appointed our Communion for May 24, at 4 P. M. All business passed off pleasantly. — *John E. Metzger, May 5.*

SUNDAY-SCHOOL ORGANIZED.—The Jonathan Creek congregation met April 5, to re-organize the school that had been suspended during the winter. Bro. Q. Leckrone was elected Superintendent. An able corps of teachers was also chosen, and the school opened with the most flattering prospects for a large attendance and earnest work. Let each one lend a helping hand to further the good cause. We can do much by being promptly at our places each Sunday, with our lessons well prepared. Let us labor earnestly, and great good will surely crown our efforts. —*Marion Leckrone.*

RAILROAD ARRANGEMENTS.—I am in receipt of the following notice from Mr. B. H. Griswold, General Passenger Agent of the Western Maryland Railroad: "Excursion tickets will be sold from all points on our line to Hagerstown, from May 25 to June 5; good to return until June 15, at one fare for the round trip. On Sunday, May 31, special trains will be run to Hagerstown; one from the B. & C. V. R. R.; one from the main line; and from the Baltimore and Harrisburg Division. All these trains will arrive at Hagerstown between nine and ten A. M." In addition to the above I would suggest that some one should learn how many persons would likely go from his station, so that the ticket agent may provide himself with the necessary number of tickets to supply all. — *E. W. Stoner, Union Bridge, Md.*

A PLEASANT LOVE-FEAST. — The Walnut Valley church, Barton Co., Kans., held a very pleasant love-feast on the evening of May 2. A number of brethren and sisters from the adjoining churches were present. Ministers present were, brethren Enoch Eby, John Hollinger and Jasper Perry, of Seward, Kansas. The Brethren gave many good admonitions. An election was held for a deacon. The lot fell on Bro. Joseph Filbrun, who was duly installed. On Sunday morning the first service, a children's meeting—was held at 9: 30, after which there was public preaching. In the evening we met again for preaching. Thus ended a pleasant and profitable meeting to all who took part in the services. We ask an interest in the prayers of God's children, that we may be successful in bringing souls to Christ! — *Michael Keller, Great Bend, Kans.*

KIND WORDS FOR THE MESSENGER. —I love to read the GOSPEL MESSENGER, because it comes with so much of the spirit of Christ through its pages. The isolated ones can appreciate the benefit of it more highly than those who have ministers to preach to them regularly. We have no minister to preach for us, except the GOSPEL MESSENGER. I hope and pray that the brethren and sisters, that shall soon meet at the General Conference of the Brethren church, will go with the spirit of love, and that all the business relating to the church shall be transacted in the spirit of love, so that all may be done to the honor and glory of God, and for the good of the church. Brethren, let us try to get a little nearer to Jesus in all of our deliberations, and not do as some of the popular churches are doing,—getting nearer the world, and farther away from God! We would like very much, if some minister could come and locate here and preach for us. If any of the ministering brethren are passing through here, we would like them to stop with us and hold a few meetings for us. The first Lord's Day of each month would be the most suitable, as the other Sundays are taken up by other denominations at the church-house in Darlington. We live at the crossing of the Omaha and St. Louis railroad, and the B. B. & Q. railroad.—*S. S. Garman, Darlington, Mo.*

Literary Notes.

TRACT ON DANCING.—"The Christian and the Modern Dance," by Rev. G. F. Pentecost, of Minneapolis, Minn., is the title of a 20 page tract, recently published, by the Mennonite Publishing Co., Elkhart, Ind. The tract is an excellent exposition of this modern form of amusement, in which the author draws a very correct line between the church and the world, and it will be a benefit to all who read it.

A brother in the Mennonite church made the proposition to have it printed and kindly furnished the necessary means for that purpose. Price, postage prepaid, 100 copies, $2.50; 12 copies, 35 cents; 1 copy, 4 cents.

Biblical Commentary on the Prophecies of Isaiah. By Franz Delitzsch, D. D., Professor of Theology in the University of Leipzig. Authorized Translation from the Third Edition. By the Rev. James Denny, B. D. in two volumes. Vol. I., 8vo, cloth, 520 pp. $2.50. Funk & Wagnalls, New York.

This translation of Delitzsch's Commentary on Isaiah (one of the "Foreign Biblical Library" series, edited by the Rev. W. Robertson Nicoll, L. L. D., Editor of *The Expositor*), represents the third edition of the original work. Adapted for English readers, yet nothing has been omitted of importance.

The clergyman and theological student will find in this Commentary a work of surpassing interest. Isaiah has been called the Evangelical Prophet of the Old Testament, because of his many references to the Messiah, descriptions of his birth and death, etc; therefore the book of Isaiah has always been one of the great points of controversy between the Christian and the non-Christian. The Christian minister must preach from Isaiah, must often go to Isaiah for the most brilliant prophetical utterances attesting to the truth of the religion of Jesus of Nazareth. The work of Delitzsch is scholarly, exhaustive profound and reverent.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

COFFEY — BEANBLOSSOM. — In the Brethren church in Litchfield, Ill., May 3, 1891, by the undersigned, Bro. John T. Coffey and sister Adie Beanblossom, both of Litchfield. D. B. GIBSON.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WINTER.— In Branton Township, Mifflin Co., Pa., May 1, 1891, Mrs. Eliza, wife of Eli Winter, aged 53 years, 7 months and 7 days.

Deceased was a consistent member of the Brethren church over fourteen years. Her Christian graces were many. Her deeds of love and kindness were without respect of persons. We believe she lived and died without an enemy. HANNAH YODER.

COFFMAN.—In the English River congregation, Keokuk Co., Iowa, May 1, 1891, sister Barbara Coffman, aged 70 years, 4 months and 28 days.

Sister Barbara was born in Virginia in 1820. In 1841 she united in marriage with Bro. David Coffman (who preceded her about ten months).

Ten children blessed this union, of whom three preceded their parents to the spirit world. In 1854 brother and sister Coffman moved to Iowa and soon after to this congregation, where sister Coffman spent the remainder of her days. She united with the church in her young days, and was strong in the faith.

Funeral services from Rev. 14: 13 to a large concourse of relatives and friends.

PETER BROWER.

BREON.—On Crystal Plains, Smith Co., Kans., April 19, 1891, Philip Breon, aged 83 years, 5 months and 10 days.

Deceased was born in Pennsylvania, Nov. 9, 1807. In 1830 he was married to Miss Polly Riphart of Schuylkill County, at which place he afterwards located and lived for a time. In the winter of 1848 he moved to Des Moines County, Iowa, near Burlington, where he resided for two years, after which he located permanently in Wappello County. Here he lived for twenty-five years, and then again moved West in 1875, to Crystal Plains, Smith Co., Kans. Thus a great part of his life was spent as a pioneer on the prairies of Iowa and Kansas. His remains were interred in the Crystal Plains cemetery, in the presence of five of his children and a large number of friends. The services were conducted by Lewis Larne of the Brethren church, from Job 7.

CLARA L. BREON.

THOMAS.—At Omaha, Nebr., April 23, 1891, Daniel Thomas, aged 80 years.

Uncle Dan, as he is well known, formerly lived at Mt. Etna, and Eureka, having come here in 1856, and lived in the County until a few years ago. DAVID MARKLEY.

LEWIS.—At the home of her son, Peter Lewis, in Omaha, Nebr., April 6, 1891, of *La Grippe*, sister Mary Ann Lewis, aged 72 years, 4 months and 27 days.

Grandmother Lewis (*nee* Ramer), was born in Hamilton County, Nov. 9, 1818. From there she, with her parents, moved to Dearborn County, Ind., and, in 1833, to Ripley County, in the same State. She was united in marriage to Bro. J. S. Lewis Sept. 1, 1836. Shortly after her marriage she and her husband united with the Brethren church. Both remained faithful unto the end.

Sixteen children were born to them,—nine sons and seven daughters. Seven are members of the Brethren church. She, with her husband and family, came to Minnesota in 1855, and settled near where the village of Lewistown now stands, where she has since made her home. Her husband died in the year 1880. Sister Lewis died while visiting with her son in Omaha. Her remains were taken to her home and placed beside those of her husband in the Brethren's cemetery. Funeral services by Eld. David Whetstone in the Brethren's church to a large concourse of relatives and friends. LULU WIRT.

BLOUGH. — In Mt. Carroll, Ill., May 5, 1891, Bro. Henry Blough, aged 78 years, 6 months and 15 days.

The deceased was a faithful, exemplary member of the church for about forty years, and his departure was very sudden. After eating breakfast he spoke of having pain in his head, sat in his chair by the stove and calmly fell asleep in Jesus, to await the glorious resurrection. Funeral services by Eld. Geo. D. Zollers and others from Rev. 14: 12, 13. J. J. EMMERT.

STOUFFER.—At his home in Uniontown, Carroll Co., Md., April 15, 1891, of dropsy and heart trouble, Mr. Elias Stouffer, aged about 72 years.

Deceased was never married. He was a well-known and a beloved citizen of the place, always upright and honest in all his dealings. Truly his walk in life was an incentive for good to any one. M. JORDAN.

ROYER.—At Ephrata, Pa., April 28, 1891, sister Mary C. Royer, wife of Bro. Henry Royer, aged 38 years and 18 days.

Deceased was a faithful sister and died in good hope. She was a daughter of Dr. D. E. Shirk,—now a brother. Services by Eld. Christian Bucher, of Lebanon County, Pa., from 1 Pet. 1. JACOB B. KELLER.

SHANK.—In the Des Moines Valley church, Iowa, April 27, 1891, of apoplexy, sister Fanny Shank, aged nearly 82 years.

The subject of this notice was born in Lancaster County, Pa. Her maiden name was Hoover. She was married to Samuel Browr, of Morrison's Cove, March, 1827. She moved with her husband to Iowa in 184[illegible]. Seven children blessed this union. Samuel Brown died in 1863, and in 1871 she married Daniel Shank, of Dallas County, Iowa, who survives her. She has always been a faithful member of the church. Her remains were taken to the Libertyville church for burial. Funeral discourse from 2 Tim. 4: 6, 7, 8, by brethren Wolf and Holder. Peace to her ashes. S. M. GOUGHNOUR.

SWIHART.—At Sedan, Dekalb Co., Ind., May 8, 1891, sister Rebecca Swihart, aged 96 years, 4 months and 25 days.

The deceased has been a consistent member of the Brethren church for many years. She has been a widow since 1856. A few years ago she became blind, but was furnished a home among the members of her church until her death. Funeral services by Eld. James Barton from Rev. 14: 13.

G. I. PATTERSON.

CORBIN. -- In the Mexico church, Ind., May 9, 1891, James M. Corbin, aged 81 years, 3 months and 5 days.

Deceased has been a member of the church for six years. He was the first inmate of the "Old Folks' Home" of the Middle District of Indiana. He has suffered since last June with gangrene on his foot, but bore his suffering with Christian courage, and died in hope of immortality.

Funeral services from 1 Pet 1: 24, by Jacob Barnhart and Jacob Fisher.

NEFF. — At Ladoga, Ind., Feb. 14, 1891, Jacob B. Neff, aged 59 years, 1 month and 8 days.

He was a member of the Brethren church for over thirty years. Funeral services by Bro. L. T. Holsinger.

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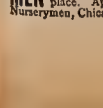
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Announcements.

LOVE-FEASTS.

May 26 and 27, at 10 A. M., Back Creek church, Franklin Co., Pa., 5 miles west of Greencastle. Those wishing to attend en route to Annual Meeting over the C. V. R. R will be met at Greencastle on the 25th by giving due notice to John Lehner, Upton, Franklin Co., Pa.

May 28, Brownsville, Md.

May 28, at 1:30 P. M., Monocacy congregation, at Rocky Ridge Station, Md., on W. M. R. R.

May 29, Altoona church, Altoona, Pa.

May 30, at 10:30 A. M., Springfield congregation, near Wawaka, Ind.

June 4, at 2 P. M., Pigeon River church, Steuben Co., Ind., 2 miles north of Summit, DeKalb Co., Ind., and 1½ miles south of Pleasant Lake, Steuben Co., Ind. Meetings to continue over Sunday.

June 6, at 3 P. M., Colby church, 5 miles south of Colby, Kans.

June 6, at 2 P. M., Myersdale church, Pa.

June 11, at 10 A. M., Eel River church, Ind

June 11, at 2 P. M., Covington church, Ohio, 3 miles south of Covington.

June 12, Mount Pleasant, Ind

June 12, at 5 P. M., St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 12, at 4 P. M., Yellow River church, Marshall Co., Ind

June 13 and 14, Panther Creek church, Dallas Co., Iowa.

June 13, at 10 A. M., Thornapple church, Mich., West house, preceded by a week's meetings.

June 13 and 14, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

June 13 and 14, Ten Mile congregation, Washington Co., Pa., at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week's meetings previous to feast.

June 13 and 14, at 10 A. M., Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 13, at 10 A. M., Landessville church, Ind. Those coming by rail should stop at Landessville on the Clover Leaf R. R

June 13, at 10 A. M., Belleville church, Kans.

June 13 and 14, Richland church, 6 miles north of Mansfield, Ohio.

June 14, at 4 P. M., Shade Creek congregation, Big meeting-house.

June 17 and 18, at 2 P. M., Silver Creek church, Ogle Co., Ill

June 18 and 19, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.

June 18, at 5 P. M., Baugo congregation, Ind.

June 20, at 10 A. M., Chenoa church, Ill.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny.

June 20 and 21, Coon River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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Announcements.

LOVE-FEASTS.

June 6, at 4 P M Shipshewana church, Lagrange Co., Ind

June 12 and 13 Lanthonville church, 3 miles north of Lanthonville

June 13, at 8 P M, Pleasant Valley meeting house 2 miles north of Middlebury, Ind The meeting to continue over Sunday

June 13th, Green Spring church, Seneca Co, Ohio

June 13th, at 2 P. M, Weeping Water church, Nebr

June 20, at 3 P M Canton church, Stark Co, Ohio, at the Center meeting house. It is 11 miles southwest of Louisville, Ohio, on the Pittsburg, Fort Wayne & Chicago railroad

June 20, at 3 P M, Pigeon Valley, at the new meeting-house in Butler, Pa.

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-- FOR THE --

Annual Meeting

OF THE

German Baptist Brethren Church,

TO BE HELD AT

Hagerstown, Maryland,
June 2, 1891,

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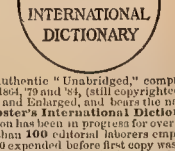
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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 9, 1891. No. 22.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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ANNUAL MEETING NEWS.

In company with brethren Joseph Amick, G. B. Royer, their wives and others, we left Mt. Morris, Tuesday evening, May 26th *en route* for the Annual Meeting. At 10:30 we were in Chicago, and soon found ourselves comfortably quartered at the Windsor Hotel. The next day we visited Bro. Wm. R. Miller, 441 West Van Buren Street, one of the ministers in the Chicago church. He is engaged in the mercantile business. Our call with him was short but pleasant. We next called at Dr. Fahrney's office, on Hoyne Avenue, but he was not in. His son, however, entertained us pleasantly, and showed us through the large four-story building that is used in the Doctor's medical business. We were somewhat surprised at the large amount of business the Doctor is doing.

We learned that the Mission Board of Northern Illinois was to meet in Chicago the next day for the purpose of selecting a lot on which to erect a church for the use of the Brethren at that place. We have not yet heard the result of their efforts.

At 2 P. M. we were at the Baltimore & Ohio depot, at the foot of Monroe St., where several were in waiting for the train that was to leave at 2:55. Among them were Bro. T. J. Nair and family, of Lordsburg, Cal., and Bro. Frank McCune, of Iowa. Our friend, W. C. Shoemaker, General Traveling Agent for the Baltimore & Ohio, was also soon on hand with a number that he had just brought in from Mt. Morris, so that by the time the train started, a goodly number were on board. Mr. Shoemaker proved no little assistance to those who were so fortunate as to favor the Baltimore & Ohio with their patronage. Mr. L. S. Allen, Assistant General Passenger Agent, showed us much kindness in not only special favors that we received, but also in low rates procured for our people. The Baltimore & Ohio has always been friendly to our people, and we will do well to give it our patronage as much as possible.

We found the service on the road excellent, and the cars neat and comfortable. The road-bed was in good condition, and the train ran very smoothly, making also excellent time. The weather was pleasant, no dust whatever, and taking it all in all, it was perhaps as enjoyable a ride as we have had in a long while.

Passing from the great prairies in the West, to the mountains in the East the next day, was quite a change of scenery to us. We reached Harper's Ferry at 3 P. M. Thursday, where we had to wait till after 6 o'clock. Years ago, when the Annual Meeting was at Broadway, Va., we stopped here several hours, and examined most of the points of interest. But little change has taken place during these years. The old John Brown Fort still stands as a historic relic. It is a small brick building, standing in the rear of a livery stable. We passed up the stone steps to the Catholic church on the mountain side. The steps are cut out of solid rock, and in order to reach the church one must pass up this steep point — a distance of nearly 100 feet. About 4 o'clock it commenced raining, and put an end to any further observation.

Harper's Ferry stands in West Virginia, and at a point where the Potomac and Shenandoah rivers unite. Just across the latter, to the East is Virginia, while just across the Potomac to the North is Maryland. Hence three States may be seen at one time, and yet all separated by streams.

It was shortly after six when we left. A run of a few minutes brought us to a little station called Weverton, on the Maryland side of the Potomac. Here we waited one hour for the train running up to Hagerstown, which point we reached at 8:30. It was still raining. Our company was met at the depot and soon found resting places for the night. We spent the night with Bro. Elmer Wolfe, Secretary of the Lodging Committee. The next morning we were taken to the house of Bro. S. H. Miller, and there assigned a room for use during the meeting. Bro. Miller spent last winter in Silver Springs Park, Fla., about twenty miles from Keuka, hence we feel much at home with the family. This was Friday morning; it had rained all night, and was still damp and cool when we started to the Annual Meeting grounds, shortly before 8 o'clock. A walk of two blocks brought us to the place selected for the Meeting, on the South-east side of the City. Hagerstown is quite an old place, with a population of about 12,000 inhabitants. It suffered more or less during the war from both armies. General Lee with his entire army, passed through the place a time or two, and a number of battles, large and small, were fought in the vicinity. The city is well built, good clean sidewalks and many shade trees line the streets, and is surrounded by a fine farming and fruit country. Our Brethren are also very numerous in this part of the State. Three congregations corner in the city, near where the Brethren's meeting-house stands, *viz.:* Beaver Creek, Manor and Welsh Run. The Annual Meeting ground is properly in the Beaver Creek congregation. The site is well selected, consisting of about eight acres in all. The Kee-Mar College for young ladies occupies, with campus, nearly half of the ground. This part is well set in large shade trees, and is covered with a heavy coat of green grass. The buildings are large, neatly constructed and commodious. They have been set apart for the use of the meeting. Here the Standing Committee has splendid accommodations, perhaps as good as that body has ever enjoyed, several rooms being at its disposal. The remainder of the building is filled with beds for the accommodation of delegates and visitors.

The other half of the ground contains a number of temporary buildings erected for the special use of this meeting. First in importance is the Tabernacle, which is made of poles and boards—being covered with boards,—but is not rain proof. It is 115x120 feet in size, and stands on a reasonably steep hill-side, with the stand for the Standing Committee about one-third the way down, in such a manner as to place the larger part of the congregation on the hill-side above the Committee. The arrangement, in this respect, seems good, and is likely to give entire satisfaction. The building will seat about 5,000 persons, and is lighted by electricity.

We next come to the large Dining Hall, 140 feet long and 72 feet wide, and so arranged as to seat at the tables 1,000 persons, and still afford a separate place for the Standing Committee and delegates to take their meals in a way that they will not be disturbed or crowded out. The cooking arrangements are quite complete, and are presided over by D. A. Lahman, of Nappanee, Ind., who has had charge of that department for five years. He seems to understand his business, and says that if they can get the food to him, he can cook it as fast as it can be used in that building. He has two boilers, holding about ten barrels each, side by side, and one, the same size, just between and above them. The latter is kept full of hot water, while the one to the left is used for making coffee, and the other for cooking meat and potatoes. In it can be cooked four ordinary beeves at one time. The arrangements for frying meat are so complete that enough for 400 persons

(*Continued on page 344.*)

ESSAYS

"Study to show thyself approved unto God: a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE END OF THE WAY.

My life is a wearisome journey,
I'm sick with the dust and the heat;
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am going,
Will more than my trials repay,
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But he who appoints me my pathway,
Knows just what is needful and best.
I know in his Word he has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on the listening ear;
When all that now seems so mysterious,
Will be plain and clear as the day;
Yes! the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home.
I know I'll receive a glad welcome,
For the Savior himself has said, "Come!"
So when I am weary in body,
And sinking in spirit I say,
"All the toils of the road will seem nothing
When I get to the end of the way.

—*Selected by Sarah M. Saunders.*

GIDEON'S WORK FOR GOD.

BY LIZZIE H. DELP.

God wrought the mighty deliverance of the Israelites from the bondage of the Egyptians. But the miracles and wonders were soon forgotten, or remembered only as legends. They served Baal and Ashtaroth. Is it any wonder that Gideon inquired, "Where be all the miracles that our fathers told us of?"

The Midianites, Amalekites and the Arabians regarded the Israelites as common prey, and, crossing the Valley of the Jordan, they encamped on the fertile hillsides of Manasseh and Ephraim. Each year witnessed their forays upon the fattening herds and ripening grain. They swept through the land like a consuming fire. The Israelites, unable to resist in their own strength, fled to the caves in the mountains in despair. This continued for seven years until the only alternative seemed to be starvation in the mountain fastnesses, or death at the hands of the Bedouins. Still they did not remember the warning of Moses and Joshua; still they faithfully worshiped Baal and Ashtaroth.

Gideon was summoned by a special messenger from heaven to deliver Israel. He obeyed the voice of the Lord. The people were angry at his audacity in destroying the temple, dedicated to the worship of Baal, but they soon rallied around his standard, and he had a large army at his command. The Lord wished to display his miraculous power, and he needed only a few. One hundred and twenty thousand Midianites are encamped on the hills that overlook the plains of Esdraelon. The Israelites are encamped on the slope of Mount Gilboa. The cowards in Gideon's army were glad to retire after they had a view of the enemy. Still too many remain. Near their encampment is the "Spring of Trembling." The soldiers are brought to this spring and here they are again divided; the Lord needed but three hundred to carry out his design. Gideon divides his little army into three companies. Each man is furnished with a peculiar torch which burned with a low-smouldering light, but sometimes blazed up suddenly. The pitcher served to conceal the lamp. In view of the methods of warfare of those days, the plan adopted was admirably fitted to secure the end in view. As a thief in the night, the little army crossed the Valley of Jezreel, and surprised the host of the Midianites.

Gideon gave the appointed signal, the torches cast a lurid light over the scene, and amid the crash of broken pitchers and sounding trumpets is heard the war-cry, "The sword of the Lord and of Gideon!" Tabor and Carmel and the hills of Ephraim repeat the shout and the trumpet peal with a thousand echoes. The startled Midianites were thrown into a state of confusion, and the whole camp was transformed into a dark and terrible scene of mutual slaughter. Israel thus viewed the destruction of their enemies. When the morning came, the field of battle was covered with the slain. Then Gideon ruled over Israel in quietness for forty years.

The story of Gideon is a symbol as well as a history. God chooses the few who believe in him to do his special work. It is unbelief that makes cowards. God chooses his men to carry out his work as truly as he called them in the past. Elijah, alone, old and wearied with disappointment and care, had courage to face the four hundred bright-robed priests, chanting litanies to Baal. The schools of Hillel and Shammai were overturned by the lowly doctrine of the Nazarene. There are mighty men of learning and power among the Deans and Canons of England, but the Lord chose John Bunyan to give to the world a "Pilgrim's Progress."

It is far easier to honor the heroism of the past, than to be brave in the present. Christ has promised, "As thy day thy strength shall be," "my grace is sufficient for thee." If we are willing to toil and suffer, and be strong for God, then we shall enter the many mansions at last. The crown unfading, and white robes are awaiting those who fight the good fight of faith and finish their God-given work.

SHALL TRUTH PREVAIL?

BY W. A. ROSE.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

We might ask, "How can we prove all things and know at all times what is good and right in the sight of God and man?" We answer, "By the perfect law of liberty." The apostle James says that "whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds."

We wish to notice in the first place, what is necessary that we may be proper judges to hear the two great witnesses, the Old and New Testament, for in the mouth of two or three witnesses, every word shall be established. What is necessary in order that we may become a proper judge or juror in the civil courts of the United States? In the first place we must be old enough to know right from wrong, and we must be twenty-one years old. In the second place we must be citizens of the United States. In the third place we must have an unbiased mind in regard to the case that is to be tried before us.

If these qualifications are necessary to fit us as a judge or juror in the courts of the United States, are they not much more needful to qualify us as judges when the sacred words of God's Truth are brought in question? In the first place we should be old enough to know good from evil, we must be citizens of the kingdom of our Lord and Savior, and our minds must be controlled by the mind or spirit of Christ. For what man knoweth the spirit of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God. If we have not the spirit of Christ, we are none of his and therefore cannot say with the apostle Paul, "But God hath revealed them unto us by his Spirit," for the Spirit searcheth all things, yea the deep things of God.

We must have a spirit of candor, and our minds must be unbiased, and not trammeled with early training or prejudice, but we must cast from us everything that will have a tendency to unfit us for receiving with meekness the engrafted Word that is able to save our souls. Like Timothy we should know the Scriptures that are able to make us wise through faith in Christ Jesus. Are we now ready to be led by the spirit of Christ, and to hear the whole Truth and nothing but the Truth, as it is in Christ? If so, we will proceed to prove all things, and to hold fast that which is good. It might be well to prove ourselves first. Paul, in writing to the Corinthian brethren, admonished them with language like this: "Examine yourselves whether ye be in the faith: prove your ownselves; know ye not your ownselves, how that Jesus Christ is in you except ye be reprobates?"

In Romans 12: 1, 2, we have this language: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Let us examine ourselves, then, whether we are in the faith. What faith has the apostle Paul reference to? He referred to the faith once delivered to the saints,—that faith that he admonished Jude to contend earnestly for,—the faith that is built on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, not what you or I may believe to be right or accept as our faith, but let us have "thus saith the Lord" upon the subject.

Christ came as a witness, a leader and a commander to his people. Isa. 55: 4. To-day he is seated upon the throne of his Father, wielding the scepter of righteousness, and swaying the destinies of his subjects. As such let us submit to his every command. Christ's greatest command, after receiving all power, both in heaven and on earth, was to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Upon the last part of this text rests the foundation of the church in regard to trine immersion, and yet it seems strange to me that we, as a Brotherhood, should be so united in regard to obeying the last part of the great commission while, at the same time, we are so divided in regard to the first part,—that which relates to teaching the Gospel to all nations.

Brethren, let us lay aside all prejudice and be candid and just to one another. Let us qualify ourselves that we may be proper judges.

We ask, then, to whom was the command to

teach all nations delivered,—to the apostles and ministers of the church of Christ, or to the church as a body? Let us settle this in our minds first, for upon this hangs the weight of the whole responsibility, for if the command was given to the apostles and ministers of the church of Christ, then they alone are held responsible before God for the great missionary work of the church,—the teaching all nations whatsoever Christ has commanded them. Are we, as a church, ready to admit this fact? If not, then where does the responsibility rest? We have a similar case recorded in Matt. 16: 19, where Christ says to Peter, "And unto thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Now the question is, "To whom were the keys of the kingdom, and the power to open and shut the doors and make the laws thereof, given? If to Peter, then Catholicism is right and we are wrong, and to-day we should have a continued Priesthood and the voice of the Pope should be held sacred above every other law upon the earth. But we cannot receive this view of the subject, neither can we hold the apostles and ministers of the Gospel responsible for the extension of the kingdom and carrying out the commands of the Master. The facts in the case are such that if the Gospel of Christ is not taught in its primitive purity to all nations, the church is responsible and will be so held at the day of judgment. Having the responsibility of teaching the Gospel to all nations placed where it should be,—in the church,—we ask, "How shall this great work be accomplished?" Shall we call our ministers and say to them, "Go, teach the Gospel and extend the kingdom of Christ to all nations, working with your own hands to support the wants of the flesh in regard to food and raiment? If so, let us call none but unmarried men to the ministry.

Paul, though unmarried, was well educated,—brought up at the feet of Gamaliel, one of the most learned men of his day. He spake as the Spirit gave him utterance. If we could call such men as Paul to the ministry, then we could have some excuse for not assisting our ministers. But how is it with a large part of our ministers to-day? The most of them have large families to support; they lack the proper amount of education and, beyond all, that great gift of God that the apostle Paul possessed,—of speaking in and through the Holy Ghost.

Let us take Paul himself for a witness in this matter, 1 Cor. 9: 3–14, "Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

We cannot hide behind Paul in this matter, for his testimony is against us, neither can we hide behind Christ and the rest of the apostles, for Christ says unto the apostles, when he sent them forth to preach to the lost sheep of the house of Israel, "Provide neither gold nor silver nor brass in your purses nor scrip for your journey, neither two coats, neither shoes, nor yet staves for the workman is worthy of his hire." Also, Luke 22: 35, 36, "And he said unto them, When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip."

So say we. But suppose he that is sent has no purse nor scrip, shall he be compelled to work two-thirds of the time that he may procure purse and scrip to preach the Gospel the other third, when there are thousands in the church that have both purse and scrip, who are held just as responsible before God for preaching the Gospel as the minister!

"But," one will say, "do not the Scriptures teach that the Gospel is to be furnished without money and without price," and we hear them quote Isaiah 55, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come and buy wine and milk without money and without price." From this we would infer that the great Gospel feast and the plan for the redemption of the souls of men was to be furnished without cost to the world, and so it was. But how about the price or sacrifice God made in sending his only begotten Son from the portals of eternal glory to this sin-cursed earth to suffer and die the ignominious death of the cross, that we through his death and suffering might be called the sons of God, and if sons then heirs, heirs of God and joint heirs with Christ. Ah yes, though he was a son, yet learned he obedience by the things which he suffered and being made perfect, he became the author of eternal salvation to all that obey him. I would ask, How can they obey unless they hear, and how can they hear without a preacher, and how can they preach except they be sent? The truth is that God has provided the plan of redemption without money and without price to us, but let us not lose sight of one great truth, and that is when we are born again and become the sons and daughters of God by adoption, whereby we cry, "Abba Father," and have the spirit of Christ bearing witness with our spirits that we are the sons of God, are we not as such placed in the same position to fallen man as the Father and Son were at the beginning, and if the love of the Father and Son was so great, how are we affected in regard to the salvation of the souls of men? If we have not the spirit of Christ we are none of his, but if the spirit of Christ dwell in us, then we will have the same love and regard for the salvation of the world that our Blessed Master had, and we will be ever ready to make sacrifice for his cause.

Again we hear one excuse himself by quoting 1 Tim. 5: 8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Did you never think that this Scripture would apply as well to our spiritual house as our temporal? God pity the brother or sister that has no spiritual home or house to provide for! I hear the apostle saying, "We have a building of God, a house not made with hands, eternal in the heavens." Speaking to the church he says, "For we are builders together with God; ye are God's husbandry; ye are God's building; ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ." The church of Christ is our spiritual house and home, and the same result will follow if we provide not for its wants as if we neglected our temporal home,—spiritual poverty and the end eternal death.

But I hear some brother or sister saying, "Surely the apostle Paul teaches that we are to give to the poor saints, and he does not say anything about ministering to the wants of the apostles and teachers of the Gospel." "It hath pleased them verily, and their debtors they are, for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15: 27. To settle the question we have only to ask, "Of whom did the Gentiles partake of the spiritual things which they had received?" Surely from none other than the apostles and immediate followers of Christ, who left all the possessions they had in this world and followed the Master, and after his death taught and promulgated his Gospel.

In considering the glory and development of the soul or spiritual body, we find, by referring to 1 Cor. 15: 41–44, this language: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

We ask, "Why the great difference in the spiritual body at the resurrection? One is spoken of as the glory of the sun, another as the moon, and another as the stars, and we are told also that the stars differ in magnitude and glory. What does this all mean?" Simply that there is a difference in the size, capacity or development of the spiritual body. One spiritual body has more glory than another because of greater development and capacity for enjoyment and happiness. Why is this? I answer, "Because their spiritual bodies have not been fed on the same kind of spiritual food." If the natural body is not fed on proper food, it will not develop into a full-grown man or woman. If we should feed a child on one-fourth the amount of food that it should have, its body would become dwarfed and weak. Again, if we should let the child have all the food necessary and of a proper kind, and not allow proper exercise, the same result would follow. The same thing is true of the spiritual body or soul. What, then, is necessary that we become full-grown men and women in Christ Jesus? I answer, the right kind of spiritual food, and an ample amount of work in the vineyard of the Lord and Master. Christ makes this very plain in speaking to his disciples at the well of Samaria, when he says unto them: "I have meat to eat that ye know not of." The disciples wondered among themselves how this could be and asked, "Hath any one given him to eat?" He answered by saying, "My meat is to do the will of him that sent me and to finish his work. Say not ye, There are four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

Thus it will be with each member of the church of Christ. If we put forth all our energies and employ all the opportunities with which God blesses us, to the advancement of the cause and kingdom of the Master, the spiritual meat that expands and develops the soul will be ours and the enjoyment of the great feast, spoken of by the

prophet Isaiah, will be fully realized. He says, "Wherefore spend ye money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good and let your soul delight in fatness."

Booth, Kans.

HERE AND THERE.

BY J. HENRY SHOWALTER.

Entertainment.

WHATEVER we do, we should try to make our work *worth something*. This is a day when people want to be entertained or amused, rather than instructed and benefited. But the honest, faithful man will do his duty, regardless of popular whims. To do good, honest work is to stand in all times and places.

This question of entertainment is becoming a great evil in many churches. I do not know that such is the case in any of our *own* congregations, but in many places they are catering entirely too much to this entertainment folly. Especially is this true in musical performances. A choir takes the place (?) of the congregation, during the song service. The socials, festivals, etc., take the place of prayer-meeting. As a result these various institutions, properly belonging to the church, have gone down, and Satan is triumphant. What is the matter? Too much entertainment! What is it for? All for a show! Shame, shame!

Not long since, in a little town of about 2,000 people, we attended a church service in one of the so-called liberal churches, and when the pastor announced that grand, soul-stirring old hymn, "How Firm a Foundation," to our utter disgust about a half dozen frivolous folks jumped to their feet around an organ, and sung that hymn in such a flippant manner that it seemed to us that, as in the days of old, it was enough to "repent the Lord that he had made man."

Some people may call that glorifying the Lord but I can't see it that way. Think of it! Only about a half dozen out of probably two hundred, who claimed to have been redeemed by the blood of the Lord Jesus Christ, to sing, and that not for the glory and honor of God but for show, and the glory of themselves. To say nothing of those who sing thus, will these willing mutes ever sing the Song of Redemption? I doubt it!

REWARD OF MERIT.

If there be any system in religion it is based upon the principle of *reward of merit*. Notwithstanding our having become wholly unprofitable, there still remained a germ of honor and integrity which heaven counted worthy of the death of the very Son of God. Matchless worth indeed! Would to God that we could value ourselves according to our real worth! We may become steeped in sin and unprofitable indeed, still there remains in every human being, no matter how sinful, a jewel of greatest worth. Can we ever value ourselves as we are valued by our Heavenly Father? I fear not.

I would not be understood as trying to "puff up" the human race, but we all know that we are never so careful of ourselves as when we realize, through others, the high esteem in which we are held. It is under such circumstances that our souls enlarge, and the best resolutions of our lives are formed. Indeed, in this sense, as much as in any other, we are our brother's keeper. Show love and esteem for your fellow-man and it at once puts him upon a higher plane. Reject him and he will commit suicide. But we must not digress.

Sin, it is true, can greatly reduce our value, even to total extermination; but righteousness, on the other hand, can enhance our value, even to the extent that all the material universe is no comparison to one saved soul. Upon this principle heaven shall be filled with the souls of the redeemed, and hell with the souls of the damned. The man who raises up against the dictates of the Son of God *merits* his portion in hell. We say this because the laws and judgments of our God are true and righteous. Upon the same principle, the man who meekly, though courageously, endures his cross, serving the Lord according to his Word, *merits* heaven.

I know that there are many who think that merit leads toward hell only and not toward heaven, but where is the correctness of such a conclusion? Merit that does not reach as far one way as the other, is no merit at all. If we cannot merit life through the works of Christ, neither should we merit death through the works of the devil. The one is the sequel of the other. A righteous man can no more go to hell than a sinful man can go to the abode of the blessed. Sinful and righteous men diverge just as sin and righteousness do themselves. In fact, there is no sin without the sinner; neither is there righteousness without the righteous, and their destinies are as diametrical as as are their acts, and equally just.

Mont Eagle, Tenn., May 27, 1891.

OUR VOYAGE.

BY HANNAH SUTPHIN.

JESUS said, "Peace be still," and there was a great calm. The angry billows were hushed into silence, the rocking ship glided smoothly on to the desired haven, and the sea-sick mariners were soon in their homes, relating to the loved ones the perils of the past night, with their wonderful deliverance from the raging tempest.

Life is but a sea with its endless diversity of joys and sorrows, clouds and sunshine, calms and storms, over which humanity is making its perilous voyage from the cradle to the grave. The vessels on which we sail are hurried on in their silent courses as swiftly as the flight of time can move them, and they will land us ere long upon the unknown shores of eternity. We are all out upon this uncertain sea of life. The currents of time are bearing us rapidly through the perils of the deep. There is no stay of time nor check of tide. Our sails are set for the eternal shore. Onward over the dangerous sea of life, across the dark river of death, we hasten. We meet our fate or fortune beyond the tossing tempest of time.

We should, therefore, study well the perils and safeguards of our journey through this world. In all the calms and storms of life we should keep our bearing and hold our course well for the port of peace, until we pass beyond the shadows of the tempest, and enter the haven of endless joy, for we are all sailing either for the blessed harbor, where we will anchor safely in the haven of eternal rest, or we are drifting recklessly among the breakers, doomed to sink for want of a sure anchor amidst the perils of storm and tempest,—to rise no more for ever.

If we would make ours a successful voyage, and reach at length the desired haven in triumph, we must board the old ship of Zion.

Hylton, Va.

THE SILENT STONE.

BY J. S. MOHLER.

IN No. 19, current volume of MESSENGER is a reference to the Tabernacle, erected for the use of Dr. Talmage, and its indebtedness of $225,000. There is also an allusion to three prominent stones projecting from its walls, representing Mars Hill, Mt. Sinai, and Golgotha, and what those stones might say, could they speak.

The stone from Mars Hill would likely say, "In all these things,—these fine walls, costly, cushioned pews, rich carpets and very expensive organ, ye are too superstitious. Though I am a stone, fastened in this wall, far from my native country, yet I have heard the ringing eloquence of Paul, rolling in thunderous tones from Mars Hill, confounding the Grecian philosophers, and striking the death blow to idolatry. My presence here is only to attract attention, and make you more superstitious, and possibly take you farther away from the UNKNOWN GOD."

The stone from Mt. Sinai would probably say, "I have seen the Lord Jehovah in all the majesty of heaven, in terrible power. The whole mountain of Sinai quaked, and trembled at His presence. His voice none could endure. Through that mighty voice he spake, and said, 'Thou shalt have no other gods before me, neither in the heavens above, nor in the earth beneath.' Yet you are making an idol of this Tabernacle, and you are worshiping its grandeur in your hearts more than you are worshiping God, your Creator."

The stone from Golgotha might say, "I have heard the dying groans of the Savior of mankind. I have given rest to the wearied limbs of the Son Man,—he that was so poor that he had not where to lay his head, he that taught men to be humble, he that taught us to remember the poor. He that taught by his servant, to '*owe no man anything*,' yet here I am in this wall, with a debt over me, and around me, upon God's own house. Can God be honored this way? Can the poor find a welcome place here? Are the wings of the Almighty overshadowing this place? Are the songs of Zion pouring forth from every heart, or do not the pipes of the great organ drown every voice? Is the Gospel without money or price to the poor and needy?"

A sermon from each of those stones might shake the foundation of the great Tabernacle.

Morrill, Kans.

JESUS AND THE LAW.

BY G. M. THRONE.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matt. 5: 17.

THE Sermon on the Mount may be looked upon as sounding the keynote of the policy of Jesus. In these utterances his aim was to show that his purpose was spiritual elevation, and not political advancement. He is standing at the door-step of God's new temple. He must determine between what is fictitious and what is real. A repudiation of the law and the prophets will bewilder the Hebrew mind, but a cleansing of them from rabbinical glosses and interpretations will be helpful. A separation of secular from spiritual will be an upward move. The covenant made with Abraham, concerning an earthly inheritance, is about to give way to a covenant based on better promises. The law given through Moses must retire before the law of the Spirit that came by Jesus Christ. But before this takes place that which has been gained to the world for future use, must be gathered up and incorporated into the New Law. All that receives the authorization of the Lord will go into his kingdom. To touch or to change anything which is regarded as unalterable law by the Pharisees and Scribes will enrage them, but in the discharge of duty Jesus will know no will but that of his Heavenly Father. His purpose, at all hazards, will be carried out.

There was danger from the bold contrast about to be instituted between the precepts and statutes of the law of Moses and the precepts of Christ. Our Lord would be charged with an attempt to

subvert the Jewish Scriptures. This leads him to preface these contrasts with an assurance that he came not to *destroy* but to *fulfill* the law and the prophets. This has led many to regard the Ten Commandments as still in force, because Jesus came not to destroy but to fulfill. But let it be observed:

1. He did not say this of the Ten Commandments any more than of the other parts of the law. The Scriptures make no such distinctions of moral, judicial and ceremonial as theologians make. The phrase, *the law*, as used here in distinction from the other phrase, *the prophets*, evidently means the five books of Moses, which were so styled by the Jews, while "the prophets" include all the rest of their Scriptures, or all that was taught by the prophets concerning the Law, and concerning the Messiah.

2. It is true that moral principle and the great laws of righteousness are eternal and unchangeable, but as these did not *originate* with the Ten Commandments, neither do they *end* with them. They existed before they were embodied in two tables of stone, and they continue to exist after those tables are removed.

3. Our Lord does not say that any part of the Law as such should always continue to have authority, but that not even the smallest part of it should pass away *until* all be fulfilled.

The Jewish leaders had so perverted the law of Moses, that this was its tendency. There was no help but to set it aside and begin afresh. To reform the law was a more difficult task than to give a new one. So he culled out of it its eternal truths and set it aside. He fulfilled the law by transmuting it into human lives. Is it not singular that Jesus should be charged with destroying the law, when the law itself was charged with the duty of leading men and women to the Christ? People then were a great deal like people now. When their opinions and prejudices were opposed, they cried out, "He breaks the law."

1. The *types* of the law were fulfilled in Christ, and these typical institutions ceased to have authority, when they were fulfilled in him. See the Epistle to the Hebrews.

2. The prophecies of the Old Testament were fulfilled in Christ. See Luke 24: 25–27; 44–47.

3. Christ is the end of the law *for righteousness* to every one that believeth. Rom. 10: 4.

All the high purposes contemplated in the law are realized in Christ's Gospel, and being thus realized, the law passes away. "First the blade, then the ear, after that the full corn in the ear." When we have the full corn in the ear, all is fulfilled that was contemplated in the blade and the ear. The blade and the ear then cease their functions and pass away.

Rockwell City, Kans.

LACONICS.

BY J. L. SWITZER.

—The truth only half told is the biggest lie in the world.

—The best snuff in the world is a snuff of the early morning air.

—A good word for a bad one is an excellent bargain.

—Those who go to law for damages are sure to get them.

—The excesses of youth are drafts upon old age, payable with interest.

—Adversity is the only true balance in which to weigh friends.

—Losing a cow for the sake of a cat,—going to law.

—An ounce of prevention is worth a pound of cure.

—More credit can be thrown away in a day than can be built up in a life-time.

—Many come, to bring their clothes, to church.

—It were no virtue to hear of calamities, if we did never feel them.

—By entertaining good thoughts we keep bad ones away.

—Be cautious of believing evil, but be more cautious of reporting it to others.

—By reading we enrich the mind,—conversation polishes it.

—Passion is a fever.

—Modesty is a sign of virtue and a guard to it.

—Sobriety, temperance and tranquility are the best physicians.

—When a proud heart hears another praised it thinks itself injured.

—Fortune makes a feast but often takes away the appetite.

—Prosperity is hard to bear; adversity still harder.

—Discretion is a true judgment of things. It is the parent of wisdom.

—God cures and the physician receives the money for it.

READ THE BIBLE.

BY W. W. CUPP.

THERE being so very much in the Bible it is not at all surprising that there are so few who are thoroughly acquainted with it, but it is a sad thing to know that there are many who know scarcely any of its teachings.

In this day of Sunday-schools, Bible-classes, prayer-meetings, as well as other religious services there can hardly be any excuse for not being well acquainted with the Bible. We find many who, though well informed on other topics, have a very limited knowledge of the Scriptures. For this there must be some cause. What is it? It is, to some extent at least, the inclination of many to speak lightly of the Bible. Even professing Christians are not free of this sin, and many, especially the young are sometimes ashamed to be seen reading the Word of God. This is sad, and we should do all in our power to effect a change in it. No one can afford to be ashamed of reading the Words of Eternal Life, for Christ will be ashamed of such on the Judgment Day.

There are many reasons why it pays to study the Scriptures. When we speak of reading the Bible we do not mean in the sense that some one reads a newspaper, but rather as we read Latin and Greek.

Read to *understand*, read to reason and think, to view the teachings from every stand-point. It pays to read for the culture that it gives. It is the greatest literary production of all ages, and well may it be, when its writing has been guided by an All-seeing Power.

We should read it so as to be able to give a reason of the hope that we have. Many will try to entrap us, and it is necessary that we be well-informed to defend ourselves. Others, also, will come, asking for knowledge, and we should be able to give it, and thus be the means of doing good,—of leading some soul to Christ.

Read and study the Word for its moulding influence. There are many things that modify character, but no book has such grand precepts, neither has the life of any man been such a perfect example, and if we study Christ's life and follow him, we are assured that we will gain eternal life.

The Bible contains the words of eternal life. Will it not pay to read that which teaches us how to live forever? How can we neglect that on which so much depends!

We talk and read too much *about* the Bible and don't read enough *in* the Bible. Through Bible helps we get explanations of many things we would otherwise not understand, but it will do us much more good to take the Bible and study it as we study any text book.

It is said that the Germans are taught the Scriptures as they are the other branches, daily, and as a result we find that the German people know more about the Bible than most Americans.

Many are anxious to improve the mind and no volume will cultivate each faculty more than the Word of God. Let us read the Bible more systematically and understand it more fully.

The founding of Bible departments in our church schools is a move in the right direction. No doubt those who have attended them are better prepared to study for themselves. Can we not improve in this? We ought to be anxious to work a reform in that on which so much depends.

Berlin, Pa., March 9, 1891.

GENTLENESS.

BY SOLOMON SCHUBERT.

WHOEVER understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness.

It requires but a slight knowledge of human nature to convince us that much of happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is, generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting a baneful influence to all with whom he is connected. He excites the disgust and ill will of all who are acquainted with his character, and but few can be found to wish him success in any of his undertakings.

Not so in the influence of gentleness. This virtue will assist its possessor in all lawful undertakings; it is exceedingly lovely and attractive in its appearances; it wins the hearts of all; it is even stronger than argument, and will often prevail when that would be powerless and ineffectual. It shows that man can put a bridle upon his passions, that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean at every little adversity or disappointment that crosses their path. It shows that he can soar away into the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and are driven about like maniacs, the sport of their own passions.

The most favorable situations in life, the most lovely objects in nature, wealth,—all that is calculated to increase the happiness of man, lose their charm upon a heart, destitute of this virtue.

Alvada, Ohio.

"WE need not go far to find places just as sacred as those to be seen in Palestine. Have we not the Christian home, hallowed and dear with golden ties of kinship? Father and mother are there, sons and daughters, brothers and sisters, husband and wife. It is a nursery for the young, a retreat for the toil-worn and aged. It is the castle of purity, the royal palace of the best affections."

"IF we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds."

THE SEA OF DOUBT AND GROUND OF FAITH.

BY J. HANNA.

Number Four.

Now, that we have read upon nature's page of an Infinite Creator, let us turn to that of Revelation, and see whether the two,—the *only* sources of information, *open* to man, bear like testimony. Ah, we need not read of the creation; we need not read that "with God all things are possible," to discover their harmony, for his very name, "God *Almighty*," proclaims it! Now, since they claim the same Author, we will see whether the claim is verified by indications of the same hand.

Need we go farther than a blade of grass, or feather, or even a hair to see the same characteristic in nature? And yet, how many, accepting nature as it is, will quarrel with *Revelation*, because of its reserve? Ordinarily, a man would be considered very unwise to refuse food, because he does not understand how it maintains life; (for although he study its different processes, his observation, and not his reason accompanies them;) and in a like manner is the provisions for the soul. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Now are not these similarly simple provisions for us who by wisdom know not, proof of the same Provider? Do we not, in each "walk by faith" that receives them? Then let not reason assume an independence with regard to Revelation, to which she has not attained in nature. Reason in trying to fathom the depths of mystery's waves, may become dizzy and fall, while faith, diverted from them, to her guiding star, goes steadily on, for while reason, measuring by its own limits, is bounded, faith, leaving him to measure who ordains, is boundless. Still, although faith is beyond reason, it is not, like credulity, unreasonable.

We will next compare physical and spiritual *laws*, and we find that the violation of either brings disorder, and disorder, death, or in either realm, we find physician and remedy, if the violation be not unto death. We also find a natural and a spiritual *resurrection* from respective *dormant states*. Again, we behold a similarity, in that different effects are produced by different relations to the natural and spiritual. The light may guide or blind, the heat revive or consume, attraction maintain or crush form, and the Rock of Salvation be converted into "a stone of stumbling, and a rock of offense, even to them which stumble at the word." Their similarity,—yea, identity of workmanship, we must admit, for we even behold in revelation as in nature, that which is above human power, and thus ascribe it to God.

"New things do I declare unto you before they spring forth I tell you of them." Ah yes, we *know* that infidelity even stalks, at times, alongside of prophecy, to explain (?) by a method, originating with its necessity, that which (for very shame) it can no longer deny. However, to illustrate the absence of prophetic power from the uninspired mind we instance an unfulfilled prediction of Voltaire. Could infidelity ask more? "In less than a hundred years," said he, "Christianity will have been swept from existence." Whether or not the report be true that his old printing press has since been used to print the Word of God, and that the very house in which he lived, is now serving as a depot for the Geneva Bible Society, it is evident from the over two hundred new translations of the Bible during the last century, and from the enthusiasm with which the Revised Translation into the English language was received (a London publisher having advance orders for over a million copies), it is evident that Christianity still exists.

The New Version was immediately reprinted in about fifty editions, and even wired, from the first of Matthew, to the end of Romans, from New York to Chicago,—the first telegram of so great a length wired. Yes, Christianity still exists, while infidelity is a very *dwarf* beside it.

THE TONGUE.

BY SARAH M. SAUNDERS.

In the anatomy of all God's creatures both brute and human, serpents and all the innumerable feathered inhabitants of the forest, this little organ, called the tongue, is an indispensable part of their organization, though they differ widely in many of their distinctive attributes. In the "human form divine," there are many different organs, composing the body, and each has its own, and very important, function to perform. The eye, the ear, the nose, hands and feet, all have their respective offices to fill.

In case of disease or accident, in order to sustain or retain life in the body, an arm or limb, or a portion of one or more, may be amputated, but the tongue is the only member of the body without which we cannot live. Although so small a part, yet it is the principal organ of speech and taste, "a boneless muscle," and may be the means of both good and evil.

When we examine the Scriptures, we find a great many good things spoken of in regard to this particular organ. In Prov. 10: 20 we find these words, "The tongue of the just is as choice silver." "The tongue of the wise is health." Prov. 12: 18. "A wholesome tongue is a tree of life." Prov. 15: 4. "A soft tongue breaketh the bone." Prov. 25: 15.

The holy prophets and apostles of old gave many admonitions in regard to the uses of the tongue. The Psalmist David exhorts us to "keep thy tongue from evil." Ps. 34: 13.

Not only do we learn that good things are spoken of this member, but we also find a few evils alluded to in the Scriptures. Job expresses a great desire to 'be hid from the scourge of the tongue." Job. 5: 21.

"A lying tongue is but for a moment." Prov. 12: 19. "Death and life are in the power of the tongue." Prov. 18: 21. The prophet Jeremiah seems to be utterly disgusted with the Jews and laments that they are all so treacherous and untruthful and breaks out in these words: "They have taught their tongues to speak lies. Jer. 8: 5. The apostle James tells us plainly that "If any man among you seem to be religious and *bridleth not* his tongue, this man's religion is vain." Jas. 1: 26. The same apostle also sums up the whole matter in these words, "Even so the tongue is a little member and boasteth great things. The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. The tongue can no man tame; it is an unruly evil, full of deadly poison." Jas. 3: 5, 6, 8. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3: 10.

The poet very graphically sets forth the works which this little member is called upon to perform:

"I am so very small a thing,
It seems quite strange to say,
In life how great a part I take,
And how the world I sway.

"In all affairs I take a part,
Of politics or state;
In quarrels I am *always* there,
Be they 'mongst small or great.

"In tenderest message, sweetest verse,
In foulest scandalous tale;
In parent's blessing, widow's curse,
Or orphan's piteous wail.

"In prayer or praise, my power's confessed,
In opera or play,
In giddy throng or holy desk,
I always have my say.

"A little spark I cause, indeed,
A mighty fire to rise;
A little member, but I drive,
Where'er I list, the wise."

Landess, Ind.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Death of Bro. Valentine Reichard.

Our dear brother, Valentine Reichard,× was gathered to our fathers April 17, after a short sickness, caused, as is thought, from heart failure. He departed this life at the home of his daughter and son-in-law, F. Winders, where, we believe, everything that could be done was done for his alleviation and comfort.

Bro. Reichard was born in Washington County, Md., Nov. 5, 1813. He was married to Catherine Wolf Oct. 26, 1841, with whom he lived harmoniously until July, 1888, when sister Reichard died. To them were born ten children, seven of whom are living.

Our aged brother's life was occupied in farming, but later in life he became a graduate of the University of Eclectic School of Medicine, of Cincinnati. He was a successful practitioner of that school of medicine for many years in the vicinity of Fairplay.

In April 1846 he and wife united with the church of the Brethren, and in 1848 he was elected deacon in the Manor church, where they lived and served faithfully in that office to the time of their death,—a service of about forty-five years. His genial nature, his firmness and perseverance won to him many warm friends, and the Manor church and the community in which he lived has sustained a keenly-felt loss. His kind, encouraging words and affectionate manners to the young converts, and the weak and erring ones were of great value. The young ministers, when contending with arduous ministerial duties, were the recipients of his fatherly council and cheering words. His readiness in song, his timely council in the church, and his liberal hand all unite in making us feel our sad loss, which, we believe, is his eternal gain. His age was seventy-seven years, five months and twelve days.

E. Yourtee.

Brownsville, Md.

A Sad Occurrence.

Last Wednesday, May 13, between the hours of eight and nine o'clock, an explosion took place in one of Geo. W. Wilson's steam saw mills, near Wilson's Mills, Grant County, W. Va., on the W. Va., C. & P. Railroad, which resulted in the death of four men.

Bro. Edwin Miller was employed as general manager of the mill and to all appearance everything was in good running order—previous to the time of the accident. Bro. Edwin had, for a moment, left his post as sawyer to give some instruction to the man attending the edger saw, when in-

× See Gos. Mes. Vol 2. page 124

stantly, without a moment's warning, the boiler and engine were blown to atoms, killing Bro. Edwin Miller and another young man instantly. A third man was so badly hurt that he died in the afternoon of the same day. The fireman and the fourth man lived two days and nights and then died from the effects of their wounds. Bro. Miller's age was forty-one years, seven months, and twenty-seven days. Their bodies were horribly lacerated,—almost beyond recognition.

Bro. Edwin leaves a loving and affectionate wife and five small children. The funeral services of the deceased were conducted by Bro. Jonas Fike, of Eglon, Preston County, W. Va., at Maple Spring church, to a large and sympathizing congregation. Bro. Miller has been a warm and consistent member of the Brethren church for upwards of twenty-two years. He made the Bible his study, and many were the pleasant hours that we spent together in sweet Communion, talking of Jesus and his love. He was somewhat isolated from the church, but frequently attended church, besides superintending and teaching children in Sunday-school near his home.

The thought has been forcibly brought to our minds that life is very uncertain. We are made to see the necessity of heeding the Savior's warning when he says, "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh."

Whilst our heart-felt sympathies are with the bereft family, yet we are not without hope. We have many reasons to believe that our loss is his great gain. The time will come when we, too, will be called from time to eternity, hence the necessity of being ready. I. O. Thompson.

Kearney, Md.

Communion Meetings.

May 2 we were permitted to enjoy a good feast with the members of the Walnut Valley church in Barton County. Not so many were present from a distance as usual, but there was good interest. The church elected Bro. Joseph Filbrun to the office of deacon. May 4, I met with the Salem church, near Nickerson, in council, preparatory to their Communion to be held on the 9th; at which time Bro. Daniel T. Dierdorff was advanced to the second degree in the ministry, Bro. Joseph Calvert elected to the ministry, and brethren Elmer Price and Samuel Moats to the office of deacon. They were all duly installed into their respective offices, with great solemnity. The spirit, manifested on such occasions, shows that the church appreciates the importance of electing church officers, whose qualifications are similar to those which are plainly set forth in the Scriptures. We hope the Salem church will be greatly edified by their faithfulness.

Our happiness and enjoyment were greatly marred on the last day of this meeting by receiving a telegram of the sad demise of our dear daughter-in-law, Angie, wife of L. H. Eby, who endeared herself much to us by her faithfulness to Christian principles, and sisterly affection to the family to which she was wedded. But while we deeply deplore our loss, we shout for joy for the victory obtained, and the safe arrival in the Father's house.

We next enjoyed a love-feast occasion with the saints in Kingman County, at the residence of Bro. Samuel Bowser, May 14, at which time and place Bro. Jacob Bowser was elected to the ministry and installed according to the order of the Gospel, as defined by the church. Last but not least, we had a most glorious feast here at Pleasant View, May 16. Eleven congregations were represented by members, and ten churches were represented by eleven ministers. Suffice it to say that while the spiritual blessings were so abundantly bestowed upon us, we also were made glad to see the gentle showers of rain, so much needed. The rain continued till the ground was well saturated and many drooping spirits were cheered. The church also decided to advance Bro. A. F. Miller to the second degree of the ministry. Thus ended one of the best meetings we ever enjoyed, and all the people say, "Amen."

To-morrow we start to our Annual Conference, to enjoy another reunion with the Brethren; and to engage in the important duties of the Meeting. This we will do if the Lord permit.

Enoch Eby.

Booth, Kans.

The Baltimore Bible School.

You possibly have heard of the Boys' and Girls' Bible School under the management of Bro. J. T. Quinlan 1315 Light Street, Baltimore, Md. I had a desire from the first starting of this work of faith among the poor, to visit it. Often I had heard of the earnest love and zeal of our dear brother, and as the Lord has now granted me the privilege of a personal inspection, I feel like saying as did the queen of old when she visited King Solomon, "It was a true report I heard of Bro. Quinlan's love for dying souls in that wicked City of Baltimore; it exceeds the fame I heard."

The object of the school is to save and rescue children and the work is kept up by brethren and friends of the school, as Bro. Q. is poor in this world's goods, though rich in grace. The school was started in 1886, in a rented room. Ought not we to buy a home for God's poor to worship in? It will cost us a little money and some trouble. I ask each one, receiving this, to copy such part as is suitable, changing the date and signing his own name. Then let him send a copy to each of his friends. Let each one send a dime, wrapped in paper, to E. J. McGaughy, 1315 Light Street, Baltimore. Can we not *all* do this in his name? Then "shall the King answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." Matt. 25: 40; Prov. 19: 17; Mark 14: 7; 1 John 3: 17; Heb. 7: 2, 4, 5. May God's Holy Spirit go with this, and be in the souls of all who read it, so that my words may be really messages from the Lord. Pray for the success of the work, and that we "*be* accounted worthy to escape the many things that shall come to pass and that we may stand before the Son of man." Luke 21: 36.

Eliza J. McGaughey,
Treasurer.

J. T. Quinlan,
Manager.

From the Dry Creek Church, Linn Co., Iowa.

Another love-feast and Communion season is past, and we trust, all who were present feel built up and much strengthened spiritually. Our meeting opened May 23 and closed the following day. The ministering brethren present from abroad were Wm. Hipes and Eld. Saylor. Others were expected but were not permitted to be with us. The brethren gave us some good talks upon the ordinances of the evening, and did not shun to declare the Word of God in its purity and simplicity. Many were the remarks, "What a pleasant feast," and we feel it was good for us to be there. May the many good lessons, presented to us, be treasured up in our hearts and put to practice in our lives, that we may thereby be enabled to overcome the enemy with his many allurements and evil devices. We are glad to note, that our feast was well attended, and our hearts were made to rejoice to see that so many of our aged sisters were permitted to be present with us and enjoy this blessed occasion. It may, perhaps, be the last time in this world, but what a blessed thought it is to the Christian mind, that if we are faithful we shall, at the end of the world, be counted worthy to be guests at the great marriage supper of the Lamb!

An election was held, in connection with our feast, for the purpose of calling several brethren to the office of deacon; and we are glad to announce that the choice fell upon two very highly esteemed brethren, namely, Wm. D. Tisdale and Geo. Hagerman. They, with their beloved wives, were duly installed, and we wish them God's blessing upon all their undertakings for good. The office of a deacon is a holy vocation and will afford the means of gaining a great deal of spiritual knowledge. "They that use the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ." These are the words of Paul, as recorded in the third chapter of first Timothy. The duties, concerning the office, are plainly set forth in the above-named chapter and are worthy of much meditation. We feel confident that these brethren will endeavor to magnify their calling and do all they can to promote unity and love. To this end we all unite in one prayer.

Pray for us, brethren, that the Lord's work may prosper in this part of his moral vineyard and many precious souls be brought into the saving knowledge of Jesus Christ. J. K. Miller.

Cedar Rapids, Ia., May 25, 1891.

From the Tuscarawas Church, Stark Co., Ohio.

The church here is still moving along about as usual. The dear brethren and sisters are trying to build up the cause we love, in this part of God's moral vineyard. We admire their earnestness and zeal, but here as elsewhere some do not put forth their efforts, or are slow to assist those who are willing to work for the Master. A large majority of our members however, are active in the good cause. May God's blessings rest upon them and his faithful workers every-where!

We re-organized our Sunday-school at the Eden and Zion meeting-houses. The attendance is good and quite an interest is being manifested in Sunday-school work among us. Amos Yutzey is the Superintendent at the Zion house. He is alive to the work and knows how to awaken an interest in a Sunday-school. We are confident good will result from these exercises here.

We held our spring council May 7. The Annual visit reported, and it was ascertained that quite an unusual amount of business was before the meeting. The business passed off nicely, and we feel hopeful for the future. We decided to hold our Communion meeting June 13, commencing at 5 o'clock in the evening. A general invitation is extended to all who may desire to be with us upon said occasion, especially ministers. May God bless us all and richly bestow his grace and, when life's work is done, give us a home at his right hand! Reuben Shroyer.

Pierce, Ohio.

Funds for Western Sufferers.

Letters from different parts of the West show encouraging prospects for a good crop. The following funds had not yet been individually reported:

Geo. Renner, Fairfield, Wash.,	$ 5 00
D. H. Gish, Belleville, Kans.,	2 00
D. L. Miller, Mt. Morris,	500 00
W. G. Lint, Meyersdale, Pa.,	11 45
Meadow Branch congregation, Md.,	10 00
L. H. Eby,	3 00

There are but few calls for aid at present.

J. E. Young.

Beatrice, Nebr.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - Business Manager.

ADVISORY COMMITTEE.
R. H Miller, A. Hutchison, Daniel Hays.

Mount Morris, Ill., - - - - June 9, 1891

ANNUAL MEETING NEWS.

(*Continued from first page.*)

may be fried in ten minutes. Our first meal in the Dining Hall was to-day at noon. We pronounced it the best meal we ever ate in an Annual Meeting Dining Hall. It consisted of bread, well-cooked beef, butter, apple butter, potatoes cooked in beef broth, hash, pickle, tea or coffee; price 25 cents. The food was plain, substantial and well-prepared.

There is also a lunch-stand, 140 feet long, where a lunch may be had at any time very cheap. We noticed other small lunch-stands at other points.

The ticket office this year is very convenient. Here meal tickets are sold at twenty-five cents each. Each ticket is good for one meal in the Dining Hall. There is also a good Baggage Room, where one may deposit his baggage and receive a check for it.

The MESSENGER has a good office provided, very conveniently located near the Tabernacle. Just to one side of us is the office of the Book and Tract Work.

The entire premises are lighted by electricity, furnished by the City. The water supply is from the mountains, twelve miles away, being the same source from whence the City obtains its water.

The Committee of Arrangements, so far, has done its work well. The officers are: David Long, Foreman; W. S. Reichard, Secretary; A. B. Barnhart, Treasurer. They showed us no little kindness in the way of accommodation and aiding in the procuring of information. Most of the people are lodged in town, each one paying for a sleeping place. Places are assigned by the Lodging Committee.

At an early hour we went to the Standing Committee room, where we had the pleasure of meeting a number of the members composing that body. In the center of their room is a large table for the use of the officers of the Committee. The room is quite large, and one end is taken up with about twenty-five very neat-looking beds, which are for the exclusive use of the Committee. The Committee this year is a very strong one, having on it many of the ablest elders in the Brotherhood. At 8: 30 we left the room, this being near the time the Committee had set to organize.

At the appointed time they opened their work with a season of prayer. After that the roll was called, and the Districts responded as follows:

Oregon,	M. M. Bashor
California,	Represented by letter
Southern Kansas,	D. Vaniman
North-western Kansas,	J Ikenberry
North-eastern Kansas,	J. S. Mohler
Nebraska,	Represented by letter
Southern Iowa,	John Gable
Middle Iowa,	John Zuck
Northern Iowa,	John Early
Northern Missouri,	J. E. Ellenberger
Middle Missouri,	Jacob Witmore
Southern Missouri,	Samuel Click
Southern Illinois,	M. J. McClure and T. D. Lyon
Northern Illinois,	D. L. Miller
Michigan,	Isaiah Rairigh
Northern Indiana,	J. H. Miller
Middle Indiana,	R. H. Miller
Southern Indiana,	Jacob Rife
Southern Ohio,	John Smith
North-western Ohio,	J. C. Whitmore
North-eastern Ohio,	Geo. Worst
Western Pennsylvania,	J. C. Johnson
Eastern Pennsylvania,	W. Hertzler
Western Maryland,	Jeremiah Beeghly
Eastern Maryland,	D. R. Saylor and Edward Brenner
West Virginia No. 2,	D. J. Miller
West Virginia No. 1,	S. G. Frantz
Virginia No. 2,	Isaac Long and S. H. Myers
Virginia No. 1,	Jonas Graybill
Tennessee and Florida,	Geo. C. Bowman
Denmark and Sweden,	E. Eby

After the roll call it was then asked whether any were present not entitled to serve on the Committee on account of having been on the two previous years, or any who indulge in the use of tobacco or any other unbecoming habit, contrary to the order of the general Brotherhood. One reported that he used tobacco moderately, it being recommended by his physician. No one was objected to. After that it was announced that the election of a Moderator would be in order. Each member of the Committee then wrote, on a slip of paper, the name of the brother desired for Moderator. These slips of paper were gathered up by the Reading Clerk of last year, and read off aloud, one by one, till all were read. A number in the room kept tally. It was found that no one of those voted for had received a majority of all the votes cast, though two of them led out ahead of all the rest. It is a rule in the Standing Committee, that, in order to hold office in that body, one must receive a majority of all the votes cast. Another vote was then declared necessary. So each delegate took another slip of paper, and wrote his choice for Moderator. These were gathered up and read in the same manner as before; it was then found that Eld. Daniel Vaniman, of McPherson, Kans., had received quite a large majority of all the votes cast. He was then declared elected. Balloting in like manner was then taken for Reading Clerk. The second ballot resulted in the election of Eld. M. J. McClure, of Oakley, Ill. In balloting for Writing Clerk, the first ballot gave Eld. D. L. Miller a good majority. Hence the meeting was declared organized with Daniel Vaniman, Moderator; M. J. McClure, Reading Clerk; D. L. Miller, Writing Clerk. The organization is entirely new, but gives excellent satisfaction.

There is much very important business to come before the meeting, and we look for good results. Some very important work will come up through committees that have been appointed to consider and report on questions of special interest. Among these are the consolidation of the Mission Board and the Tract Work; the revision of our Hymn Book and Hymnal, and the propriety of publishing a New Testament with Notes by our Brethren.

At 10 A. M. there was preaching in the Tabernacle to a small but attentive congregation. The damp weather kept many away. Members were coming in most of the day. At six in the evening quite a number came in from the West. We look for large numbers to-morrow from all parts of the Brotherhood.

We must not fail to mention a very clever act upon the part of the B. & O. R. R. At a convenient point on the ground, the company has erected a large tent, well supplied with chairs, and invites all who feel disposed, to come in, take a rest and enjoy themselves. Many a weary one will thank the B. & O. R. R. for this.

At 8 P. M. there were services in the Tabernacle. Bro. J. G. Royer preached to a good assembly on the subject of "Youthful Lusts," bringing out many points of interest to all present, using for the basis of his discourse 2 Tim. 2: 22, which says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." He clearly set forth what lust is, and urged his hearers to *flee* from it, to *run* from it, and then grow in grace by following the good things named in the verse. The sermon was practical and well received.

The day closed with prospects of better weather.

SATURDAY MORNING.—The clouds had passed away during the night, and the sun shone out brightly, giving promise of a fair and pleasant day, which was fully realized.

Streams of people kept pouring in all day, and by night there were nearly 3,000 members on the ground. One train over the B. & O. R. R. brought in over 400 from the West. It was a day of general greeting. Kindred met and greeted each other, who had not seen one another for years. Many years ago there was a strong emigration from this part of the East to the far West. The cheap railroad rates now enable many to return to their old homes and kindred. To hundreds the meeting of loved ones is the occasion of great joy. Old gray-headed men and women visit the scenes of their childhood, and try to recall the happy hours in days of yore. They take delight in looking over the old farm to find things to freshen the memory. They remember the old roads, the hills, the streams, the mills, the barns, and scores of things that recall pleasures or sad reflection.

And still it looks like a strange land; the trees in the yard are larger, some of the hills appear steeper, the cities and towns have grown greatly, many of the old houses and barns have been replaced by others. A new generation of people have come and taken possession, their faces are stranger, their voices are not familiar. Some of the visitors look in vain for something to remind them of loved ones they left behind. Weary of the old homestead, they visit the cities of the dead, and view the resting place of all that is mortal. Glad to visit the old home, and yet sad because father and mother cannot meet them at the door. They weep over them at the grave, and then turning their faces to the West again, they think of that happy meeting in the land beyond.

Monday is generally our day for social enjoyment, but to-day has been one of special enjoyment. Somehow the churches all seem to be in peace; we meet without any disturbing elements—there seems to be a feeling of perfect harmony. Not one unkind word have we heard since we came upon the ground. There seem to be no enemies. No one is shunned, the members seeming to have the greatest confidence in each other.

So far the town people are treating us with great kindness. Five hundred doors were thrown open for the reception of the people, and on every hand we seemed to be welcomed. All the members of the Committee of Arrangements seem to be so approachable and obliging - none of this stiffness we sometimes see to our regret. There is great sociability upon the part of the members of the Standing Committee, causing a general good feeling to exist between that body and the members generally.

At 10 A. M. we had an excellent sermon by Bro. James Sell, of Pennsylvania, using the following for his text: "Who is she that looketh forth as the morning, fair as the noon, clear as the sun, and terrible as an army with banners." Songs of Sol. 6: 10. He traced the people of righteousness from the morning of religion, through the dim light of the moon to the day of clear sunshine in

its splendor under the influence of Christ, the light of Christianity, and further showed that the church was becoming a power to be dreaded by the power of darkness. Bro. Sell possesses a strong poetic element in his make up, which shows itself clearly in the occasional gems of thought that fall from his lips during his discourses.

At 3 P. M. Eld. John Wise, of Conway Springs, Kans., preached an excellent sermon to a good congregation in the Tabernacle from Heb. 11: 24, 25, where it is said that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. On account of work with the Hymn Book Committee we could not hear the discourse, but those who were present spoke of it as one of Bro. Wise's excellent and practical discourses.

From 7 to 8 P. M., the streets leading to the ground were lined with people wending their way to the large Tabernacle for evening services. Nearly 3,500 people were present to listen to Eld. L. H. Dickey, of Alvada, Ohio, discourse from the language of the Savior where he says, "If any man serve me, him will my Father honor." He treated the suject under the two heads of serving and being rewarded, showing that man was made in the beginning for service, with duties assigned him, and at the end was an ample reward. When Bro. Dickey was about one-third through with his discourse, peals of heavy thunder were heard coming from a dark cloud hanging over the valley to the east. Many thought it was going to rain soon, and caused quite a disturbance by leaving the congregation. The services were then closed in good order. No rain, however, fell during the night.

At noon to-day, the Standing Committee adjourned till Monday. There is much work before the body, but they are disposing of it quite rapidly.

The Examining Committee on Tract Work did not have much to do this year, and accepted but one of the tracts placed in their hands for examination.

The Hymn Book Committee was in session nearly the entire afternoon. Many Brethren came before them to present the wishes of their Districts as well as their individual suggestions.

SUNDAY MORNING.—The sun shone out brightly for an hour or two, but a heavy fog and the clouds came over the valley, and threatened rain. Still the people came from every direction. At 9 o'clock several thousand were present when the song services commenced in the Tabernacle. One hour was devoted to singing, during which time many beautiful and soul-inspiring songs were sung. While this was going on the people continued to assemble, and by the time meeting was opened at 10 o'clock, there were about 7,000 in and around the Tabernacle. Eld. Enoch Eby preached from Phil. 3: 10, concerning Christian experience. He made many good impressions, and aroused in the hearts of his hearers those feelings that tend to lift up and strengthen. He was followed by Eld. John Wise with very appropriate remarks.

At 2 P. M. there was children's meeting in the Tabernacle. The little folks sat in front. Among them were the children from Bro. David Emmert's Orphans' Home. At the beginning the services were greatly disturbed by a heavy shower. That soon ceased and the work went on. The children were addressed by brethren J. G. Royer, A. Hutchison and John Wise, with special song services led by Bro. Wm. Beery. The exercises were interesting to both the old and young, and we feel that the meeting did good.

At 3 P. M. Eld. J. G. Royer preached to not less than 8,000 people from Isa. 55: 10–13. He treated largely God's special power manifested in the conversion of sinners, and the work of the church for the good of the people, and also of the joys the Christian will experience in the coming reunion.

There were also services in the Tabernacle at 7: 30 in the evening; preaching by Eld. John Wise on the Christian Graces, to a very large assembly. It was estimated that there were 18,000 people on the ground in the evening. Being well lighted up rendered it very pleasant.

All the churches in the city, so far as we could learn, opened their houses to the Brethren, who filled their pulpits for them. The following is a list of the places of meeting, so far as we could obtain them. There were other appointments however:

Zion Reformed church, mission talk to Sunday-school at 2 P. M., by Isaac Frantz, of Dayton, Ohio. Missionary sermon in the evening at 7: 30 by I. J. Rosenberger, of Covington, Ohio.

Christ Reformed church,—morning service at 10: 30, by D. L. Miller, of Mt. Morris, Ill. Evening service at 7: 30 by I. D. Parker, of Ashland, Ohio.

St. Paul's M. E. church, morning service at 10: 30 by Henry C. Early, of Harrisonburg, Va.

Washington Square M. E. church, evening service at 7: 30 by A. Hutchison, of McPherson, Kans.

M. E. church, Funkstown,—10: 30 A. M., by S. F. Sanger, of Bridgewater, Va.

Free Will Baptist,—services at 7: 30 P. M., by Jesse Stutsman, of Ohio.

Brethren Church in City,—morning service at 10: 30 by J. C. Murray, of Nappanee, Ind.; evening service at 7: 30 by Jacob Rife, of Boston, Ind.

St. Paul's U. B. church,—J. B. Brumbaugh, of Huntingdon, Pa., at 10: 30 A. M.; J. C. Murray, Nappanee, Ind., at 7: 45 P. M.

St. John's Lutheran church,—morning service at 10: 30, J. T. Myers, of Green Tree, Pa. Evening service 7: 30 W. J. Swigart, of Huntingdon, Pa.

St. Mark's Lutheran church,—morning service at 10: 30, J. M. Mohler, Lewistown, Pa.

Bethel M. E. church,— Henry Frantz, New Carlisle, Ohio.

Christian church, services 10: 30 A. M., W. J. Swigart, of Huntingdon, Pa.; 7: 30 P. M., James McClure, of Illinois.

A number of the ministers filled appointments in the country. It was indeed far from a day of idleness.

At 3 P. M. there were probably not less than 15,000 persons on the ground. Some estimated it higher. The order was generally good. Still the more sacred we can hold the day, and the more careful we are about what we allow on these grounds, the better it will prove for the cause.

MONDAY MORNING, JUNE 1.—Thousands of members are on the ground, and more are coming. This is a day of special sociability for most of the visitors, but a day of hard work for those who are on committees.

At ten o'clock we have preaching, after which a collection will be taken up for the Orphans' Home of this place. The Home is under the control of Bro. David Emmert, who has a similar work at Huntingdon, Pa. There are perhaps twenty orphans in the Home here, and they are deserving of sympathy. These institutions, under the management of Bro. Emmert, have cared for and found homes for hundreds of orphan children. They are doing a grand work for suffering humanity, and are worthy of any aid we may be able to render.

At 1: 30 P. M. is our Missionary Meeting, arranged for by the Missionary and Tract Committees. Bro. D. L. Miller is selected to preside at the Meeting.

The following topics were agreed upon, and assigned to the Brethren named:

1. "The Importance of Missionary and Tract Work," Eld. John Wise, of Kansas.

2. "The best Method for securing the Sympathy and Help of all the Members in the Church," Eld. S. F. Sanger, of Virginia.

3. "Hindrances to the Work and how to Overcome them," Eld. J. H. Moore, of Illinois.

4. "Scriptural Ground for Supporting Missionary Work," Eld. Daniel Hays, of Virginia.

5. "Missionary Committees should send only suitable Men, as set forth in the Scriptures, and by Annual Meeting," Eld. S. R. Zug, of Pennsylvania.

6. "The Blessings offered to the Cheerful and Liberal Giver," Eld. D. E. Price, of Illinois.

7. Eld. Joseph Lahman was appointed to make the closing speech and to arrange for a collection.

We complete this report on Monday morning in time to get it in the paper this week. Will report the rest of the Meeting in next issue.

J. H. M.

BRETHREN JOSEPH AMICK and D. E. Brubaker, of this place, attended the feast at Franklin Grove, Illinois, the week before the Annual Meeting. They report the largest love-feast ever held at that place. About five hundred persons were present, and some were not able to get into the house. Bro. Levi Trostle was ordained to the eldership. The members of Northern Illinois have much confidence in Bro. Trostle, and we feel that he will greatly aid the elders of the District in their work.

THE Brethren at Pine Creek had a very rainy time for their feast, hence the attendance was not as large as usual, still they report a good meeting, much to the encouragement and edification of the members. The Brethren at Waddam's Grove had their feast at a very disagreeable time on account of the rain. Bro. G. B. Royer, of this place was with them, and says that the spirit and interest of the meeting were excellent. It is not always the large congregations that afford the most enjoyable feasts, for the Lord can and does bless the work of the few as well as the many.

MUCH matter, including several railroad notices, intended for the last issue, did not reach us until the paper was on the press and partly run off. A number of love-feast notices also came too late. Things of this kind, however, happen every year about the time of the Annual Meeting, and the only remedy for it is to always get matter to us in good time. Matter intended for early publication always receives our immediate attention, while we usually take our time to examine essays and poetry. Those whose notices did not appear in the last issue will understand, from this, that they were received too late for publication.

The Brethren's Juvenile Quarterly, for the third quarter of 1891, is now in the hands of the printers, and will be ready for mailing soon after the middle of June, in time to be used the first Sunday in July. The lessons are prepared especially for the little folks, and we think will be greatly appreciated by them. The lessons will be in the Gospel of St. John, following the International line of study. Our long experience in Sunday-school work convinces us that this line of study is the best that has yet been offered to the public for general use, hence we follow it in our *Quarterlies*. The price of the *Juvenile Quarterly* is: Three copies, per quarter, twenty cents; six copies, per quarter, twenty-five cents; ten copies and over, per quarter, three cents each. Send in your orders at once.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"THE British and Foreign Bible Society, during the eighty-one years of its existence, has issued from its London house alone, 29,000,000 complete Bibles, nearly 32,000,000 New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters."

MISSIONARY WORK IN JAPAN.—"The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From thirty-eight churches they have grown to one hundred and fifty-one, and from thirty-seven hundred members to eleven thousand six hundred; and private letters from Japan represent that our missionaries there are fairly staggered by the work opening before them, and that the next year is to be the most memorable one in the history of that country. More than one thousand miles of railways are already completed in Japan, and new treaties have been concluded already with Germany, Russia and Mexico, and also with France and the United States, though not yet ratified by the last two countries."

THE AMERICAN REVISION.—Many of our readers have seen "the American Revision" of the New Testament, the Revised Version with the American Emendations incorporated in the text instead of being placed in the margin, or in an appendix, as in the Oxford edition, the authorized Revision. Those who have studied it pronounce it the most satisfactory and correct translation of the New Testament ever made. In the Old Testament also, the American emendations were placed in the margin while the suggestions of the British committee are in the text. It was agreed that no American editions with the American amendments should be published for fourteen years after the first publication. That period is drawing to a close and Dr. Philip Schaff, President of the American committee, now states that the committee has been at work during the interval preparing an American revision, which will be ready for publication when the time-limit has been reached. This edition will differ from the authorized Oxford and Cambridge editions as follows: (1) The American appendix is to be incorporated in the text, and a corresponding appendix to be substituted, in which the preferences of the British edition are indicated. (2) Chapter headings to be taken from the words of the text. (3) The references to the quotations from the Old Testament in the New. The work on the New Testament is about half done, and will be ready for publication by 1895. Its publication will be a notable event in Bible history.—*Christian Evangelist.*

"REV. DAVID SWING said in a recent sermon what has come to be gradually known among intelligent observers: 'What most deeply injures the pulpit of our day is the excessive growth of all material things—houses, furniture, money and all display—a palace in the foreground, with a small, half-doubted God far off in the rear. The clergyman's dinner is richer than his worship. We are all so near alike in this humiliating defeat that we are interested in keeping silence. The Roman soothsayers wore a wise, solemn face while they were passing a Cæsar or a Brutus, but they smiled when they met each other. Their most sincere study of birds was reserved for the birds served with wine at the table.' Exhortations to 'come to Jesus' from the lips of such men are ludicrous, rather than solemn."

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

IT is with great pleasure I write you again. How pleasant it is to agree in the divine work of our Lord and Master in working together unitedly! We have stood together in the aid and support of our children's mission so far, and God has blessed it to his own glory. I am glad to inform you that our last report shows the largest amount we have received in the spring since our mission began. For this I do feel to thank the donors and our Heavenly Father. May we all, with renewed courage, go on in the work with greater zeal than we have in the past.

Now and then I read an account of a children's meeting in the GOSPEL MESSENGER, which thrills my soul with joy unspeakable. I rejoice that the children are getting the proper nourishment.

We are responsible for the training of the children God has given into our care. We can, by proper training, bring blessings upon them that will be as lasting as life. I am made to rejoice in reading of so many dear children remembering their Creator in the days of their youth, before the evil days come.

Much depends upon the proper nourishment given to the young from the older and stronger in the Lord. If love be the ruling element, there is but little danger, but if there should be constant censure, neither old nor young will grow in the inner man.

If we have the grace of God in our hearts, we can have a blessed experience of the Spirit's power. Then it is that we honor all men, love the Brotherhood, and fear God.

Dear children, whenever you feel the gentle wooings of the Spirit, please do not turn him away. He is calling you to be children of God, and is pained by being turned away by the hardness of your heart. He has loved you so dearly as to give his life for you, and is only asking your love and life in return, to be spent for him in his service. If we love him truly, devotedly and tenderly we will feed the lambs, the sheep and also the flock by doing them good with all our God-given powers. We can do this by giving our pennies, dimes and dollars to forward his cause in the spreading of the Gospel to a lost and ruined world. We should give our time, talents and means, that none should die in their sins and be lost. God forbid that we withhold that which is his. Nay, verily, give it back to him with a heart bounding with great love for the cause of Christ, who is the Redeemer of the whole world.

If our amount increases by Christmas as it has the forepart of the year, we will again more than reach a hundred dollars. Let us work, and the Lord will bless our labors of love. If he has numbered the hairs of our heads, he also will number the pennies we give to bless his name. He is recording who, when, and where, and for what cause all this was done. Do you not know that those, who even give a cup of cold water in his name, will obtain their reward? This is the promise from Jesus himself, so, dear children, take courage and do not falter by the way. He knows all your griefs and sorrows, your pains and anguish, and will heal all with his great love, if you turn him not away.

May we still hold in reverence the work he has given us to do, by being regular in our contributions every fifth and twelfth month of the year. May the Lord bless us all, is the prayer of your unworthy co-laborer in Christ Jesus.

DONATIONS.

Rockton, Pa., solicited by Darrell Hollowpeter, Glenn Hollowpeter, 53 cents, Lason Hollowpeter, 2 cents, E. W. Hollowpeter, 15 cents, G. S. Rairigh, 10 cents, U. V. Clouser, 10 cents, Wesley Beer, 30 cents, Darrell Hollowpeter, 30 cents.

Rockton, Pa., solicited by Mervin Hollopeter, Mark Minser, 5 cents, Mary Brubaker, 10 cents, Willie Spicher, 5 cents, Charley Beer, 5 cents, Walter Brubaker, 25 cents, J. H. Beer, 5 cents, Levi Spicher, 10 cents, Peter Beer, 5 cents, Libbie Hollopeter, 5 cents, Mervin Hollowpeter, 75 cents.

Lamar, Mo., Addie Slabaugh, 50 cents, Warren Slabaugh, 50 cents, Alma Slabaugh, 50 cents, Amy Slabaugh, 50 cents, Alta Slabaugh, 50 cents; Cerro Gordo, Ill., Sunday-school, by Sarah Kuns, $4.43; U. C. Miller, Secretary and Treasurer Waterloo, Iowa, Sunday-school, $4.30; Derry church, Pennsylvania, Cyrus Westheaffer, 25 cents; Maxwell, Iowa, Clara E. Baldwin, 55 cents; Virden, Ill., David Gibson, 50 cents; Dunlap, Kansas, Lemon Weddle, 10 cents, Cassie Weddle, 10 cents, Charley Weddle, 1 cent; Redfield, Kansas, Eugene and Porter Bolinger, 50 cents; Virden, Ill., Eva Lena Gibson, 1 cent; Belleville, Kansas, Lizzie Hillery, $1.35.

Beatrice, Nebr., solicited by Gussie V. Cullen: Emma Gehman, 15 cents, Mary Gehman, 10 cents, Annie Heaston, 15 cents, Oma Cullen, 5 cents, Hezzie Cullen, 10 cents, Clarence Cullen, 5 cents, Otis Cullen, 5 cents, Mary Frantz, 10 cents, Henry and Harrison Frantz, 5 cents, Mary Groff, 3 cents, Jake Groff, 2 cents, Ella Groff, 1 cent, Esther Miller, 1 cent, Hattie Spire, 5 cents, Laura Neher, 5 cents, Ada Neher, 5 cents, Lizzie Neher, 5 cents, Susie Neher, 5 cents, Hattie Dell, 5 cents, Susie Dell, 2 cents, Frankie Gish, 5 cents, Mable Gish, 5 cents, Frank Reiff, 1 cent; George Reiff, 1 cent, Willie Reiff, 1 cent, Mary Cripe, 1 cent, Elmer Wrightsman, 2 cents, Gussie V. Cullen, 25 cents.

Virden, Ill., Carrie Gibson, $1.62; Beatrice, Nebr., Amanda Cripe, 1 cent, Harry Wrightsman, 2 cents; Elmwood, Cass Co., Nebr., Susan Hill's children, 95 cents; Bryan, Ohio, Anna Fryman, 20 cents, Anna Roof, 10 cents, Ira Brown, 5 cents, Mary Krabill, 10 cents, Belle Krabill, 10 cents, Emma Krabill, 10 cents, Effie Kintner, 10 cents, Eddy Kintner, 10 cents; Elderton, Pa., Jerry F. Kimmel, 10 cents, Howard M. Kimmel, 10 cents, Sadie Blanche Kimmel, 10 cents; Hamilton, Kans., John Hardman, 5 cents, Lizzie Hardman, 5 cents;

Virden, Ill., Carrie Gibson's Sunday-school class, first quarter, $1.13; Virden, Ill., Everett Gibson, 15 cents; Virden, Ill., Martha Harshbarger's Sunday-school class, 25 cents; Virden, Ill., James Wirt's Sunday-school class, 25 cents; a brother, 5 cents; Virden, Ill., Pleasant Hill Sunday-school, $2.40; Virden, Ill., Lemuel D. Gibson, 20 cents; Virden, Ill., a sister, $3.66; Virden, Ill., Sarah Wineland, 25 cents; West Otter Sunday-school, by Lizzie Brubaker, $1.71; Centre View, Mo., Anna B. Witmore, 50 cents; Greenfield, Ill., Susie Gibson, 25 cents.

El Dorado, Ohio, solicited by Susie Petry: Mary Richard, 5 cents, Stella Richard, 5 cents, Herbert Richard, 5 cents, Bertha Miller, 10 cents, Ada Miller, 5 cents, Ada Eby, 5 cents; Annie Spangler, 5 cents, Hattie Petry, 10 cents, Chester Petry, 5 cents, Harry Petry, 10 cents, Elmer Petry, 15 cents; Susie Petry, 15 cents, Mary Eby, 5 cents; Osborne, Kans., Mattie E. Landis, 25 cents; total, $35.

Virden, Ill., Box 421.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Kingsley Church, Iowa.

Our Communion meeting was held last Saturday and Sunday, and was a refreshing season. Many of our dear brethren and sisters were with us from far and near to enjoy the season of refreshment. Brethren Wm. Thomas, of Boone; A. W. Woodward, of Gowrie; John Diehl, of Carroll City and Bro. James Hardy, of Aurelia, were with us and labored faithfully in dealing out the Bread of Life to the dying children of men. One hundred and twenty members were present at the Communion. We were made to rejoice to see so many present.

After the first services on the afternoon of Saturday, two precious souls were led down into the liquid stream and buried with Christ by baptism. May they have the prayers of God's children to encourage them on their Christian pilgrimage!

On Sunday we held a choice for a minister. The lot fell upon Bro. David A. Miller (brother to D. L. Miller). May the Lord strengthen our dear brother and his wife with the strong arm of his power!

When I look around and consider how many of our dear friends and associates are standing out of the fold of Christ, resisting the tender entreaties of the Holy Spirit, it makes one feel sad. May they see their condition before their sun goes down! Wm. E. Trostle.

Items from the Lost Creek Church, Juniata Co., Pa.

The Brethren of the above church met at the Free Spring meeting-house May 9, preparatory to our love-feast. The visiting brethren reported all to be in peace. This is as it should be, for where there is strife and contention, the spirit of God does not dwell. Everything passed off in peace and harmony. One sister made application for baptism, which was attended to the day following. May she from henceforth walk in newness of life, that she may obtain the crown in reserve for God's people.

They organized a Sunday-school at the above place by electing brethren C. G. Winey and John Zook, Superintendents. As the success of a school depends largely upon the energy put forth by those who have it in charge, we hope all will put forth the proper effort.

Our love-feast occurred May 18. A large concourse of people had assembled. Our ministerial force consisted of Bro. J. G. Royer, of Mount Morris, Bro. Andrew Spanogle, of Lewistown, and Bro. Adam Beaver, of Union County, who discharged their duties faithfully. By their labors the congregation was much revived.

This church has passed through troublous times during the last few years. A cloud appeared to hang over it as black as the darkness of Egypt, but by the mercy of God and the prayers of the saints, the Lord has permitted a ray of light to shine forth, and I believe a glorious day is dawning for her future prosperity.

We have four houses in this congregation. One, at Goodville, is being rebuilt this summer, and is expected to be ready for the fall love-feast. We express our sincere thanks to the brethren and friends who have so liberally responded towards its erection. May the Lord bless our efforts in the building up of Zion, is my prayer!

John Hart.

Swales, Pa.

From the North Beatrice Church, Nebr.

May 16 a Communion meeting was held in the above church. The meeting had been appointed only about two weeks before, and as it was primarily intended for the benefit of the home church, a general invitation was not given. It was a very enjoyable meeting to all present. We expect, however, to have a love-feast in the fall, due notice of which will be given through the Messenger.

The North Beatrice church has an "evergreen" Sunday-school which was re-organized the second Sunday in April with C. H. Price as Superintendent, and M. L. Sollenberger, Assistant. With an able corps of teachers we have a Sunday-school that is doing a good work, the full extent of which will manifest itself only when "the sheaves are gathered in."

Parents, let us all remember that to have a good Sunday-school, it is not only necessary to have the children present, but to be present ourselves, and, by our presence and words of encouragement, as well as by our money, if necessary, to show that we regard the Sunday-school worthy of our support.

The members of this congregation hold weekly meetings under the name of "Bible Class" or "Prayer-meeting,"—either of which would be an appropriate name, taking into consideration the work of the meetings. These meetings are not held in our church-house, but in the homes of the members.

On last Sunday one was added to the church by letter. J. E. Bryant.

From the Spring Run Church, Pa.

Our love-feast occurred May 17. On Sunday morning our Sunday-school session was followed by the regular church service. The Sunday-school seems to be working earnestly. Bro. J. A. Myers is Superintendent and brethren S. W. Bollinger and M. M. Ruble, Assistants; sister Nancy Hanawalt, female Superintendent. These officers, with a good selection of teachers, seem to be putting forth every effort to make the school prosper. May success crown their efforts! As I entered the female Bible Class, taught by the Superintendent, I was made to think of the many seasons I spent there as pupil as well as teacher. It made me feel sad that it is not my lot to be there now, and yet I felt glad to be with them once more. In the class the subject of giving was brought up and discussed. We came to the conclusion that our schools ought to do more for the missionary cause, and I hope they may do so in the future.

Bro. Samuel J. Swigart, of the Dry Valley church, preached on Sunday forenoon, and Bro. J. B. Brumbaugh filled one of the outside appointments. Five presented themselves for baptism and expressed themselves as being tired of sin and desirous of leading a Christian life. Some of them were well advanced in years, and heads of families; the others were young in years. All were made to rejoice in coming into the church. There was one baptized at the council one week previous. Thus the good work goes on.

At 4 o'clock P. M. the services of our love-feast began. They were conducted by brethren J. B. Brumbaugh and S. J. Swigart. A large number of members communed and many spectators were also present. The meeting was a good one. All seemed to enjoy it. The brethren set forth the Word in an earnest and impressive manner. Spectators, as well as members, listened with attention. We hope that many were impressed with their duty and will soon make the good choice.

Such seasons are "showers of blessing," sent to us to refresh us spiritually, just as the vegetation of the earth is refreshed by the gentle summer rains. If only all our members could be made to feel the importance of more earnestness, there would be as many at Sunday-school as at church, and the work would advance much more rapidly than it now does. Even their presence there would give encouragement.

While seated at the Communion table we were made to wonder how many of us would again have the privilege of enjoying a like feast, and if there might be some there who would not again partake of those sacred emblems until the great supper at the evening of this world.

These feasts of love, how close they bring us together, and how near to our Savior! The picture of his sufferings and death is brought so vividly before us. Let us all try to do more for him in the future, because he has done so much for us! Christie H. Sunderland.

Shank's Run, Pa.

From the Mount Hope Church, Oklahoma Territory.

May 9 the members of the above church met for council, at which three were received by letter and more are expected to unite with us soon. It was decided to have the writer correspond with Bro. D. Vaniman, of McPherson, Kans., to hold some meetings for us, in connection with a love-feast.

We expect to establish several new points for preaching in the near future; also to organize a Sunday-school. A commendable spirit seemed to pervade the minds of all who were present at the meeting. May the Lord be with the little flock at this place in our sore trials! We had no crops last year and many have had no crops for two years. Corn is now $1.00 per bushel, and this prevented many from planting so that they might have a crop this year. Those that did plant have a splendid prospect for a good crop, as corn is now over eight inches high.

We are much in need of ministerial help. We hope that some minister may be induced to move among us to help in the work of proclaiming the Word of Truth. A. J. Peebler.

A Terrible Accident and "Death by the Rail" at Troy, Ohio.

"Death always comes veiled in mystery and draped in sadness," but the following has in it some elements of peculiar sorrow.

On the night of May 21, about 9 o'clock, Bro.

Samuel D. and sister Hetty Megarity, a bride and groom of less than three weeks, while crossing the railroad at Troy, were struck by a rapidly-moving train, and in an instant the horse was killed and thrown into the ditch, the vehicle a total wreck, and the occupants were carried along on the pilot of the engine. The husband was taken about fifty feet, and the wife about one hundred feet. Bro. Megarity's right leg was broken in three places between the knee and hip joints. When sister Hetty was found, her soul had gone to him who gave it. Both her limbs were broken and her neck was broken twice, causing instantaneous death.

Previous to the time of the accident, it had been raining, and the side curtains of the vehicle were down so that they saw not the peril they were in, and knew nothing of the presence of the train until the fatal blow was struck. Bro. Megarity says, "The first I knew of the situation was a flash of light, and the next thing I knew I was crawling out of the ditch on to the pike, calling for Hetty." The neighbors hearing his cries for help, soon came to his assistance.

Sister Hetty gave her heart to God in her early youth and this is a source of solid comfort to her heart-broken husband, parents, brothers and sisters.

Their reception and infare was to have been on May 24, but this dispensation reversed their plans and there was a burial and a house of mourning instead, and on the same day. What uncertainty attends all human affairs! "We know not what a day may bring forth." Joy and sorrow follow each other as "light and darkness chase each other around the earth."

This was one of the largest and saddest funerals it has ever been my lot to attend. Services and interment took place at the Upper Stillwater church, near Bradford. The age of our departed sister was twenty-one years, two months and twenty-eight days. Bro. Megarity, with broken bones, a bruised body, sad heart and sore bereavement, is resting fairly well and some hopes are entertained for his recovery. "Son of man, behold I take away from thee the desire of thine eyes with a stroke." "Watch therefore, for ye know not the day nor the hour." "And what I say unto you I say unto all, Watch." D. D. Wine.

Covington, Ohio.

A Fatal Accident.

On Sunday morning, April 26, brother and sister Thomas N. Longley left their home (situated five miles north-east of South Bend) for the purpose of attending services at the Wenger church, a short distance south-east of the City. While driving across the street car track on Pearl Avenue, the king-bolt of the buggy broke off and let the front of the box down suddenly, and with such force as to throw the occupants of the vehicle forward on their heads, and tearing the seat out of the buggy. Sister Longley struck on her head. Her left shoulder was dislocated and her neck was broken, resulting in immediate death. She was carried to a house near by and medical aid was had, but all earthly help was vain. Bro. Longley was not seriously hurt, but the shock was hard for him to bear, he being about eighty-five years old.

Sister Longley was a consistent and faithful member of the church for many years. She was a daughter of Bro. John Witter (deceased) and was born in Wayne County, Ind., Dec. 12, 1812. She died at the age of seventy-eight years, four months and fourteen days. Five children survive her. Funeral services were conducted by Bro. D. Whitmer and the writer. H. W. Krieghbaum.

South Bend, Ind.

From Chaplin, Kans.

Bro. G. W. Studebaker came May 23 and preached three times for us. One dear sister came out upon the side of the Lord, and was baptized yesterday. Her husband was not quite ready to come yet. Our prayer is that he may soon decide to follow the noble example of his wife. We have meeting now only once in two months, as our elder, G. W. Studebaker, has other appointments to fill. He has had a growing interest ever since he commenced to preach for us,—nearly two years ago, but as he is getting well advanced in years and living thirty miles from us, we do not expect more of him. We need a ministering brother to move here. If any of the churches have from three to five speakers, they will please think of the little vine at this place.

As far as temporal wants are concerned, they can be just as well supplied here as anywhere. To this fact the writer can testify, as he has lived here for eighteen years.

We organized a Sunday-school this spring, with the writer as Superintendent. We expect to use the *Brethren's Quarterly* with the beginning of next quarter. I was pleased to see that we are to have a *Juvenile Quarterly* for the children. I have also examined the sample copies of the *Brethren's Quarterly*, and am much pleased with it. John A. Studebaker.

May 25, 1891.

From Scullton, Pa.

Our feast is past, and we hope that the spiritual strength, which it is designed to give, is duly appreciated. After the examination services three were received by baptism, and on Sunday three by letter. Those baptized were young. May they receive the Shepherd's tenderest care! Bro. Joel Gnagey officiated at the feast, assisted by brethren D. M. Pike and Peter Knable. Bro. Eikenberry was with us on Sunday.

The writer had an engagement for a week's meetings in another congregation, but having taken *La Grippe* and being troubled with a severe cough, it became impossible to do any preaching and I could not, therefore, fulfill my engagement. I hope that those brethren and sisters will be charitable under the circumstances.

I have some fears that my lungs are affected and that consumption may be the result. Brethren, pray for me that I may soon be able again to wield the Sword of the Spirit. G. W. Lowry.

May 27, 1891.

From the Hopewell Church, Pa.

Bro. Silas Hoover commenced a series of meetings at the Fairview meeting-house on Friday evening, May 8. The new church not being dedicated, it was the request that Bro. Hoover should preach a dedication sermon on Sunday, which he did. His text was, "So they dedicated the house of God." A very interesting sermon was preached to a large audience. An afternoon meeting was also held at the same place, at which Bro. Hoover spoke on the subject of the covering.

We organized a Sunday-school May 10. Bro. Elijah Thomas was elected Superintendent. May 17, we held our first session. Fifty-seven persons were present, and the exercises were very interesting, but much more interest would be taken in our work if the *Brethren's Quarterly* were used.

J. H. Clapper.

From the Rock River Church, Ill.

As previously announced, our love-feast occurred May 23 and 24, at the Franklin Grove meeting-house. I need not tell you it was enjoyable and soul-inspiring, for my words would hardly do justice to the occasion. Brethren J. Amick and D. E. Brubaker, with many others, from Mt. Morris were in attendance; also many from the other neighboring churches.

"The Word of Life" was well spoken unto us. In addition to the other exercises of the meeting, we also witnessed the ordination of our dear brother, Levi Trostle. On Sunday afternoon we enjoyed the pleasure of having talks to our Sunday-school. Sister Salome Stoner taking the lead by request, was followed by brethren Barwick, Forney and others. We all appreciated these exercises very much, and we say, "Come again, dear brethren and sisters."

Love and union seem to pervade all hearts in this congregation; and to keep the flame aglow, brethren and sisters, let us try to keep out of our hearts all petty annoyances that so much mar the peace, happiness and prosperity of church and nation. This we can do by being attentive at the house of worship, Sunday-school and prayer-meetings. C. H. Hawbecker.

Notes of Travel.

I wrote my last at Brooks, at which place Bro. David Brower joined us, he being on his way to Annual Meeting. He is the delegate from the Coquille church. We arrived at Watson, Mo., in due time. Here wife met four of her brothers, three of whom she had not met for thirty years. I held two meetings at this place. Nine members are living here, but no minister. If they could have some faithful minister to labor for them, there could soon be a church built up.

May 15, Bro. Fred Garst took us to the Squaw Creek church, Holt County, Mo., to their Communion, which occurred May 16. Here we met Eld. S. B. Shirky, who has charge of this congregation. About ninety members enjoyed the very pleasant Communion services. I held two meetings on Sunday, May 17; then took my departure for Tennessee.

Wife and I arrived at Jonesborough May 22. Here I met my dear old father, Benjamin Bashor, who is now nearly ninety-four years old. He is still enjoying good health. I left him yesterday morning, sitting on his chair, reading his old Bible. At this writing I am in Bristol, Va., at the house of Bro Jacob F. Good, on my way to Annual Meeting. M. M. Bashor.

May 27, 1891.

Missionary Report.

The following is a report of the Home Mission of the Middle District of Pennsylvania, from Dec. 24, 1890 to May 19, 1891:

New Enterprise,	$ 4 40
Lewistown,	2 30
Woodbury,	12 50
L. O. Clayd and family, Orbisonia, Pa.,	2 00
D. C. Burkholder, Fannettsburgh,	8 65
Lewistown,	5 26
Lost Creek,	6 53
Total,	$41 64

Andrew Bashore,
Treas.

From the Mississinewa Church, Delaware Co., Ind.

We have the pleasure of reporting that one more young sister has been added to the fold at this place. She made application and was baptized the third Sunday of the present month.

May 22 the brethren and sisters met at the Union Grove house, at 10 o'clock, for religious services prior to the love-feast which was held in the evening. Notwithstanding the very inclement weather the tables were more than filled with

brethren and sisters. Ministers from a distance were brethren D. F. Hoover, Geo. Sala, Isaac Branson, I. J. Howard, Isaac Wike, and C. Davis.

Next day quite a number of brethren and sisters went to the Summit church to attend the love-feast at that place. Ministers at this feast were brethren J. Spitzer, Isaac Branson, Levi Winklebleck, Geo. L. Studebaker and C. F. Eiler. Some time ago the Brethren at this place held an election for two ministers and two deacons. Ministers elected were brethren Levi Holder and Charles Wood. On Sunday morning the brethren elected to these offices were duly installed into their offices. We hope they may be the means of doing much good, and be an example for others.

CALVIN W. HOOKE.

New Corner, Ind., May 27.

From the English River Church, Keokuk Co., Iowa.

THIS church met in regular quarterly council May 23. All business passed off harmoniously. We appointed our love-feast for Sept. 12 and 13. A series of meetings is to begin one week previous and to continue over the feast. We also expect to hold a series of meetings at the church in North English some time later.

Bro. David Brower, from Oregon, stopped with us while on his way eastward, and preached four interesting sermons to large audiences. He also preached two sermons at the North church. Bro. David seems to have lost none of his zeal for the good cause during his nineteen years' absence from here.

The weather has been very dry until recently. Since then we have been having copious showers. Now everything looks prosperous. God surely does bless his people, both spiritually and temporally. May we rightly appreciate and apply his blessings, that it may be well pleasing unto him! PETER BROWER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

INFORMATION WANTED.—I desire to ascertain the post-office address of George H. Krewson. His former address was Numa, Iowa. —*Phebe Krewson, Cincinnati, Appanoose Co., Iowa, May 18.*

ENCOURAGING NEWS.—The regular appointments at Litchfield, yesterday, were well attended and quite interesting, Our Sunday-school is flourishing with an attendance of about ninety. Our great need now is a local minister. —*G. W. Gibson, Girard, Ill., May 25.*

TWO BAPTIZED.—The Brethren of the Red Oak Grove church, Floyd Co., Va., met in quarterly council May 9. Just previous to the opening of the exercises, two dear sisters expressed a desire to unite with the church, and their request was complied with. The business of the meeting passed off pleasantly. The next day (Sunday) the funeral sermon of Bro. Daniel Ekis's little son was preached by Eld. W. H. Naff, who delivered an affecting discourse on Job 1: 21.—*Asa Bowman.*

PROSPEROUS CHURCH. —The Cherokee church, Cherokee Co., Kans., is in a flourishing condition, notwithstanding that we have lost a few of our number by emigration. Bro. Leonard Wolf preached an excellent missionary sermon on the last Sunday in May, which, we hope, will leave lasting impressions. Our Sunday-school, under the superintendence of sister Clara Houseworth, is getting along finely. *The Young Disciple* is a great benefit to us in Sunday-school work.—*Henry Shideler.*

PLEASANT LOVE-FEAST. – The Bethel church, Mo., held her love-feast May 16. Our large meeting-house at Squaw Creek could not accommodate all. The best of order prevailed. Bro. M. M. Bashore and our elder, S. Shirkey, were with us. Most of our brethren and sisters were present. We truly had a meeting long to be remembered. —*Jos. Andes.*

IN THE FIELD.—May 8 I went to Hacker's Valley, W. Va., and commenced a short series of meetings May 10. I rejoice that the preaching seemed to benefit both saint and sinner. One man expressed himself as having heard more Gospel during my meetings than he ever heard before. I think that some good might be done at the above-named place by the proper effort.—*H. S. Claypool, Salt Lick Bridge, W. Va.*

ONE ORDAINED TO THE ELDERSHIP.—The quarterly council in the Olathe church, Kans., occurred May 2. Brethren George Myers and D. B. Barnhart were with us, and assisted in the labors of the meeting. Bro. George E. Wise was ordained to the eldership. Bro. Isaac Crist is laboring, at this writing, in Anderson County. May his labors be blest to the saving of many precious souls.—*A. M. Sharp, Gardner, Kans., May 30.*

PLEASANT LOVE-FEAST.—The members of the Buck Creek church, Henry Co., Ind, have just enjoyed a pleasant love-feast. There was a full representation from neighboring churches. Ministering brethren present, besides our home ministers, were, brethren Solomon Blickenstaff, George L. Studebaker, Jacob Rairigh, Lewis Kinzie, John McCortley, David Hoover and George Painter. The feast will be long remembered by all.—*J. L. Oxley, May 17.*

ENJOYABLE LOVE-FEAST.—The Brethren of the Falling Spring congregation, Franklin Co., Pa., held their love-feast at the Hade house May 20 and 21. It was truly a feast of love. Bro. D. L. Miller, of Illinois, Bro. John Zuck, of Clarence, Iowa, and Bro. McLean, of Bijou Hills, South Dakota, as well as ministers from adjoining congregations were present. They broke the Bread of Life to us, both to the encouraging of the saints and the edification of all, we trust. There was a large attendance, and the best of order prevailed.—*Wm. A. Anthony, Clay Hill, Pa., May 28.*

FLOURISHING SUNDAY-SCHOOL. — I am living somewhat isolated from the main body of the church, and do not have the privilege of meeting with the dear ones in the sanctuary of the Lord as frequently as I would like. We have organized a Sunday-school in this (the Mt. Hope) church, with Bro. J. H. Neher as Superintendent. The school is prospering to such an extent that we bespeak a bright future for it. Ministers passing through this section of country, are invited to stop with us. Notify Bro. J. H. Neher, J. W. Burns, or the writer, Crescent City, Oklahoma Territory, and we will meet you at Guthrie. —*A. J. Peebler, Mt. Hope, Oklahoma.*

A GOOD PLACE TO BE. —It was good to be at our Communion, May 23 and 24, at the Oak Grove church, Hancock Co., Ohio, for we had a good meeting. Brethren S. M. Loose, John Krabill, J. C. Whitmore and Jacob Heistand came to us and labored for us during the services. Our Sunday-school is in a prosperous condition under the superintendence of Bro. Jas. Deary. Honest, conscientious zeal makes any good cause to prosper. An earnest, straight-forward advocacy of true principles cannot fail to produce good. Oh, that we may, one and all, ever labor to the honor of God, and the advancement of his cause, with unabating zeal and faithfulness.—*J. W. Chambers, Alvada, Ohio, May 24.*

CORRECTION.—In GOSPEL MESSENGER No. 19, on page 299, in my report from Loraine, I stated that I was to do "some work for the Missionary Board of the Northern District of Missouri." I should have said "The *Middle District of Missouri.*"—*H. W. Strickler, Loraine, Ill.*

FROM THE INDIAN TERRITORY.—The Brethren of the Owen's Prairie church met in quarterly council April 25. All business passed off pleasantly. We agreed to have our Communion meeting July 18, commencing at 10 o'clock A. M. The meeting is to continue over Sunday. Ministerial aid is greatly needed here. We would like to continue our meetings until July 26, if some brethren can be with us. *Henry Troxel.*

ONE BAPTIZED.—On Saturday, May 16, the members of the Hurricane Creek church, Bond Co., Ill., held their regular quarterly council. The presiding elder, Henry Liligh, from the Mulberry Grove church, was with us. Everything passed off pleasantly and in harmony, as it should, where brethren dwell together in peace. The church decided to have a Communion meeting Sept. 12. We expect Bro. Michael Flory, from Girard, to be with us at that time. One was baptized, and one received by letter, at our council.—*Cornelius Kessler, May 20.*

QUARTERLY COUNCIL. — The members of the Okaw church met in council May 19. One member was expelled, seven were received by letter. Bro. J. R. Henricks was elected as our Sunday-school Superintendent for third quarter. All business was disposed of harmoniously. Our love-feast occurred May 23. We had a crowded house and a feast of good things for the inner man. About two hundred communed. Ministers present were brethren Menno Stouffer, J. W. Metzger and J. M. McClure. On Sunday Bro. Stouffer addressed the Sunday-school children, after which Bro. McClure spoke to a full house and gave us all a good lesson. We were made to think what kind of a record we are making for the world to come.—*E. F. Wolf, La Place, Ill.*

INQUIRIES ANSWERED -I have received a number of letters of inquiry about this country, and would say in reply that we have a good, healthy climate, fine water and soil. Pasture is plenty, and there are good chances here for those, who have but little means, to get homes. Land is cheap. Plenty of land can yet be had at five dollars per acre. There are no Brethren here excepting myself and companion. Will not some of our Brethren come to this country and see what we have? One tract of fine land, 5,940 acres in extent, called the Howard Ranch, is now for sale. All is under fence, and would be a most beautiful place for a colony of Brethren. People are as sociable here as in the North, but poor farmers according to our way of thinking.—*H. Wyland, Carlisle, Lonoke Co., Ark.*

PROSPERING SPIRITUALLY.—The East McPherson church is moving along through sunshine and shadow, with determined efforts to plant the Standard of Truth within her borders. All the members are in sympathy with Sunday-school work, and the result is a Sunday-school, growing in interest. If the children who attend our Sunday-schools receive the proper training, there need be no fears that the church will lose her integrity. I am pleased to state that the churches in Kansas, as a rule, are alive and prosperous spiritually. We are taught by crop failures that earthly things will perish, hence the need of sowing to the Spirit. "What shall the harvest be?" —is a serious question. Now is the only time given us to prepare an answer for him who will demand it at the time of reaping.—*J. P. Puterbaugh, May 28.*

ONE APPLICANT FOR BAPTISM.—On Saturday, May 16, we held our quarterly council, which passed off pleasantly. Three were received by letter. We agreed to hold our Communion meeting Aug. 14, at our home. On Sunday there was an applicant,—an aged man,—for baptism, but as he is sick he requested baptism to be delayed until he got able to be taken to where there is much water. This is another warning to the young, not to put off the one thing needful until old age, lest you cannot attend to it.—*Sallie E. Cart, Morrisonville, Ill., May 20.*

THREE BAPTIZED.—Friday evening, May 8, a series of meetings was commenced at the Asher Glade schoolhouse, Garrett Co., Md. The place is one of the regular preaching places in the Markleysburg congregation. The meetings were continued until Sunday, May 17, when, in the presence of, we believe, the largest crowd of people ever gathered at the above place, two young brethren and one young sister were buried with Christ by baptism. We also received one by letter during our meetings. May God's blessing ever be with all his dear children! The preaching was done by the home ministry. Our preparatory council will be June 13, and our love-feast June 20.—*Jasper Barnthouse, Markleysburg, Pa.*

PLEASANT LOVE-FEAST.—Our Communion meeting occurred May 20 and 21, and we can truly say that we had a good meeting. We trust we have all been benefited by the admonitions and instructions we received, and I hope we have all renewed our covenant and formed new resolutions to live a life more devoted to the cause of Christ. Ministering brethren present with us were J. G. Royer, A. Myers and A. J. Myers. The evening succeeding our meeting a few of the brethren and sisters met at the home of Eld. W. Howe, to hold a love-feast for the benefit of an aged sister and a brother. The occasion was a very solemn and impressive one.—*Sarah Spanogle, Lewistown, Pa.*

COUNCIL MEETING. The Kansas Center church met in quarterly council May 2. The business of the meeting was disposed of pleasantly and, we trust, in the fear of God, as he is the discerner of hearts and knows all our motives. May the Lord help us, as a Brotherhood, to maintain the purity of the church! Our elder, M. E. Brubaker, has again returned to us after several months' visit in the States of Virginia and Illinois, but is, we are sorry to say, afflicted and not able to do much in the ministry at present. We hope, if it be the Lord's will, that he may again be restored to his usual health. A brother and sister, who had been with the Progressive element, returned and were received by the church and will now, as they expressed themselves, help us to labor in the vineyard of the Lord. Health is good and the prospects for the coming season are promising, owing to the nice rains we are having. We feel to praise God for his goodness, and ask him to renew a right spirit within us. We appointed our fall love-feast for Sept. 19.—*Sadie J. Dresher, Lyons, Kansas, May 21.*

DEACONS ELECTED. The Brethren of the North Morrill church, Kans., held their love-feast May 26. Weather was somewhat disagreeable, yet the meeting was a pleasant one and, we hope, a profitable one to all present. At our council-meeting, preparatory to the feast, brethren Henry Frye and John Nance were called to serve the church in the office of deacon. May the Lord sustain them in their work, and help them to feel the importance of the position they occupy!—*T. A. Eisenbise.*

Literary Notes.

The Epic of Saul. By William Cleaver Wilkinson. Octavo, pica type, cloth (gilt top), 386 pp., $2.50. New York and London: Funk & Wagnalls.

"The Epic of Saul" is the product of over seven years of literary work, and the realization of a purpose cherished by the author from boyhood. "Long choosing and beginning late" are words that may fitly be borrowed from Milton to describe the author's experience. A personal visit to Palestine was in the course of preparation of the manuscript, felt to be indispensable, and was accordingly made. The subject of the poem is Saul of Tarsus, in the course of his career preceding and culminating in his conversion to Christianity. It is written in blank verse, is about 8,000 lines in length, and is divided into fourteen sections, or, as they are called, "books." The poem adheres to such facts as are furnished by the Scriptural narrative, but allows full play to the imagination where that narrative is silent.

During the seven years that Mr. Wilkinson has been at work on this epic, extracts have, from time to time, appeared in *The Century*, *The Independent* and other journals as independent poems, and have called forth many expressions of praise from literary critics.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HESS—CLAYBAUGH.—At the residence of the bride, by the undersigned, Bro. Harvey Hess and sister Agnes Claybaugh, both of Altoona, Blair Co., Pa. J. W. WILT.

STEPHENS—MILLER.—At the home of sister Eliza Freet, Altoona, Blair Co., Pa., by the undersigned, John B. Stephens and sister Myrtle Miller. J. W. WILT.

PHAIRES—HOLLAN.—At the residence of Bro. Joseph Huffman, April 26, 1891, by the undersigned, Bro. L. G. H. Phaires and Miss Etty Holian, both of Upshur Co., W. Va. B. F. SATTERFIELD.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

NEARHOOF.—At her home in the Warrior's Mark, Pa., congregation, April 19, 1891, after a brief illness, sister Mary Ann Nearhoof, aged 56 years.

The subject of the above notice was a consistent member of the church for about thirteen years. Her Christian walk won the love and respect of all. Funeral services by the writer, assisted by Bro. S. S. Gray.

J. W. WILT.

FRELIGH.—In the Solomon's Creek church, Elkhart Co., Ind., April 10, 1891, Bro. John Freligh, aged 71 years, 2 months and 6 days. Funeral services by the undersigned HIRAM FORNEY.

HANCK.—Near Lancaster, Pa., May 1, 1891, Clayton S. Hanck, aged 20 years, 2 months and 18 days.

The subject of this notice was the only child of Bro. Roland and sister Susan Hanck of the Salem congregation, Frederick Co., Va. Clayton was a very brilliant and promising young man, and loved by all who knew him. He was in Lancaster studying the art of telegraphy. Several weeks ago he was taken with *La Grippe*, resulting in *spinal meningitis*, which finally caused his death. His remains were brought back to Virginia.

Funeral services were conducted in the United Brethren church in the city of Winchester, by Bro. D. Baker and the writer, from 1 Pet. 1: 24. W. H. SPIGGLE.

WEAVER.—In the Berrien church, Dayton, Mich., May 3, 1891, Jacob Weaver, aged 83 years. Services by the writer.

H. W. KRIEGHBAUM.

MATHEW.—Near Niles, Mich., May 8, 1891, George Mathew, aged 82 years, 11 months and 13 days.

Deceased was born in Lebanon County, Pa., May 21, 1808. He came to Indiana in 1861. Funeral services were conducted by the writer. H. W. KRIEGHBAUM.

MILLER.—At Parkersburg, Montgomery Co., Ind., May 9, 1891, Thetus May, daughter of David and Sibella Miller, aged 10 months and 10 days.

Thetus was supposed to have inflammation of the brain. She was the only child and a great pet among all who knew her, but she was a flower too fair for earth's rude tempests, and early in the morning her pure spirit took its flight, to join the sweet angel songs in the spirit world. She leaves her fond parents and many friends to mourn her departure. Services by Bro. William Harshbarger, assisted by Bro. Howard Keim.

S. E. RETTINGER.

HOLDEN.—In the Silver Creek church, Williams Co., Ohio, May 4, 1891, Emma Susan Holden, daughter of the widow Holden, aged 16 years, 10 months and 13 days.

Deceased was called away suddenly. She was sick only three days. On the morning of May 4 she took a congestive chill, and in the evening at 5 o'clock she passed away. May God bless the bereft family, and may the young take warning. The funeral services were conducted by the writer from James 4: 14. GEORGE MAHLER.

FERNBAUGH.—At Rock Run, Wyandot Co., Ohio, May 12, 1891, Mary C., wife of William Fernbaugh, aged 46 years and 1 day.

Deceased was born in Pennsylvania, May 11, 1845. She leaves mother, husband, one son and daughter, one brother and sister and a large circle of other relatives to mourn the loss of one they love. She was a friend to all, and always had a kind word for everybody. She came to this County in the year 1852 with her parents and always lived in this neighborhood. She was a member of the "Church of God." Funeral services were conducted by their minister, J. C. McNutt.

ALVERTY BUXTON.

FRANTZ.—In the Oakley church, Macon Co., Ill., March 2, 1891, Bro. Samuel Frantz, aged 38 years, 8 months and 13 days.

Our brother was working in a well, when the bucket, in which his hired man was lowering brick to him, gave way. The brick fell about twenty-two feet, breaking his backbone and three ribs. After five days of intense suffering he passed peacefully away. Deceased united with the Brethren church in his youth, and remained an earnest, devoted member until death. He leaves a wife and six children to mourn the loss of a kind husband and father. A. L. BINGAMAN.

TEETER.—In the Clover Creek church, Blair Co., Pa., May 15, 1891, David Teeter, aged 81 years, 6 months and 20 days.

David Teeter, an aged resident of Blair Co., while working on a township road near his home, suddenly felt sick and died in a few moments. He leaves a wife, daughter and two sons to mourn his departure. Funeral services by the home ministers from Matt. 24: 44. J. B. BRUMBAUGH.

SNELL.—In the Eel River church, Kosciusko Co., Ind., May 14, 1891, Farrie J. Snell, daughter of Bro. Levi and Harietta Snell.

Her mother preceded her to the spirit world some years ago. She was a pious daughter and will be much missed by her associates. We hope that their loss will be her eternal gain.

Funeral services conducted by the writer and Bro. Albert Wright.

SAMUEL LECKRONE.

LINAWEAVER.—Near Green Mountain, Rockingham Co., Va., May 15, 1891, sister Hannah Linaweaver, widow of Bro. Wm. Linaweaver, and daughter of Jacob and Barbara Hedrick. Funeral services at New Erection, from 1 Cor. 15: 57.

S. F. SANGER.

FORNEY.—In the Hudson church, McLean Co., Ill., May 6, 1891, Bro. John W. Forney, aged 48 years, 1 month and 15 days.

Deceased, in the last years of his life, was much concerned with regard to a higher and holier life than we generally see. He thought that if greater exertions were made by members of the church, the possibilities of the higher attainments would be so manifest, that there would be a greater ingathering into the church. Such and similar sentiments, caused him much solicitude. Funeral services were conducted by Rev. F. M. Smith, from the Baptist church in Hudson from Rev. 12: 13, 14, to a very large concourse of people. THOS. D. LYON.

JOHNSON.—In the Woodbury church, April 13, 1891, sister Lydia Johnson, wife of Amos Johnson, aged 32 years, 1 month and 18 days.

Funeral services were improved by Eld. J. B. Replogle from Matt. 24: 44.

J. C. STAYER.

KENDIG.—At Roanoke, Ill., May 2, 1891, sister Laura Kendig, aged 38 years, 7 months and 1 day.

Deceased suffered many years from consumption, but now the Lord has relieved her of her suffering and called her home where pain and sickness can never come. She leaves four orphan children and many friends to mourn their loss. I. N. G.

DRISKILL.—At Anson, Tex., March 28, 1891, of heart disease, Polly Driskill, wife of Bro. John Driskill, aged 47 years, 1 month and 17 days.

Deceased was born in Wabash County, Ind., Feb. 11. She moved with her parents to Illinois in September, 1849, and was married to Bro. John Driskill, June 25. With him she moved to Iowa in November, 1879, came back to Illinois in 1888, and from there to Anson, Tex., Nov. 26, 1890, where she, with her husband, resided, until her death. Deceased leaves nine children. She was a kind and loving wife and mother.

SARAH METZGER.

ULREY.—In the bounds of the Eel River church, Jan. 8, 1891, of diphtheria, Ira B., son of Bro. Joseph and sister Elizabeth Ulrey, aged 12 years, 1 month and 25 days.

Dear Ira was a bright and dutiful little boy. He is missed at home and by all his friends. Funeral services by elders David Neff and Samuel Leckrone from 1 Cor. 15: 22, 23. ISAAC C. ULREY

THOMAS.—In the Sandy Creek congregation, Pa., May 1, 1891, Mary Matilda Thomas, aged 22 years, 1 month and 17 days.

Her father preceded her just two months. Deceased was a member of the Brethren church for about four years. Funeral services by the writer. JASPER BARNTHOUSE.

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Announcements.

LOVE-FEASTS.

June 11, at 10 A. M., Eel River church, Ind.

June 11, at 2 P. M., Covington church, Ohio, 3 miles south of Covington.

June 12, Mount Pleasant, Ind.

June 12, at 5 P. M., St. Joseph congregation, in Wenger meeting-house, 1 mile south of South Bend, Ind.

June 12, at 4 P. M., Yellow River church, Marshall Co., Ind.

June 13 and 14 Farnhamville church, 3 miles north of Farnhamville.

June 13, at 5 P. M., Pleasant Valley meeting house 7 miles north of Middleburg, Ind. The meetings to continue over Sunday.

June 13, Green Spring church, Seneca Co., Ohio.

June 13 and 14, Panther Creek church, Dallas Co., Iowa.

June 13, at 10 A. M., Thornapple church, Mich., West house, preceded by a week's meetings.

June 13 and 14, at 1 P. M., Hickory Grove church, Carroll Co., Ill.

June 13 and 14, Ten Mile congregation, Washington Co., Pa., at the Brick church, Daniel's Run. Ministering brethren coming to Annual Meeting are invited to stop. A week's meetings previous to feast.

June 13 and 14, at 10 A. M., Middle Creek church, New Sharon, Mahaska Co., Iowa.

June 13, at 10 A. M., Landesville church, Ind. Those coming by rail should stop at Landessville on the Clover Leaf R. R.

June 13, at 10 A. M., Belleville church, Kans.

June 13 and 14, Richland church, 6 miles north of Mansfield, Ohio.

June 14, at 4 P. M., Shade Creek congregation, Big meeting-house.

June 17 and 18, at 2 P. M., Silver Creek church, Ogle Co., Ill.

June 18 and 19, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.

June 18, at 5 P. M., Baugo congregation, Ind.

June 20, at 10 A. M., Chenoa church, Ill.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny.

June 20 and 21, Coon River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 2 P. M., Weeping Water church, Nebr.

June 20, at 5 P. M. Canton church, Stark Co., Ohio, at the Center meeting-house. It is 2 miles southwest of Louisville, Ohio, on the Pittsburg, Fort Wayne & Chicago railroad.

June 20, at 4 P. M., Ligonier Valley, at the new meeting-house in Boucher, Pa.

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 2½ miles north-east of Milford Junction.

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

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Announcements.

LOVE-FEASTS.

June 12, at 11 A. M., Wooster church, Wayne Co., Ohio, at Bro. John Sigley's, 3 miles south-west of Orrville, Ohio.

Sept. 19, at 2 P. M., Ames church, Boone Co., Iowa, 7 miles west of Ames.

June 19, at 5 P. M., Camp Creek church, 4½ miles north of Etna Green, Kosciusko Co., Ind.

June 20 and 21, Spring Creek church, Iowa.

Aug. 14, at 4 P. M., at Bro. J. J. Cart's, 1 mile north-west of Morrisonville, Ill.

American Wonders.

YELLOWSTONE PARK is beyond all question one of the World's great wonders, and the Union Pacific Excursion in July will be the event of the season. Ask your nearest U. P. agent about it. 22t4.

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For complete description of Garfield Beach and Great Salt Lake, send to E. L. Lomax, Gen'l Pass. and Ticket Agent, Omaha, for copies of "Sights and Scenes in Utah," or "A Glimpse of Great Salt Lake." 22–34.

An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22–34.

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THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

The very low rate of $250.00 per passenger has been made from Omaha. This rate includes Railroad, Pullman, and Stage Fare, Meals and Hotel bills from the time of leaving Omaha until the return of the excursion in all 30 days. No half fare rates.

Only thirty-five passengers can be accommodated, and as accommodations are limited EARLY APPLICATION for same should be made.

In ordering tickets, send money for same by express, to Harry P. Deuel, City Ticket Agent, U. P. System, 1302 Farnam St., Omaha, Nebraska.

No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

E. L. LOMAX,
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A Grand Excursion.

THE Union Pacific will send an Excursion party into Yellowstone Park in July this season, which promises to be the grandest outing ever furnished by a railway. Concord Coaches, camping out, hunting and fishing *en route*, are among the attractions offered the tourist. 22t4.

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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 16, 1891. No. 23.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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RECENTLY we attended a very interesting and pleasant love-feast at James Creek. The ministerial help was small but sufficient to make the meeting profitable.

BRO. J. B. B. attended the Spring Run love-feast, and says that the Brethren there had a large and good meeting. Five were added to the church, and the prospects are good for more.

WE have been reminded that in publishing the Minutes of our District Meeting (of Middle Pennsylvania), we have marked Lower Conewago, "Not Represented." This is a mistake as Bro. John Wolf was sent as a delegate from that church, and is so marked on our list, but was accidentally overlooked in the printing. We are sorry that the mistake was made.

BRO. SWIGART was with the Brethren at Newry, Pa., at the same time, and as Bro. Holsopple was with us at James Creek, we left two home appointments to be filled without a preacher except Bro. Moomaw, a Normal student who was only lately called to the work. He kindly agreed to fill one of them, and as it was his first effort, we were glad to be informed that he did very well. The Chapel appointment was filled by Dr. Brumbaugh, who is always willing to assist in the good work when called upon.

ANNUAL MEETING NEWS.

Number Two.

WE closed our last report Monday morning, June 1. The day was a real pleasant one, perhaps the most enjoyable day with which we have been favored during the Meeting thus far. The very best of order prevailed on all parts of the ground; in fact we never witnessed better order. The gathering on the ground was quite large, and continued to increase during the entire day. Nearly fifteen car loads of people came in during the day, nearly all of them being members. By evening there were nearly 8,000 members on the ground, to say nothing of those not members. The railroads reported that more than 10,000 persons had come to the place over their lines up to Sunday evening.

At 9 A. M. was the song service in the Tabernacle, attended by several thousand persons. These exercises were led by Bro. Wm. Beery. At times a thousand voices joined in the singing, and it was indeed soul-inspiring. At 10 A. M. Bro. Lewis W. Teeter delivered an able discourse on "Christian Victory," using 1 John 5: 4, as the basis for his subject. At the close of the service Bro. John Wise made a plea in behalf of the Orphans' Home, at this place, under the management of Bro. David Emmert. A collection was then taken up, resulting in the raising of nearly $220.00.

At 1:30 P. M. was the time of our Missionary Meeting, the program of which appeared in last issue. The large Tabernacle was well filled, mainly with members. The meeting was presided over by Bro. D. L. Miller, and the different speakers were limited to fifteen minutes. The spirit of the meeting was excellent, and the reasons for encouraging the Missionary and Tract Work were both instructive and encouraging. We felt that it was the best missionary meeting that we ever attended. At the close of these speeches a collection was taken up and $261.00 raised. Outside of the meeting $31.60 was raised, making in all $292.61 raised for the Missionary and Tract funds. To this add the $220.00 raised for the Orphans' Home, and we have over $500.00 raised to-day.

Soon after the close of the Missionary session the Educational Meeting was held, of which Bro. J. G. Royer was chairman. Interesting papers were read pertaining to the interest of education, and the work being done by the different schools. The school at McPherson, Kansas, was represented by S. Z. Sharp; the Huntingdon, Pa., school by H. B. Brumbaugh, the school at Bridgewater, Va., by E. A. Miller, and the school at Mt. Morris by J. G. Royer. Each of these brethren made a very encouraging report concerning their school work, and urged the importance of our Brethren both encouraging and patronizing the schools conducted by the permission of the general Brotherhood. Bro. Royer closed with a touching address, relating the experience of the early settlers in this country, who had to travel many miles to meeting, and enjoyed but few school privileges compared to our times.

Bro. M. M. Bashor, of Oregon, preached in the Tabernacle at 8 o'clock in the evening to not less than 6,000 persons. There were probably nearly 10,000 on the ground during the evening.

TUESDAY MORNING.—The sun shone out brightly, the balmy air was refreshing, and the ground was in excellent condition; no mud and no dust. This was the morning for the opening of the General Conference. People continued to pour in. It was estimated that there were 10,000 members on the ground, and at one time there could not have been less than 20,000 people present. It is perhaps the largest Annual Meeting we have ever had. Promptly at 9 A. M. the Standing Committee mounted the large platform and took their seats at the long tables. There were probably forty other persons on the stand, generally aged ministers. In front of the stand, which was about fifty-two feet long, sat nearly 300 delegates from nearly all parts of the Brotherhood, extending from California to the Atlantic. The meeting was opened by Eld. Enoch Eby, using hymn No. 253:

"I love thy kingdom, Lord,
The house of thine abode—
The church our blest Redeemer sav'd
With his own precious blood."

The opening exercises were very impressive. Then followed the announcing of the organization: Daniel Vaniman, Moderator, M. J. McClure, Reading Clerk; D. L. Miller, Writing Clerk; also the reading of Acts 15, and a short address by the Moderator, setting forth our Gospel reasons for these Meetings in order to maintain unity and peace among us, and enable us to work more harmoniously together in all departments of church work. Next was the reading and explaining of the rules for the government of the Meeting. The Meeting was then declared ready for business. The deferred business was then called for.

The first matter presented for consideration, was the divorce question,—both the majority and minority reports. The discussion on this question lasted till noon, when the Meeting adjourned for dinner. At 2 P. M. the discussion was resumed and continued one hour longer. The speeches showed ability and careful research, and will be found well worth reading, as they stand in the Full Report. Both propositions were voted down, leaving the divorce question just where it was before.

The committee appointed by last Annual Meeting to consider and prepare a plan for consolidating the Mission Board and Tract Work, reported favorably, recommending the consolidation, with the request that their report be placed upon the Minutes, to be acted upon by the An-

(*Continued on page 360.*)

Michael Zug 592

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

DEAL GENTLY WITH THE CHILDREN.

Deal gently with the children
But a few short years your own,
The home nest soon is empty,
And the little birds have flown;
And when no more returning,
They leave that home behind,
The thought will cheer your loneliness
That you were good and kind.

Deal gently with the children
Who gather round your knee;
Check not in sudden anger
Their merriment and their glee,
Their play that is so noisy,
So wearisome to-day,
Will seem like sweetest music then
When they have gone away.

Deal gently with the children
Fast changing every hour;
Still strive to make them happy,
While yet within your power;
Each smile, each word of kindness
Each joy to childhood given
Is like a step upon a stair
That lifts us up to heaven.

Deal gently with the children
You too were once a child;
Remember you were happy
When those around you smiled;
And oh, remember always—
Whatever else you do—
To live as you would have them live,
For they will be like you.

—*Selected by E. R. Miller.*

Kenka Florida.

SUNSHINE IN THE HEART.

BY J. W. KEISER.

WHEN we want light in our rooms, we unbar the shutters and let in the sunshine. Nature has taught us that dark rooms are unwholesome. In like manner every Christian, who wants to be happy under all circumstances, must have his heart windows open toward heaven. He must let the warm rays of Christ's countenance shine in and dwell there. It will remove all fears and doubts. It will scatter the chilly mists. It will turn tears into joy and gladness. The happiest Christian we know of is the one that is happy under all circumstances, —in sorrow as well as in joy, in poverty as in riches, and in all the trials and disappointments of life. Happiness does not consist in the size of one's purse, or in the size of one's house, or in the number of one's butterfly friends. The fountain of peace and love is in the heart. As long as that keeps sweet and pure and satisfied with God's will, there will not be much danger of harsh words from the lips or of scowling clouds on the brow.

Some Christians excuse their bad temper or their gloomy appearance by the plea of ill health, whereas much of their dyspepsia or other ailments may be the result of mere worry or peevishness. The medicine they need cannot be got of the doctor or at the drug store. A large draught of Bible every day and throwing open of the heart windows to the promises of the Master, a few words of honest prayer, a good deed or two of kindness to the first person you meet will do more to brighten your countenance and help your digestion than all the drugs of the doctor.

If you want to get your aches and trials out of sight, hide them under your mercies. You cannot create spiritual sunshine any more than you can the morning star. Your happiness or misery is very much of your own making. Although your cup of vinegar may be mixed with gall to make it the more bitter, you do not need to partake to such extent so as to become gloomy or despondent. Christ's sunshine in the heart will banish every doubt and drive away every cloud from your spiritual sky. Discontent and despondency gnaw at the core of faith and starve every grace. They never remove one sorrow but kill a hundred joys.

Then, how important it is that we should have our heart windows constantly thrown open toward heaven so we may, at all times, receive of that sunshine that will shine in our hearts and souls, that those, out in the cold world, away from our Father's house, may see in our very countenance that we have been with Christ and learned of him. Let those of us, who have taken upon us the name of Christ, keep a clean conscience. Let us keep an eye on the promises that God has made to those who obey his Word. Keep a nightingale of hope in the soul that can sing away the dark and gloomy hours when they do come! Keep your faith growing brighter and brighter unto the perfect day! Never let a day pass by without trying to do some one some good, thus keeping step with the Master on the way toward heaven. No matter how hard the wind may blow, if the Lord is with us, all is well.

Though this may not always be an easy world to walk in, or an easy road to travel, yet it is possible to walk through it with clean and spotless robes. Sin may assail, but it will be as the waves that beat against the goodly ship as it sails in the great ocean, the waters of which find no admittance within its walls. Oh souls, weary and sin-sick, hand yourselves over to the tender mercies of Christ and receive that spiritual sunshine that will illuminate the soul and admit you into those mansions that are held in reserve for all those who have washed their robes and made them white in the blood of the Lamb.

Pioneer, Ohio.

I PRESS TOWARD THE MARK.—Philpp. 3: 14.

BY J. L. SNAVELY.

THE apostle did not regard his dependence, and earnestness of soul, as an evidence that he had already "attained" the prize, or was perfected in his Savior's image. He continued, by further labors and progress in holiness, to finish his course, and obtain the prize. While there were, at times, hinderances, yet it appears, there was but one object, —"To press toward the mark." This engaged his attention to the exclusion of all interfering considerations. Sometimes things went wrong, — somebody did wrong,—sometimes he was injured, wounded and grieved, and likely discouraged, but he never halted nor ceased to push forward, and do the work appointed him by the Lord. He never said, "If this is the way things go, I will leave the church. I am just as well off, outside, or somewhere else," etc.

There are thousands in our present day, even those who are most perfected and matured in the life of faith and grace, and in whom we may expect to find a good example, who still need an exhortation to follow the honorable example of Paul. The adversary of men is still here, and those who will follow the example of Paul, in "pressing toward the mark," *lawfully*, need not expect to avoid opposition, and opposing elements, and have things more pleasant than Paul had in his day. This is the judgment and testimony of many Christians, but in this respect there is indeed a great difference among professors, as some expect in the garden of the Lord *all* peace and sunshine, but it is true, we are sometimes hindered in our work,—something *goes* wrong, or somebody does wrong; we have been injured and grieved and felt discouraged; we cannot forget the unkindness we have felt; we keep brooding over it, until our temper becomes so inflamed, that we feel like having resentment or redress in some form, and finally, if we are not *very* cautious, we grow remiss and languid in those things we have *already* attained.

This is just what the adversary wants. What does *he* care for your rights or feelings. He wants to hinder the work; and the longer you halt, and wait, and complain, and speak evil of each other, the better he is suited. There is but one thing for us to do, and that is to see that we are in the path of duty,—running according to the Lord's time table,—pressing on to the mark.

In order to run in such a way as to obtain the prize, and not to be deceived by Satan, we must put away all malice, bitterness, wrath, anger, clamor, and evil speaking. We must be kind one to another, tender-hearted, forgiving one another, "even as God, for Christ's sake, hath forgiven you." If things do not go right, do not be discouraged. Do not wait for the devil and his servants to make them right. They will never do it. Do *your* duty in the strength and fear of the Lord. There is no doubt but what we have all wronged and *been* wronged. Who is it that has not? We have been abused, and lied about, but were we not forewarned of this? We may well take the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction and patience.

Yes, my brother and sister, we may be wronged, we may be abused, and slandered, and tried,—we may not have thought that the trial of our faith would come in this way. Of course not,—but that is no reason why it should not come in the way it did. Satan is busy; if you hesitate and draw back, and do not press on in the right, Satan will have the advantage over you. If you begin to mourn and lament over the wounds and abuses you have received, the devil will be rejoicing, and planning for another attack just as malicious.

What shall we do? "Take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand!" Push on, and do the Master's will! Arise and go forth in the name of the *Lord God Almighty*, gather new strength, determine that Satan shall never defeat us. Time is short, death, judgment, eternity, is hastening. Soon our work will be done. We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. 3: 14.

Ashland, Nebr.

TRUTH.

BY MATTIE A. LEAR.

"WHAT is truth?" A more important question could not be asked. Though the query came from no earnest seeker after truth, perhaps half in mockery, half in jest, yet as the question has come down the ages, how many earnest souls have repeated what Pilate lightly uttered, "What is truth?" How many multiplied thousands, because of their adherence to the truth, in the midst of a wicked and perverse world, have suffered the most agonizing tortures and death?

During the three years of our Savior's public ministry how much error he exposed! The self-righteous religionists of his day were weighed in the balances of divine truth, and were found wanting. He tore away the mask of hypocrisy and outward sanctity, by which they were enveloped, and exposed the rottenness and vileness within. Since that time the word Pharisaism has become the synonym for hypocrisy and outward acting in religion.

We often wonder if those Jewish leaders were

sinners above all sinners. We wonder how much better many other communities and individuals would appear if subjected to the same test, if brought face to face with the same divine truth. But the time is coming when "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Then those eyes that are as a flame of fire shall penetrate the secrets of every heart, and all shall be exposed to the gaze of angels and an assembled world.

"Seeing then," as the Apostle Peter hath said, after speaking of the dissolution of all earthly things, "that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" In the light of eternity how different things appear from what they do when viewed from a worldly stand-point. "Man looketh on the outward appearance, but the Lord looketh on the heart."

No wonder that human judgment is so often at fault. We might say mostly at fault, when it has no better criterion from which to draw conclusions than outward expressions. There are so many things to influence this that it is impossible for a mere outward observer to certainly know one's real character. Mistakes are so common and so unavoidable, that it is best to leave all censure or praise with him who can make no mistakes.

Could only truth have prevailed in the world since the first dawn of creation, there would have been no suffering, no crushed and broken hearts. Error has changed this once lovely world from a Paradise to a Pandemonium. It changed the pure and holy worship of Jehovah to the degrading and shockingly cruel worship of demons. So prevalent had it become, so widely had it extended its influence in the world that in the time of our Savior's sojourn here, truth had almost been swept from the world. Error, with all its monstrous train of evil, had prevailed, with but little check for about four thousand years. "Darkness had covered the earth, and gross darkness the people."

Paul in the first chapter of his letter to the Romans gives a description of the debased condition of the Gentile world at the time of the advent of the Christ. The spiritual condition of the Jews was perhaps but little better. Bigotry and hypocrisy characterized them.

When the beams of divine truth penetrated this mass of corruption, lo what a commotion! Satan and his emissaries bestirred themselves to the utmost, to hinder the advancement of truth. But their rage was impotent. In spite of hellish wiles, in spite of fierce and cruel opposition, the benign power of truth steadily advanced. Cruelty, oppression and all the more revolting forms of vice gradually relaxed their hold on the human heart, until now, after nearly nineteen hundred years since truth fell unadulterated with error from the lips of him who spake as never man spake, a large portion of our world is more or less influenced by it.

But while truth has done so much to ameliorate the condition of mankind, to free him from the shackles of tyranny, to elevate the masses, in a word, to teach him the brotherhood of man, and the fatherhood of God, yet there is much, very much for her to do still before humanity has reached that high standard, as set forth by the Apostle Paul in Eph. 4: 13.

Oh to have the life of the Christ inwoven into our lives, to be one with him, "to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death! This, indeed, is to be completely under the transforming power of truth.

And this should be the goal that each one of us ought to strive after. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." The more opposing forces that are brought to bear against us, the greater strength will we develop if we overcome them, and the greater will be our reward in the great beyond, for, "If so be that we suffer with him, we may be also glorified together."

What if we are not appreciated, and are misjudged and unjustly accused! God knows our motives; he knows our hearts. It is our high privilege by honor and dishonor, by evil report and good report, to approve ourselves as the servants of God.

But for the certainty of the final triumph of truth, the condition of many in this world would be distressing indeed. A life of constant, unrequited, unappreciated toil is their sad lot, and this would be unbearable but for the blessed assurance of Holy Writ, that "All things work together for good to them that love God, to them who are the called according to his purpose." A "needs be" is in every trial, in every affliction! "Oh, then, dear Lord, complete within me thy cleansing process, consume the dross in thine own way!" is the cry of every earnest soul.

We all make many blunders. This is incident to the weakness of the flesh, and our want of knowledge. Such blunders, such weaknesses are to the saint the greatest source of grief, but there is always one refuge for the burdened soul. That refuge is Jesus, and he bids us cast all our care on him, for he careth for us.

Let us, then, be encouraged. Soon every opposing force will be met and overcome. Soon we will have achieved the grandest and most glorious victory,—a victory over every error. We will be a trophy of divine grace, evolved from a world under the baneful influence of sin and error.

Sellars, Ill.

FAULT-FINDING AND EVIL-SPEAKING AMONG BRETHREN.

BY C. F. WALKER.

1. Was David careful of his words? "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141: 3.

2. Why should we be so careful of our words? "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Prov. 18: 21.

3. How will they affect our case in the judgment? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37.

4. What did the Psalmist decide to do? "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred." Ps. 39: 1, 2.

5. Is it sometimes necessary to withhold even the good things we might mention?

6. In what case is this always best? "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27: 2.

7. Who is a perfect man? "For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body." James 3: 2.

8. What course do some pursue? "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son. Ps. 50: 19, 20.

9. Is this practice forbidden? "Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4: 11. "Thou shalt not go up and down *as* a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the Lord." Lev. 19: 16.

10. What does the talebearer do? "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11: 13.

11. How will the faithful do?

12. Shall we countenance tale-bearing? "He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth or enticeth with his lips." Prov. 20: 19.

13. Is there strife where there is no tale-bearer? "Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth." Prov. 26: 20.

14. What, then, is the cause of strife and discord?

15. How does the Lord regard those who sow discord and strife among Brethren? "These six things doth the Lord hate; yea, seven are an abomination unto him. A false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6: 16, 19.

16. If our brother's conduct is not right should we talk about him? "Speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus 3: 2.

17. Even if the trespass be personal what should we do? "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matt. 18: 15.

18. How may we know that we have passed from death unto life? "Because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14.

19. How much should we love them? "This is my commandment, That ye love one another, as I have loved you." John 15: 12.

20. If we do this, will we talk much of their faults?

21. What course should we take? "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15: 30. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5: 5.

22. Who shall at last abide in the tabernacle of God? "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15: 1–3.

23. Of what shall we think finally? "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philpp. 4: 8.

"He who wants to be led of God, will be sure to find God ready to lead him. But he who is led of God, must go as God leads. He must not choose his own way, and then expect God to go with him."

WHY WE MAY BE DECEIVED.

BY LEVI HOFFERT.

THERE are many deceiving themselves by false hopes. We are told to be "doers of the word, and not hearers only, deceiving your own selves." James 1: 22. Will we heed this warning? Let us see what kind of "doers" we must be. Paul to the Romans makes it plain, "But ye have obeyed from the heart that form of doctrine which was delivered you." Dear reader, we may be doers of the Word but only formalists, and so deceive ourselves. If we, as Paul says, "obey from the heart," we can know that our obedience is sincere and without a mere form. Further, we may obey in part only, deceiving ourselves. See James 2: 10. A partial obedience will likely share the same fate as non-obedience. We see that, had Peter refused to let his Lord wash his feet, he would have been cut off and would have had no part with the Lord. We can look around us and see many of our dear friends,—professed followers of Jesus,—even worse than Peter. We try to reason with them, that they should practice feet-washing, but they will not be obedient. And why will not the Lord require as much of us as he did of Peter? Oh, let us not deceive ourselves! Let us submit as Peter did and be blessed!

We may be deceived by others. "Take heed that no man deceive you." Matt. 24: 4. "Let no man deceive you with vain words." Eph. 5: 6; see also Col. 2: 8.

Now, while it is true that we may deceive ourselves, it is equally true that we may be deceived by others. An infallible rule by which to be governed in both cases is, to set up the words of Jesus as our standard. Our life must correspond with the truth according to the New Testament Scriptures. Lastly, the most doleful part of deception is, if not very careful, we may go on all through life and not be awakened to the true state of our condition until we are before the judgment seat of Christ.

NATURE'S TEACHER.

SELECTED BY J. A. CLICK.

NATURE does not spread for man a soft couch to lull him to repose: nor does she set around that couch abundant supplies, which require only the stretching out of his hand to obtain. For the animal races she does so provide. She prepares food and clothing for them, with little care of theirs. She spreads their table, for which no cookery is needed; she weaves and fits their garments without loom or needle, and her trees and caves and rocks are their habitation.

Yet man, said to be favorite, and so he is; but thus does she deal with her favorites: she turns him out naked, cold and shivering upon the earth, with needs that admit of no compromise; with delicate frame that cannot lie upon the bare ground an hour, but must have immediate protection; with a hunger that cannot procrastinate the needed supply, but must be fed to-day and every day; and now, why is all this?

I suppose if a man could have made of the earth a bed, and if an apple or a chestnut a day could have sufficed him for food, he would have gotten his barrel of apples or his bushel of chestnuts, and lain down upon the earth and done nothing till the stock was gone.

But nature will not permit this. I say, will not permit it, for hers is no voluntary system. She has taken a bond of man for the fulfillment of one of her primary objects,—his activity; because, if he were left to indolence, all were lost. That bond is as strong as her own ribbed rocks, and close pressing upon man as the very flesh in which it is folded and sealed. So is this solid and insensible world filled with meaning to him: the blind and voiceless elements seem to look upon him and speak to him and the dark clothing of flesh and sense which is wrapped around him, becomes a net-work of moral tissues, and everything says, "Arouse thyself! Up and be doing, for nature, the system of things, will not have thee here on any other terms."

But what, again, does nature demand of this activity? The answer is, Discretion. Immediately and inevitably a principle of intelligence is infused into this activity. Immediately the agent becomes a pupil. Nature all around says even to infancy, what all human speech says to it, "Take care!" It is, all over the world, the first phase of the parent's teaching, the first of the child's learning,—"Take care!"

This phase but interprets what Nature says to all her children. Not as an all-indulgent mother does she receive them to her lap, but with a certain matronly sobriety, aye, and "the graver countenance of love," she says, "Take care!—smooth paths are not around thee, but stones and stubs, thorns and briars; soft elements alone do not embosom thee, but drenching rains will visit thee, and chilling dews, and winter's blast, and summer's heat; harmless things are not these around thee, but see! here are damps and secret poisons, the rough bark of trees and sharp points of contact. Thou must learn, or thou must suffer."

Aye, suffer! What human school has a discipline like Nature's? In these schools we are apt to think the punishments are cruel and degrading. But Nature has whips and stripes for the negligent. Her discipline strikes deep; it stamps itself upon the human frame—and upon what a frame! All softness, all delicacy; not clothed with the mail of leviathan, nor endowed with interior organs like those of the ostrich or the whale, and yet a frame strong with care, while weakest of all things without it.

What a wonderful organ, in this view, is the human stomach,—the main source of energy to the system, strong enough to digest iron and steel,—working like some powerful machine, and yet, do you let it be overworked or otherwise injured, and it is the most delicate and susceptible of all things,—trembling like an aspen leaf at every agitation, and sinking and fainting under a feather's weight of food or drink. What a system, in this view, is that of the nerves, insensible as leathern thongs in their health—trembling cords of agony in their disease!

Do you not see the wonder which nature and humanity thus presents to us? Do you not see man as a frail and delicate child, cast into the bosom of universal teaching? Aye, that teaching comes out to him in tongues of flame, and it penetrates his hand in the little, seemingly useless, thorn, and it assails his foot with stones of stumbling, and it flashes into his eyes with the light of day, and it broods over his path with the darkness of night, and it sweeps around his head with the wings of the tempest, and it startles him to awe and fear with the crash of thunder. The universe is not more filled with light and air and solid matter, than it is filled and crowded with wisdom and instruction.

New Market, Va.

CONTENTMENT.

BY GEORGE S. GRIM.

CONTENTMENT which brings satisfaction is a jewel most precious and rare. Happy is the man who finds it. We may seek it in wisdom, but it is not there. We may seek it in honor and fame, but it is not there. We may seek it in pleasure, but it is not there. We may seek it in riches and heap up gold and silver until we are rich beyond the dream of avarice, and search there for satisfaction, but we have it not. Our heart is like the horse-leech,—it crieth, "Give, give, give,"—still there is nothing but an aching void left that earth can never fill.

Again, among the sons of men there are not a few restless spirits whose uneasy souls are continually panting after an unknown good or object, the want of which they feel, but the nature of which they do not comprehend. These will hurry from one thing to another and from place to place. They do little else but make a hopeless attempt of doing a great work, but they make a complete failure in life, even if they succeed in gaining some perishable objects. It is not that precious thing which the world cannot buy.

Give us Christ, and our heart's desire is filled. Contentment gives us all things, though we have not where to lay our heads in this world, as Christ has said. With contentment we have peace and love towards God and man, which never can be taken from us.

When the time shall close, here on the earth, with our career, it will be well if we have laid up treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal.

Louisville, Ohio.

"BE NOT CONFORMED TO THIS WORLD."

BY E. S. MILLER.

WE understand from the Scriptures that we shall not be like the world. There are a great many things in which we can be like the world, if we are not very careful about ourselves,—things which injure our characters, and are a great hinderance to the cause of our Blessed Master. All of this we can easily avoid, if we only keep close to the line of Gospel truth. If we take the advice of Paul to his son Timothy, when he said, "Take heed to thyself, and to the doctrine continue therein and thou shalt save thyself and them that hear thee," we shall be as lights to the world. We as Christians are to show the paths of righteousness, and thereby be the means of saving others, but if we are just like the world in our conduct, in our business and dealing, driving sharp bargains, and, perhaps, taking advantage of our fellow-men, we are a hinderance to the cause. We are to be a peculiar people,—different from all others. When our brother trespasses against us, we generally take the course of the world, and tell everybody else first. Very often we try to put our brother down as low as we can, instead of taking the Master's advice,—going to him and telling him his faults between us and him alone. By a kind and forgiving spirit we may show our love to him.

If we are a peculiar people, the Savior's language applies to us when he compares the church to a sheepfold, and the members as sheep. We know that sheep are known from all other animals by their coat. No matter how far away from the flock or among what other animals, they are always known because they have a similarity of coat or dress. What a glorious thing it would be if every member of our beloved Brotherhood would be as well known as to where they belong when they are away from the flock! What an amount of preaching it would do to the unconverted, and what an ingathering we might have here in the church, and much more in the church above!

But when we look over the church and especially over the ministry who are called as watchmen upon the walls of Zion, and see the great differ-

ence, there is not the similarity that there used to be among the old brethren. Oh, what a pity that we can find some who, if taken to where they are not personally known, are not recognized as Brethren because they look so different, and I am afraid there is a reason for it.

When the Bible so plainly tells us to be of one mind, and that we should all speak the same thing, it seems to me we should be willing to yield, and not insist upon having our own way.

The great trouble is, we compare ourselves too much among ourselves, and generally select one to compare with, who suits our notion best. The consequence is that, after awhile we will have quite a different appearance, and then, if we get away from home, we are not recognized as Brethren. Then we certainly will feel that we are not quite what we ought to be or what we profess to be. Let us examine ourselves and see whether we are in the faith! Let us try to live up to the line of the Gospel, and be of one mind, striving together for the cause of our Blessed Master; then, after awhile, if we prove faithful, we all shall meet each other on that celestial shore of immortal glory, and meet our loved ones gone before!

A BIG FIND IN EGYPT.

THE big find, of which we give an account below, happened near the once celebrated City of Thebes, which, at one time, was the capital of Upper Egypt. Even in the time of Moses it was a grand city, and in its zenith, was the most magnificent and wealthy city in the world. It was about thirty miles in circumference, but at present is in a complete state of ruins. Here may be found some of the most remarkable ruins in the known world. A few years ago the body of Pharaoh, the king who attempted to follow Moses across the Red Sea, was found near Thebes, and now this additional find renders the old buried ruins still more deserving of study, in the estimation of those interested in ancient history.

"On February 6 a discovery was made in the necropolis of Thebes, second only in importance to the discovery of the royal mummies at Dehr-el-Bahari by M. Maspero in 1881. About half a mile from Dehr-el-Bahari a pit has been found containing several hundred magnificent mummies. These, like the royal mummies, had evidently been removed from the tombs and concealed in this receptacle, as a precaution, by the servants of the priests, probably at the same time and for the same reasons which caused the royal mummies to be placed in the receptacle where they were found by M. Maspero. This removal is believed by M. Maspero to have taken place in the reign of Aauputh, son of Shasang, of the Twenty-second Dynasty, (*circa* 966 B. C.).

"The coffins hitherto found all belong to the Twenty-first Dynasty, and are those of the priests of Ra-Amun and their families. The pit is about forty-five feet in depth, at the bottom of which are two corridors filled with coffins and treasures of every description. In the lower corridor—which as yet has only been explored—it is computed that there are some 200 coffins, and the second corridor is believed to be not less extensive. The shaft is forty-five feet deep, its mouth is about twelve feet in diameter, and its sides are of rough limestone. One of M. Grebaut's native assistants, who was superintending the work of hauling up the mummy cases, told me that he had been the first actually to enter the corridor, where the mummies and the treasures lie. The shaft had been excavated only as deep as is the mouth of the corridor; and he crept on his hands and knees, and stood in what he describes as being like a palace of enchantment. The corridor, he said, is some ten or twelve feet high and 250 feet long. It runs in a northerly direction from the shaft toward the Theban hill. At the end there is a short corridor, branching from it at right angles, and at some height above the floor at the end is the entrance to a second very long corridor, full of treasures, which has been sealed up for the present by M. Grebaut.

"Groups of mummies are placed at intervals in families. The number in each group varies from two to six or seven, father, mother, and children, and around them, exquisitely arranged, are vases, models of houses, models of *dumabiehs*, cases and boxes full of *ushabtis*, statuettes, and every conceivable treasure of ancient Egypt. Without even a speck of dust upon them, this profusion of treasures had remained unlooked at by any eye for nearly 3,000 years. He said that photographs had been taken of the place in its undisturbed state which he declared to be that of a perfectly kept and well-arranged museum."

THE POWER OF EXAMPLE.

SELECTED BY A. W. ANDERER.

EXAMPLE is power. It is alike so in the circles of wealth and refinement and in the haunts of poverty and ignorance. It tells every-where, and makes its mark for good or evil all over the world of men and thought. All history is but a reiteration of the power of example—power to bless and refine or to blight and ruin humanity. Unless its teachings impress us with this truth, we are indeed poor students of human history. One has well said that "history is philosophy teaching by example."

Example is power for good. Every man has influence, more or less, in his sphere of life, and that influence, in the very nature of the case, must tell on his fellows. If he be a good man, his example must and will do good. It cannot be otherwise. A pure and virtuous life, like the sun in the heavens, must shine and bless, brighten and warm in the moral world. So it has ever been, and so it ever will be. Truth and purity, like so many gems in the life and example of the good man, cannot but shame and condemn error and vice in others.

> "A fault doth never with remorse
> Our mind so deeply move
> As when another's guiltless life
> Our error doth reprove."

Example is also power for evil. There is no estimating the extent of a bad man's influence in the world; its moral reach is indeed fearful. "One sinner destroyeth much good," is the testimony of the wise man, as well as the practical teaching of all experience. An instrument of incalculable harm in any community is the man who arrays his life and example against virtue and religion; and yet thousands of our fellow-beings seem only to live that they may blight humanity with the influence of their wicked lives and evil example. Their work in the world is that of destruction, for they literally "destroy much good."

Cicero gave his followers the best of counsel when he said to them: "Be a pattern to others, and then all will go well; for as a whole city is infected by the licentious passions and vices of men, so it is likewise reformed by their moderation." And a greater than Cicero has said: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

> "——Our lives,
> In acts exemplary, not only win
> Ourselves good name, but do to others give
> Matter for virtuous deeds, by which we live."

SUGGESTIONS.

BY JOHN HERR.

WHEN speaking or writing of the sin of covetousness, do not forget to tell what we should covet.

—Be as wise as serpents and as harmless as doves, but not as cunning as a fox and as pernicious as an adder.

—Encourage, promote, and bid God-speed, rather than allow jealousy to retard progress in a good cause.

—Follow unheeded public rebuke and menaces with chastisement, lest they become like rules in a school-room, —allowed to be broken.

The hypocrisy of the hypocrite is worse than the depravity of the depraved, —the one is open and unpretending, the other false, deceitful, and assuming to be what it is not.

Cleanliness is next to godliness and should be carefully observed at the time of feet-washing as well as at all other times. Do not permit the water to get filthy, but avoid it by frequently supplying fresh. Clean water and dry towels for the hands is an absolute essential to cleanliness on such occasions.

Willow Springs, Kans.

"THE arm of the weak is the world's strength, and the little property of the poor is the world's riches. Just what our specific duty to others may be, depends largely upon our condition as well as theirs; it depends, too, upon times and places and circumstances. But there are no conditions of either party, no circumstances, that ever shut out the unselfish and self-giving attitude of one of right impulses. An aged but always physically active Christian woman became suddenly helpless with paralysis. While carried rapidly down into the valley of the shadow of death, a helpless prisoner to a helpless disease, she was told that a near relative was laid by with a severe cold. The stammering tongue immediately replied, "Ask her whether there is anything we can do for her." Her attendants and family smiled at one who could move neither head nor limb thinking of ministering to the sick in a distant home. But that question of that mother in Israel had already done more to touch the hearts and to inspire the motives of those who heard it, than she could have done, perhaps, had she been herself the busy bedside minister that she would have been if she could. And so there is never one so weak as to lose all strength for others, never one so poor as to have no substance to divide with others. Ministry is possible to all."

"A MAN must not yield to despondency, nor sit down inactive, despairing, because he is in darkness. Sometimes a few steps onward or upward are all that a person needed, and for want even of that little activity he may remain all his life beneath the cloud. Perhaps you have been ascending a mountain with the mist so thick before you that a few feet from you not an object was visible, and so wet that it was like a dripping rain. Timidity and despondency say, in such a case, you had better turn back, at any rate lie by in the first shelter. But perhaps you will find a clear sky with a little more travel upward. Courage and hope say, Go on!"

"TRUTH, being founded on a rock, you may boldly dig to see its foundations without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall."

NO CROSS, NO CROWN.

SELECTED BY SAMUEL T. HARNES.

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16: 24.

LUXURY should not be used by Christians because of its inconsistency with the spirit of Christianity and of the spirit of Christ. Excess in apparel and pleasure should not be allowed among Christians, because that which invents it, delights in it, and pleads so strongly for it, is inconsistent with the true spirit of Christianity; nor doth the very nature of the Christian religion admit of it, nor he who hath saved us and called us with a holy calling,—not according to our works but according to his own purpose, who hath abolished death and hath brought life and immortality to light through the Gospel, that all the pleasures of mortal life, in which the world lives, might be denied and relinquished.

Excess in apparel and pleasure is not only forbidden in the Scriptures, but it was the ground of that lamentable message by the prophet Isaiah to the people of Israel, "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. . . In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers." Isa. 3: 16-19.

If we, then, willingly forsake the vanity and fleshly satisfactions of the world, we must encounter with boldness the shame and sufferings. If the Christian religion admitted the possession of this world in any other sense than the simple and naked use of those creatures, really given of God for the necessity and convenience of the whole creation; for instance, did it allow all that pride, vanity, curiosity, pomp, with whatever may delight and gratify their senses, would dictate, then what need of a daily cross, a self-denying life, working out our salvation with fear and trembling?

For this reason it is that nothing less than immense rewards and eternal mansions are promised, that men and women might be encouraged to seek the things that are above, having the treasure and heart in heaven. There is to be no idle talking, no vain jesting, but rather to seek first the "kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

Christ well knew on what foolish trifles and vain pleasures, as well as grosser impieties, the minds of men and women were fixed and how much they were degenerated from the heavenly spirit of life unto a lustful seeking after the enjoyments of this perishing world. He foresaw the difficulty that all would have to relinquish and forsake the worldly pleasures, so, to induce them to it, he did not speak to them in the language of the law that they should have an earthly Canaan, great dignities, a long life and the like, but rather the contrary. He speaks to them in a higher strain; he assures them of a kingdom and a crown that are immortal, that neither time, death, grave nor hell with all its instruments shall ever be able to disappoint, or take away from those that should believe and obey him. He tells them further that they should be taken into the near alliance of loving friends, yea the intimate relation of dear brethren and co-heirs with him of celestial happiness and a glorious immortality.

If it be recorded that those who heard not Moses were to die, much more shall they who refuse to hear and obey the precepts of this Great and Eternal Rewarder. Therefore it pleased him to give us in his own example of what his disciples must expect to drink deeply,—namely, the cup of self-denial by a daily cross, denying the pleasures of life for a season. Christ came not to consecrate a way to the eternal rest in the pomp of this world, but by forsaking all that is pleasing to the carnal mind,—suffering the loss of all, on the one hand, and the reproach of ungodly men on the other. "Whosoever will lose his life for my sake shall find it." Matt. 16: 25.

Christ commands us to seek another country and to lay up treasures in the heavens that fade not away. He therefore charges all never to be mindful about what shall we eat or what shall we drink or wherewithal shall we be clothed, Matt. 6: 31, "because," said he, "after these things do the Gentiles seek," but having food and raiment, let us therewith be content. He who would be his disciple, let him take up his cross and follow him. O, who will follow him, who will be a true disciple? We must not think to steer another course, or drink of another cup than the Captain of our salvation hath done before us. No, for it is the very question he asked James and John, the sons of Zebedee, when they desired to sit at his right and left hand in his kingdom. "Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?"

Whoever would come to Christ must readily abandon every delight that would steal away the affections of the mind and turn it from the divine spirit of life.

The things of this world may be used as if they were not. Having such things as are necessary and convenient, the Christian is to be therewith content without the superfluity of the world, for, unless there be an abiding in Christ, it will be impossible to bring forth much fruit, which God requires at the hands of his followers, wherein his Father is glorified. It is clear that such as live in the vanities, pleasures, recreations and lusts of the world abide not in him, neither know him, for they that know him depart from iniquity. Those who abide and delight in those bewitching follies are ignorant and insensible of him who continually stands knocking at the door of their hearts, in whom they ought to abide, and whose divine power they should know to be the cross on which every beloved lust and alluring vanity should be crucified, that so they might feel the heavenly life to spring up in their hearts, and themselves to be quickened to seek the things that are above, that when Christ shall appear, they might appear with him in glory.

National Military Home, Ohio.

THE RENDING OF THE VEIL.

BY DAVID E. CRIPE.

THE veil separated between the holy place of the temple and the Holy of holies. Into this sacred precinct, the high-priest alone could come, and he but once a year. This place contained the ark of the covenant, the mercy-seat and the golden cherubims. But what gave the greater sacredness to this spot was the fact that the Lord had promised to dwell there. When Jesus expired upon the cross, the earth quaked and "the veil of the temple was rent in twain from the top to the bottom."

The rending of this veil is very significant. It shows the completion, the putting aside of the Old Dispensation as an empty shell from which the life was gone, and the ushering in of the New,—the free and open dispensation of mercy. When the veil was rent, the sacredness, the holiness of that inner sanctuary was gone, the mystery which naturally and necessarily enshrouded that sacred precinct was cleared away, and everything was exposed to the common gaze. Man could see that the Lord was not now there.

To the Jews,—following in the very hour of their seeming victory over Jesus,—the rending of the veil was a severer blow than the destruction of the temple itself by the Romans some years later. That they could ascribe to the malignity of the heathen, but this was caused by some super-human power, plainly by the hand of the Lord whom they sought to worship there.

The veil was not rent by accident; this was evident to all, neither did the earthquake rend it, else it would not have been rent from the top to the bottom. This shows that the power came from above, from God himself.

At the moment when Jesus said, "It is finished,"—the instituting of the New Dispensation, and, perhaps, also the fulfilling of the Mosaic Law,—he gave up the ghost and the veil was rent. Before this Jesus had always reverenced both the Law and the Temple. At one time he commanded his followers to observe and obey the teachings of those who sat in Moses' seat, and frequently he worshiped in the temple, and also endeavored to purify it. Now the dispensation of mercy had taken the place of the Law, and God had no further use for the temple or the temple service.

The rent veil is also typical of the New Dispensation; there is to be no mystery, no veil between man and his Maker; no spot of earth is now more sacred than every other; we are not required to make yearly pilgrimages to Jerusalem to worship, but it is desired that man be found praying everywhere, and he can now worship God acceptably under his own vine and fig-tree. No Levitical priest is now required to mediate between man and God, for we have now a Great High-priest, who can be touched with the feeling of our infirmities. Heb. 4: 15.

As the veil which kept sacred the religion for one nation only, was rent in twain, so was the middle wall of partition between Jew and Gentile broken down. All may now stand on an equal footing before God, and each one must answer for his own course in life.

As the rending of the veil is typical of the fulfilling and putting aside the Old Dispensation and instituting the New, so does the rending or taking away the veil that is over the heart of man change him from the old to the new. Paul, in writing of the Jews, says, "Unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." 2 Cor. 3: 15, 16.

Every heart loves and worships something, else it were not human. Whatever this may be, it is an idol enshrined in the inner sanctity of the heart, hidden, yet suggested by the veil that is upon it. The veil of which Paul writes, prevented the Jews from understanding the prophecy of the promised Redeemer, that he should be despised and rejected, a man of sorrows and acquainted with grief. Their idea was that he who should redeem Israel, should come as a conqueror with power and great glory. This hope was the idol of the heart, which the Jews worshiped, and which prevented them from understanding Moses and the prophets.

Paul says when the heart shall turn to the Lord, the veil shall be taken away. When once the heart can be made to realize that Christ died for man, then this veil of the heart is rent, and its inner sanctity becomes as empty as was the Holy of holies, when the veil of the temple was rent.

It is possible that we, too, may read the Scriptures, or endeavor to serve God, and still have a veil upon the heart. If the cares, the pursuits, or

the enjoyments of life have so engrossed our thoughts that they will steal upon us even in our hour of devotion, then the veil has not been wholly removed from our hearts. If our weakness, our prejudices and our habits are allowed to rise above our love for the Master and his cause, if we are not willing to sacrifice all these for him we serve, then we have still an idol in the heart and a veil over it. If the heart has not been emptied, swept and garnished, the Good Spirit will not come in. God will bear with many mistakes, shortcomings and imperfections, but he cannot share the heart with the power of darkness. If he cannot have the whole heart, he will not dwell there. But if the heart turns to the Lord in sincerity and in truth, the promise is that the veil will be taken away. "Only fear God, and serve him in truth with all your heart; for consider how great things he hath done for you." 1 Sam. 12: 24.

Akron, Ind.

GOD'S WAYS.

BY C. M. MORELOCK.

WHO has not wandered in the forest and admired the beauty and grandeur of the trees, planted by the God of nature, and might we not, from these same trees, learn a lesson of trust and patience?

There are many things we do not know, but we shall know hereafter,—many things that we, in our blindness, cannot see any good in or, indeed, any reason for, that, in years to come we will know was only one of "God's mysterious ways his wonders to perform." How often have we seen a gnarled and crooked tree stand for years, defying the storms, when it seems to us to be of no use whatever, but rather a hindrance to the young trees that start up beneath its wide-spreading branches, and would make good and useful trees, could they have the sunshine, rain and dew that the crooked tree keeps from them. How often have we seen *persons* that seemed to do no good in the world, but by their influence have kept others from doing right! Our Father could have easily removed them, but he does not, and we shall not know why until we pass the "pearly gates."

Who has not seen the tender, graceful sapling, growing beside the unsightly one? The woodsman needs one,—he takes the good and leaves the diseased one. So we have seen a family in which one seemed the brightest and best,—the arm that father and mother hoped to lean on in their declining years, but almost without warning the dear one is taken from them. In their anguish they cried: "Why was this one taken?" But we can give no truthful answer but this: "He knoweth best."

The majestic pine, towering above the rest of the forest, the various kinds of oaks, the beautiful evergreens, the hickory, maple, gum, chestnut, and many other kinds of trees,—all have their various uses,—all fill the places that God intended they should. Let us do the same and wait in patience to know why these things are so, trusting ever the One who rules alone! By and by, when the veil is lifted, we will feel and know that our Father knew what was best for his children!

Mitchell, Kans.

ENCOURAGE CHILDREN.

BY JACOB ETTER.

WE do not generally praise our children enough when they do well, and we are apt to find too much fault with their shortcomings. A word of encouragement will do much more towards helping them on in the right path, than any amount of censure when they fail.

Some are afraid of making their children vain by speaking of their excellencies and showing their own pleasure at the fact, or in allowing them to believe that they possess any beauty of form or feature.

Of course there is a great difference in children. Some have so much egotism and are ever talking of what "I can do," that one has to use some judgment in these matters; but there are far more who feel that they can never do anything just right, because so much fault has been found with them, and that some other child is so much smarter, prettier and better than they, that a little word of approval when they really do a good deed, or a pleasant remark about something in their looks that is prepossessing, will kindle a warmth of feeling and love for you, that will not soon wear away, because you have made them feel that you perceive qualities in them that are worth noticing. This stimulates them to strive to ever be noble and good, so that others may prize them.

Do not pass your little acquaintances on the street unnoticed, but give a cheery greeting and smile to each. It will cost you nothing and may bring a ray of sunshine to them. Their little hearts are so sensitive that they vibrate at the slightest touch, and will often thrill with pleasure, or shrink with keenest pain at some trivial action of yours. Let us be more patient, more loving, more sympathetic with the little ones, doing all we can to guide them in the right way, and show by our actions that we have faith in them and expect them to grow up to become useful, intelligent men and women.

If we endeavor to get our children interested in reading the Bible, we will, no doubt, become interested ourselves, and teach them by example as well as by telling them the story of the cross, so that their young hearts will become impressed and gain a knowledge of the Bible in their childhood days. We should teach them that the pleasures of sin are not to be compared with the happiness of the redeemed.

Let us not be so timid in regard to our duties in our families! Our thoughts and convictions may be good, but we too often come short of acting them out. These features are noticeable to the young and leave a bad impression.

The bread that is cast on the water, returns again. "We reap as we sow,"—a truth hard to learn, but it shines out at last as the hand on the wall. Let us sow more love, that we may reap in return! If our love were more simple, we should take God at his word, and our lives would be all sunshine in the sweetness of him whose love never fails!

South English, Iowa.

THE SUMMONS.

BY SOLOMON SCHUBERT.

A VISION of the night came unto me. In my dream I stood looking at the western sky, and my eyes were curiously fixed upon a star. Somehow, to me it had an apparent motion, and I gazed long and earnestly upon it. It seemed to be hurrying in from some limitless ocean of space, hastening on through inter-stellar and inter-planetary spaces, and the wonder came upon me: "How near will it come to me, how far will it pass me by?" It was swift in its motion, even as the prayer of a child, that in a moment of time reaches up through all the depths of existence to the great heart of an infinite God.

In it there was not so much of a physical force as the quick movement of thought. Its light and its glory were white, even as the splendor of the robes of the immortals. And still it swept toward me, and still I wondered, but there was no fear within my heart; and then, as I gazed, a transformation came, and behold, it was a white dove, which was swiftly winging its way toward me, and again I wondered, "How near will it come to me, how far will it pass me by?" And even as I wondered it swept close to me, and then in a moment it was fluttering on my breast and nestling in my arms, and I placed my hand upon it, and stroked its soft plumage, and then the great truth burst in upon my being, "It is God's messenger, and he is calling you home." And still there was no fear within my heart, and I could only wonder at the depth of that Infinite Love which cared so much for one of the least of his, that a white-winged messenger should be sent, bidding him to the home of many mansions!

And then from his banks of eternal light a great joy pulsated down through the azure, and enwrapped my being; a new life glowed in every vein, and great and exceeding happiness came unto me, as if already the hand of the Master was on my forehead in a benediction that should last through all of God's undying years.

But the morning came, and behold it was only a dream! But when my eyes close to the lights of earth, and I awaken in the glow and glory of an immortal day, God grant that his peace may be upon my soul, even as it was in this vision of the night!

Alvada, Ohio.

"IT is an axiom of common life, that one way to drive a person toward untrustworthiness is to distrust him. Conversely, the throwing one on his sense of undivided personal responsibility is likely to increase his efficiency in any form of work committed to him. Putting a person 'on his mettle,' as it is sometimes called, is nothing more than allowing him the fullest opportunity to show what kind of stuff, or metal, he is made of,—'mettle' and 'metal' being merely different spellings of the same word. This rule of mettle is a rule that holds all the way down from old age to childhood; and in no case is it likely to be more applicable than in that of the growing boy. A certain clear-headed and true-hearted mother who thoroughly understood how to help her boy by showing her confidence in him, was, one day, re-assured in her attitude of confidence by his saying to her, 'A fellow can't do anything wrong, when his mother trusts him so.' Many another boy would feel that, even though he did not quite say it, if only he were granted the opportunity to feel what it means to be trusted. Give the magnet a chance to show the value of soft iron; and give the Damascus blade a chance to show the value of hard steel. Give to each metal its right of mettle."

THERE needs no argument to prove that the less a man knows about wrong practices of any sort, the less likely he is to go astray. All that anybody needs to keep him safe is to know the right way and stick to it. A nervous passenger said once to a captain of a vessel, "I suppose you know where every rock and shoal is along this whole coast." "No, sir," the old sailor answered, "but I know where they are not." And the timid traveler needed no further assurance.—*Sel.*

"THE motives of the best action will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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Mount Morris, Ill., - - - - June 16, 1891

ANNUAL MEETING NEWS.

(*Concluded from First Page.*)

nual Meeting of 1893, thus giving the Brotherhood two years to consider the plan proposed.

The committee appointed by the Annual Meeting of 1890 to report upon the propriety and cost of preparing and publishing Notes on the New Testament,—in keeping with our understanding of the Scriptures,— also reported favorably, and informed the Conference that Eld. L. W. Teeter was now engaged in preparing Notes on the New Testament, and desired that this Meeting appoint two competent Brethren to assist in the examination of the Notes before publication. The Meeting accepted the report and appointed the following brethren to assist in the examination referred to: R. H. Miller, Jas. M. Neff.

A petition from Oregon called for aid in defraying the expenses of her District delegate to the Annual Meeting. It was decided that the General Brotherhood pay one-half of the expenses only.

The trustees of the proposed school at Lordsburg, California asked for permission to establish and conduct their school in harmony with the principles of the Brotherhood. The petition was granted, and the following elders appointed to take the advisory oversight: Enoch Eby, J. S. Flory, J. W. Metzger.

In answer to a petition from North-western Kansas and Colorado it was decided that elders cannot go into other church territory and organize new churches without the consent of the adjoining elders.

Two papers, one against the proposed new song book, and the other favoring it, were both referred to the Hymn Book Committee. The Meeting also authorized the preparing and publishing of a new German Hymn Book for the use of the German members, and appointed the following brethren to compile the work: S. R. Zug, J. H. Longanecker, Jacob Aldinger.

A paper from Middle Missouri, asking for further action on the tobacco question, was returned, the Meeting feeling assured that we already had enough of decisions on that question.

Several other papers were either returned or tabled, among them one asking that the Annual Meeting be permanently located. The sentiment in favor of this request was not strongly manifested. One speaker said that as long as we had four or five calls ahead for the Annual Meeting, he saw no necessity for considering the propriety of permanently locating the Meeting.

The Meeting adjourned at 5:30 P. M., with the very best of feelings. The audience was, at times, immense, and yet we had most excellent order. A good deal of ground was passed over, as we have mentioned only a part of the queries that came before the Meeting, to be acted upon. The Moderator held the speakers to the point very closely, thus permitting no time to be wasted. No one was allowed to speak until the Moderator announced the speaker's name to the Meeting, so that it could be distinctly heard.

WEDNESDAY morning came with some indications of falling weather. The people came from their resting places seemingly much refreshed and real cheerful. They came from the city almost like so many bees from their great hive. We presume Hagerstown never was so full of people. All over the city are lodging places at twenty-five cents per night, and the people seem to be well accommodated; in fact we have yet heard no complaints. The dining hall seems to be well patronized. We learn that over 8,000 meal tickets were sold in one day. The cooking arrangements are excellent, and while the method of handling the people in the dining room is not as complete as at some former meetings, yet the well-prepared food, and the way it is served at the tables, is very satisfactory indeed. We always occupied a place at table No. 1, and had a good chance to observe all the movements. Certainly no one, so far as we could see, had any reason to complain.

The crowd had diminished some, but the tabernacle was full to over-flowing. In the middle of the day the weather was quite warm, causing the people to seek the shady places. At 5 P. M. a rain, accompanied by considerable wind, approached from the North-west. It was just after the close of the afternoon session. The large railroad tent was blown to the ground, but no other damage was sustained. It rained just enough to make it a little muddy in the roads.

At 8:30 A. M., the Standing Committee took their places at the tables on the platform. The Meeting was opened by Eld. J. D. Trostle, of Kansas, using hymn No. 47:

"Come let us all unite to praise
The Savior of mankind!
Our thankful hearts in solemn lays
Be with our voices join'd."

The first business before the Meeting was the reading of four papers, part of which call for a change in our church name. It was decided that these papers be placed in the hands of a committee of five brethren to report an answer to this Meeting.

The long report of the Hymn Book Committee was read and accepted to be placed on the Minutes as deferred matter till the Annual Meeting of 1892. The report provides for the publishing of a new book, adapted to the general wants of the Brotherhood, and so arranged that it may be used in connection with our present books. In case the report is adopted by the next Annual Meeting, it will then require at least one year to compile the work. Hence there are no prospects of getting the book under two years.

Another paper asked for a modification of our method of restoring deposed ministers. The Meeting declined to make the change asked for.

A paper from Southern Kansas, asking that secular business meetings on the Conference grounds be discouraged, was returned on account of its indefinite character.

Middle Pennsylvania asked whether it was in harmony with our understanding of the Scriptures for members to wear gold spectacles. The Conference laid down the broad, yet clear principle, that the wearing of gold, in any manner, as an ornament, was positively forbidden in the New Testament. A paper from Southern Illinois also asked concerning the wearing of gold, and was returned with the request to enforce and carry out what the Gospel and Annual Meeting say on that point.

Northern Illinois asked that, at love-feasts, sisters be granted the same privilege in the breaking of the bread and passing the cup that is enjoyed by the brethren. Placed on the Minutes, and deferred one year.

Michigan asked the Annual Meeting to fall back to the old way of distributing the Minutes. The Meeting declined to do so, claiming that the present method was a good one, and was giving excellent satisfaction.

Middle Indiana petitioned Annual Meeting to decide that all the State District Clerks send to the Writing Clerk of the Annual Meeting marked copies of the Minutes of their District Meetings at least two weeks before Annual Meeting, so he can have printed, on one sheet, all the queries and petitions intended for the Meeting, for the use of the delegates during the Conference. This is an important decision and will enable the delegates to better understand just what is before the Meeting.

There was also a query before the Meeting in regard to musical instruments, but the Conference declined to make any change.

A query from North-western Ohio asked for Scriptural authority for non-ordained ministers to assist in anointing. The discussion on this question was both interesting and instructive. It was finally submitted to a committee of three to critically consider and report at next Annual Meeting. The following brethren were appointed to constitute the committee: W. R. Deeter, J. B. Pence, D. C. Flory.

Western Maryland asked whether it was right to baptize a penitent man, who is in jail under the sentence of death. There was some interesting talk on this point, and while the Meeting declined to act on such a plain question, it was clearly manifest by the speeches made, that it is the duty of the church to baptize and receive into the church any person who brings forth fruits meet for repentance; that Christ came into the world to save sinners.

A query from Eastern Maryland, asking the Annual Meeting to define the difference between "disowning" and "disfellowshipping" called out a number of remarks. The meeting recognized no difference whatever.

At the request of the Second District of Virginia it was decided to pay the Tract Work one-third of the net profits arising from the Annual Meeting.

A paper, requesting that the decisions of the Annual Meeting be made advisory only called out several very strong speeches, but it was the decided opinion of the delegates and Meeting in general that the decision of 1883, Art. 4 was in keeping with our understanding of the Scriptures and the authority of the Annual Meeting, and that we need not make any change. In the decison referred to it is stated that all decisions of the Annual Meeting supported by either the "thus saith the Lord," or the spirit of the Scriptures, shall be regarded as the rule for all the churches having cases covered by the decision.

A number of other papers were considered and disposed of. The session closed at 5 P. M., having acted on nearly forty queries and petitions.

THURSDAY morning gave promise of a pleasant day for the closing of the council. Hundreds de-

parted for their homes, still the large Tabernacle was well filled when the Standing Committee came in at 9 A. M. The meeting was opened by Bro. W. R. Deeter, using hymn 282:

"Lord, in thy presence here we meet:
May we in thee be found!
O, make the place divinely sweet,
And let thy grace abound."

The first question before the meeting was the report of the committee on name, which recommended that we continue to print and write our name "German Baptist Brethren Church." The report gave rise to an interesting discussion, in which many valuable points were brought out. The recommendation of the committee was endorsed however.

Considerable time was taken up in reading the reports of the Mission Board and Tract Work. These reports are published in both the Minutes and Report, and will be found interesting and profitable reading. The missionary work at our Annual Meeting is becoming a very important feature, and generally elicits considerable interest. The work of the Board is to be considerably enlarged, and we may therefore expect still greater results from their efforts. The field is not only widening, but better prospects are becoming more apparent, and we hope, before many years, to see our people pushing their principles into every part of the Union, and later into every part of the available world.

Nearly twenty-five papers were acted upon during this forenoon session, and the meeting closed at 12:15. We regard it as one of the best meetings we ever attended, characterized by a brotherly feeling, highly commendable indeed. A number remained to hear Bro. B. C. Moomaw's discourse in the Tabernacle at 1:30, but large numbers were seen approaching the different depots. Hastily, but reverently, they took the parting hand, not knowing that they should ever meet again. Still we hope to meet in another Annual Conference, in the Middle District of Iowa next year, as that is the place selected for the next Meeting.

We reached home Saturday at 1 P. M., finding all well, and the work in the office moving along smoothly. We are now at our post, to see what we can do to interest and instruct our readers concerning the things that pertain to our common spiritual interest.

We expect to have the Full Report ready for mailing very shortly. Our reporter tells us that it will be the most complete report of our Conference we have yet had. The speeches were more to the point, arguments generally clearly stated, and no time taken up discussing points of order.

It fell to our lot to preach in the Chapel on Sunday morning, so we took for our subject Acts 15, explained the cause and character of the council at Jerusalem, what lessons we may derive from the narrative, and also gave the audience a description of our late Conference at Hagerstown, and said considerable concerning the work and spirit of the Meeting. We preached on this subject because we were requested to do so, and we never had better attention. Some of the brethren thought that if all the ministers, who were at the Annual Meeting, on their return home, would preach a sermon on the work of the Conference, that it would not only be much appreciated, but it would greatly benefit the members in the way of strengthening their confidence in the Annual Meeting, and also increase their zeal in the missionary cause, as well as the work in their local congregations.

In the evening Bro. D. L. Miller preached his farewell sermon to the students. It was a touching discourse, causing general sadness on account of his contemplated trip to Europe, Asia and Africa. Many felt impressed with the thought, that they would probably see his face no more. The discourse will appear in the MESSENGER shortly. J. H. M.

AT MILLEDGEVILLE, ILLINOIS.

A FEW days after the last issue,—just before Annual Meeting,—went to press, we were taken across the country, a distance of nearly twenty-seven miles, for the purpose of attending the feast at Milledgeville. We wrote out this report for last week's issue, but it was unavoidably crowded out by the "Annual Meeting News." Hence we give it now.

The meeting was not largely attended, but the occasion was a very enjoyable one, and the members seemed greatly encouraged and revived in the work of the Lord. This congregation has passed through a painful trial. Their Christian integrity and strength in the faith were put to a severe test on account of some members going off with the Progressives. As most of the families in the congregation are related, this separation of religious ties between husbands and wives, parents and children and other relatives, produced a sorrow that was doubly painful. We heard not one unkind word concerning the division, but many expressions of painful regrets that such must be the course of events in a Christian congregation. The general desire seems to be that the Lord will so overrule matters as to restore all parties to their former church relations in peace and union.

We desire to suggest that our Brethren in Northern Illinois visit the members at Milledgeville as much as possible. They greatly need your assistance, and will certainly appreciate a visit from any of the members, and especially the ministers. They have set themselves earnestly to work to regain what was lost, and in their efforts should have the sympathies and prayers as well as the assistance of all the sister congregations. We can show our love for the cause, as well as our zeal for the welfare of others, by helping these weaker churches. J. H. M.

BRO. D. E. BRUBAKER has been spending some time on the mission field in Wisconsin. He is expected home this week.

BRO. D. L. FORNEY informs us that one has been received into the Pine Creek congregation by confession and baptism since the Annual Meeting.

ON account of other pressing duties, while at Annual Meeting, the Missionary Committee did not meet. They expect to meet sometime before July 1, and the answer to all petitions will be reported immediately thereafter.

BRO. T. T. MYERS reports one addition to the church at Philadelphia, where he is now located. He seems to be much pleased with his new field of labor, and is also greatly interested in the work. He tells us that he has good congregations, and the very best of attention paid to the Word preached.

THE address of Michael Claar is changed to Queen, Bedford Co., Pa.

THE Full Report is now in the hands of the printer, and we expect to have it ready for mailing shortly. It will probably read the best of any Report that we have yet published. Price, 25 cents; six copies, $1.25; twelve copies, $2.50. Send in your orders at once.

A NUMBER of ministers are expected to visit us this week; among them, brethren Daniel Vaniman, Enoch Eby and S. W. Hoover. The dedication of the College Chapel, the Commencement Exercises, the meeting of the Mission Board, and our love-feast, all coming within a few days of each other, is calculated to bring us scores of visitors to Mt. Morris, and afford many pleasant seasons and associations.

THE *Independent* very appropriately says that one stands astonished before the generosity of Baron De Hirsch. His munificence passes all past parallel. He now proposes to give ten or fifteen million dollars himself, and enlist other wealthy Jews with him in carrying the persecuted Jews out of Russia, and colonizing them in Australia or South America. The world will honor him. With their money some of these wealthy Jews are going to make a telling record in behalf of their race.

THE Annual Meeting was in session sixteen hours, and acted on seventy-six papers:

First day,	18 papers,	6½ hours.
Second day,	34 papers,	6½ hours.
Third day,	24 papers,	3 hours.
Total,	76 papers,	16 hours.

Making an average of twelve and one-half minutes to the paper. When we take into consideration that four hours were spent on one paper, and that the other seventy-five papers were acted on inside of twelve hours, it will be readily seen that no time was wasted. About twenty papers were either returned or tabled.

MEN whose conversion is genuine, will not be all their life-time producing a little good fruit. Where there is more evil than good, you may know that the heart is unchanged, and hence no conversion. If people would now and then sample their own fruit, they would know more about their condition. Buying at his own measure would startle many a man who thinks he is converted. The thirty-five inch yard stick and scant bushel of wheat would bring many a man to his senses if he would pause and look at them. The day of reckoning is coming when we must look at them. We are quick in condemning these things in others, why not in ourselves? It is because our conversion is not genuine. Let a man examine himself.

THERE is no small amount of complaining upon the part of both the religious and secular press concerning the ungodly things that are creeping into many of the popular places of worship. In an article in the *Christian Standard* we have the following sensible remarks: "The abandonment of the whole praise service to hired performers is perhaps the greatest reproach to the church in this matter. * * * Could a choir, composed wholly of infidels, beer drinkers, scoffers, unconverted Jews, variety actors, comic opera singers, or other irreligious characters, perform acceptable service in a Christian congregation? Such pretended worship is rendered in more than one church in this land to-day. And even if such hired psalmodists are clean men and women, can their service be fitly regarded as praise to God?"

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"IT is said that for what it costs to fire one shot from one of our largest cannon, a missionary and his family can be supported over two years in Japan. Would we not better spike the cannon and send the Gospel abroad?"

M. BEAULIEU, a French writer, in an able article on the condition of the Jews, attempts to give an estimate of their numbers. While it is not possible to give exact statistics, he believes that the aggregate will reach eight or nine millions, of whom from seven to eight millions are in Europe. Russia has at least four, and possibly six millions; Austro-Hungary has 1,650,000 and Germany, 600,000. England has 100,000, France, 80,000, Holland, 80,000, Italy, 50,000, all the European States numbers more or less great, but in the Balkan States there are about half a million. America has about the same number, and it is hard to find a country where the Jew has not penetrated. Indeed, there is no other race so cosmopolitan. There are supposed to be about 200,000 in Asia, the old home of the race.

DO NOT.—The following from an exchange is to the point, and we give it for the benefit of our ministers: "Do not preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more. Do not preach science—not even the science of theology. Your pulpit is not a lecture-platform, nor your church a class-room. Do not try to be some one else. There is only one person worth imitating; and the way to imitate is by living in him. Do not substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people and they need a meat diet. Do not mistake noise in a sermon for eloquence, or noise in a prayer for devotion. Do not try to save the Truth; the truth can take care of itself. Save men."

THE Sacramento, California, *News* speaks of the War Problem as follows: "When a six-pounder gun can, as is claimed, throw a projectile of that weight at least five miles, which projectile can then pierce a six-inch armored steel plate, without being itself flattened, and when torpedo boats can destroy any armored vessel now, or ever likely to be, afloat, what is the use of throwing money away over expensive navies?" asks the San Francisco *Star*. "Better cultivate the arts of peace by destroying poverty, and make every nation supreme within its own borders, thus removing every pretext for war. It is infinitely cheaper to kill poverty, by opening the gifts of nature to all, than to kill men by perverting blessings to curses, through the manufacture of instruments of war. Kill poverty, and then men could scarcely be hired to kill each other."

SYSTEMATIC GIVING.—The responsibility of carrying on the Lord's work in the world and of giving regularly and according to ability is resting upon Christians as never before. All religious enterprises are feeling the impulse of the increased interest and support. There are significant indications of the spread of the spirit of giving to the Lord. There are many thousands of Christians throughout the country who are receiving the blessings promised to those who bring all the tithes into the storehouse of the Lord, and the number is growing of those who share in the mysterious prosperity mentioned in Prov. 11: 24: "There is that scattereth and yet increaseth." Let those who have tried the other part of the verse, "There is that withholdeth more than is meet, and it tendeth to poverty," now try and see if the promises of God to those who give liberally are worth anything. If they will accept the testimony of those who have tried them, they must believe that they are sure to all them that trust in him.—*Baptist Missionary Magazine.*

AWAKE THOU THAT SLEEPEST.

BY L. ANDES.

WE want to call the attention of our dear brethren and sisters to the article, "Our Resources and our Field," as given by Bro. S. P. Weaver, on page 203 of GOSPEL MESSENGER.

Is it not startling, and should it not fill our very hearts and souls with awe? Surely, can we not put forth greater efforts to become awakened to a sense of the duties that we owe to our Master,—Christ,—and to the souls of men?

Two things manifest themselves among us, viz.: either we are willing to say that men and women will be saved in any church of whatever sort, or, if we are not willing to acknowledge that, we must acknowledge that we are wofully indifferent concerning the welfare of the souls of men. Should we not awaken and go to work?

Look at our church census as found in MESSENGER of April 21, page 249, copied from the Governmental statistics. Is it not enough to send a chill through our very beings? Think! Only *one* person a member of the Brethren church to nine hundred and ninety-nine outside of it,—not of the population of Africa or China, but of these United States of America,—a land of liberty and Bibles! Think of it, that our church has been in this country now for about one hundred and seventy years, and yet it only numbers as many thousands as the country's population numbers millions.

Just now we think of a church organization, only about ninety years old, which already numbers nearly one hundred thousand members. This shows what the proper zeal and effort may accomplish.

Brethren, it requires work, zeal, effort, diligence, perseverance, prayer, watching, and what else? Why, more consecration of ourselves and all we have unto the Lord. We must not have our hearts and minds engaged so much with the transitory things of this life only. When we come together let us talk about the best methods of saving souls, and enlarging Christ's kingdom on earth, rather than spend most of our time in discoursing upon the subject of "hard times," the crops, the prices of grain, etc.

Let us all awake to a sense of our duty, and then go to work to do it, before it is forever too late!

Newton, Kans.

THE GIFT OF GOD TO BE STIRRED UP.—2 Tim. 1: 6.

BY LANDON WEST.

WHILE so many of the brethren and sisters are going to and enjoying their attendance at the Annual Meeting at Hagerstown, Md., this morning, June 1, 1891, I sit to read the words written by Paul to Timothy, and given from his prison at Rome just before being brought before Nero the second time.

While every word and thought is impressive, in this farewell address, I find some that are new to me this morning, and that impress my mind not a little. Among these I name that found in the sixth verse of the second letter and which I have given for the heading of my essay: "The Stirring up of our Gifts." It is plain and easy for all of us to obey, and the intimation is that God has imparted to each one of his servants a gift, to be used by that servant in glorifying the name of God, and that the gift, whatever it may be, cannot and will not glorify the Father's name unless stirred up,—put into active service, and there kept in service, so long as we can live and use it. The thought is presented that the gift is subject to the control and use of the one receiving it, that without being stirred up and used it will produce no fruit, hence not glorify God's name, and that this gift and the neglect to use it is to be accounted for by the slothful servant, whenever the Lord shall come. The awful result of the neglect of this privilege and duty is fearfully described, by our Savior, in the parable of the talents. See Matt. 25: 14, 30; Luke 19: 20, 26.

But what is the gift we have received and which each and all of us should keep stirred up, and must keep stirred, to be not slothful servants? My answer is, It is love. John says, "Love is of God," and "God is love, and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 7, 16.

The gift of love is imparted to us, is given to us. It is a gift to us. God first loved us and we learn to love him. Jesus loved all men and died for all, 2 Cor. 5: 14, 15, and now men hear of his love and his death for them, and they learn to love him. They believe on him and obey him. They are baptized into his death, and hands are laid on them and prayer is made for them that the Spirit of God may come on them and in them.

The first and greatest gift of the Spirit of God is love. Paul says the fruit of the Spirit is love, joy, peace, etc., Gal. 5: 22, but love is the fruit, and what he names after love is what is tasted of the fruit. What we and others realize from love and by loving others, and above all by loving God, gives joy, peace, etc.

When we see and feel that God loves us, and see, too, that we love Jesus by keeping his commandments, then we feel joy, we have peace, and the more we keep this gift of God's spirit stirred up, the more will we taste of love to God and love to man.

This gift we all have. If a man did not love God, he would not hear his Word, would not believe on his Son, would not repent, nor be baptized into his death, hence would never come into the church. But love brings him, and now, when he comes in, love is the element intended to rule

him, to lead him, and to fill him, in word and deed. But it cannot do this unless it is stirred up, time and again. Remember, the leaven was only a small lump in the three measures of meal and it went to work until the leaven was as large a bulk as the meal. It was all leaven. So it is with the gift of God that is to be stirred up. The gift is not as large as the man or woman who receives it; it is only *a pound*, Luke 19, but if it is kept stirred up, as it should be, it will finally be as large as the man, its vessel. He will be filled with it, and this is the commandment. Eph. 5: 18.

Remember, too, that this gift and its fruit is an abiding principle. They are eternal. "Now abideth faith, hope and love, but the greatest of these is love." "Love never faileth." 1 Cor. 13: 8, 13. This is to make the man eternal, for he is filled with an eternal principle. And this is why our Savior says: "He that eateth of this bread shall live forever." John 6: 58. And again, "Whosoever liveth and abideth in me shall never die." John 11: 26.

But how are we to keep it growing? By stirring it. Have you not seen the baker or the cook stir the leaven? And why was it done? It was done to insure its working and to hasten the movement. So it is, my brethren and sisters, if you want to stir up the gift of love, that was prayed for when you was yet in the water, on the day of your new birth and baptism,—you must go to spreading some of the love God has given you, amongst others. Tell what Jesus did for you, and for all men, and show, too, that you love God, our Heavenly Father, for his great love to all men. Show also that you love Jesus and want to keep his commandments. Show your love for others by feeding the hungry, clothing the naked and doing good unto all men.

When you stir this gift of love, in showing your love to God, to his Son, and to your fellowman, you will soon find that, instead of losing the heat, you are all the while being warmed up. You will find, too, that the more you give, the more you have; the more you show of it, the more others will feel and you will feel. Remember, it is the *stirring* of the fire that makes it burn, and the more blaze, the more heat and the wider it goes. So it is with the gift of love. If not stirred, it will die, but to stir it is to increase it, to give more heat and a larger, brighter blaze, and is to keep alive forever. The slothful servant did not use his talent because he did not love his master, hence his love was not increased, and that which he did receive as a gift was taken away from him. So, to keep our gifts and talents of which God has bestowed so many upon us, we must use them, and that is to stir them.

THEN AND NOW.

THE world is bad enough, but there was a time, not many generations ago when religion in the country was at an extremely low ebb. Looking at the condition of Christianity then and now gives room for still more hope in the future, as the following will certainly show: "In 1816, the bishops of the Methodist Episcopal Church, in a pastoral address, deplored the prevalence of Arian and Socinian sentiments in their denomination. Heterodox faith and immoral living were joined hand to hand. Intemperance prevailed to an alarming extent. To become stupidly intoxicated did not seriously injure a man's reputation nor interfere with his influence. The decanter was in every home—on every side-board. Neither total abstinence nor prohibition had been thought of. Temperance sermons were not preached. In the presence of this great evil the pulpit was dumb. Members of Christian churches, in good standing and full membership, drank to intoxication without seriously compromising their religious reputation among their brethren and neighbors. The highest church officials often drank intoxicants immoderately. Everybody drank more or less. They drank on all occasions. The doctor could not visit a patient without being offered a stimulant. At marriages, at births, at funerals, drinking was indulged in. When friends died, mourners stifled their grief with liberal potations. A New York pastor, as late as 1820, has left on record the statement that it was difficult to make pastoral visits for a day without becoming drunk. Lyman Beecher gives an account of an ordination in which the participating ministers drank until they were in a state bordering on intoxication. He was so disgusted with their conduct that he took an oath before God never again to attend an ordination of that kind. One man—his testimony is quoted by Dr. Dorchester—said that he could reckon up among his acquaintances forty ministers who were either drunkards, or so far addicted to drink that their usefulness was impaired. He says that he was present at an ordination at which two aged ministers of the Gospel were literally drunk. Another testifies that a great many deacons in New England died drunkards. He said that he had a list of one hundred and twenty-three intemperate deacons of Christian churches in Massachusetts alone, forty-three of whom became sots. But this means much more than an habitual use of spirituous liquors—sometimes to excess; it means the general demoralization and impoverishment of men. A party flourished in Orange County, New York, in the early part of the present century, organized for the express and avowed purpose of destroying, not only civil government, but the Christian religion, with all that such a determination implies.

"The Rev. Peter Cartwright in his autobiography gives a dark picture of the moral condition of the portion of Kentucky in which his childhood and youth were spent. He was born in 1785 and died 1872. He tells us that the state of society in Southern Kentucky was desperate. The most abandoned and ferocious lawlessness prevailed. Refugees from justice, murderers, horse-thieves, highway robbers and counterfeiters, actually formed at one time a majority in the portion of Kentucky of which he spoke. Before the coming in of the nineteenth century, a majority of the citizens of Kentucky were infidels, and the almost certain concomitants of vice and dissipation were not wanting. At one time, such was the disregard for religion in Kentucky that the Legislature of the State dispensed with the services of a chaplain."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Spring Creek Church, Kosciusko Co., Ind.

WE are still doing what little we can for the Good Lord, holding meetings regularly every Lord's Day, with fair congregations and fair interest. Though we have not many conversions, yet a few drop in occasionally. Two,—a middle-aged man and his wife,—were baptized at our council-meeting, May 18.

Our love-feast passed off very pleasantly, May 26. In the morning we were threatened with rain, but it soon cleared up, and we had a beautiful day. People came pouring in by every road, and by every conceivable way, so that by 10 o'clock we had a very fair congregation indeed. The ministerial help was ample. Besides the ministers from the adjoining churches, Bro. D. S. Caylor, of Somerset, Ind., and Bro. Joseph Shepler, of Peru, Ind., were with us. In the afternoon we were very pleasantly surprised to have Bro. Landon West, of Ohio, drop in among us. This was quite a treat to as, as Bro. West had not been here for sometime. We met again at about 4:30 P. M. for examination services. When we found that all the members could not be seated at the tables that had been prepared, more tables were added but even then there was scarcely room for all.

Many members came from adjoining congregations. This is just as it should be, and added much to our enjoyment. Upon the whole we think we had one of the very best feasts that we ever did have. Much love and union seem to pervade the entire congregation. We were very much crowded. Many spectators could not get even near the door, and this may account for some of the confusion outside of the house. The best of order prevailed, however, in the house. The ministers present gave us good Scriptural talks on the different subjects as they came up.

Next morning we met again for morning worship and breakfast. After breakfast each of the brethren gave us a farewell address. These were highly appreciated by all of us. May God help us to so live, that we may all meet around God's throne, never to part again, where we shall have no more sorrow, no more pain, no more sad farewells,—where we will be permitted to meet with loved ones gone before, and above all with the Blessed Lamb of God and the holy angels.

E. MILLER.

The Lincoln Mission.

THE following is a full report of all funds received for the Lincoln church-house from parties outside the State of Nebraska. We desire gratefully to acknowledge the receipt of same through the GOSPEL MESSENGER.

W. A. Gish and wife, Roanoke, Ill.,	$15 50
Hatfield Poor Fund, Hatfield, Pa.,	2 00

By the hand of Bro. J. Carson Miller, Moore's Store, Va., we have the following:

D. P. Wine, Moore's Store, Va.,	1 00
J. H. Garber, New Market, Va.,	25
S. H. Myers, Timberville, Va.,	50
B. F. A. Myers, Timberville, Va.,	50
Jacob B. Garber, Timberville, Va.,	25
Jacob B. Miller, Moore's Store, Va.,	2 50
J. Carson Miller, Moore's Store, Va.,	2 00
Total,	$24 50

L. H. EBY.

Lincoln, Nebr., June 1.

From the Prairie Creek Church, Wells Co., Ind.

THE members of the above-named church are in love and union, zealous and earnestly contending for the faith that was once delivered. We have a good, live Sunday-school with sisters Rachel Minniear and sister Martha Huffman as Superintendents, and a good corps of officers and teachers.

We have regular services at the Sugar Grove house every second and fourth Sunday; also a weekly prayer-meeting, where we can hear our our brethren and sisters tell of the goodness of God. Here the aged father of three score and ten, and also the lambs of the fold, ten to fourteen years of age may take part to profit. May God bless the lambs of the fold!

On Sunday, May 3, after Sunday-school, we

were called upon to administer baptism to a young lady, one of our scholars; also yesterday, May 31, two more came out on the Lord's side and were baptized. May they adorn their profession with good works, and live faithful to the end, is our prayer!

We are sorry to chronicle the death of our aged and beloved sister Minnich, wife of brother Michael Minnich, who passed away May 25 of that dreaded disease, consumption. We trust that our loss is her eternal gain. Funeral sermon by Eld. G. W. Sala, assisted by the writer.

L. HUFFMAN.

To John and Rebecca Knisley.

Beloved Fellow-Pilgrims, and Heirs of Eternal Life:—

YOUR beautiful Christian letter is here. It made me glad to know that the home of your hearts is in the love, and worship, and service of God. This is what man was made for, and to miss this is to be miserable. He that lives in the blessed secret of Philpp. 4: 6, 7, 19, has a foretaste of Heaven on earth. God has made ample provision for our justification from all past liabilities, and our emancipation from all dominant unrighteousness, and the complete subjugation of all indwelling corruption. The whole Gospel is full of the divine asseveration, directly or by implication that the perfect atonement, made by Christ on earth, is also to be experienced on earth through the ministry of the Holy Ghost.

God in Christ has undertaken to be our Savior, and if we allow Him to have His own way with us and in us, the work will be done in such a manner that "He will not be ashamed to be called *our* God." Heb. 11: 16.

Parents do not like to see cripples, and dwarfs, and idiots, and Ishmaels in their families. Physical symmetry, and intellectual power, and moral integrity is the glory of a household. So in the family of the Everlasting Father. He begets in His own likeness, develops by His own Spirit, and perfects His offspring in the beauty of Holiness. Emmanuel is the Model for all the rest. "As He *is* so are *we* in *this* world." 1 John 4: 17.

In the Upper Realm, when we stand in His Presence, the Beatific Vision will stamp and stereotype the soul with the last and highest glory of Divinity. 1 John 3: 2, and Philpp. 3: 21. Great things has God in reserve for His Elect; and Elect are all who want to be. When we give God opportunity He will reconstruct our shattered, defiled, devil-plagued humanity into the very Facsimile of Deific purity and glory. So great, so marvellous, so overpowering is the announcement of the Divine intentions, that, like Thomas, we are determined not to believe without tangible evidence. Jesus is co-equal with God, and we are to be joint-heirs with Jesus, behold his glory, and share it. Philpp. 2: 6; Rom. 8: 17; John 17: 22, 24.

God has spoken it, and will not reverse it. A "far more exceeding and eternal weight of glory" waits for every true believer in Jesus. And only those are believers who "live by Him," and walk even as he walked." John 6: 57; 1 John 2: 6. To believe is to live, to live is to work, and "all of God." To work for acceptance is to reject the Cross with all its implications and issues. And not to work is to advertise our unbelief and lack of justification. Christ has "*finished* his work," and that is to clear out of the sinner's way every judicial impediment to justification. Now we can approach as penitent criminals, with all our ill-desert and self-condemnation, and receive as a *gift* by *faith*, all that the God-man has secured for us by his vicarious sufferings. That brings life, even the Life of God, and out of that life springs all acceptable obedience. The obedience is the result and not the ground of acceptance. That Faith-life has in it the Love, and Power, and Righteousness, and Holiness, and Peace, and Joy of the Ever Blessed God." Ah, my dearly beloved in the Lord, such a Gospel is *worth* preaching, worth accepting, worth living. "It is the *power* of *God* unto *salvation* to *every one* that *believeth*." Rom. 1: 16. "Thanks be unto God for his unspeakable gift." 2 Cor. 9: 15.

The word "*fear*" is often found in the Bible in connection with the Christian Life, and yet perfect love casteth out fear." The law begets a "fear that hath torment," while the Gospel generates a fear that is the very essence of Love, and the security of Holiness. The fear of guilt is the foreflashing of the pit, while the awe and deference of "the assurance of faith" is the sweetness of the soul's wedlock with the Eternal Bridegroom. Love gives boldness on earth and at the final judgment; but it is the reverential boldness of humility and gratitude. A believing soul is a saved soul, and a saved soul must needs break out in the hosannas of a blessed consciousness and uplifted anticipation, and occupy its consecrated powers "in labors more abundant." Cling to your anchor, "CHRIST *in you the hope of glory*."

He *died* for you, he *intercedes* for you, *all* that he *is* and *has* he will *share with you forever*.

With what music, with what measure,
Saints below and saints above!
Will ye sing the sacred treasure,
In this paradox of Love?
Paradox of Love Eternal,
Paradox of Love Divine,
Oh! what power of thought Supernal
Shall explore so rich a mine?

C. H. BALSBAUGH.

Union Deposit, Dauphin Co., Pa.

The Annual Meeting.

THE newspapers of Hagerstown, and other cities, had much to say of our late Conference. The following we clip from *The Globe*, published at Hagerstown, Md.

"Saturday afternoon crowds of German Baptist Brethren and visitors from every section of the United States arrived on every incoming train. Soon our streets presented an active appearance as the streams of people constantly poured down our thoroughfares on their way to the Conference grounds, private residences or hotels. Many people are taking advantage of the low rates offered to visit friends in the city and County from distant western points. The arrivals over the various railroads centering in the city on Saturday were: Cumberland Valley, 1,200; Norfolk and Western, 800; Baltimore and Ohio, 1,370; Western Maryland, 500; making a total of 3,870 arriving over the railroads alone.

The efficacy of the liberal advertising that was done by the various railroad companies was proven in the assemblage of the thousands of people who filled the Conference Grounds yesterday from early morning until late in the evening, who crowded the incoming and departing trains, thronged the numerous pikes and roadways centering in this city, lined the sidewalks, crowded the hotels and boarding houses, filled our homes, enjoyed our hospitality, admired our city, attended our churches, or gave up their thoughts and leisure to secular matters. It is estimated from conservative figures that there were at least fifteen thousand of such within the gates of Hagerstown yesterday, drawn through curiosity in many instances and in many more through a desire to participate in the devotion of the Brethren on the Conference Grounds.

The best of order prevailed and the management commended the officers in charge for their prudence and influence, stating that at no previous Annual Meeting had there been a more strict observance of their wishes. The quiet manners of the Dunkards seem to be contagious, and nothing is done to mar or interfere with the exercises in which these people are so earnestly engaged.

The 'Hamilton' showed seven pages of names on its register; the 'Baldwin,' nine; 'Franklin,' seven; 'Central,' two; 'Hoover,' four. Besides the great number of other hotels and private boarding houses, all the hotels sold meal tickets and not more than half of their guests registered. The Seminary is filled to its utmost capacity, over 700 persons being lodged there. The engagements which were made by the committee in soliciting lodging from private houses, were all filled.

The arrivals by rail on Sunday were: Baltimore and Ohio, 1,400; Western Maryland, 2,488; Cumberland Valley, 1,200; Norfolk and Western, 300; total 5,388. Owing to the wreck on the Norfolk and Western, no trains were run on that road yesterday, with the exception of six cars from St. Louis via Chesapeake and Ohio and connecting with the Norfolk and Western at Basic City. The Western Maryland brought the greatest number, principally from over the Baltimore and Cumberland Valley and the Gettysburg branches. The trains on these roads were so crowded they came through direct, leaving crowds of passengers standing at the depots of intermediate stations, unable to haul them.

At 11 o'clock conservative estimates placed the attendance on the grounds at 13,000. An enterprising young man from an elevated position counted 4,942 assembled in the Tabernacle during preaching in the morning. At the 3 o'clock afternoon services fully 6,000 people were jammed into the Tabernacle.

All parts of the United States are represented at the meeting, the credentials of upward of two hundred delegates having already been passed upon and accepted. Messrs. E. W. Stoner, of Union Bridge, Md.; D. E. Price, Mt. Morris, Ill.; and Daniel Hays, Moore's Store, Va., constitute the committee on credentials."

A Voice from the Far West.

AFTER receiving several letters of invitation from brethren, scattered around in the North in the Spokane country, wife and I left Moscow May 1, on an extended tour among the members, to give them such encouragement as we were able to give.

Our first stop was at Tekoa, where we found four members. Here we had one week's meetings, in the Congregational meeting-house. Our next point was Waverly, where we found eight members. We had one week's meeting at this point in the Congregational house, and closed with, seemingly, a good interest. From here a brother took us across the country to the County Poor House. Bro. Dawson is the Superintendent of the Institution, and we were very kindly entertained here over night by our brother and his kind companion. Everything here presented a very clean and inviting appearance. We certainly think that Bro. Dawson and wife are the right persons in the right place.

Our next point was Spokane and Mondovi. As we had about four hours lay-over at Spokane, we took a stroll about the city. We were made to wonder what there was there to cause people to build up such a wonderful city. The surrounding country is rocky and rough. We had a good sight of the wonderful Falls which are a grand sight indeed.

At Mondovi we were met by Bro. Samuel Forney, a son of Bro. John Forney, of Kansas. We remained here one week and preached the funeral

of his son, a young man of promise, who died last fall with typhoid fever. Five others of the same family were down at the same time with the same disease. The congregation was very large. All seemed to sympathize with the afflicted family.

We closed our labors at this point with seemingly an excellent interest. We had many invitations to continue and come again. There are only two members at this place.

Our next point was Medical Lake, where there are two members. Here we had two meetings with good interest. The waters of the Lake have strong medical properties and many invalids resort here, to bathe in its healing waters.

During our visit with the dear Brethren they received us every-where with tears and a hearty welcome. None can realize the fellowship and company of the Brethren like those dear isolated ones, scattered through this western country, who have no church privileges, and have not heard a brother preach for a year or more. Perhaps none can realize the magnitude of the mission work in this vast Western country until he is here and knows of the urgent calls to come and give us the Bread of Life. Calls come from North and South, East and West, "Come and help us!" I don't know how to describe the condition of things at this place any better than to compare it to a five hundred acre field of corn, with only a ten-year-old boy to cultivate it. Certainly the weeds will grow, under such circumstances. May the Lord open the hearts of the Brethren to contribute freely to the noble mission work, that the great want may be measurably supplied at least. We want men sound in the faith,—men that can stand alone. There are plenty of men who can stand when surrounded with Brethren to hold up their hands, but, to be a successful missionary, he must be able to face opposition. He must be able to stand alone, and yet not alone, but relying on the promise, "Lo, I am with you always, even to the end of the world." SIDNEY HODGDEN.

Moscow, Idaho, June 1.

Funds for Western Sufferers.

S. C. Kindy, Elkhart, Ind.,	$ 1 00
John Stitzler, Media, Kans.,	97
David Faust, Williamson, Pa.,	1 00
Chiques church,	1 00
Samuel Pontius,	1 00
David Swihart,	1 00
A brother, Pottstown, Pa.,	10 00
Moses Miller, Salix, Pa.,	50
Raccoon church, Ladoga, Ind.,	22 00
Harrison Co., church, Laconia, Ind.,	5 00
S. J. Garber, New Hope, Va.,	50
Johnstown church, Johnstown, Pa.,	14 00
Mill Creek church, Polk Co., N. C.,	8 00
Sister Kate Hayslette, Natural Bridge, Va.,	1 00
Lafayette church, Allen Co., Ohio,	50
Jonathan Creek church, Perry Co., Ohio,	10 40
Raccoon Creek church, Ladoga, Ind.,	1 00

Wolf Creek Items.

Our love-feast, held May 21, was largely attended and much enjoyed by our membership. Eld. Daniel Vaniman, of McPherson, Kansas, led in the services, with remarks very appropriate to each part of the services. He was ably assisted by brethren D. Kimmel, of Kansas, Isaac Cripe and A. L. Culp, of Indiana, also T. Krider, J. Smith, J. Horning, Silas Gilbert, Levi Bookwalter, A. Brubaker, F. Cotterman, of the adjoining congregations.

* * *

I was somewhat unfortunate in making my report of the District Meeting of Southern Ohio, as a copy of the Minutes, as published by our efficient and prudent clerk, proves. My notes of the meeting are correct, but relying on my memory I got some things wrong and thus misrepresented the sentiment of the District. I beg pardon for my carelessness and mistakes.

My report in No. 19 makes the sum for the Home Mission about thirty-five dollars *too high*. It also says, "The Meeting decided it to be inconsistent to install brethren into office who *use* tobacco," instead of "who *raise* tobacco." Further "discouraged members in assisting to open and conduct Sunday-schools of other denominations;" instead of "recommending the kneeling posture in prayer on all such occasions, and did not forbid praying every-where." Having given the report of our District Conference for twenty years, I feel it proper to make these corrections.

* * *

The Old Order Brethren held their Annual Meeting on Pentecost week, near Trotwood, about six miles from Dayton. This is the fifth Conference held in the Miami Valley since their withdrawal from the Brotherhood in the fall of 1881.

They had a nice place for the meeting, had made ample preparations for it, and with courtesy, fed free, all who would partake of their hospitality. They had preaching on Sunday and Monday, with Communion on Sunday evening. Their council was held on Tuesday, with H. D. Davy, Foreman; A. Frantz, Reading Clerk; Samuel Murry, Writing Clerk. Some four queries were before the council which were answered by as many sub-committees. These queries and answers were handed in, and the public council began.

Query 1 decided that members should take no part on either side in petitioning for gravel roads, etc.

Query 2 says: "Members should not put up boards, 'No Hunting,' etc."

Query 4 is unintelligible.

Query 4 is concerning dehorning cattle. This caused considerable talk. The sub-committee decided that it came under the head of cruelty to animals, but the herders from the West, and others, claimed it was on the side of mercy to dehorn cattle, as it made them docile, etc. They then split the difference and tabled it.

Query 5 brought out some consultation about their German Hymn Book.

Our Brethren attended the meeting largely. On Council day careful estimate gave us quite a majority.

* * *

Three were baptized in the Wolf Creek church in May. J. C. BRIGHT.

Wayside Notes.

May 15, in company with wife, little son, Eld. Abe Molsbee, brethren Joe Brubaker, Philip Eby, and sisters Mollie and Dora Brubaker, we started for a drive of nearly fifty miles to attend the feast with the brethren and sisters of the Pleasant Valley congregation, Clay Co., Texas, May 16. The meeting will long be remembered. Thirty brethren and sisters surrounded the tables, ranging in age from about twelve to upwards of eighty years. Two dear sisters were not present on account of sickness. May the Lord comfort them in their affliction!

Saturday May 30, the members of the Nocona church met in council to set the time for the first District Meeting of Texas, Oklahoma and Southern Indian Territory, which will be held, the Lord willing, Aug. 6, at 9 A. M. The love-feast will be held May 8. A Ministerial Meeting will be held in connection with said Meetings. A good representation is desired. Any brethren or sisters, visiting Texas, are cordially invited to make it a point to be with us during these meetings.

While in council on Saturday, we also organized a Sunday-school, to be held in a brush arbor (as we have no meeting-house), where the above meetings are to be held. One more was also added to our number by letter.

We have had an over-abundance of rain this spring. Crops are a little late. Wheat is good and harvest will begin in a few days. Oats, also, is promising a good harvest; corn also looks well for the late start it got.

While penning these few thoughts my mind is carried, with a longing desire, to be with the many brethren and sisters that are assembled at Hagerstown, Md. Our prayer is, that the Lord may so overrule the Meeting, that all that is done, may be to his honor and glory! A. J. WINE.

Nocona, Tex., June 2, 1891.

From Williamsburg, Pa.

On the evening of May 16, we met once more in a love-feast capacity. That enjoyable occasion is now past, but will not soon be forgotten. In spiritual food and enjoyment it was rich indeed. The number that communed was not so large, but the promise of the Savior is even to the two or three that are gathered together in his name. Bro. John Snowberger and wife, from Colorado, were present with us. Bro. John gave us much good instruction while with us. On Sunday morning Bro. Snowberger addressed the Sunday-school, after which the truths of the Gospel were held forth by brethren J. Koontz and Wm. Ritchy. Bro. Snowberger preached for us in the evening. His last words shall not soon be forgotten: "Is our name written in the Lamb's Book of Life?" May the Lord bless our dear brother and sister in their good work! MILA STRALEY.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Pleasant Council.—The Wyandot church met in council May 9. A good deal of business came before the meeting, but all went away, I think, stronger in the faith of the Lord than when we went there. The church elected the writer as correspondent. Our elder, S. M. Loose, was with us at our late council. Our love-feast will occur Oct. 17.—*Alverly Buxton, Upper Sandusky, Ohio.*

Impressive Meetings. — Bro. A. Hutchison came to us on May 23, and preached six very able sermons. Many were quite interested in the meetings and wanted our brother to stay longer, but he had to close in order to attend Annual Meeting. There were no accessions, but many good impressions were made. Even the faith of some of the Mormons was shaken. We pray that the seed sown may bring forth much fruit. Bro. Hutchison ought to be kept constantly in the field by the Missionary Committee. He is the man for frontier work. —*Andrew Chambers, Glen Easton, W. Va., June 3.*

Quarterly Meeting.—We the Golden Springs church, Nebr., met in quarterly council May 30. Much business came before the meeting, but the Lord helping us it was disposed of in a Christian manner. Our elder, G. W. Stambaugh, was with us, who installed Bro. John Bare into the ministry, and brethren Chas. Himler and G. Bare into the office of deacon. We are now in a prosperous condition, and ask an interest in your prayers, that we may continue so to be. May the Lord bless us all, is our prayer! We organized a Sunday-school April 25. The Superintendents are brethren John Bare and Caleb Light. There is good attendance and great interest.—*J. C. Himler, June 6.*

MINISTER ELECTED.—In my notice of our Communion meeting, I forgot to say that we held an election for a speaker. The lot fell on our worthy brother, Jacob Reichard. May he, though young in years, take hold of the work willingly, and serve the church to the best of his ability! —*Sarah Spanogle, Lewistown, Pa., June 1.*

MINISTERS AND DEACONS ELECTED. —Our quarterly council for Lower Bedford County, Va., occurred May 23, 1891. It was deemed necessary to call a minister and two deacons to aid in the work here. Bro. J. C. Beahm was chosen as our minister, and Wm. E. Beahm and Henry N. Hershberger as deacons. Pray for them, Brethren, that they may prove faithful in their calling! The church in Bedford is in a healthy condition, and we are hoping for a bright future.—*J. A. B. Hershberger, Bedford City, Va., May 25.*

QUARTERLY COUNCIL.—The members of the Ludlow church, Darke Co., Ohio, held their quarterly council-meeting May 16, at the Pittsburgh house. The usual amount of business was transacted. Among other things it was decided to organize, for the first time, a Sunday-school in the Painter Creek house. Bro. John Neher was elected Superintendent, Bro. Abraham Minnich, Assistant. Bro. A. Hutchison, of Kansas, attended the meeting, and remained during the following week, holding seven excellent meetings.—*C. E. Culp.*

PLEASANT COUNCIL.—The brethren and sisters of the Centre View congregation met May 21 to work in the vineyard of the Lord. All business passed off pleasantly. We had hearty exhortations by the brethren, to cling nearer the cross and live higher and nobler lives, that others may see that there is no salvation unless we walk as the Savior directs. There was a collection taken for the mission cause by the solicitors, and liberal contributions were given. Thus this church is working on, striving to win the prize that is promised at the end of the race to the faithful in Christ! — *Amanda Wilmore, Centre View, Mo., June 2.*

MINISTERIAL AID DESIRED. — We are having pleasant weather at present, and having been blessed by a good rain, how thankful we should all be! Our crops look well at present. We have more calls to hold meetings than our ministers can attend to. People come from a distance of thirty miles to see if our brethren can not come to hold meetings for them. If any of our ministers are going through Wallace on their way home from the Annual Meeting they will please stop. We will meet any one if notified in time, and will make the necessary arrangements for a meeting. Any one wishing to stop will be met at the train by notifying either J. K. Shively, or Allen Cripe. —*Wallace, Lincoln Co., Nebr.*

INTERESTING MEETINGS. May 20 Bro. Isaac Billheimer came to West Lebanon, Warren Co., Ind., and commenced a series of meetings which he continued until Saturday, the day of our love-feast. This occasion was indeed a feast of love. The meeting was conducted by brethren I. Billheimer and J. E. Frederick. The services were enjoyed by all that were present. The house was crowded to the utmost, and many could not gain admittance. There was fair order for so crowded a house. The members of the church seem to be in harmony with each other. May the Lord bless this little flock that they may hold out faithful until the end, is my prayer!—*Mrs. Mary C. Parrish.*

TEN ACCESSIONS. – Bro. Michael Claar came to us May 16, and held meetings for us until the 31st. He preached the Word in its purity and with power. May 23 two persons were baptized, and on the same evening we held one of the most enjoyable love-feasts ever held here. About seventy-five brethren and sisters were seated around the tables of the Lord. May 30 we were all made to rejoice when seven more precious souls were added to the church by baptism. Three of them were Sunday-school scholars. May 31 one more came out on the Lord's side, making ten additions so far, as a result of our meetings. The meetings closed with much interest. May the Lord be with those lambs of the fold until death, is our prayer!—*S. R. Albright, Roaring Spring church, Pa.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MYERS—HAGER.—At the residence of J. A. Eckman, near Lanark, Ill., May 28, 1891, Bro. William Myers and Elizabeth Hager, all of Lanark, Ill. JOSEPH STITZEL.

CLEMMER—WILSON — May 21, 1891, Mr. Harry C. Clemmer and Miss Lulu Wilson, both of Beatrice, Nebr. J. E. YOUNG.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ROTHROCK.—At Davenport, Nebr., May 26, 1891, of whooping cough and measles, Galen Forney Rothrock, aged 1 year, 3 months and 29 days.

Deceased was a son of E. L. and Susan Rothrock. Funeral services were improved by the Brethren. D. H. FORNEY.

KLEPINGER.—In the Lower Stillwater church, Montgomery Co., Ohio, May 22, 1891, Ethel May, only child of brother Perry and sister Susie Klepinger, aged 2 months and 13 days.

Little Ethel's short life was one of sickness. After two months of intense suffering her pure spirit took its flight, to join the angelic band in the spirit world. All was done that could be done, by the hands of a loving father and mother, but the Lord saw fit to remove the tender bud from earth, to transplant it in heaven, there to bloom forever.

The family circle is broken, her place is vacant, but we know she is in the arms of Jesus.

Funeral services by Eld. John Smith, assisted by Bro. L. A. Bookwalter, to a large congregation. MARY C. WENGER.

SHELLER.—In Lanark, Ill., May 28, 1891, Bro. Samuel Sheller, aged 73 years, 4 months and 26 days.

Deceased was a member of the Brethren church for many years, and after a tedious and, at times, severe sickness has been called "up higher." M. M. SHERRICK.

ROYER.—In the Naperville church, DuPage Co., Ill., April 27, 1891, Carrie Odell Royer, daughter of friend Miles and Tillie Royer, aged 8 years, 5 months and 5 days. SIMON E. YUNDT.

BEAHM.—Near Lowry, Bedford Co., Va., May 14, 1891, sister Annie E. Beahm, aged 58 years, 1 month and 3 days.

Deceased was a daughter of Peter and Fannie Showalter, of Rockingham County, Va., and the wife of Eld. H. A. Beahm, who moved to Bedford County fifteen years ago. She was the mother of fourteen children, three having preceded her in infancy. Sister Beahm had the pleasure of seeing them all but the youngest (only eleven years old) come into the church of the Brethren, of which she had been a faithful member for nearly forty years.

Sister Beahm called for the elders when affliction came to her and was anointed. She was a help to her husband in his ministerial duties. She was a devoted wife, an affectionate mother and a faithful Christian, beloved by all who knew her.

The bereaved family have the sympathies of the church and entire community. She had all that ready hands and willing hearts could do during her illness, but all was unavailing.

Funeral services by Eld. Samuel Crumpacker. I. A. B. HERSHBERGER.

MILLER.—In the Dunning's Creek church, Bedford Co., Pa., April 2, 1891, sister Rachel Miller, aged 37 years and 22 days.

Rachel Miller was born March 11, 1854. She was the daughter of Jesse K. and Catharine Smith. She was married to Michael S. Miller, Jan. 18, 1877. They connected themselves with the Brethren church, August, 1878, and Bro. Miller was called to the deacon's office June 23, 1889. She leaves a husband, a mother, two brothers and three sisters. Her father preceded her ten months, as did also her only son seven years of age, and also two sisters. She was a kind, loving and affectionate wife and a good counsellor. She was a reader of the MESSENGER from its infancy. During her affliction she read the Old and New Testaments from beginning to end, together with many other good books and papers. She complied with the teaching of the Apostle James in calling for the elders of the church and being anointed. She expressed herself as having no fears for the future, and greatly enjoyed the seasons of devotion that were held at her home.

All that kind hearts and hands could do was done to relieve her during her long suffering. Funeral services were held by brethren J. B. Miller and Levi Rogers from John 5: 25, 28, 29. MICHAEL S. MILLER.

HORNISH.—In the Poplar Ridge church, Defiance County, Ohio, May 17, 1891, Cora Viola Hornish, aged 27 years, 7 months and 15 days.

The subject of this notice was an influential young sister in the Brethren church. She was called away early from the stage of action, and from a family of four children and a dear companion. We have the assurance that she made her calling and election sure. May her dear companion accept of the offers of mercy, and prepare to meet the loved ones who have gone before.

Funeral occasion improved by the writer to a large concourse of sympathizing friends, assisted by Simon Long. GEORGE W. SELLERS.

JINKINS.—At Mt. Vernon, Ill., Jan. 28, 1891, sister Anna Jinkins, at the early age of 32 years, 11 months and 8 days.

Funeral services from 1 Thess. 4: 14 by the writer. O. Z. HICKS.

BEEBE.—At Central City, Iowa, May 26, 1891, of cerebro-spinal meningitis, after an illness of six weeks, Susie, daughter of Mr. and Mrs. Wm. Beebe, aged 15 years.

The funeral services were held at the house by Eld. J. D. Mason, of the Congregational church from the words, "She is not dead but sleepeth." Six young men bore the body to its last resting place, and her classmates were nearly all in attendance. Her life has passed away in its beautiful springtime. From suffering and pain she is now at rest. While it is hard thus, in the flower of youth, to lay this body in the tomb, yet the spirit lives, and we meekly bow to the decree of him, who whispers from above, "She will not perish." LIZZIE M. ROGERS.

BOLIARD.—At Eglon, W. Va., May 19, 1891, Bro. Peter Boliard, aged 72 years.

Deceased leaves a wife and a large family of children and grandchildren. Bro. Boliard was a deacon for many years. Funeral discourse by Eld. S. A. Fike. RACHEL WEIMER.

SULLIVAN.—In Mexico, Ind., March 10, 1891, Rosa Sullivan, daughter of Noah and Lizzie Sullivan, aged 10 years, 5 months and 11 days.

SULLIVAN.—At the same place March 27, 1891, Elmer S. Sullivan, aged 2 years and 15 days.

SULLIVAN.—At the same place Amy A. Sullivan, March 30, 1891, aged 11 years, 11 months and 2 days.

SULLIVAN.—At the same place, March 30, Arkites Sullivan, aged 9 years, 2 months and 4 days.

SULLIVAN.—At the same plaec, April 12, 1891, Joseph S. Sullivan, aged 3 years, 10 months and 20 days.

Thus, in less than one month, were these bereft parents called to part with five of their beloved offspring, torn from their embrace by that child-life-destroying disease, diphtheria. Two,—Amy and Arkites,—died on the same day, not over twenty-five minutes apart. Owing to the contagious nature of the disease, it was not deemed advisable to hold funeral services at the time of interment, but on the third Sunday of May the combined funerals of the five took place at the Brethren's house at Mexico, near which the five newly-made graves are located. The departed ones are not lost but gone before. Funeral services by brethren J. J. Fox and Frank Fisher. J. M. REPLOGLE.

KARNS.—In the bounds of the Walnut Valley church, Barton Co., Kans., March 23, 1891, Freddie Karns, son of friend Henry and Alice Karns.

On account of sickness, the funeral was postponed until May 17, when the occasion was improved by Rev. Hall, of Great Bend, assisted by the writer. JOHN CLAPPER.

JOHNSON.—In the bounds of the Walnut Valley church, Barton Co., Kans., May 21, Mary Alice Johnson, wife of friend Johnson and daughter of friend Samuel Golladay. Funeral occasion improved by the writer from Job 14: 14. JOHN CLAPPER.

BRUBAKER.—In the Black Water congregation, Franklin Co., Va., May 14, 1891, of pneumonia, sister Julia, wife of Louis Brubaker and daughter of John and Sarah Bowman, aged 30 years, 7 months and 17 days.

Deceased leaves a sorrowing husband and five children, one only three days old, also many relatives to mourn their loss. She seemed fully resigned to the will of the Lord, and called for the elders of the church and was anointed. Funeral services by the Brethren from Heb. 4: 9. ISAAC BOWMAN.

WELTY. — Near Mt. Morris, Ill., May 21, 1891, Howard R. Welty, son of Mr. and Mrs. Grayson Welty, aged 5 years, 5 months and 3 days.

WELTY.—At the same place and in the same family May 24, 1891, Mary Maria Welty, aged 2 years, 11 months and 6 days. D. E. BRUBAKER.

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GEORGE L. MCDONAUGH,
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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22–34.

Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

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No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

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Announcements.

LOVE-FEASTS.

June 17 and 18, at 2 P. M., Silver Creek church, Ogle Co., Ill.

June 18 and 19, at 1 P. M, Yellow Creek church, Stephenson Co., Ill.

June 18, at 5 P. M., Bango congregation, Ind.

June 18, at 10 A. M., Wooster church, Wayne Co., Ohio, at Bro. John Sigley's, 3 miles south-west of Orrville, Ohio

Sept 19, at 2 P. M., Ames church, Boone Co., Iowa, 7 miles west of Ames.

June 19, at 5 P. M., Camp Creek church, 4½ miles north of Lima Green, Kosciusko Co., Ind.

June 20 and 21, Spring Creek church, Iowa.

June 20, at 10 A. M., Chenoa church, Ill.

June 20, Silver Creek church, Williams Co., Ohio.

June 20, at 2 P. M., Des Moines Valley church, Polk Co., Iowa, 5 miles north-east of Ankeny.

June 20 and 21, Coon River church, near Panora, Iowa. Series of meetings about a week previous.

June 20, at 2 P. M., Weeping Water church, Nebr.

June 20, at 5 P. M. Canton church, Stark Co., Ohio, at the Center meeting-house. It is 2 miles south-west of Louisville, Ohio, on the Pittsburg, Fort Wayne & Chicago railroad.

June 20, at 4 P. M., Ligonier Valley, at the new meeting-house in Boucher, Pa,

June 20, at 5 P. M., Solomon's Creek congregation, Elkhart Co., Ind., 7½ miles north-east of Milford Junction.

June 20, at 10 A. M., South Waterloo church, Waterloo, Iowa.

June 20, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind.

June 21, at 4 P. M., in Fry's meeting-house, Quemahoning District, Somerset Co., Pa.

Aug. 14, at 4 P. M., at Bro. J. J. Cart's, 1 mile north-west of Morrisonville, Ill.

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LOVE-FEASTS.

June 17, at 10 A. M., West Nimishillen church, Stark Co., Ohio

June 18, at 4 P. M., Bingo church, 3 miles north west of Wakarusa, Elkhart Co., Ind

June 19, at 8 P. M., Elkhart church, Goshen, Ind., 1 mile west of city

Aug. 8, at 10 A. M., Nocona church, Tex

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., June 23, 1891. No. 24.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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ANNUAL MEETING OBSERVATIONS.

As we, through the kindness of Bro. Moore, our very efficient Office Editor, were relieved from the duty of making notes of the business transactions of the Meeting, we accepted an outside position from which we made some observations which we note for the pleasure, or otherwise, of our readers.

Annual Meeting has become not only an important factor in the church, socially and administratively, but it is also commanding the attention of the outside world from a business stand-point, so much so that it may become a question after awhile, as to who shall run it. Of course, we have no objections to file against our railroads, as they are a great accommodation to us, especially at half fare rates, and without them it would be impossible for us to enjoy the annual reunions which have so much to do in learning to know each other, and also, in keeping united as one people. Yes, railroads are good things for Annual Meeting, and then, Annual Meeting is not a bad thing for railroads whose lines happen to run by the places accepted as the location for the annual church gatherings.

Our first observation was that it brought quite a large number of our friends to Huntingdon as they passed to and from the place of meeting. While the College formed the center of attraction, we can assure those who stopped off, that the church here highly appreciated the visits made and the sermons preached for us. We greatly enjoy the association of Christian friends and will always be glad to do all we can to make those who call with us welcome and happy.

We would be glad to name all, but we cannot do this, and will use all alike by saying that the visits were enjoyed by both the church and the school, and we hope that we may have the pleasure of many more similar calls, whether they be before and after Annual Meeting or at any other time.

It is rather astonishing to know how much pocket money our people have when Annual Meeting time comes, and how freely it is used for this purpose. The sum of $50,000 is no small amount for a church as small in numbers as ours, to spend annually in railroad travel and for one occasion, yet this estimate is very low. Add to this $30,000 more for rooms and board, and we have no inconsiderable sum of money. Whether all thus spent, is the best possible use of it, we will not now stop to discuss. This is a problem that each one of us can work out at his own leisure.

Then the excursions, - we must not overlook them,—to the Gettysburg battle-fields, and to the Capital of our great country, were objective points that were well done by our people. Paul, Silas, Barnabas, and others of our ancient preachers visited the large cities, but their missions were somewhat different. At neither Gettysburg nor Washington were heard the clanking of chains, or seen the inner prison,—neither was heard, in the midnight hour, the voicing of song and prayer, nor were sinners made to cry out: "What must I do to be saved?" The attending circumstances were all different, and these must be taken into account in the great summation.

As much as we enjoy sight seeing and becoming acquainted with the outside world, we do most decidedly doubt the propriety of our brethren and sisters going on such excursions during the sessions of the Meeting. It does not look well, and it seems to us that it ought not to *feel* well on the part of those who thus go. In these things we ought to think beyond our own personal enjoyment.

When we thus go out, we may take with us the form of godliness, but do most wonderfully deny the power thereof. Such outside advertisements are against the blessed cause which we have espoused, rather than for it. Then, too, it is very nice to have the privilege of shaking hands with the President and the Governors of our States, but we are not sure that it is the best thing to use all such privileges. There is a spirit connected with such things that is not commendable. It is better, in most cases, to know that we *may* do such things than to *do* them.

We noticed that our remarks, made a few weeks prior to Annual Meeting, about courtesy, etc., when travelling, were remembered by some, but not by all. Lunching is not considered objectionable or rude unless we make it so, and from the appearance of some of the coaches, which were filled by our members, we fear the rules of ordinary decency were not too well observed. And the crowding in and out of the coaches was indulged in by too many that should know better. To this, however, there were honorable exceptions and we were glad of it.

A gratuitous observation: Those who will not crowd, and thus are last, generally fare best. Railroad companies, and especially during this Meeting, make it a rule to comfortably seat all their patrons, and when there are not enough coaches at first, to do this, more are added, so that the non-crowders often get the best accommodations —and they so deserve.

Much has been said to the praise of the management of the Meeting. This Committee surely did well and deserve the special thanks of the Meeting. But some of those who were to be accommodated, greatly interfered with the possibility of carrying out well-executed plans. And while they were the cause of many irregularities, they were loudest in complaining against the management. When rules and regulations are made for the general good, it is always best for us to submit to them. This is essential to order and we should not forget it.

We turn now to the general conduct of our people, which was most exemplary and elicited the warmest commendation of the citizens of Hagerstown.

It was remarked by some of our members that they never attended a meeting of this kind, where the members were so neatly and tastefully dressed. Our members can dress in the accepted order of the church and appear as neat and attractive as the devotees of fashion and style. Cleanliness and good taste are always admired by right-thinking people. Only the uncleanly, slovenly and untidy are made the subjects of unkind remarks, and we are not sure but what such people deserve censure, as there is no excuse for such people in this land of good fits, clean water and soap without limit.

Furthermore, it seemed to us that the people of Hagerstown were extraordinarily kind and considerate towards our people, and deserve a great deal of credit. After all, pure and undefiled religion before God is more than profession and form, and after enjoying the hospitalities needed, it would be a good thing for us to ask ourselves what we would do, were similar demands made of us. It is, sometimes, more blessed to give than to receive. Don't we want some of the blessedness too? If so, we must *do* in a way that will make it possible for it to come.

We have many more observations that we would like to make, but our space for this week is full and we close.

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"THY WILL BE DONE!"

SAVIOR! Savior! to-night the crown of thorns
Is pressing heavy on my brow;
Thou, who didst wear this chaplet once in scorn,
Help me to breathe in faith—"Thy will be done!"

The heavy cross I'm bearing day by day
Seems pressing all my spirit out;
Thou who knowest all the weary saddened way,
Bend down and hear my cry—"Thy will be done!"

On bended knee I've wildly, madly plead
For gracious human sympathy—
That boon has been withheld, my hopes are dead,
To thee I lift my eyes and pray, "Thy will be done."

Father! perhaps 'tis well it should be thus,
Some hearts are strangely formed,
They cling to earthly stays and props too much,
And such is mine—"Thy will be done!"

I beg for strength to be given day by day,
To "tread the wine-press now alone,"
With duty in my heart and truth to light the way,
Bravely to journey on—"Thy will be done!"

When out before my eyes this world shall fade,
And earthly trials be forever past,
Soothe all my griefs, give peace at last,
Thy way is ever best. "Thy will be done!"

—*Selected by Sarah M. Saunders.*

"FORBID THEM NOT."

BY C. H. BALSBAUGH.

To JACOB H. LONGENECKER,

Beloved Brother:—

I CONGRATULATE Eld. William Hertzler and his congregation and the entire community of Spring Creek and Derry, in the very interesting and instructive children's meeting held Nov. 16. It was the best I ever attended. The addresses of Eld. Samuel R. Zug and Bro. Jonas Price, Jr., were in a vein eminently calculated to lead the church to consider the necessary provision of the Gospel for modes of Bible instruction specially adapted to children and youth.

If anything is clearly established in the example and teachings of Christ, it is His interest in children, and His inter-colloquial method of instruction. I have no doubt there were few there who did not feel as never before, that Sunday-schools are warranted by the Gospel both in principle and fact.

The remarks of Bro. Samuel Hertzler were impressively pertinent. The preceding speakers had stimulated the ambition of the children to the highest pitch to excel in their Bible studies, and in their intellectual efforts in general. Bro. Hertzler sought to concentrate their aims on the high attainments of goodness, purity, usefulness. That was the clincher of the meeting. Alas, how low our aims, how low our acquisitions! How prejudice and jealousy and envy and self-seeking fetter us! How few the families brought up in the nurture and admonition of the Lord! How most children, even in professedly Christian households, are poisoned from their very conception by the virus of selfishness and worldliness! Even the Brethren are largely world-saturated without admitting it, and often without suspecting it.

John Baptist has a mission to perform in the close of the nineteenth century in preparing the way of the Lord. The Sunday-school fits in well between the family and the church. Its work is a glorious one, and to do it faithfully requires the courage of the Tishbite. The ministry is as much indebted to proper juvenile nurture as childhood is to the ministry. "Feed my lambs" is as divine and imperative an injunction as "Feed my sheep." To neglect the children is to blast and cripple both family and church. The whole current of the world's history, both secular and sacred, demonstrate this.

There is not a more blessed institute on earth to-day than the Sabbath-school. Neither church nor family can prosper without the practical illustration of the principles which give the Sunday-school all its uniqueness.

Persevere, my dear brother, in a work so manifestly sanctioned by Christ while on earth, and so evidently owned of God through all the centuries since. If there are any who would forbid the children to be brought to Christ, let them think that He has not changed His mind since Mark 10: 14 was written.

Union Deposit, Pa.

"WEIGHED IN THE BALANCES."

BY SAMUEL WEIMER.

"Thou art weighed in the balances, and art found wanting."—Dan. 5: 27.

IT takes a certain number of grains of gold to make a dollar, and one grain or two less will never constitute a dollar. So it takes a certain amount of religion to form a Christian, and less will not do.

There is a counterfeit religion also. Religion is counterfeited as gold, silver, or notes may be, in imitation of the original, to deceive the public. A counterfeit silver dollar may contain, when placed upon the balances, the full weight of a genuine silver dollar, but never the amount of silver required to go into a dollar.

Now, those things which are used to polish the popular religions of to-day to make them shine, have no weight whatever on the Lord's balances. All this is found wanting. An empty barrel, when sounded, makes much more noise than a full one, but it does not take much of a detective to ascertain the difference.

It would seem that any person, with an unbiased mind, and familiar with the Word of God, certainly could ascertain the difference between pure religion, and that which is adulterated. Let us look to ourselves closely, that we come up to the standard required of a Christian. Nothing else will be considered weighty enough in the Lord's balances. We have plenty of room to begin at home.

Prayer is one of the requisites required to enter into our religion, and we cannot too strongly urge it. I would to God that it could be so powerfully impressed, that all our brethren and sisters, who are heads of families, would set up the family altar in their own home circle. Let them pray fervently, earnestly, eagerly, and with great warmth. Without complying with the command of prayer, we shall be altogether too light in the Lord's balances. There are some persons who can pray away from home and at prayer-meeting, but at home they are not so much as heard asking a blessing at the table. Let every Christian erect the family altar, and he will be no more without it than without fire on the coldest winter day.

Another trait, belonging to our religion, is honesty, and this does not only mean, "Pay your debts that you justly owe," but, "Deal fairly and squarely in all your dealings. When you promise your children anything, be as prompt with them as you would with anybody else."

We are also commanded not to forsake "the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. 10: 25. "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6. According to this the children are to go to meeting, to Sunday-school and to prayer-meeting, as well as the older members of the family. Let us watch lest we be too light!

CROWDING.

BY J. A. MILLER.

THE above subject was brought to my mind by noticing so many articles in the MESSENGER on the above subject.

Crowding generally retards progress and is often productive of evil consequences. Hence it is not the spirit by which the church should accomplish her important work, yet we sometimes notice a tendency in this direction. When a sentiment begins to grow in the Brotherhood, there seems to be a disposition to crowd it through before the church is ready to receive it, and often offenses are caused by this means.

Reformatory measures, which are good in themselves, are often retarded in their progress by this crowding process. The MESSENGER office is crowded with so many articles on the same subject, and some manifest such an intemperate zeal that the editors are obliged to reject some or publish them at the risk of offending brethren who happen to think otherwise. In this we would recommend forbearance on both sides.

This zeal is often manifested by good but enthusiastic brethren who forget to "make haste slowly." Such brethren are good helpers, but we should never let our zeal cause us to do anything that will destroy the general spirit of unity and peace in the church.

But the crowding does not stop in the MESSENGER office, but measures are presented to District and Annual Meetings, and the answer is returned, "We do not think it best." But it is soon arranged in a new dress, and presented again and again until it is partially granted, when the crowding begins in the local churches.

This often makes trouble in churches, and reason and moderate action are the only means that will preserve peace and union. Often brethren, zealously affected in other directions, will press these measures at the expense of the peace and union of the church. Measures, protesting against the use of tobacco and intoxicants and favoring schools or Missionary and Tract Work have all had their crowding seasons and zealots, as well as unreasonable opposers. We are not speaking against the measures, but against an over-zealous spirit manifested in bringing about such measures. Our work may be right, but we should labor to do it in the right way, too. But crowding will not do. It causes disaster and hinders progress. You can clear a crowded house by system much quicker than by crowding; and we can rid the church of error much faster if we take time to marshal our forces in a line of union. If we push and crowd the work, some conscientious hearts may be trampled under.

But here is the trouble. Brethren grow impatient to have the work move on, but yet it is better to delay than to crowd, hence this article. We know that if all the ways and means that are suggested for the progress of the missionary work were at once enforced, it would cause no small amount of trouble. In many cases elders know the sentiment of their congregation and think it prudent to wait for a change of sentiment. In other churches the elders have not been educated to think as Annual Meeting thinks on this subject; hence all crowding or compulsory movement only gives offense. Yet such brethren are often unjustly censured, for, while they may oppose some good measures, they are trying to keep the church as it was when they accepted their office.

Perhaps the prosperity of the church needs the

restraining influence of these calmer minds, and we should not be too impulsive in our thoughts and actions. Aaron was a great help to Moses, as a spokesman, but when left to himself, he soon had the people worshiping calves, and if over-zealous and impulsive natured brethren always had their own way, we might see Aaron's error repeated in another form. Let this be a lesson for us, and let reason and moderation be manifest in all our actions. Let us not be headstrong and willful, but let us always work with an eye single to the glory of God. The crowding, drive-ahead spirit that will have things our own way, regardless of our brethren's feeling, is not the right spirit to accomplish good, and is not in harmony with the Bible, charity, or reason.

CHARITY.—1 Cor. 13.

BY JAS. H. LARKINS.

CHARITY, like the dew from heaven, falls gently on the drooping flowers in the stillness of night. Its refreshing and revivifying effects are felt, seen and admired. It flows from a good heart and looks beyond the skies for approval and reward. It never opens but seeks to heal the wounds inflicted by misfortune. It never harrows up, but strives to calm, the troubled mind.

Charity is another name for disinterested love,—the human, sympathetic feeling, that which seeks the good of others, that which would pour out, from the treasures of its munificence, gifts of good things upon all. It is that feeling that leads on the reformer, which inspires the philanthropist, which blesses and curses not. It is the "Good Samaritan" of the heart. It is that which thinketh no evil and is kind, which hopeth all things, endureth all things, believeth all things. It is the angel of mercy which forgives seventy and seven times and still is rich in the treasure of pardon.

Charity visits the sick, soothes the pillow of the dying, drops a tear with the mourner, buries the dead and cares for the orphan. It delights to do offices of good to those who are cast down, to relieve the suffering of the oppressed and distressed, and to proclaim the Gospel to the poor. Its words are more precious than rubies, its voice is sweeter than honey; its hand is softer than down, its step as gentle as love.

Whoever would be respected and beloved, whoever would be useful and remembered with pleasure when life is over, must cherish this virtue. Whoever would be truly happy and feel the real charms of goodness, must cultivate this affection. It becomes, if possible, more glorious when we consider the number and extent of its objects. It is as wide as the world of suffering, deep as the heart of sorrow, extensive as the wants of creation, and boundless as the kingdom of need. Its spirit is the messenger of peace, holding out to quarreling humanity the flag of truce. It is needed everywhere, in all times and places, in all trades, professions and callings of profit or honor which men can pursue in the home life.

There is too often a lack of charity. It should be considered as a sacred duty, long and well to cultivate it, to exercise it daily and to guard well its growth. The peace and happiness of the world depend greatly upon it. Nothing gives a sweeter charm to youth than an active charity, a disposition kind to all who can properly estimate the powers and sweetness of an active charity. He who carries ever with him the spirit of boundless charity to man, often does good when he knows not of it,—an influence seems to go forth from him which soothes the distressed, encourages the drooping, stimulates afresh the love of virtue and begets its own image and likeness in all beholders. Without the exercise of this grace, it is impossible to make domestic and social life delightful.

Deeds and words of conventional courtesy, grown familiar, are comparatively empty forms. The charitable soul carries with it a charmed atmosphere of peace and love, breathing which, all who come within its benign influence, unfold their noblest qualities and develop their most amiable traits. Inharmonious influences are neutralized, the harsh discipline of life is changed to wholesome training, the crooked places are made straight and the rough smooth. The uncharitable and censorious are generally found among the narrow and bigoted, and those who have never read the full page of their own heart, or been subject to various and crucial tests.

How can a man, whose temper is phlegmatic, judge justly of him whose blood is fiery, whose nature is tropical and whose passions mount in an instant and as quickly subside? How can one, in the seclusion of private life, accurately measure the force of the influence those are subjected to, who live and act in the center of vast and powerful civil and social circles? The more you mix with men, the less you will be disposed to quarrel, and the more charitable and liberal will you become. The fact that you do not understand another is quite as likely to be your fault as his. There are many chances in favor of the conclusion that when you feel a lack of charitable feeling, it is through your own ignorance and illiberality. This will disappear as your knowledge of men grows more and more complete. Hence keep your heart open for everybody and you may be sure that you shall have your reward. You will find a jewel under the most uncouth exterior, and associated with comeliest manners and the oddest ways and the ugliest faces you will find rare virtues, fragrant little humanities and inspiring heroisms.

How glorious the thought of the universal triumph of charity, how grand and comprehensive the theme! The subject commands the profound attention of good men and of angels. Under the direful influence of its antagonistic principle, man has trampled upon the rights of fellow-men and waded through rivers of human blood to satisfy his thirst for vengeance. Its footsteps have been marked with the blood of slaughtered millions, its power has shivered kingdoms and destroyed empires.

When men shall be brought into subjection to the law of charity, the angel of peace will take up its abode with the children of men. Wars and rumors of wars will cease. Envy and revenge will hide their diminished heads. Falsehood and slander will be unknown. Sectarian walls will crumble to dust. Then this world will be transformed into a paradise in which everything that is beautiful and lovely shall grow and bloom. Disinterested and benevolent acts will abound. Sorrow and disappointments will flee away, and peace, sunshine and joy will beautify and adorn life.

Death always makes a beautiful appeal to charity when we look upon the dead form so composed and still. The kindness and the love that are in us all come forth. The grave covers every error, buries every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look upon the grave even of an enemy and not feel a compunctious throb that he should ever have warred with the poor handful of dust that lies moldering before him?

Charity stowed away in the heart, like rose leaves in a drawer, sweetens all the daily acts of life. Little drops of rain brighten the meadow,—acts of charity brighten the world.

We can conceive of nothing more attractive than the heart, when filled with the spirit of charity. Certainly nothing so embellishes human nature as the practice of this virtue. A sentiment so genial and so excellent ought to be emblazoned upon every thought and act of our life. This principle underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Savior who, while on earth, went about doing good.

Cherry Grove, Ill.

THE SAME GOD.

BY J. M. FREDERICK.

IN 1 Corinthians 12: 6 we have the following words: "And there are diversities of operations, but it is the same God, which worketh all in all," as much as to say that God has many different ways to perform his many wonders.

We believe we are too often negligent on our part to improve our talents; thinking that we can do but little in our weakness, not being gifted as well as others.

How often do we hear it said, "If I could preach, pray or sing as this one or that one can, I would not mind taking part in the work." At the same time, should we stop to think but one moment, we would know very well that the ones of whom we speak, have not attained to that development of mental power at the first effort, although we will admit that it is much easier for some to express their sentiments publicly, than for others, it being more a natural gift. While this is a fact, let us remember that "the pen is mightier than the sword."

Continual efforts oftentimes come out victorious as in the case of Daniel Webster, who, in his youth could not get up to speak before his class, but by perseverance he became one of America's greatest orators. So then, if we do our part, hoping and trusting faithfully in the same God, we will reap the bountiful reward; "as *he* worketh all in all."

We often leave golden opportunities pass by unheeded, where, had they been heeded, they would have glorified God and increased our spiritual strength, for we learn that God always giveth the increase. Let us, then, improve the talent with which we are entrusted, that we may hear that welcome plaudit: "Thou hast been faithful over a few things; I will make thee ruler over many things, enter thou into the joy of thy Lord."

ON TRIAL.

BY SOLOMON SCHUBERT.

THE Bible conveys to us the idea that this life on earth is one of probation. It is here that we are to prepare ourselves for another, which will be one of everlasting joy or one of eternal chastisement. God has pointed out to us the road that leads to this happy land, and all will find the way who stand the trial which is to prove if we are worthy of this future home of eternal bliss. Although the trial may seem a fiery one, it is better by far to go boldly through this life, which is, at best, but a span, than to lose the prize of eternal glory, set apart for us after the battle is won.

Postponement in preparing to lead this life is dangerous. Now is the time to resolve to examine and detect what is wrong and then perfect it, that we may accomplish the mighty purposes for which our powers are designed. The greatest aim of every one should be to combine business with religion and keep up a spirit of serious piety amid the stir of our busy and active lives, and be "not slothful in business, but fervent in spirit, serving the Lord." Rom. 12: 11.

FAITHFULNESS.

Synopsis of a Farewell Sermon by D. L. Miller, College Chapel, Mt. Morris, Ill., June 7, 1891.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2: 10.

I AM to talk to you this evening, dear Christian friends, perhaps for the last time. In a few days many of you will leave this place and go to your homes in various parts of the country, and in a few weeks, if the Lord will, wife and I start on our long journey which will take us across the broad Atlantic, to Europe, Asia and Africa. As we take the parting hand at this time it means more to us than under ordinary circumstances. This much I do know, we shall not meet again in this world as we have met to-night, and it may be said of many of us that we shall see each others' faces no more. We fully realize the fact, that should God prosper our journey and we be permitted to return again to the home we love, and to those with whom we have labored so many years, and have learned to love so well, that some of these seats will be made vacant by death, and that we shall see each other's faces no more on this side of the grave.

Before parting I felt that I would like to talk to you about being faithful, and that not so much in the line of a sermon as in a plain, simple, practical talk about the duties we owe to one another, to the church, and to our Blessed Master whose cause we have espoused, and whose name we have taken upon ourselves. You have heard me read a portion of the message that was sent by the Spirit to the church at Smyrna. You have heard something of her trials, her temptations, and her tribulations. You have heard of her cruel persecutions, of the imprisonment and martyrdom of some of the members, but the words of the Spirit spoken through John are full of encouragement and comfort. "Be thou faithful unto death and I will give thee a crown of life."

FAITHFULNESS IS ADMIRED BY ALL.

1. The subject of Christian faithfulness cannot be too often impressed upon our minds. It is a subject that always and on all occasions is full of interest. We speak of faithful men and women in every department of life, and it carries with it a thought that is pleasing, and an idea that we love to think about. We love to think about faithful men and faithful women. When you are looking around to engage some one to do a piece of work, the first thing you want to know is, Is that man faithful, and can he be trusted? Can I depend upon him in my business? Is he the man that in my absence from home will do the work faithfully as I direct him? We speak of faithful children and who does not admire, respect, and love a faithful son or daughter? There is nothing that so gladdens the hearts of father and mother as to know that their children are true and faithful. We speak of a faithful husband, a faithful wife, a faithful minister, a faithful teacher, a faithful laborer, and we place a high estimate upon the quality of faithfulness.

Men in all ages have admired faithfulness. Poets have sung in its praise and authors have written page after page extolling this Christian virtue. We all remember the sad story of Evangeline, woven into beautiful lines of imagery by the poet Longfellow,—how two loving hearts with pledged troth were driven in exile from their beautiful Arcadian home and were by the hand of fate separated from each other; how the faithful girl followed her lost Gabriel to America, through the glades of the South to the snow-capped mountains of the West, her search all unavailing, until finally, in the City of Brotherly Love, when old age had come upon her, giving her life for the lives of others, she finds the object of her search dying in a hospital:

"And, as she pressed once more the lifeless head to her bosom,
Meekly she bowed her own, and murmured,
'Father, I thank thee.'"

The world is made better by such an example of devotion and faithfulness. We remember too the words that Tennyson puts in the mouth of the peasant when he addressed the proud lady of exalted birth:

"How'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets
And simple faith than Norman blood."

How true it is that the simple faith, which makes faithful is more than coronets and titles worn by kings and queens!

2. Faithfulness makes us true in our affections to those to whom we are bound by ties of love and vows of constancy.

We have seen that faithfulness in the secular affairs of life is highly commended and admired by all, and while it is important that we be faithful in all the ordinary concerns of life, it is still more important that we be faithful to our Master, Jesus Christ. When it comes to our higher relations, to our duties to each other, the church and to the great Head of the church, then it is that above all things we want to have manifested in our lives Christian faithfulness. We have taken upon ourselves vows of the most sacred character known to humanity. When we went down into the limpid stream, bowing before God with uplifted eyes, we promised, before heaven and a host of witnesses to live faithful unto death. We took upon ourselves freely and without constraint the name of Christ and pledged ourselves by the most solemn obligations to renounce the world with all its sinful pleasures and cleave only to our Master; and upon taking these vows, and making these promises we were baptized unto Christ. Thus we are bound to him who died for us and faithfulness will keep us true in our affections to him.

3. Faithfulness will keep us firm and true in the observance of all the obligations and promises taken upon ourselves.

How often men and women forget their promises, and it seems that this evil is growing among us. There was a time when it could be truthfully said that "our word was as good as our bond," but are we not retrograding in this respect? It seems to me that he who breaks his promise and forfeits his word with his fellow cannot be true to a promise made to God; we ought to be especially careful as to keeping our word and fulfilling our promises. A promise made to another should be regarded as sacred and inviolable, and the faithful Christian will so regard all his promises. His word will pass without protest, his "yea will be yea and his nay, nay." And while he is true to his promises to men he will most surely be true to Christ and the church. When we united with the church we voluntarily took upon ourselves certain duties, we promised to live according to the teachings of Christ, and if we are faithful we will not be found trying to shirk our duty or trying to get away from our promises, but we will stand firmly, fairly, and squarely on the platform occupied by the church and labor zealously for her advancement.

4. Faithfulness will keep us always in the line of duty.

On the shields of the kings of England between two rampant lions are seen these words: "God and my right." Upon the shield of every Christian should be the words: "God and my duty." When we once come to searching out what our duty is towards God, rather than asserting our rights in this world, we will find enough to do, and we will find the right road to success. You need not be so much troubled about what your rights are, and what humanity owes to you in this world; but be concerned as to what your duties are, what you owe to humanity, to the church and to God. Your rights will in God's own good time follow a faithful discharge of your duties.

The motive that should prompt us in the discharge of our duties is love. We want to remember that duty only becomes pleasing to God as we are moved to its performance by love in the heart. We obey God because we love him. We follow in the footsteps of our Blessed Savior because we love him and because the love of God has been shed abroad in our hearts. When we obey from the heart the form of doctrine to which we have been delivered, it will be when our hearts are filled with love for our dear Master who died for us. And this love dwells only in the hearts of the children of God, and it brings with it faithfulness and a willing, cheerful obedience to all the commandments. It makes duty a pleasure and lightens all the burdens of life. The Master says: "Take my yoke upon you". . . For my yoke is easy and my burden is light." The yoke of Christ is intended to lighten burdens, and if you would make life's heavy burdens easy, take his yoke upon you. A duty lovingly performed is lifted above the realms of labor and of burden and becomes a glorious privilege, so that the Christian may reach that higher degree of experience where he can rejoice that he is found worthy to suffer for Christ's sake.

Faithfulness begotten of love makes the cross light. Willing cross bearing always makes light cross bearing. You know when Christ bore the heavy cross up the steep, rugged side of Calvary he fell beneath its weight; and they laid it upon Simon the Cyrenian, and "him they compel to bear it." When you are compelled to bear a cross it is always heavy. You will never find the cross of Christ easy to bear unless you take it upon yourselves lovingly and willingly. It is love in the heart that makes the cross light. In 1 Cor. 13, Paul contrasts faith with love. He says, "Though I have all faith, so that I could remove mountains and have not love I am nothing." The more of this love we can have in our hearts, the more faith we will have and the easier it will be for us to bear all the burdens of life.

5. The limit of our faithfulness. "Be thou faithful unto death." The words imply that we shall be faithful not only until death comes to us in regular order of human events, but that we shall be faithful even if it brings death upon us in the shape of martyrdom. When we were at Smyrna they pointed out to us the place where Polycarp, the first Bishop of that church, was burned at the stake. The words of the Spirit to the church at that place had a deeper meaning than it has for us to-day. We know nothing about persecutions. I sometimes think a little persecution would be good for us. It would lead us closer to God.

Let us remember, beloved, that we have entered into this army and into this fight for the entire war. We have enlisted under the blood-stained banner of King Jesus, and we have given him our name; we have given him our hands and our hearts, and it is for life; until death shall relieve us, and the Blessed Master shall say, "It is enough; come up higher." We should still struggle on, aiming and trying to be faithful to our calling in Christ, and when we have lived faithful all along the journey of life, when our lives have been filled to the full measure, and our responsibility shall have been met, then it is that we may be released from the struggle, and go home to rest.

6. The reward of faithfulness. "And I will give thee a crown of life." The reward comes after the life of faithfulness and how great is the reward! Not a crown of glittering gold, but a crown of righteousness,—a crown of Eternal Life. This crown shall be ours if we live faithful unto death.

And now let me exhort you all to a life of faithfulness. Here are elders whom the Holy Ghost hath made overseers over the flock. A great responsibility rests upon you. You will be called upon in the judgment to give an account of men's souls. God help you to be faithful to the great trust placed in your hands. Here are younger men in the ministry. God has called you, through the church, to the ministry of the Word. He has given in your hands a great work; placed in your hands the ministry of the Gospel of Jesus Christ. Upon you and your labor depends the future of the church. Will you not be faithful in the discharge of your duties? Live that all men may know that you have been with Christ and have learned of him. Let your lives be faithful examples to those round and about you. Remember you are called out from the congregation to minister in holy things as examples to the flock, and when you remember this and the responsibility that rests upon you, let it bear heavily upon your souls. Go to God and ask him to help you that you may bear the responsibility and may be faithful to your calling. And here are the deacon brethren. You have mighty responsibilities resting upon you. Much of the success of the church depends upon your labors and your efforts. God has given this work into your hands and the words of our text come to you, "Be ye faithful."

And finally to one and all, elders, ministers, deacons and lay members, "Be ye faithful unto death." We cannot afford to be unfaithful. Soon we shall be called to our home above and then will come the reward of faithful living. May God help us, beloved, to keep far away from the world. Let us make the line that separates us from the world so marked and so distinct that all who see us may know that we are in the church of Christ, and that we are faithful, consistent members of his body. And above all, let us have a full measure of the love of God in our hearts; then will we obey him because we love him, duty will become a blessed privilege and faithfulness will be our only desire.

And now I refer very briefly to our proposed journey. You have heard us talk of going away, and if the Lord will, we expect to leave our home here in a few weeks on our way to Europe. We expect to visit the churches in Denmark and Sweden, and if time permits, go up into Norway, the land of the "Midnight Sun." Thence we go to visit the seven churches of Asia, going down into Egypt, up the Nile and across the desert to Mt. Sinai and so on to Jerusalem.

Thus far our plans have been laid out; whether we will be permitted to carry them out the Lord only knows. We have talked about this matter, my wife and I, and have prayed over it. We have placed the matter entirely in the hands of the Lord. We have been asked whether we did not dread the trip, and our answer has been, "We have placed the matter in the hands of the Lord, and we go trusting in him. Whether we are allowed to come home and be with you again I do not know; one thing we do know, if we are faithful it will not matter whether our last resting place shall be in Europe, in Asia, or whether it will be on the Nile, or in the City of Jerusalem. If we are but faithful all will be well; this we know, and it gladdens our hearts. This may be the last time I shall speak to you, and if it is, let me beseech you to be faithful until death. Remember you have taken upon yourselves these duties. May God be with you and bless you, and keep you faithful until the end. And if we meet no more in this world, may we be found so faithful that we may meet around God's throne in heaven. Amen!

"THE WAYSIDE INNS ARE MANY BUT THE HOMES ARE FEW."

BY FANNY MORROW.

A CONTRAST is drawn in this subject between the two words, "inn," and "home." An inn is a place of shelter, for lodging, and a general provision for the supply of bodily wants, the former easily defined; but when we try to define the latter, words fail to express the higher, finer, subtler sense which the mind comprehends at the bare thought of home.

The fact may be easily observed that wayside inns are many,—the world is full of houses, but, alas, not every house is a home. Turn where you will and you will see a mansion, a cottage, or tent. Thousands of places called home,—places where people stop for rest and refreshment of body, and spend, perhaps, the greater part of their time,—in reality possess but little, if any, of the true home element. Money will purchase broad acres, erect grand edifices, supply costly furniture, and bring in viands rich and rare. It will array the inmates with purple and gold, and lay at their feet every luxury the world can afford; and yet the place be a house, and no more,—a wayside inn, where gay scenes may be enacted, and the sounds of mirth and revelry be heard. Self is the object of adoration; this world engrosses all their thoughts, their time and talent.

There is not heard in these wayside inns the voice of prayer or praise. The Bible has no place there. Often the foe that "biteth like a serpent and stingeth like an adder" is tolerated, cherished and finally adored,—the god of this world rules. Examine the common court reports and you will see by the number of divorce cases on record how his hellish nature is gloating over the ruin he has wrought. Divorced people are the graduates from wayside inns, not homes. From the time of the first home in Eden until the present time God's blessing rests upon the home and, by his blessing, honor, morality, strength of character, correct principles should possess every inmate of the home. What is the chief charm that constitutes the pleasures of home? Is it not the society of those we love? Father, mother, brothers, sisters, sweet associations, kindred ties, God-given loves. Why does the sweet word home always bring to the true heart a thought of heaven? Is it not because love is the golden chain that binds the Christian home on earth to the eternal home on high? It is home where the Bible is studied loved and obeyed, mutual forbearance and sympathy are there, and help to lighten every load, to sweeten every bitter cup and every inmate finds a peaceful haven, a place to grow stronger for the conflict with evil. The benediction of Christ's presence is there, to turn life's lessons into channels leading the soul up higher. If a grandfather or grandmother are "waiting" in such a home, or an aunt is working there, all, all will share the mutual blessings promised unto a home where love is clean, pure, and strong in the strength of the eternal Love. As well might we expect an apple tree to bear thistles, or to see the sun shine at midnight, as to hear of divorce cases coming from such a place.

"A home must be warmed with the emblems of love,
Which none from its hearthstone may ever remove;
And be lighted at eve with a heart-kindled smile,
Which a breast, though in sorrow of woe may beguile.
'Tis in vain to describe what it means to a heart,
Which can live out its life on the bubbles of art.
It may be a palace, it may be a cot,
It matters not which and it matters not what,
'Tis a dwelling perfumed with the incense of love,
From which to its owner 'tis death to remove."

Osborne, Kans.

THE STANDARD OF RIGHT.

THERE is only one true standard of right in the universe, and every individual ought to conform his conduct to that standard. But, with this world as it is, men generally have one standard for themselves and one standard for others, in their estimate of the ordinary conduct of life.

The man who deliberately does wrong himself, and who finds—as every wrong-doer is sure to find—an excuse for his wrong-doing, judges other men by a higher standard than that to which his life is conformed. If he persistently lies, and feels justified in lying, he thinks it is very wrong for another man to lie. If he steals, he does not think it is right for others to steal. He never falls so low in crime that he does not deem it the duty of others to live a life of uprightness quite above his own endeavors.

On the other hand, he who holds himself to the highest standard of morals does not always expect others to do the same. He views their shortcomings with a charity to which he does not deem himself entitled. And so it is that most men have one standard by which they judge their own conduct, and another by which they judge others.

It is peculiarly important, therefore, for those who recognize the highest standard as their own, to bear in mind that they will be held to and judged by that standard, by those who make no pretense of conforming to it themselves. If ever a man would think of lowering his standard of conduct in the hope of being judged charitably for his failure, let him know that the last person to look leniently on his offense is the man who is himself an evil-doer in the very line of this failure. – *Sel.*

"EVERY one must select his own ideals or standards in life; but in selecting he must not forget that there is an ideal for ideals, a standard for standards. A Christian has no right to decide to take another Christian as his model because that other Christian is lax in some of his practices. Because a man is worthy of being held up as a model in some things, it does not make him worthy of being held up as a model in all things. His right-doing cannot make any wrong-doing of his right. "That man suits me exactly," says one; "he is so good, and he does this and that,—which some others are a little *too* good to do,—and that is just what I want." But has a Christian a right to decide, first that he wants to be lax in some things, and then to accept, as his ideal or model in life, another who is just so far lax? That only is a rightful and lawful ideal to any one, which demands his upward striving to reach it. But carelessness, laxity, defection, demands no striving. Human nature gravitates that way, unaided. Our human ideals must be Christ-ward, and not world-ward,—pinnacles to climb up to, not chasms to fall into. He who is willing to take another as his model, because of that other's short-comings, will be sure to come short of his model in everything—but the shortcomings."

IN Rev. 2: 8 mention is made of the church at Smyrna. Polycarp, a noted pupil of the apostle John, was the elder for many years. The Disciples have lately erected a chapel in the City, and have gathered a little band of members. The building is known as the "Isaac Errett Memorial Chapel," and will seat about 120 persons. Quite an interesting account of it is given in the *Christian Standard.*

PEOPLE WHO ARE BENT DOWN.

BY J. R. MILLER.

In one of our Lord's miracles a woman who was bent together was made straight. The human form is made for erectness. This is one of the marks of nobility in man, in contrast with the downward bending and looking of other animals. Man is the only creature that bears this erect form. It is part of the image of God upon him. It tells of his hope and home above the earth. Says an old writer: "God gave to man a face directed upwards, and bade him look at the heavens, and raise his uplifted countenance toward the stars." The Greek word for "man" meant the upward looking. The bending of the form and face downward, toward the earth, has always been the symbol of a soul turned unworthily toward lower things, forgetful of its true home.

Yet there are a great many bent people in the world. Physical bending may be caused by accident or disease. Many a deformed body is the home of a noble and holy soul, with eyes and aspirations turned upward toward God. But there are souls that are bent. This may be the case even while the body is straight as an arrow. There are men and women whose forms are admired for their erectness, their graceful proportions, their lithe movements, their lovely features, yet whose souls are debased, whose desires are groveling, whose characters are sadly misshapen and deformed.

Sin always bends the soul. Many a young man comes out from a holy home in the beauty and strength of youth, wearing the unsullied robes of innocence, with eye clear and uplifted, with aspirations for noble things, with hopes that are exalted; but a few years later he appears a debased and ruined man, with soul bent downward.

A stage-driver had held the lines for many years, and when he grew old, his hands were crooked into hooks, and his fingers were so stiffened that they could not be straightened out. There is a similar process that goes on in men's souls when they continue to do the same things over and over. One whose mind turns to debasing things, things unholy, unclean, will find his whole soul bending and growing toward the earth in permanent moral curvature.

There is also a bending of the life by sorrow. The experience of sorrow is scarcely less perilous than that of temptation. The common belief is that grief always makes people better. If the sufferer submits to God with loving confidence, and is victorious through faith, this is sorrow's outcome. But many are crushed by it. They yield to it, and it bears them down beneath its weight. They turn their face away from heaven's blue and the light of God toward the grave's darkness, and their souls grow toward the gloom.

There is a mother who several years since lost by death a beautiful daughter. The mother was a Christian woman, and her child was also a Christian, dying in sweet hope. Yet never since that coffin was closed has the mother lifted up her eyes toward God in submission and hope. She visits the cemetery on Sundays, but never the church. She goes with downcast look about her home, weeping whenever her daughter's name is mentioned, and complains of God's hardness and unkindness in taking away her child. She is bent down with her eyes to the earth, and sees only the clods and the dust, and the grave's gloom, and sees not the blue sky, the bright stars, and the sweet face of the Father. So long has she now been thus bowed down in the habit of sadness and grieving, that she can in no wise lift herself up.

Those who are called to meet sorrow should mark well this lesson, and keep their faces lifted up toward God in every experience of grief. In the sick-room of a happy Christian woman there was a little potted rose-bush. A length one little rose came out, and turned its face toward the window where the light shone in. The sick woman and the watchers in her room noticed this, and sometimes one of them would turn it back toward the darkness; but in a little while it would bend itself around again to face the light. The rose thus preached its little sermon; and its story is told again that it may go on preaching its sermon, though it has long since faded. No matter how dark and sorrowful your experiences, do not let your eye linger a moment on the gloom. Turn it persistently toward the blessed face of Christ, and let the light of his love shine ever upon you. Then your soul will grow continually toward the light and into the light.

Then there are lives that are bowed down by toil and care. Life's burdens are very heavy for many people. There are fathers of large families who sometimes find their load almost more than they can bear, in their effort to provide for those who are dear to them. There are mothers, who, under their burdens of household care, at times feel themselves bowed down and scarcely able longer to go on. In all places of responsibility, where men are called to stand, the load many times grows very heavy, and stalwart forms bend under it. This world's work is hard for most of us. Life is not play to any who take it earnestly.

And many persons yield to the weight of duty, and let themselves be bent down under it. We see men bowing under their load until their very body grows crooked, and they can look only downward. We see them become prematurely old. The light goes out of their eyes, the freshness fades out of their cheeks, the sweetness leaves their spirit. Few things in life are sadder than the way some people let themselves be crushed by their load of duty or care. There really is no reason why this should be so. God never puts any greater burden upon any of us than we are able to bear with the help he is ready to give. Christ stands ever close beside us, willing to carry the heavy end of every load that is laid upon us.

Men never break down so long as they keep a happy, joyous heart. It is the sad heart that tires. Whatever our load, we should always keep a songful spirit in our breast. An English writer tells us of the two birds, the starling and the canary, and the different ways in which they endure imprisonment. The starling, when put in the cage, flies against the bars, and bruises its little body, and batters its poor wings till they bleed, in unavailing efforts to escape. The canary, on the other hand, finding itself a prisoner, lifts up its head and sings. These two birds represent two ways in which men and women meet the experiences of life which are hard. There are those who rebel and chafe and wear out their strength in vain struggles. There are those who accept the hardness of their lot with faith and cheerfulness. The former grow old at mid-life; the latter keep a young, happy heart into old age.

The true way to live is to yield to no burden, to carry the heaviest load with courage and gladness, never to let one's eyes be turned downward toward the earth, but to keep them ever lifted up to the hills. Men whose work requires them to stoop all the time, to work in a bent posture, every now and then may be seen straightening themselves up, taking a long, deep breath of air, and looking up toward the skies. Thus their bodies are preserved in health and in erectness in spite of their work. If, however, they never straighten up, they soon grow into the bent form in which they have to work. Whatever their toil or burden, men should train themselves to look often upward, to stand erect and get a glimpse of the sky of God's love, and a breath of heaven's pure, sweet air. Thus they will keep their souls erect under the heaviest load of work or care.

The miracle of the straightening of the woman who was bent double, has its Gospel of precious hope for any who may have failed to learn earlier the lesson of keeping straight. The bowed down may yet be lifted up. The curvature of eighteen years' growth and stiffening was cured in a moment. The woman who for so long had not been able to look up, went away with her eyes upturned to God in praise. This same miracle Christ is able to work now upon souls that are bent, whether by sin, by sorrow, or by life's load of toil. He can undo sin's terrible work, and restore the Divine image to the soul. He can give such comfort to the sad heart that eyes long downcast shall be lifted up to look upon God's face in loving submission and joy. He can put such songs into the hearts of the weary and overwrought that the crooked form shall grow straight again, and brightness shall come again into the tired face.—*S. S. Times.*

THE CHRISTIAN INVITATION.

BY J. L. SNAVELY.

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel" Num. 10: 29.

Such is the language of Moses to his father-in-law which, no doubt, proceeded from faith in God and a desire that his father-in-law might enjoy the promised rest. God's people all feel it their duty to invite others to journey with them to the promised land, hence they say, "Come thou with us." This implies that there are many who are not in the way to this goodly land. This is obvious from Scripture and observation. "The world lieth in wickedness," "wide is the gate," etc. God's people are anxious that others should join them in their way to heaven, and in proportion to the amount of faith they exercise in God and his Word, will they use their influence to prevail with those around them to accompany them.

If an individual, after conversion, is more or less undecided in reference to the doctrine of Christ, and the outgrowth of his teaching, his invitation, "Come thou with us," practically has but little influence to constrain others to accompany him. It is possible that our involuntary acts and our insincerity in our Christian duties is a source of declension in religious work in the world, a man being in a measure faithless in his work of teaching and preaching to the extent that but a small and trifling difficulty or discouragement would cause him to dissent from his faith. Such would be a great barrier in the way of others, to accept the truth, but a powerful influence to allure men and women further into the ways of the world, and keep them on the downward course they are already traveling. To do good is the truest pleasure and the highest dignity of which the human mind is capable. The "Come thou with us, and we will do thee good," is a perfect transcript of the Divine mind. The sphere of goodness, in the sense of the text, is more extensive than many apprehend, or are willing to allow.

There are many to whom this sphere of goodness may be extended usefully and satisfactorily. The denominations of to-day, with but few exceptions, while giving the invitation, "Come thou with us," as a rule mean it for those who are outside the limits of any church, or who have never started on a supposed journey to the Heavenly Canaan. The idea seems prevalent that every man should be a member of *some* church, and then he is practically regarded as safe. The pop-

ular theory is, "Convert men and women," and then let them unite with the church of their choice. As long as such a state of things exists, and is believed to be sound doctrine, we can never expect to have our crop of faithless and insincere professors diminished.

There is a kind of process going on in our churches by which a compromise is made of their Christian principles, and it cannot successfully be denied but what the present theology has decidedly become of the "broad gauge." type, and that their principles of interpretation have about culminated in a platform, broad enough, and a door opened wide enough for the entrance and accommodation of every hue and grade.

It has been stated, again and again, through the press and pulpit, by the different faiths and sects, what their principles are. They say, "We believe in equality and in the independence of each heart before God, in the freedom of conscience, in the doctrine of soul liberty and universal toleration. This is construed to mean that all sects are in the hands of him who taught the purest truth and who is kind, merciful and forbearing to all who erringly, yet sincerely, try to follow him. They say we can all hope to be like him and see him as he is. Their sermons, letters and introductions are prefaced with the "holy salutation," "Brethren in Christ." Often these words are added: "Our misconception of our spiritual relations does not destroy the fact of our Brotherhood." At the same time, there are bodies of men, of the different beliefs, who believe and assert that errors are practiced in the different churches. Yet such will go (and they claim conscientiously) to another denomination, and commune with those who practice what they esteem errors, and no one cares to object or assail the practice of another, however great the error may be regarded.

Here we are forced to call the attention of the reader to the inconsistency of the idea of those who say that they have taken Christ as "the way, the truth and the life," to partake in the Communion with those who practice and tolerate such forms, as are a most direct and open violation of their principles. To illustrate we ask, What would be the effect if the Brethren, or Dunkard church, would attend a Communion in a Pedo-Baptist church? Would it not naturally lend those who witness it to believe that we are also advocates of infant baptism, or any other disorder that might be practiced? Would we not thereby indirectly, if not directly, approve of an act, that we look upon as denying the example and teaching of Christ? We fail to see how a consistent profession or professor can thus compromise his Christian principles. Would it not be better for us to give a reason for our faith and practice to those who practice so strangely, than to go and compromise our principles?

Here our liberalism often gets in and says, "To those who so strangely practice, we must grant the largest liberty, and ask the same indulgence for ourselves. While we regret that we do not all see alike and that all do not take the open Bible as their only guide, yet we feel to grant them the privilege of being guided by their own spiritual light."

We feel to admonish, however, that we, as a church, openly and fearlessly present the Gospel, and try by Word, precept and action to make clear to the minds and consciences of men, their duty and the commands of God, and that we herald forth our invitation, "Come thou with us," to all that are not journeying to the celestial city, be it a professor or non-professor."

If we are faithful to our profession, we are journeying to the Heavenly Canaan. This journey commenced at the day of conversion. Then it was that the course of sin and misery was abandoned. We continue this journey by advancing in knowledge and in the love of God, by the mortifying of the flesh and the continual crucifixion of the old man with his deeds. The end of the journey is at death. The former Canaan was prepared for and bestowed upon the believing posterity of Abraham. So all who possess the faith of Abraham and who are thus his spiritual seed, shall inherit the Canaan above. Fear not, little flock; it is your Father's good pleasure to give you the kingdom." "Come thou with us," implies that there is room and freedom for all who desire to go to heaven. The way is too narrow to admit of sin, but in point of room wide enough for all who will humble themselves in obedience to the Gospel. The invitation to all is, "Come thou with us." The Spirit and the bride say, Come, and all that will may come, and take of the Water of Life freely. The Savior says, "All that come to me I will in no wise cast out," but in all our coming, let us not deny the rectitude of the Lord God Almighty.

Ashland, Nebr.

FELLOWSHIP.

BY SARAH M. SAUNDERS.

THE word selected for our title carries with it a strong significance, as its primary meaning is society, companionship, intercourse, and brings to our minds the idea of great happiness or felicity with persons of congenial tastes, habits and feelings,—a union of hearts, bound together by the tender chords of mutual love, a harmonious combination of beings of like sentiments and aspirations, more especially applied to the Christian fraternity. We speak of extending the right hand of fellowship to persons who may come among us, bringing the proper credentials as to their unity in faith and practice with us. We extend greetings as a token of our love and union, and harmony and fidelity to our common interests in the cause of our Master. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

In the epistle of the Apostle Paul to the brethren at Philippi, he testifies his thankfulness to God, and his love toward them, praying for their increase in grace. After pronouncing a benediction upon the church, with the bishops and deacons, he says: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." Philpp. 1: 3, 4, 5.

Where this apostolic fellowship abounds, there is of necessity a union and a communion, a tie of fraternal love, stronger than death. When we read the epistles of Paul, especially the one to the Philippian brethren we are forcibly impressed with the fervency of his love for the church, and the anxiety he manifested for their salvation, and while he was absent from them in person, yet he maintained a longing desire for their spiritual welfare, exhorting them to "do all things without murmurings and disputings; and that they might walk blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Philpp. 2: 14, 15.

This tie of Christian affection is so much stronger than the ties of consanguinity, although, as the poet has said, "that is almost heaven," in speaking of those ties of nature. The ties of Christian fellowship afford a sure evidence of the love of God, the Father, as manifested unto us by the offering up of his only begotten Son for the sake of the world, thus encouraging us to continue steadfastly in the apostles' doctrine and fellowship. Acts 2: 42.

Landess, Ind.

OBEDIENCE, MERCY AND LOVE.

BY GEORGE S. GRIM.

THESE are three of the great fundamental principles which Christ has set forth in the New Testament, to be practiced and carried out by the true Christian.

Christ said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13: 34. This is a command which implies obedience, and surely we, as Christian believers who are sincere in the faith, have no authority or right to set it to one side.

Christ also tells us to love one another as he has loved us. How can we love him except we first obey him from the heart? And how can we love one another except we obey Christ? Shall we give over to the dictates of man that which is not in harmony with the unity of Christ? Does that make love one to another?

I trow not. We must obey Christ at all times and under all circumstances in order to bring about that love, and if man comes up and dictates to us contrary to the will of Christ, we must reject them, and thereby we love them.

Again he says in regard to mercy, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice." Matt. 9: 13; 12: 7.

Christ also is merciful. Were it not for his great mercy and love, we, as Christians, would be eternally doomed to be lost. But he is come to call sinners to repentance and does not wish any to go to destruction, for all are invited to accept the overtures of mercy.

Therefore, as God is merciful, we also shall be merciful as well as obedient.

Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35. This will bind the three together in one, if we have true, Christian love one for another. We see, then, that as Christians we should have,

1. Implicit obedience to Christ.

2. Feelings of mercy towards fallen and degraded humanity.

3. True Christian love one to another. "By this," Christ says, "shall all men know that ye are my disciples."

Thus we can all give evidence to the world whether we are true Christians or not.

Louisville, Ohio.

"THE mere lapse of years is not life. To eat, drink, and sleep—to be exposed to darkness and the light—to pace round in the mill of habit, and turn thought into an implement of trade—this is not life. In all this, but a poor fraction of the conscientiousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within—the music that brings childhood back—the prayer that calls the future near—the doubt which makes us meditate—the death which startles us with mystery—the hardship which forces us to struggle—the anxiety which ends in trust—are the true nourishment of our natural being."

"SIN has a great many tools; but a lie is the handle which fits them all."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - - June 23, 1891

KIND words cost nothing but an effort, and they do a world of good.

COL. WHITNEY, of Franklin Grove, Illinois, recently died at the ripe old age of 101 years.

BRO. J. S. FLORY reports the work progressing encouragingly in California. There is a move on foot to organize a new congregation with about forty members.

IN the Almanac the address of Noah Fisher, Foreman and Treasurer of the Board of Orphans' and Old Folks' Home should be Perrysburg, Ind. His correspondents should make a note of this.

BRO. E. S. YOUNG is with us again. He has been at Yale for some time, preparing himself in the languages for further work in the Bible Department. We have not yet learned his plans for the future. Bro. D. E. Brubaker also returned from his work on the mission field in Wisconsin.

ENCOURAGING news comes from Idaho, indicating that the work is progressing, souls being added to the church, and another minister called to the work. The field is a large one, much work is needed, and we are pleased to learn that our people are striving for a firm foothold in that part of the Far West.

IN our Annual Meeting News we stated that the Emergency Tent on the Conference ground was placed there by the B. & O. R. R. In this we were mistaken, for we are informed that it was erected by the Cumberland & Virginia R. R. We gladly make the correction. One thing we do know, the tent was greatly appreciated.

It is reported that the Russian Government is expelling all the Jews living beyond the Caspian Sea. Surely, God's once favored people are suffering for their disobedience in rejecting the Messiah. Of course the Jews are living in hope, expecting that the land of Palestine will soon be opened to them, and they can return to their earthly Jerusalem.

THE Brethren's Missionary Committee held their quarterly meeting here last week. We have not space in this issue to say anything about their work, but may have something to say next week. We were also favored with a score or more of visitors, among them brethren Enoch Eby, Daniel Vaniman, S. W. Hoover, J. C. Lahman, Levi Eby and D. B. Eby. We certainly appreciated their calls, and only regret that our duties in the office did not permit us to give them more attention.

ELD. JAMES R. GISH, who is now at work on the western mission field in Arkansas, has just paid over to the Southern District of Illinois five hundred dollars, the interest of which is to be used for missionary purposes. This is certainly a commendable act, and shows that Bro. Gish, being a missionary himself, knows the value of missionary work, and is willing not only to give much of his time to the service, but his money also. The more our people become acquainted with missionary work, the more will they feel inclined to give for its support.

THE Commencement Exercises in the College came off last Tuesday, June 16th, and were indeed a pleasant affair. The exercises were largely attended. The town seemed to be full of visitors. Everything passed off very pleasantly, save that the weather was a little too warm for comfort. There were nine graduates, two being in the Seminary Department, and the others in the Academic. Quite a number of others finished their work in other departments, and also received diplomas. Bro. J. G. Royer's closing address to the students was full of good counsel. This has been a most successful year for the Mt. Morris College.

NONE should conclude that the MESSENGER stands alone in its opposition to the general use of tobacco. The New York *Independent*, one of the most scholarly religious journals in the world, says that those using "tobacco ought to know what a disinterested authority says about the effect of the weed on health. The authority is J. W. Seaver, college physician and instructor in athletics at Yale. As the result of his observations for four years he shows that of the members of the senior class, the increase of the lung capacity of non-users of tobacco is ten per cent greater than that of users; and that the percentage of increase in height and weight is also in favor of the non-users. It is so clear that the habit is harmful, that young men who contract it do a very foolish as well as sinful thing."

IN our list of the members of the Standing Committee, Eld. J. F. Oller's name was unintentionally omitted, much to our regret, as well as the regrets of his many friends. It is one of these annoying mistakes that we have no way of accounting for. Bro. Oller represented the Middle District of Pennsylvania on the Standing Committee of the Annual Meeting at Hagerstown, and is the elder of a large and prosperous church at Waynesborough, Pa.

THE Annual Meeting has made it the duty of the clerk of each District Meeting, to send the names and addresses of the housekeeper of each local congregation, in their respective Districts to Bro. D. L. Miller, Writing Clerk of Annual Meeting, stating how many copies of the Minutes are needed to supply each family of members with a copy. This should be done at once, so the Minutes may be mailed as early as possible. The Annual Meeting did some very important work this year, -work that in a large measure concerns every member in the church. There are also a number of very important papers deferred, that should be carefully studied before the next Annual Meeting. Hence all our members should receive a copy of these Minutes, in order that they may learn just what our growin gBrotherhood is doing.

THE attendance at the Mt. Morris Sunday-school, from September to June, foots up 9,887, being an average of about 241 for each Sunday. The largest attendance any one Sunday was 327, and the smallest 178. The amount collected for missionary work during that time was $152.10 in addition to what was raised privately to defray the expenses of the school. All the money raised in this school is turned over to the Mission Fund, while the money for the expenses of the school is raised privately. It will be observed that the amount raised *per capita* for missionary work, is about sixty-three cents in nine months, or at the rate of nearly eighty cents per year. Through the instrumentality of the school, a number have united with the church, and carry home with them, we sincerely trust, a deep and well-seated conviction, that it is their further duty to more fully consecrate themselves, and all they have, to the service of the Lord.

SUNDAY, June 14th, was a day of special interest in Mt. Morris, that being the time set for the dedicatory services in the College Chapel. The Chapel is a large room, connected with the new College building that has just been completed, and is so constructed that, by the opening of folding doors, two other large rooms may be used for the congregation within good hearing distance of the speaker, thus giving a seating capacity for nearly one thousand persons. It is in this Chapel that we will hold all our meetings and other religious exercises. Bro. Enoch Eby preached the dedicatory sermon to a densely packed house of interested listeners. His subject was the building of Solomon's Temple. Many practical thoughts were brought out concerning the special arrangements made by David in gathering the material for the Temple, and his charge to Solomon, as well as the charge to the elders of Israel. Bro. Eby said that he was glad that the material for this new building at Mt. Morris was dedicated before the house was erected, and that there were no debts against it. Bro. Daniel Vaniman closed the services with appropriate remarks. In the evening Bro. J. G. Royer preached his last sermon to the students, in the presence of a very large congregation. He dwelt impressively on the friendship of David and Jonathan, and spoke of the value of true friendship, and the necessity of cultivating a higher order of Christian friendship.

FULL REPORT By the time this paper reaches our readers the Report will be ready for mailing, and all orders received will be filled at once. Parties desiring a copy of the work will please send in their orders immediately. It will contain much valuable matter, and is well worth the price and the care of a careful perusal. Price, 25 cents; 6 copies, $1.25; 12 copies, $2.50.

THE *Independent* says that a tragedy from which a very important lesson can be learned by parents, occurred the past week in New York. A boy, ten years old, was an hour late at school, and was required to report the fact to his father. He was afraid to do it, stayed out from school a day or two, and then drowned himself. A father that allows his children to be in terror of him needs to learn Christianity and humanity.

IT would be well for all our ministers to occasionally preach a good sermon on the anointing of the sick, for the purpose of instructing the members, as well as others concerning the anointing services. Hundreds of members never heard a sermon preached on that subject, and many of them do not fully understand the nature of the ceremony. We are just in receipt of a letter from a sister, who is laboring under the impression that it is the duty of our elders to anoint any one who calls on them, regardless of their church relationship, or spiritual condition. It is well to understand that we anoint only sick members, who call for the elders. It is the privilege of all members, when sick, to thus call for the elders and be anointed. Furthermore, we regard it as a clear Christian duty, concerning which our members ought to be carefully instructed. There is much spiritual food for the soul in the anointing services, and it is no more than right that Christians be permitted to enjoy all the good there is in religion.

WESTWARD the star of empire took its flight when Abraham left his native land in Ur of the Chaldees, and took his departure for the land of Canaan. In the track of that man followed the mighty empires of earth. He laid the foundation for the great Jewish race, which gave to the world the Old Testament, and the only divine form of civil and religious government. Westward the knowledge spread. From amidst the ruins of the Jewish religion came the Christian church, with Christ as its founder. Westward Christianity also spread, until it has well nigh encircled the earth. Many devout Christians are now turning their faces Eastward towards the cradle of Christianity, desiring to re-establish the Master's cause in the cities, formerly noted for strong Christian communities, but now given over to idolatrous worship. Not a few are visiting the locations of the seven churches of Asia, as well as other once noted Christian points. At many places schools and churches are being established by money and energies from the West. It begins to look like a re-action. It is the rising generations sending the Old Gospel back to revive Christianity in the fields where it once flourished centuries ago. As the tide of Christianity and civilization rolls back over the East, we may look for encouraging development, and also the opening up of new and enlarged fields for Christian work.

OUR CONTEMPLATED JOURNEY TO EUROPE AND THE EAST.

FOR several years the Brethren assembled in District Meeting in Denmark and Sweden have requested, through our Annual Meeting, that Bro. Hope and ourself should visit and spend some time with them. They feel the need of help in becoming more fully instructed in the principles of the Gospel, as believed and practiced by the Brethren's church. These requests were referred by the Conference to the General Missionary Committee, and at one time partial arrangements had been made to have Bro. Hope go, but the way did not seem to open, and up to this time the call from the churches in Europe for ministerial help from America has not been filled. We have felt that some one ought to go, and encourage the struggling churches in Denmark and Sweden, but as to our going, there were hinderances in the way that were not to be easily removed.

But now the way seems to be made clear, and if the Lord will, wife and I expect to leave our home July 6, on a mission of love to the members in Denmark and Sweden. And lest there be misapprehension on the part of some, we wish to state, that we do not go out at the expense of the Missionary Committee. The Committee has requested us to visit the churches, and while we go under their authority, yet we are in no way chargeable to them. The committee suggested that at least the actual expenses, incurred in visiting the churches, after we reach Denmark, should be paid, but that is a matter for future consideration.

If our journey be prospered, we expect to reach Copenhagen, Denmark, early in August, and then travel northward through Sweden and Norway, the land of the "Midnight Sun." We hope to visit all the churches and members in these countries. After spending some time with them, we expect to go to Rome, stopping at London, Paris, and other places of interest on the way. At Rome we will have before us the scene of Paul's labors in the great missionary work of the apostolic church among the Romans. From Rome we go by way of Herculaneum, Pompeii, Brindisi, where we take ship for Smyrna. Our object in going again to Asia Minor is to visit the Seven Churches of Asia, and to gather such information as to their adherence to the practice of primitive Christianity, as it is only possible to obtain by visiting the places and interviewing the bishops of the various churches. With this object in view, if God prospers our journey, we will land at Smyrna, and then go to Ephesus, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

When Bro. R. H. Miller held his debate with Eld. Sommer, we consulted about a visit to these churches for the purpose of obtaining the information above referred to, and brethren Miller, Enoch Eby, S. S. Mohler and others thought that important facts might be obtained. Bro. Miller especially urged us to make the trip, if possible.

From Smyrna we will set sail for Alexandria, Egypt, where we expect to spend sometime. We will go to Cairo, visit the Pyramids and the Land of Goshen, where the son of Jacob dwelt, and where they were evil entreated and held in bondage by the Pharaohs. Then, after ascending the Nile to the first cataract, visiting Luxor, Thebes and other places of interest, we will follow the route of the exodus of the children of Israel across the desert to Mount Sinai, amidst whose thunders and lightnings God gave the Law to Moses. From this point we expect to go on to Canaan, thus literally making the journey from the "Land of Bondage" to the promised land of freedom.

We will spend sometime in the ancient City of Jerusalem, and by travel, research and investigation, become better acquainted with the "Lands of the Bible." The time in which we live demands the strongest possible proofs of the truth of God's Book. Into this line of work we seem to have been led by the hand of the Lord, and it is with the hope that we may be more helpful in furthering the Truth, that we undertake this long and, in some respects, dangerous journey.

It is by no means a pleasure trip. Travelling in the East, as we have learned by past experience, is anything but pleasant. Crossing the desert on camels, horseback-riding in Asia Minor and in Palestine, dwelling in tents, surrounded by the half-civilized tribes of the desert, is not like taking a trip in a vestibuled train of palace coaches, with dining car attachments, across the American continent. The idea of pleasure must be left out of the calculation, and that of sacrifice, danger and hard work taken in. Were it not for the sacred associations, connected with the lands of the Bible, and the importance of the facts to be gathered there, showing the truth of God's Book, we could not be induced to undertake the journey; but with this object in view, we go, trusting in the Lord.

Some have asked us: "Do you not dread the trip?—and our answer has been: "Wife and I have considered the matter well. We have prayed over it, and have taken the whole matter to the Lord, and there we leave it, trusting in him." We have no dread in going. True, it is hard to separate from those we love so well, not knowing whether we shall ever meet again in this world, but we go full of hope, that, if we do not return to our home and to the church we love so well, we may be counted worthy to unite with the church of the First-born above. It matters not whether death shall come to us at our home, and our dying pillow be smoothed by loving, tender hands, whether we shall be called to our long home in Asia or Africa, or whether we shall fill a lonely grave on the desert, or under the shadow of Mount Sinai, or be laid to rest on the banks of the Nile, only so that when the message comes we shall be found faithful, and ready to go home. If we are found in the line of our duty, all will be well.

As we journey from land to land, we expect to give to the readers of the MESSENGER the result of our researches and investigations in a series of editorial letters, which will be published at least as often as one every two weeks, and possibly oftener, when we reach the more interesting portions of our journey.

And now, as we go away from our dear native land, and from our church, and all her privileges, we ask an interest in the prayers of our brethren and sisters. Since we returned from the trip we made eight years ago, we have often met and conversed with brethren and sisters who said: "We prayed for you often while you were away on your dangerous journey." And wife often said: "If I had known that so many Christians were praying for us, I would not have dreaded the trip as much as I did." We believe now, as we go away, we shall have the prayers of God's people in our behalf, and trusting in him we feel entirely safe. For if it be his will that we shall return no more to our home and those we love, we are ready to say, "Thy will be done," and if we are permitted to return, by his blessing, it shall be only to give the years which may be vouchsafed to us, more fully to his service. D. L. M.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9. 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE MISSIONARY OUTLOOK.

BY G. B. ROYER.

THE outlook is encouraging. We say this because the number of brethren and sisters who love to speak of mission work, and hear of its progress is rapidly increasing; because many are making noble sacrifices for the cause; because at our last Conference the collection for the Mission and Tract Work was 33 per cent greater than one year ago. The collection this year was taken in the afternoon of the same day on which, in the forenoon, a collection was made for the Orphan's Home at Hagerstown, Md. The two collections amounted to over $500.

A brother came to us at Annual Meeting and said, "Here is $8.00 for the Mission Fund. This is the proceeds of Sunday eggs for the last six months. For the preceding six months we sent in $5.00. I remember that before the suggestion to give to the Lord the proceeds of the eggs laid on Sunday was made, we used to give about $3 a year, and thought we were doing well. Now I see we are giving over four times that amount."

This is the result of systematic giving. The brother and his family were doing very well when they gave $3.00 per year, and we are safe in saying, if each family would do as well, the Mission Board would have an income of not less than $45,000 or $50,000 per year. But let every family begin to give systematically, as our brother and his family have done, and the result would reach near $100,000.

Further, one-seventh of the eggs laid by a farmer's hens is certainly a very small portion of his income. If an actual tenth of each brother's and each sister's income were given to the Lord in a cheerful and prayerful spirit, the Lord's treasury would be full, houses of worship would be built, and many would hear the Gospel who have not heard it yet.

Compare this fair estimate of what we *might* do with the $7,000 given this year, or about eleven and two-thirds cents per member, and then let each member ask himself, "Am I doing all I can to obey the great commission?" "Will the Lord, when he comes again, call me a faithful steward?"

Would it not be a blessing to the church, a benefit to our heathen neighbors, and a glory to God, if each individual member of the church recognized his debt as did Paul? He says in Rom. 1: 14, 15, "I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."

Paul acknowledged fully his debt and labored to cancel it. He did not go at it in a half-hearted or indifferent manner; he did not say that the *church* was in debt; neither did he say that there was hope for the Greeks and the Barbarians without Christ, or that all nations heard the Gospel on Pentecost, and that he was not under obligations to serve them. The facts are simply these: He acknowledged the debt, and labored earnestly and faithfully until death to remove it.

Those who in a measure are doubting their indebtedness want to remember that Paul was especially called, that he was an inspired writer, and that he had a clear understanding of a Christian's duty and work. And it is important, dear brethren and sisters, that *we* study his life and labors, pattern our lives in accordance with Christ's and his teachings, accept the debt standing against each one of us to-day, and do "as much as in me is" to remove it. How many are doing it!

Mt. Morris, Ill.

A FEW MYSTERIES.

BY SADIE BRALLIER NOFFSINGER.

—I CANNOT understand why some of our sisters engage in prayer, without covering their heads, as Paul has commanded them to do. It is a feature that is becoming noticeable in the church, and exists, even, among some of our ministers' wives and daughters. Does it not seem strange, indeed?

—Nor can I understand how men and women can pray God to bless the mission cause, and then refuse to even touch their purse, when called upon for means to forward it. The idea seems so strange, and at the same time so ridiculous, that many of the MESSENGER readers, perhaps, will scarcely believe it to be true. And yet I have known *just* such men and women.

—Then here is another thing that puzzles me: That men and women, whose "bodies are temples of the Holy Ghost," defile those sacred tabernacles with the filthy tobacco weed! We are commanded to continue in "whatsoever things are pure" and "whatsoever things are lovely," but in whatsoever things are *filthy*—never! Since God's church is to be "without spot," surely the polluting weed should be thrown away forever; for it has caused more spots than one to blur the chastity of the fair elect. O, for shame, that any who have named the name of Christ, should indulge in a habit so disgusting! *Why is it so?* I have racked my brain in trying to solve the problem, but it is something I absolutely cannot understand.

—Surely this is a world of mysteries, but these are a few that completely bewilder and perplex my mind. Will not some one of those, who, by experience, understand them well, take up the pen, and make them plain to me?

Defiance, Ohio.

WHAT COMPANIONS HAS MY CHILD?

BY H. J. H.

IN a recent number of the MESSENGER we noticed an article on "Instruct the Children." While reading it the following question presented itself to us. While we are trying to teach the children the ways of truth, and taking them to Sunday-school and church, are we sure that they have not also other teachers that are able to do them more harm in an hour than we can do them good in a month? I wish every parent, who reads this, would ask himself the question, What companions has my child? Let not one be satisfied by simply asking himself the question, but let all go to work at once and find out, if they do not already know, and act accordingly.

When help is needed in the house, on the farm, or in the shop, what are the considerations that generally enter into the selection of a person to fill the place? The first one generally is, "Is he a strong, healthy person, capable of doing the the greatest possible amount of work?" The next is: "How cheap can I hire him?" And last, possibly, "Is he a moral or Christian man?" But too often the last is left entirely unconsidered.

Now, which of these considerations is the most important? If you have children that will in any way associate with your servants, undoubtedly the last one is the most important. The amount of evil influences wrought upon children by servants cannot be expressed. Many a child is ruined for life by wicked servants, before it is six years old. This may be an alarming statement, yet only too true. I myself was made acquainted with more vile stories, etc., before I was seven years of age, than I will be able to forget in a lifetime. But how and by whom? By servants,—not only young men, but those of forty and fifty, whose greatest delight seemed to be to teach me the vilest stuff that even the devil himself could invent, and have me repeat it. Do I blame my parents? No, for I suppose they did not think, but, after all, will that really excuse parents? Is it not their Christian duty to think on these things?

But not only do servants lead astray the children, but other companions as well. Next to servants, the associations at the public schools are perhaps, the most harmful. With our present system of public schools this can probably not be fully remedied. Yet we believe that by proper selection of teachers this evil can be much reduced. Those living in cities and towns have special temptations, there being even more danger of bad companions, etc., than in the country, but in general, if parents were more careful in selecting servants, if they would talk more freely to their children about Christ and their souls, teach them to pray, take them to Sunday-school and church, make their homes pleasant and attractive, furnish them plenty of the best and most interesting literature suited to their age, and in general see that they have the best companions possible, much might be done to bring them into the church and have them grow up good, noble, influential men and women.

Above all things, take an interest in your children, and make them feel that you are really and earnestly interested in them, and be a *companion* to your children as well as a teacher and master. Let it not be said of you as it was said of a certain woman whose boy was met on the street dirty, ragged, hair unkempt, etc. He was asked "Does your mother know that you are out?" "Oh, yes," said he, "she does. She is down at the Missionary Sewing Circle at Mrs. —— making clothes for little heathens."

Let parents attend to their own children first. They are their special care, and they should not try to convert foreign heathens while they are raising a lot of heathens themselves. Let no one be satisfied unless they know who are the associates of their children, and be sure that those associates are of unquestionable character.

"WHEN the sun of virtue is set, the blush of shame is the twilight. When that dies, all is darkness."

FACTS ABOUT THE BIBLE.

THE number of letters in the Bible is 3,586,489; words, 773,692; verses, 31,173; chapters, 1,189: books, 66. The longest book in the Old Testament is Psalms, it having 150 chapters; the shortest is Obadiah, it having but one chapter of only twenty-one verses. The longest books in the New Testament are Matthew and the Acts, each of which consists of twenty-eight chapters, although Luke contains more verses and words. Third John is the shortest, containing one chapter of fourteen verses and 296 words. The longest chapter in the Old Testament is the 119th Psalm, which contains 176 verses. The shortest chapter is the 117th Psalm; it contains but two verses. The longest chapter in the New Testament is the first chapter of Luke; it contains eighty verses. The shortest is 1 John, first chapter; it contains ten verses. The longest verse in the Old Testament is the ninth verse of the eighth chapter of Esther; it contains ninety words, composed of 426 letters. The shortest verse is the twenty-fifth verse of the first chapter of 1 Chronicles, consisting of twelve letters and three words. The middle verse is the eighth verse of the 118th Psalm. The nineteenth chapter of 2 Kings and thirty-seventh chapter of Isaiah read alike. The 8th, 15th, 21st and 31st verses of the 105th Psalm are alike. The book of Job is the oldest book in the Bible, and the 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet with the exception of "j." The 35th verse, 11th chapter, of John, is the shortest in the Bible.

HOW TO READ THE BIBLE.

YOU cannot be holy, my brethren, unless you do in secret live upon the blessed Word of God, and you will not live on it unless it comes to you as the sacred Word of his mouth. It is very sweet to get a letter from home when you are far away; it is like a bunch of fresh flowers in winter time. A letter from the dear one at home is as music heard over the water: but half-a-dozen words from that dear mouth are better than a score pages of manuscript, for there is a sweetness about the look and tone which paper cannot carry.

Now I want you to get the Bible to be not a book only, but a speaking trumpet, through which God speaks from afar to you, so that you may catch the very tones of his voice. You must read the Word of God to this end, for it is while reading, meditating, and studying, and seeking to dip yourselves into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph; it whispers to you or thunders at you as though God had hidden himself among its leaves and spoken to your condition, as though Jesus, who feedeth among the lilies, had made the chapter to be lily beds, and had come to feed there. Ask Jesus to cause his Word to come fresh from his own mouth to your soul; and if it be so, and you thus live in daily communion with a personal Christ, you will then with your feet take hold upon his steps; then you will keep his way; then you will never decline to go back from his commandments, but you will make good speed in your pilgrim way to the eternal city.—*Sel.*

ARE YOU HAPPY?

OLD Mr. Rothchild, who was supposed to be the richest man in the world, was once asked this simple question: "Are you happy?"

"Happy," he answered, "when, just as you are going to dinner, you have a letter placed in your hand, saying, 'If you don't lend me five hundred pounds, I will blow your brains out!' Happy when you have to sleep with pistols under your pillow? No, indeed—I am not happy!"

Mr. Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't buy off death." And so, it was plain to me, he was not happy.

But I went once to see a poor, lame and aged woman, by the name of Lydia Jones. She lived in one small room, and earned a part of her scanty living by knitting; for the rest she had to depend upon the kindness of others. I asked this same question: "Lydia, are you happy?" "Happy?" she answered, with a beaming face; "I am just as full as I can be. I don't believe I could hold another drop of joy."

"But why?" I asked. "You are sick and alone, and have almost nothing to live upon."

"But have you never read that," said she, pointing to the Bible, "All things are yours; and ye are Christ's, and Christ is God's?" And again: "Ask and receive, that your joy may be full?"

DO YOUR DUTY.

Do you exhort in prayer-meeting? Be short and be spirited. Do you teach in Bible class? Though you have to study every night, be interesting. Do you accost people on the subject of religion in their homes or in public places? Study adroitness and use common sense. The most graceful and most beautiful thing on the earth is the religion of Jesus Christ, and if you awkwardly present it, it is defamation. We must do our work rapidly, and we must do it effectively. Soon our time for work will be gone.

A dying Christian took out his watch and gave it to a friend, and said: "Take that watch; I have no more use for it." Oh, my friends, when our watch has ticked away for us the last moment, and our clock has struck for us the last hour, may it be found we did our work well, that we did it in the very best way, and whether we preached the Gospel in pulpits or taught Sabbath classes, or administered to the sick as physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisans, or husbandmen, or as mechanics, or were, like Martha, called to give a meal to a hungry Christ, or, like Hannah, to make a coat for a prophet, or, like Deborah, to rouse the courage of some timid Barak, in the Lord's conflict, we did our work in such a way that it will stand the test of the judgment. And in the long procession of the redeemed, that march around the throne, may it be found that there are many there brought to God through our instrumentality, and in whose rescue we exult.—*Ex.*

SOME THINGS THAT JESUS WAS NOT.

A CHRISTIAN is a follower of Jesus. The actions of some of his professed followers suggest that they need to be reminded that Jesus

Was not a Formalist. He neither read his prayers nor his sermons, and held his most important meetings out of doors.

Was not a Politician. Though great issues were at stake in his nation, he insisted that his kingdom was not of this world. There is no doubt, however, that had he lived in this day and nation, he would have been active in all great moral questions.

Was not Wealthy. His wealth was not of this world, and he brought to light riches likened to which all earthly gain is dross.

Was not Popular with the so-called "Higher Classes." Not many of the rulers believed on him. Much of the favor shown by rich people now comes not because the world is better, but because of a spurious Christianity which Satan seeks to have substituted for the genuine.

Was not Conformed to this World. There is no evidence to show that he ever united with any of the secular societies of his day, that he ever even entered a lodge room of any order, except the "secret place of the Most High."—*Sel.*

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The Aged Pilgrims.

THIS, the 1st day of April, 1891, is my birthday, also my wife's. I am eighty-four years old, while my wife is seventy. I was born in Huntingdon County, Pennsylvania, near a little town called Frankstown. When I was six years old my parents emigrated to Ohio, and settled nine miles west of Dayton. It seems to me that I can look back and see many things as they were seventy-eight years ago. Our cabin was in the woods, at the foot of a large hill. My parents were poor, hence they had to settle right in the thick woods. At that time the woods abounded in all kinds of wild animals, such as bears, wolves, and deer. They would sometimes come in sight of the cabin in the day-time. I sometimes wish I could see how it looks now. At that time Dayton was a small village, made up of log houses. We all know what it is now.

My wife was born in Union County, Pennsylvania seventy years ago. It certainly would afford us great pleasure to visit our birth-places, but we now look in another direction to that heavenly country where sickness, sorrow and death will never disturb us, where we can meet our Blessed Savior, and many of our dear friends, brethren and sisters, who have gone before us. May God help us all to be prepared for that happy home in heaven! During the last four weeks I have suffered much with neuralgia and *La Grippe*, but I am now better. My wife's health is good. We earnestly desire the prayers of the members everywhere. We know there is power in the prayer of faith.

SAMUEL MURRAY.

A Pleasant Season.

AFTER having enjoyed the blessed communion once more with my dear Brethren on different occasions during the Annual Meeting, my spirit has been stirred, my heart has been made glad, the soul has been fed and made satisfied. With six days' most wholesome teaching, both in speaking and council, and the spirit of love manifested, such as characterizes the followers of Christ, I was made to feel that it was none other than the house of God, and the gate to heaven. The people of God endeavored to walk in the light as Jesus walked in the light, hence the fellowship enjoyed among the saints which insures the cleansing of the soul.

I was also much pleased with the improvement manifested in our church work. If we would be wise after God's order, which, I believe, the church is endeavoring to do, we should always be willing to use the best means to attain unto the best ends, and such is life eternal. I am glad to see brethren alive to the fact that system in our missionary work, as well as in all other church work, is quite necessary. I am glad to see a greater degree of Holy Ghost religion and that we all may be workers and co-workers together, the power used being that which came from God. May we all work for an increase of holiness within ourselves and others!

JACOB KURTZ.

Clay Hill, Pa.

From the Shoal Creek Church, Newton Co., Mo.

Our quarterly council-meeting occurred June 6. All the business was disposed of in a Christian spirit. We were sorry the church was not as well represented as it should have been, but hope we will not neglect the duty we owe to the church and our God. This church decided to hold a harvest meeting July 25, and extends a hearty welcome to all, especially the ministering brethren.

Our elder, James P. Harris, intends to leave us this fall. We feel loath to part with him, but hope that the Lord will bless his labors wherever his lot may be cast, to the upbuilding of his cause, and the spreading of the borders of Zion. His leaving will cause us to realize more than ever our need of ministerial aid. Who will help us?

Bro. C. Holdeman gave us a call May 31, and preached two practical sermons to good congregations. His help was very much appreciated by all. Matilda Holderread.

Ergo, Mo., June 7.

From the Brownsville Church, Md.

Our Communion meeting, May 28, was a pleasant event to all. Though the weather was gloomy and threatening, yet a goodly number gathered together from far and near. The ministerial force was well supplied. Among the many present were brethren I. J. Rosenberger, of Ohio; H. C. Early, of Virginia; M. S. Newcomer, of Illinois, and others. Over 200 members communed.

On Friday morning after the Communion, Bro. H. C. Early preached to us from the text, "Blessed is the man that endureth temptation." He showed the necessity of temptation, and that Christians must be tempted to prove them. There is in every man a mighty warfare between the spirit and the flesh. Man, of himself, is not able to grapple with such a formidable enemy as the devil, but if we feel our own weakness and depend upon the strength of Jesus, we shall be able to stand. His sermon throughout was filled with beautiful allegory.

We have, in this part of God's great family here on earth some that are babes in Christ, for whom we feel a deep concern, and we have some, also, that are young and strong in the service of God. We pray that God will keep them faithful to their covenant until death. Others have labored long and arduously and their work will soon be done. The Lord be with them in their last days! Geo. W. Kaetzel.

Annual Meeting Notes.

The following items are clipped from the Hagerstown *Daily Globe*. They will doubtless prove interesting to many of our readers.

—The singing in the Tabernacle at the evening service is remarkable for its purity and volume. The absence of artificial accompaniment and the simplicity of the hymns are highly enchanting.

—The Brethren all possess unusually strong voices and can be heard distinctly in all parts of the large Tabernacle.

—The adjournment of Conference was hastened Wednesday evening. Between 4 and 5 o'clock, the dull roll of distant thunder attracted people's attention to a mass of ugly, black-hued clouds advancing from the West with rapid progress. The grounds presented a wonderful spectacle a few moments before the storm broke. The Tabernacle was emptying itself of the immense throng of 6,000 persons who, combined with the crowds on the grounds, rushed toward the entrance. Men, women and children all ran at full speed towards the city, the gusts of wind tossing away hats, turning umbrellas, and casting clouds of flying dust in the faces of the frightened pedestrians. Such a scene as was presented is rarely witnessed and many who were unable to escape in time to shelter were thoroughly drenched by the descending torrents.

—Any one who attended these meetings could not help being impressed by the harmony that pervades all the deliberations and the thorough acquaintance the delegates have with the Bible. Many of the delegates in their speeches quote passages of Scripture—passage after passage—and always give the exact reference of book, chapter and verse. The ease with which many of the older men present speak is also notable. They have strong, clear voices and can always make themselves heard.

—Elder Isaac Frantz, of Pleasant Hill, Ohio, baptized a young lady of Cumberland County, Pa. The baptism took place in the run in the rear of the Orphan's Home, and the ceremony was witnessed by a large gathering of people.

—During prayer, everybody kneels. Every gentleman's head is bared during devotional and religious services, while the ladies wear their pretty, becoming caps.

Echoes from the Highways.

Our Communion meeting, May 30, in the new meeting-house, at Tropico, was truly an enjoyable season for all who took part in it. This locality is in the western part of the Covina congregation, about thirty miles from the latter place, and six miles from Los Angeles City. About sixty members communed. On Sunday morning, before regular services, one hour was spent in social singing and short talks by brethren and sisters. This feast was the fourth one held in Southern California since last fall.

A movement is on foot, preparatory to the organizing of a new congregation out of the Covina congregation. Tropico will be the central point in the territory. Over forty members live in the proposed new district. Thus the good work is moving on and may the day soon come when there may be a score of churches in this part of the State. Every indication is favorable for many members to move here within the year.

J. S. Flory.

Tuhunga, Cal.

A Voice from the Far West.

Our Communion meeting occurred June 6. It was the most orderly, soul-refreshing season, that it has been our privilege to enjoy. It was the verdict of all present, "What a good meeting!" It had been some years since there was a Communion at this place. Some had been members of the church for several years, but had never had the privilege of communing. To all such it was a special season of refreshing. Forty-one members were seated at the tables. Feeling the great necessity of more laborers in the ministry, we met next morning to consider the propriety of choosing a brother to labor in the ministry. The lot fell on Bro Jacob Gwinn. May God bless him in the work! Three were received by letter, and one was restored to the fold again. Upon the whole we are well pleased and much encouraged with the Lord's work at Moscow. Sidney Hodgden.

Moscow, Idaho, June 8.

From Philadelphia, Pa.

Our first love-feast in the new church, June 11, will long be remembered by our brethren and sisters. It was a very orderly and impressive occasion. Too often is the solemnity of our Communion services broken by unnecessary noise and confusion. It should be a special time for feasting on heavenly things and communing with our dear Savior. Bro J. T. Myers, of the Green Tree church, was with us and officiated.

Bro. J. M. Snyder, of McPherson, Kansas, stopped with us after Annual Meeting and preached for us on Sunday, June 7. Come again, Bro. J. M.

Since we are here we have had five additions to the church,—three by letter and two by baptism. The members seem encouraged and built up, and manifest a desire to work for the good of the cause. Surely the Lord is blessing us. May we render to him true service! T. T. Myers.

Chips from the Work-house.

After the close of Annual Meeting wife and I were induced to accompany a party of Western brethren and sisters on a trip to Washington, and a boat-ride down the historic Potomac, and over Chesapeake Bay to old Point Comfort; now called Fortress Monroe. There we visited the North Hampton Normal and Industrial Institute, and found about six hundred and fifty colored and Indian students in attendance. This institution seems to be doing a noble work. It is supported not by the Government, but by the hand of charity. Over sixty thousand dollars are annually raised for the support of this school. We attended the Sunday-school and preaching services, and were much impressed with the perfect order, and the proficiency attained in answering the Sunday-school questions, propounded by the teachers. Over seven hundred acres of land belongs to the school, and many of the boys are taught practical lessons in farming, while the girls are taught how to cut, fit and make garments, and also approved methods of cooking, baking, etc. We also visited the Soldiers' Home, where thousands of soldiers are cared for by the Government.

From the top of the old seminary building, now used for the comfort of the soldiers, we were shown that part of the bay where occurred the memorable conflict between the "Monitor" and the "Merrimac," wherein all the powers, at command of each, were brought into action to deal destruction and death to the other.

While sitting upon comfortable seats, and seeing the soldiers march in such perfect uniformity and order, the mind began to contrast the work of an army, thus taught to deal out destruction and death, with the army of our Lord, taught only to bless and to save. The one is composed only of able-bodied males, the other of the aged, the middle-aged and the young, both male and female. All of them will be rewarded for every kind word or act, even to the giving of a cup of water in the name of a disciple. The one is seeking for earthly fame and the glory of man, which fades away like the flower of the grass,—the other after the glory of God and the crown of life which fadeth not away. The one is seen with much parade and display, studying the best methods to deal out destruction and death, the other goes quietly everywhere, studying and developing the best methods to elevate, ennoble, to bless and to save. The one meets destruction and disappointment, the other will come off conqueror and more than conqueror through him that loved us. The one is never safe, the other always safe, even in the hour of dissolution. The one submits his will to a weak, fallible human commander, who may, in a moment, rush him into the jaws of destruction,—the other yields himself to an Infallible Leader who, with infallible certainty, leads on to victory. The one is yielding and using his powers to destroy,—the other always seeks to elevate, to bless and to save.

Daniel Vaniman.

The Annual Meeting for 1891.

THIS Meeting is now in the past. It was undecided for a long time, whether it would be at Hagerstown or not. I now believe it was under the influence of a Higher Power, that it was decided in the way it was. I also believe it was from the same Source that so many went to see for themselves. I am glad it is so. All prejudices were laid aside, and every one seemed to see aright.

A policeman was heard to say, "If everybody was half as good as these people, we would not need such big court-houses." "No," said the man addressed, "one, two by four, would be large enough." "Plenty," said the policeman.

The daily papers declare the Meeting was a marvel. The evening meetings in the tabernacle were described as being strikingly impressive. The council was spoken of in this way: "Any one attending these meetings could not help being impressed by the harmony that pervades all the deliberations, and the thorough acquaintance the delegates have with the Bible."

Many of the leading men of other churches attended the Meeting. I believe if some one had asked them who we as a people are, they would have said, "They are Christians." If we would care *less* about the name, and be true disciples, then the world, from our conduct, would call us Christians and there would be no need of explanation. The name "Dunkard" is good enough, until the world, from our works, calls us something better. If our meetings are announced, and the place named, will not God put it into the hearts of the people to go as of old? What was it that prompted the people to go to John's baptism, even though it was a new thing? I am sure, if we but do our part, God will see to it that his name is glorified and the cause furthered.

MANDILLA FOX.

Leitersburg, Md.

Of Interest to All.

THE advisory committees who were appointed to watch over the moral and religious influence of our schools, met at the Annual Meeting at Hagerstown, Md.

All the schools were represented, and after due deliberation the following was accepted as the bond of union in their work in the different schools, and as it is important for all to know what is expected of them—both parents and teachers,—it was thought best to publish what was done.

The visiting committee adopted the following:

1. To see that the teachers and managers of the schools are in the order of our General Brotherhood.

2. To see that they are willing to encourage and maintain, as far as possible, the order of the church in dress and in everything else among the members and members' children under their charge.

3. To see that the church, where the schools are located, be relieved, as far as possible, of all trouble relating to receiving certificates, fitness of membership of those who are in the schools from other districts, and in securing the proper order to be observed in the religious exercises of the schools.

4. The principles and practice of our church, as defined by Annual Meeting, shall be the one rule by which the visiting board will secure a oneness in all the schools.

A joint meeting was then held by the committees and as many of the faculties as were present at Annual Meeting. After some explanations and and definitions of the rules were given, all expressed themselves satisfied with the work of the committees, and the representatives from the different schools passed the following resolution:

"*Resolved*, that we appreciate the interest our advisory committees take in our schools and thankfully receive their counsel and shall try to carry their fatherly advice into our work."

The meeting passed off most harmoniously and we regretted that the time was so limited that we could not talk more of other departments of our school work. Nothing will tell so powerfully on the future of our church as the schools, and they should work in perfect harmony with the church. We have much reason to be devoutly grateful that our schools are in the hands of Brethren who appreciate their responsibility and the interests of the church.

The department of Bible study demands and deserves the support of all. JAS. A. SELL.

June 8.

(*The school papers are requested to copy.*)

From Cartersville, Va.

WE were made happy June 5, by a visit from some of our brethren and sisters, of Ohio, on their return from the Annual Meeting. Among others we mention Bro. John Bowser and daughter, Bro. Filbrum, Bro. Denlinger, wife and daughter, Bro. Martin Hahn and Bro. Yertie. Bro. Hahn preached for us on Sunday morning and Monday night. Bro. B. F. Moomaw came on the evening of June 8. On the 9th we gathered around the tables of the Lord. The occasion was greatly enjoyed. We expected Bro. Henry Frantz and wife with us, but as he was sick, he did not arrive until June 10. Bro. Moomaw preached that evening and left yesterday morning. Bro. Frantz preached last night and expects to preach his last sermon to-night. He will leave us to-morrow. Some of the brethren and sisters had to leave us before the love-feast, which we regretted very much. Bro. Bowser was advanced to the second degree of the ministry. He is a zealous brother and may the Lord, the giver of every good gift, give him grace sufficient to bear the burden and do the duties devolving upon him!

This was Bro. Hahn's first visit, but we earnestly trust it will not be the last. He preached the Word in its truth and purity, being instant in season and out of season. He left us June 10.

The Christian work is great, but what a grand hope is set before us! It should encourage us to fight on until we can gain the victory. Our brethren gave us good admonition, exhorting us to be faithful. How glad we were, once more to see the bright face of our elder, Bro. B. F. Moomaw! It is now four years since he last visited us, and we were greatly encouraged by the good admonition of our dear brother.

Let us all remember our brother, whose responsibilities are great and let us all try to help him bear the burden. He cannot do the work by himself, neither can we work by ourselves, but if we all help each other (by God's assistance), the work will prosper. There is work for us all and none can be exempt. FLORIDA J. E. ETTER.

June 12.

From Dayton, Ohio.

ELD. A. HUTCHISON, of Kansas, preached for us in the East Dayton church, May 25, continuing the meetings until the 29th. Although the attendance was not large, yet by the Word, so plainly presented, saints were confirmed, and sinners were made to feel that they must be born again.

Brethren L. West and J. Holler continued the meetings over Sunday. Jacob Holler baptized one applicant June 7, and more are almost persuaded. Three years ago our number was from six to ten, but to-day we have a membership of about thirty members. Any of the brethren, passing through the city will be gladly received, as the harvest is great and the laborers are few.

We organized a Sunday-school June 14. Jacob Holler was elected Superintendent; Samuel Rodefer, Assistant. May our school be a success in this place, and may many more learn the way of the Lord. SAMUEL RODEFER.

Money Received for Western Sufferers.

Total received till May 18,.....	$14,404 19
Spring Run church, Mattawana, Pa....	1 95
Sister Greenwalt, Washington Co., Md.,	1 00
Joseph Erickson, Waterville, Minn...,	50
C. S. Ester, Waterville Minn.,.....	50
Sadie Hanky, Waterville, Minn.,.....	50
Marvin Davis, Waterville, Minn.,.....	25
Ettie Erickson, Waterville, Minn.,.....	50
M. Gardner, Waterville, Minn.,.....	50
H. Plat, Waterville, Minn.,.....	50
Samuel Oblinger Waterville, Minn.,...	75
Monocacy church, Md., by John R. Flohr, ...	1 15
Brethren's Publishing Company,.....	139 87
Total, ...	$14,552 16

DANIEL R. PRICE,
Treas.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

THREE ADDED TO THE CHURCH.—I just closed a short series of meetings in the Clear Creek congregation, Ind. I baptized two and reclaimed one, but more might have been accomplished if the meetings had not stopped, just as the interest was greatest. Annual Meeting and other matters caused a discontinuance of our services.—*D. B. Gibson, Cerro Gordo, Ill., June 6.*

INTERESTING MEETINGS. Brethren Jerry Katherman and John H. Christian came to us May 16, and began a short series of meetings. They remained with us until May 25, preaching in all eleven sermons. Their Christian courtesy made them many friends in this community, and I long to see the time when they will come back and preach for us again. There are but few of us in number, but most of us are trying to work in the vineyard of the Lord.—*Cora B. Barnhart, Snowville, Ohio, June 6.*

CHURCH COUNCIL.—The Brethren of the Chippewa Valley church held their council-meeting June 5. Quite an amount of business came before the meeting, but all was adjusted satisfactorily. After meeting we repaired to the water, where one dear soul was buried with Christ in baptism. May 17 we organized our Sunday-school. All the officers and teachers are members of the church. Bro. E. E. Joyce is our Superintendent and Bro. Geo. Hower, Assistant. We have thirty-three scholars enrolled.—*Katie Joyce, Red Cedar, Wis., June 8.*

INTERESTING MEETINGS.—The series of meetings, which was held at this place by Bro. D. H. Walker, of Luli, Somerset Co., June 4 to 10, was a success. The order and attendance were excellent. Bro. David Clapper and wife stopped off on their way home from Annual Meeting. Bro. Clapper preached on Sunday night. His discourse was very good. He explained to the people the importance of the Christian life, and warned them of the dangers that await them, if their lives are not in the service of God.—*F. S. Bowen, Hyndman, Pa.*

A LARGE DONATION.—At the meeting of the Missionary Committee of this District yesterday, the Foreman reported the receipt of $500 from Bro. James R. Gish, as an endowment, from which the interest is to be used for the mission work of the District.—*G. W. Gibson, Girard, Ill., June 11.*

ONE BAPTIZED.—We just received one into our church by baptism. The dear sister's husband said he would come this week. Her daughter and son-in-law have given us a promise to go with us. Information in regard to our country is gladly furnished. — *Allen Cripe, Wallace, Nebr., June 7.*

PLEASANT LOVE-FEAST. — This church met in council June 6. There was not much business before the meeting, and everything passed off in love and union. There was a choice held for two deacons. The lot fell on brethren Benjamin Shrock, and John S. Fike, and they were installed into their office. The same day we lost three of our deacons,—one by death, the other two moved to other churches. We decided to hold our love-feast Sept. 19. Eleven of our brethren and sisters have moved to other churches during this year. We regretted to see them go. We received six members by letter during this year. One was reclaimed and two have left the church. Four were received by baptism, and four were taken away by death. We were sorry to part with those that were so near to us in Christian love, but we have this hope, that if we never meet on earth, we can meet in heaven, where all is joy, peace and love. Bro. Jonas Lichty and wife, of Waterloo, Iowa, stopped with us on their way to Annual Meeting. Bro. Lichty preached for us on Sunday, May 31. — *Rachel Weimer, Eglon, W. Va.*

Literary Notes.

Abraham Lincoln, The Liberator: A Biographical Sketch. By Charles Wallace French. Cloth, 12mo, 398 pp. With Portrait, $1.50. Funk & Wagnalls, New York, London, etc.

Numerous so-called biographies of Abraham Lincoln have been published, but many of them lack the true spirit of biography, because the man is merged into exciting times in which he moved—the principal figure and his personality is often lost in the events in which he participated. Many of these works are histories of the Civil War, rather than biographies of the man of the war, the great President — histories of the emancipation of the slave rather than biographies of "Lincoln the man who freed the slave." While his personality is presented, perhaps, on a scale commensurate with its importance as the principal figure in the great historical picture, yet, his true character as a man is often overlooked as we fasten our gaze upon the many personages that gather around him. This biography of Abraham Lincoln subordinates all environing conditions to their proper functions of presenting the personality of the subject in its true light. Abraham Lincoln's personality was so unique, so grand, so strong, that it not only opens up a vast field of research, which the author has explored carefully and lovingly, but also furnishes one of the most interesting ideals of true American manhood This book tells the story of his life, that life, in its simplicity and grandeur, hardly ever equalled, never excelled.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

FESLER—LAYCOOK. Bro. Peter F. Fesler and sister Ida M. Laycook, both of Longmont, Colo. G. W. FESLER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

BUTTERBAUGH. In the Eel River church, Kosciusko Co, Ind, Jan. 9, 1892, of stomach and liver trouble, Noah Butterbaugh, aged 36 years, 11 months and 28 days.

Deceased was a faithful member of the German Baptist church. He was married to Minerva Frantz, daughter of Bro. Christian and sister Mary Frantz, Sept. 29, 1878. He leaves a wife and four children, two sons and two daughters, a mother, four brothers, two sisters and many friends to mourn his departure.

He, with his family, moved near Warsaw, Ind., but only lived there a few weeks, until he was taken away by the resistless hand of death. His remains were taken to the new cemetery, two miles west of North Manchester on Sunday, Jan. 11, 1891, in the presence of a large number of friends.

Funeral services were held by brethren R. H. Miller and L. W. Teeter, from Job 19: 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." ALTHA BUTTERBAUGH.

CLAAR. In the Claar congregation, Blair Co, Pa., June 2, 1891, of cancer of stomach, sister Esther Claar, aged 75 years, 11 months and 13 days.

Sister Claar was a faithful and consistent member of the Brethren church of this place. Her suffering, during the last four months of her stay on earth was great, but she bore her suffering with a Christian fortitude and a strong faith in a Redeemer's saving blood. Her desire was to be absent from the body and to be present with the Lord. She was the mother of twelve children who are all members of the church. She leaves eighty-two grandchildren and forty-five great-grandchildren. Five sons and four daughters survive her to mourn the loss of a kind and loving mother. Funeral services conducted by brethren John L. Holsinger and James D. Brumbaugh, of Woodbury, Pa, from Rev. 14: 13, to a large circle of sympathizing friends and neighbors. F. C. DIVELY.

EBY.—In the asylum at Elgin, Ill., May 24, sister Elizabeth Eby, aged 22 years, 9 months and 17 days.

Deceased united with the church when quite young, and lived true and faithful until death. About three years ago she lost the use of her mind, and was sent to the asylum for treatment, but did not receive any benefit. Finally that dread disease, consumption, entered her system, and she became its victim soon after.

While many have had brighter chances than she had, we believe she is now enjoying that rest that is prepared for all of God's children. Her remains were brought to her house in the Yellow Creek church, Ill., for burial. Funeral services were conducted by Eld. D. B. Eby. LEWIS E. KELTNER.

GIVLER.— In the Ephratah church, Pa, May 29, 1891, at the residence of her sister,—Mrs. Hiram Snyder,—sister Lucinda Givler, aged 53 years, 1 month and 25 days.

Deceased was a faithful member of the church for nearly twenty-five years, and died in good hope. She was an invalid for the last six years, suffering of nerve disease of which she became quite helpless. For the past two years she had to be waited on like a child. At last she grew weaker and weaker, and calmly fell asleep in Jesus to await the glorious resurrection. Her remains were taken to the Middle Creek church for burial. Funeral discourse from 2 Tim. 4: 6, 7, 8, by brethren Isaac Keller and John Myers. SUSIE B SNYDER.

PARISH. In the Beaver Run congregation, near Kyser, Mineral County, W. Va, May 18, 1891, Michael Parish, aged about 61 years

Deceased had been afflicted for thirty-one years with rheumatism and influenza, which took him away. He was a faithful and consistent member of the German Baptist church for over three years, and while he leaves a large family to mourn their loss, we are comforted that it is his great gain.

Funeral services from 1 Thess. 4: 13, by the writer. GEORGE W. LEATHERMAN.

SHEAFFER.—In the Waddam's Grove church, Ill., May 30, 1891, sister Leah Sheaffer, aged 71 years, 6 months and 23 days.

Sister Sheaffer was a consistent member of the Brethren church for many years. We will miss her, as her seat was seldom vacant in the church. She was present at our love-feast, just one week before her death. Funeral services by the Brethren.

A. H. LUTZ.

MAYSILLES. — In Pine Creek church, Ogle Co., Ill., May 31, 1891, Reno Walter Maysilles, aged 18 years, 1 month and 27 days.

Dropsy, resulting from scarlet fever, was the cause of death. Thus, in a little over four months, the mother, one son, and two daughters are taken from the family circle, while only the father, one daughter and three sons remain. Walter's death was very unexpected. His father and sister were East at the time to visit, and attend Annual Meeting, where they received the sad message on Sunday.

Though a dutiful son, he had as yet neglected the one thing needful. May his companions take warning. Services by the writer and Bro. H. M. Barwick from 2 Sam. 14: 14.

D. L. FORNEY.

WATTS —At her home in North Lawrence, Kansas, May 13, 1891, Ida B. Watts, beloved wife of George Watts, and daughter of D. K and Drusilla P. Rankin, aged 24 years, 7 months and 27 days.

Deceased leaves a sorrowing husband, father, mother, six brothers and three sisters. Her remains were brought home and buried in the Brethren's cemetery near Dorrance, in the presence of relatives and a large number of friends. The funeral discourse was conducted by brethren John Newcomer and Jacob Harnish, from Heb. 13: 14

REBECCA RANKIN.

BROWN. -In the Rockton congregation, Clearfield Co., Pa, Bro. Samuel Brown, aged 84 years. J. H. BEER.

WOODLING. — In the Hurricane Creek church, Ill, June 1, of heart failure, sister Sarah Woodling, aged 78 years, 2 months and 11 days.

She was born in Union County, Pa, March 20, 1823. She was married to Abraham Woodling, Jan. 3, 1838, who died forty-three years ago. She was baptized by Eld. D. B. Sturgis, thirty three years ago, since which she has lived a faithful Christian life. Thus a mother in Israel is gone Funeral services by Eld. D. B. Sturgis, assisted by the writer from Rev. 14: 13. JOSEPH JONES.

LONGLEY.—In the St. Joe Valley church, Ind., April 26, 1891, Sarah Longley, aged 78 years, 4 months and 14 days.

Deceased was born in Wayne County, Ind, and moved to St. Joe County, when eighteen years of age. She was married to Philip Hardman in 1834. He died in 1852, leaving her and eight children, five of whom are living; also two brothers, three sisters, and twenty-three grandchildren. She was married to Thomas Longley over twenty-four years ago. She was killed while on her way to church. In crossing the street-car track in South Bend, Ind, the buggy broke down, causing dislocation of the neck and shoulder by the sudden fall. She had many trials in her latter days, but proved a faithful member of the Brethren church for over thirty years. Her funeral was largely attended. Funeral discourse by brethren Daniel Whitmer and Hiram Kreighbaum. CANNON SMITH.

MAYO.—In the Hurricane Creek church, Bond County, Ill, May 29, 1891, of cancer, Mr. Benjamin F. Mayo, aged 80 years, 10 months and 24 days.

Mr. Mayo was born in the city of Boston, Mass., July 5, 1810. He was a brother to ex-mayor Mayo of that city. Deceased was married to sister Elizabeth Distch, April 1, 1854. Funeral services by Eld. Joshua Kessler of the Old Order Disciplef, assisted by the writer, to a large concourse of sympathizing friends. JOSEPH JONES.

KREIDER. — In the Lower Cumberland church, Pa., June 3, 1891, sister Sarah Kreider, aged 73 years, 11 months and 27 days.

Her Christian influence was such as should have a salutary effect on those around her. She was in possession of "a meek and quiet spirit, which, in the sight of God, is of great price." We hope that in the five years of her Christian life, her example in her family of one son and four daughters may have been such as to influence them all to follow her in that way which leadeth unto eternal life, for we have reason to believe that their loss of a kind mother is her eternal gain. Services at her late home in Mechanicsburg, by Bro. Levi S. Mohler and the writer from 2 Cor. 5: 1, 2, 3, assisted by the Methodist minister. Interment at the Baker church.

HARRY BEELMAN.

ZOOK.—Near Baker's Summit, Bedford Co, Pa., within the bounds of the Woodbury church, May 27, 1891, Bro. Jacob Zook, aged 71 years, 11 months and 17 days.

Deceased was the only son of Daniel Zook. Deceased, leaves behind him a wife and five children to mourn their loss. He had been a sufferer from kidney and gravel trouble for five years or more. He was buried in the Holsinger grave-yard. Funeral services by the Brethren, assisted by Rev. Dutt (Lutheran) to a sympathizing congregation of friends. Text, "Thanks be to God who has given us the victory." D. S. REPLOGLE.

JOHNSON. In the Sandy church, Columbiana Co., Ohio, May 30, 1891, sister Maria Johnson, aged 69 years, 8 months and 29 days.

The deceased was a consistent member of the Brethren church for many years. She was the mother of five children, of whom three have preceded her to the spirit world. Her remains were interred in the Homeworth cemetery. Funeral services in the Presbyterian church by the writer, assisted by Bro. Eli Stroup, from Heb. 4: 9.

J. J. HOOVER.

WELLS.—At the home of his son-in-law, Jacob Shoemaker, in the Cowanshannock congregation, Armstrong County, Pa., May 27, 1891, Bro. William Wells, aged 77 years and 8 days.

La Grippe and spinal disease caused his death. Bro. William was a steadfast member of the Brethren church for a number of years. Funeral occasion by the writer from Job 16: 22. ISAAC SECRIST.

HALL.— At Irvington, Nebr., March 14, 1891, of membranous croup, Olive Merle Hall, aged 5 years, 6 months and 14 days.

Some three weeks before her death she got the Bible, took it to her mother, and requested her to gather the family together and have family prayer, and she continued to do this every evening till she was taken sick.

The memory of this is a very pleasant one to her friends, and it makes the Savior so near and his love so real, for evidently he came to this little child by his Holy Spirit and laid his hands on her, as really as he did on those who were brought to him while he was on earth, and blessed her by turning her heart to heavenly things, which she was so soon to see. The funeral services were conducted by the pastor of the Congregational church. I. T. OTIS.

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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22-34.

Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

The very low rate of $250.00 per passenger has been made from Omaha. This rate includes Railroad, Pullman, and Stage Fare, Meals and Hotel bills from the time of leaving Omaha until the return of the excursion, in all 30 days. No half fare rates.

Only thirty-five passengers can be accommodated, and as accommodations are limited EARLY APPLICATION for same should be made.

In ordering tickets, send money for same by express, to Harry P. Deuel, City Ticket Agent, U. P. System, 1302 Farnam St., Omaha, Nebraska.

No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

E. L. LOMAX,
Gen'l Pass. and Ticket Agt.,
1918 Omaha, Nebr.

A Grand Excursion.

THE Union Pacific will send an Excursion party into Yellowstone Park in July this season, which promises to be the grandest outing ever furnished by a railway. Concord Coaches, camping out, hunting and fishing *en route*, are among the attractions offered the tourist. 22t4.

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Parties wishing to avail themselves of the privileges of these Excursions, should write Mr Eshelman at Chicago, in care of J. M. Connel, 212 Clark Street, or George Hagenbuch, 1050 Union Avenue (opposite Union Depot), Kansas City, Mo., stating when and where they wish to join one of these Excursions, and he will give them full information, and if desired will reserve berths in Tourist Sleeping Car for them. Do not fail to write him; he will do you good.

GEORGE L. MCDONAUGH,
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YELLOWSTONE PARK is beyond all question one of the World's great wonders, and the Union Pacific Excursion in July will be the event of the season. Ask your nearest U. P. agent about it. 22t4.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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BRO. CHR. HANSEN has changed his address from Hordum to Augustegade 26, 1 Sal., Amager, Copenhagen, Denmark.

"IN spite of the treaty of Berlin, which prohibits war vessels passing through the Dardanelles, Russia has succeeded in assembling thirty or forty war vessels on the Black Sea. Most of them were taken through the Dardanelles in sections as merchandise and put together at the Russian navy yard at Odessa. Others were taken through as merchant vessels and transformed into war vessels after arrival. Thomas A. Heenan, United States consul at Odessa, thinks that war will soon break out in Europe."

THE *Californian* makes a good point against those who never look at themselves for the source of all their trouble. It might be well for others, besides tigers, to run against a glass. "In India a tiger came out of a jungle, and on entering a tent was confronted by a looking-glass. He looked in the glass and growled and grew angry: the tiger in the glass growled and looked angry, and this so enraged the tiger, whose own image he saw, that he jumped into the glass and broke it in pieces, and becoming frightened he ran away. If angry persons would only cure themselves in that way they would save themselves and others much trouble."

ONE good and honest life contains more solid arguments in favor of Christianity than a library full of theological books.

WILLINGNESS TO DO LITTLE THINGS.

THERE are some Christians to whom the words of the servant of Naaman might well be applied. The captain of the host of the King of Syria was very angry because the prophet Elisha had told him to do a thing that seemed so small as to be ridiculous and contemptible. He felt himself too great a man to do such a simple thing as to wash in the Jordan, but his servant wisely said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" That is just the way hundreds are about feet-washing. If the Lord had commanded them to do some great thing they could do it with ease, but because it is a very humble act they will not stoop to it. There is much inclination to look too high upon the part of professing Christians. They want to do some great thing.

THE POWER OF THE CHURCH.

MR. MOODY has well said: "I am a thousand times more anxious for the purification of the church than for the conversion of sinners. There will be no trouble in securing the conviction of sinners when the church can show a clean record." And that is the secret of all soul-saving success. If we are to have the power which Jesus promised his disciples, it must come down from heaven in the form of "tongues of fire."

Just in proportion to the holiness of the church is her power. Men may reason about Christianity, may reason powerfully and truthfully, so as to sweep away all opposing arguments, and yet these arguments may not affect the conscience and the heart. But there is a moral power in holiness that disarms argument. All the vigor of the soundest logic may be rejected, but there is a moral power in the personal experience of salvation that must produce conviction in spite of everything.

Well did Christ say to Peter, "When thou art converted, strengthen thy brethren." There are thousands of people in the church who ought to take this matter personally home to themselves. We need more of that heart religion that will make better men and women in every-day life. When we get the light to shining aright in the church, there will be little trouble in converting sinners.

"JUST AS YOU THINK."

THE hue and cry has gone forth and is uttered by many tongues—"It is just as you think." "If you think a certain thing right, that makes it right for you; it is just as you believe about it." "It seems to me it is not necessary to be so particular." "I think I can get to heaven without doing these things. I am honest and sincere. I can bid all denominations God-speed."

The above are a few quotations, often used as arguments against the ordinances of the house of God. We affirm that honesty and sincerity in any work does not prove that work to be right. Paul was just as honest and sincere, while persecuting the followers of Christ as he was when he preached the Gospel, and persuaded all men to become Christians. He says, "I have lived in all good conscience before God until this day. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

Paul's conscience did not condemn him in the wrong he was doing, because he "thought" he was doing right. If it is just as men *think*, regardless of the requirements of the Gospel, then murder is right. "Yea the time cometh that whosoever killeth you will *think* that he doeth God service."

You hear people say "just as you think" to get rid of doing the very things God commands them to do. They set up their "thinking" against the written Word, just as though their thoughts were higher than God's thoughts. It is all right if we do as we think and then think as the written Word says.

BE COURTEOUS.

IT is a nice thing to be a "perfect" Christian gentleman. But, to "be courteous," is as much a duty as any other Bible precept. All the standard rules of politeness, governing social intercourse, are found to be based upon laws of kindness, modesty, and unselfishness, whether observed from such motives by society devotees or not; and holy people, of all others, should not treat them with contempt. Members of the church should be polite towards each other, and so should the members of the family do likewise. There is nothing lost by being polite, but there is much to be gained.

THE LORD'S PRAYER.

THERE are a great many prayers said, but of all the said prayers there are none so badly said as the Lord's Prayer. We are sometimes almost made to shiver at the manner in which this prayer of all prayers is repeated. We say "repeated," because such is the right name for it, in the manner in which it is often used.

In its being used we are sometimes reminded of children who are made to say their prayers under protest. It is gone through with as a regularly imposed duty, without any reference whatever, as to its intention. To many it has become a mere mechanical habit, with as little of the true spirit in it as if it were done by a machine. Is not such praying, to say the best, irreverence?

It may be said that the church has adopted it as a part of the service. Suppose it has, does that fact give any excuse for using it as a mere

form? Not any more than that our regular stated prayers should be lowered down to a lifeless form, which, we fear, is sometimes done. Why not fill these words with spirit and power, as well as any other words we use in prayer? The trouble may be that we have, to some extent, lost the intent and purpose of prayer. As soon as prayer becomes a mere exercise of form, the power is lost. Our Heavenly Father does not want us to ask of him for the sake of asking. If we do not need anything,—do not want anything, -we should not pray. A real prayer is asking for what we want, and this is what God wants us to do, no more, no less.

John's disciples, though in a sense converted, had not gotten far enough away from Jewish ritualism to rely on the Spirit. And as the new religion, which they had embraced, brought them into a new relation with God, as their Father, they begged of him a form of addressing or praying to him. The disciples of Christ, knowing this, reminded him that John taught his disciples to pray and asked of him that he should teach them to pray, and as a response to this request, the church has the beautiful, expressive and comprehensive prayer which we have become accustomed to call the "Lord's Prayer."

Whether we, as a church, use it too much, we shall not now discuss. Perhaps we *say* it too much and *pray* it too little. A proper use of it seems to us to be very appropriate, and we would be sorry to abandon its use, but are exceedingly anxious that we all, in its use, get more of the true spirit in it. Do not say it as a form, but pray it as a prayer.

We have known brethren- yes, ministers who seemed to pray with fervency until they had asked God for everything known, and some things unknown, in heaven and on earth, and then, when coming to the Lord's Prayer, would rattle it off like a school-boy "saying his piece."

In all the prayers we use, there are none that we should pray with so much reverence and feeling as this one. It is a most wonderful prayer, full and complete within itself and can often be used with great profit alone, as in a very complete way it includes every want of a praying soul.

Leaving the intent and purpose of the prayer, we wish to suggest a few thoughts on the wording of it. It appears to us that in our using it there should be a greater uniformity in its wording, as, strange to say, only a very few use it correctly, as given by either of the evangelists. By some large liberties are taken in divergencies, and only a very few use the same words. If we intend to use it as the "Lord's Prayer," it seems to us that it would be much better, in many ways, if we would use the exact wording as given in Matthew, where we have it full and complete. It is a prayer in which we all should unite, if not audibly, in mind and spirit, and this can be done more freely if we all endeavor to use the same form and words. This applies especially when used in our Sunday-schools where the children and scholars are expected to repeat it audibly, after the leader, and we remember of times when our old brethren and sisters did so in the family prayers, and some do it in the public services.

The manner in which some word it and blunder over it would make it almost impossible for a congregation, or any part of it, to follow. It seems to us, and on general principles, we should all learn to use the "Lord's Prayer" reverently, understandingly and properly.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MY IDEAL.

(Addressed to E. K., Johnsville, Ohio.)

You would have me "tell our honored mothers
In the pages of the MESSENGER we love,
How to clothe their little ones for heaven—
How to keep them for the Savior we adore."
Mother, do you know you ask a lesson
Printed in unfading letters which shall stand
In God's great record for me or against me,
When we stand before his judgment throne?
Prostrate in the dust I lie! How can I impart
Such knowledge—love so vast, subline and high—
I, who never by the cradle watched the
Slumbering of my child? O! my heart in
Tender yearning bendeth lower than my knees;
While unbidden tears are mingling with my prayer
Heavenward sent for aid divine!

Once I dreamed
Of little fingers in my own by love entwined,
And of footfalls, soft as angels, which fell
Side by side with mine, as I journeyed o'er
Life's pathway rugged, steep and thorn-bestrewn.
Oft the little feet grew weary; oft that tender clasp
Beloved and the baby prattler murmured
For a smoother path to tread. Then I told
The old sweet story of the Babe, the cross,
The throne, till content, again we traveled onward,
Toward our final home. A faithful watch
I kept along the way, lest those tender feet
So pure and undefiled should stray adown
The inviting by-ways leading into worldly honor,
Through the shaded labyrinths of pride.

For, though those ways look fair and pleasant to
Overwearied travelers, sin and temptation hide
Within their beauty rare, and he who turns
Aside to enter them, leaves innocence behind.
This is the price the Tempter claims for pleasures
Sought in his domain. By firm control and mild
Those guileless feet were kept from venturing in
The darkest streams of sin, whose turbid waters
Rise to overflow and stain the snowy chastity
Of souls that dare to stem its current swift and strong.
My feet, I firmly planted in the footprints
Which the Master's feet had left, that my own
Might never stumble nor forsake the way he trod.
Tongue and action well I guarded; each wild
Passion, prayer subdued; calmed each strife
And fretful accent into peace and softened tone;
Teaching thus the way to conquer self and sin.

With zealous care I pointed out
The finger-marks of the Divine, in every opening bud
And flower which blossomed on our way. In sun
And moon and clouds and leafy woods, in rock
And lofty mountain, spreading vale and green-clad
Hill, and silvery lake and rivulet,
In ocean's ever restless beat, in shell
And pebble on the shore, in chirp of insects,
Thrilling note of bird, I traced decisive marks
Of architectural genius, far
Excelling human skill. Thus early on the
Expanding mind was pressed, the wisdom and the grandeur
Of the Infinite. The care he hath for
All his handiwork, and his sublime compassion
For his masterpiece—mankind—was duly taught,
While the unfolding intellect was free from taint
And blight of worldly love.

When the shadow of God's wings
Hung like a misty veil about the lowly earth,
Gently draping mountain peak and star-lit dome
In purple shades of night, on my bosom
Love o'erflowing, the tired head I fondly pressed,
Murmuring low some sacred story from the Bible's
Lavish store, till the soul-lit eyes grew dreamy
In the charm. With a mother's holy kisses
Drooping eyelids I caressed, while my arduous
Care and yearnings down at Jesus' feet I lay,
As I laid the precious slumberer in
Our Father's gracious care until morning beams
Unsealed the azure eyes.

O! sweet the fragrant morn
When baby knees bent low beside my own;
And baby hands were lifted heavenward, clasped
In prayer! Sweet the lips which prayed "Our Father"
As dear Jesus taught his followers long ago.
Like the breath of holy incense upward borne
On angel pinions, to Jehovah's waiting ear
Rose our prayers each blessed dawn amidst
The praiseful song of birds. Then the Father's great
Compassion opened wide his lavish store-house
To replenish us with vigor for another day of toil.
Thus renewed by grace divine, we set out to win
The goal; plodding, working, ever upward
Till upon our ardent vision shone the prize
Of precious promise set in heaven's jeweled crown.
Many days we toiled and journeyed, hand in hand
Through sun and storm, ere the fadeless glory of fair
Heaven-land beamed on our way, hastening
Wearied, lagging feet. We were no more babe
And mother, fair in youthful womanhood,
When we stood in anxious waiting for the angels
To unlatch the Gates of Pearl. But, a Christian
Grand and valiant in his Gospel Armor bright,
And an aged, tottering pilgrim bowing low
Upon her Christian staff.

So, while I dreamed
A flower within my bosom bloomed, shedding
Fragrance of maternal bliss. But ideals vanish
Like the desert's visionary scene; and Hope's florets
Often wither in Disappointment's searing blast,
Like the bloom of summer fades when touched by
Autumn frost. And to-day no child's sweet
Prattle breaks the stillness while I write.
God with other labor now my hands has filled.
But, should he lay upon my bosom such
Ornaments of home as the darlings whom
You cherish as bright jewels from his hand,
I should wake their understanding of the Good,
The Pure, the Beautiful and True, by the sweetest songs
Of Zion mortal tongue have ever sung;
And twine for their fair brows a wreath of jewels
Coined from the sacred mine, heaven's well-beloved
Has opened for our use; and clothe them in the pure
White vesture, gemmed with pearls of righteousness
Embellished with humility and love.

And their hearts should be all garnished with
The Savior's thrilling words, ere their lips
Had uttered the name, "Mother" dear and renowned,
Beneath the genial influence of a life
Adorned by piety their souls should bask,
Expand and ripen into holiness, *true fitness*
For the Master's use. By affection's hallowed ties
Messiah kept his followers, adoring
Worshipers; and by example led them
To the blessed Port of Peace. Thus, through love's magic
Power, strengthened by prayer and judgment, rightly
Divided and applied, I should strive to keep
The children God had given as pure as when
They drew life's first and vital breath; and teach
Them how to climb the lofty hights which lead
To triumphs won in Jesus' service sweet,
By mounting up myself before them to Elysian
Fields, kept green and fair by sparkling dews
From heaven's fount of smiles.

—*Gertrude A. Florry.*

La Porte, Ind.

FAITH.

BY JESSE CROSSWHITE.

THE subject of faith is as old as the Bible. We find, right at the threshold of the Divine Record, an allusion to the subject in the case of Cain and Abel. Paul says that "by faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained evidence that he was righteous," etc. Now, while this is one of the oldest subjects treated of in the Bible, it seems to be one of the least understood by the masses of the people. And yet it is the one the most often preached about, talked about, and written about. Nevertheless, as old and familiar as the subject seems to be, it is, however, one worthy of our most earnest and careful contemplation.

The apostle Paul tells us in Heb. 11: 1, that "faith is the substance of things hoped for, the evidence of things not seen." From this we learn two things:

That faith is a fervent desire and expectation for something which we do not see, and the possession of which is only made known to us by our confidence in the integrity and veracity of the one

who has promised us the bestowment of the coveted prize.

I think I can better make my ideas clear to the mind of the reader by the rehearsal of a conversation which I had with one of my neighbors, the other day, on the subject. The neighbor asked me how he might know *positively* that his sins were pardoned. I asked him if he believed *positively* that all of God's Word was true, and that he was able to do everything he promised to do. Receiving an affirmative answer, I then went on to tell him that it was through *faith* that we were enabled to "overcome the world," and I then went on to illustrate the subject thus: Suppose I tell you that I have a piece of work that I wish to employ some one to do, and for which I am willing to pay the sum of ten dollars as soon as the work is done according to my orders,—that I will give the workman a written specification just how I want the work done,—that the applicant can have a copy of these specifications and study them carefully before he begins the work, and then he can also have them constantly at hand while he is engaged on the job, so as to avoid the possibility of making any mistake in the doing of the work. I ask the man if he is willing to undertake the job. He asks to be allowed to examine the specifications. After a satisfactory examination he announces his willingness to undertake the work. I now tell him that there is another condition in the matter, that, as the means by which I purpose to liquidate my promise to him, must consist in something which he cannot *see* at the time he receives it, he must believe, nevertheless, that I have made good my promise to him, and to doubt which will be an offense to me, that I will surely put something into his pocket, which, when the occasion arises which necessitates its use, he will surely find in his possession, and available to him to the value of ten dollars.

With this promise on my part, the man goes on and performs the work assigned him, all the while examining the specifications to make sure that he makes no mistake. When the work is completed, the man is quite sure that he has done it according to my directions, and hence he confidently expects his reward. I, according to my promise, slip a check into his pocket,—good at any bank in the world, for ten dollars. The man having thus completed his job and received his reward, "goes on his way rejoicing" in the fact that he is this much the richer. By and by he meets a neighbor who asks him if he got his pay for the work he did. He confidently replies, "Yes, I got what I was promised,—ten dollars." The neighbor says, "Where is your money?" The man replies, "In my pocket." The neighbor says, "What is the color of your money?" The other replies, "I never saw the money, but I *know* I have it, for the person for whom I did the work would not deceive me." The other replies, "You might be deceived nevertheless; put your hand in your pocket and see if it is there."

Now, if the man would yield to this temptation, it would at least imply a doubt, on his part, of my veracity. Confidingly trusting in my word, he refuses to test the matter by an examination of the contents of his pockets. The result is that he goes on about his business from day to day, month to month, and from year to year. All the while his wants are being supplied, so that he has no necessity for using his "ten dollar check," but in process of time his physical strength begins to fail, so that he begins to find it somewhat harder to procure those things which are necessary for his present wants, but even now his friends supply what his own physical strength is unable to procure for him.

But the time ultimately comes, that even those earthly friends fail him, and he is left to battle alone with those privations and pressing wants which he feels are coming upon him. He lies, feeble and emaciated, on a bed of sickness and pain. No kind hand even puts a cooling draught of water to his fever-parched and burning lips. In his agony he cries out, "Ten dollars for a cup of ice-cold water to slake my burning thirst!" "That Friend that sticketh closer than a brother" immediately applies the cooling draught to his fever-parched lips. The man, in grateful acknowledgment for the inestimable boon, draws forth his long-cherished check, and presents it to his Benefactor, when, lo, his eyes are opened, and he beholds in this Friend, in this, the hour of his extremity, the same person who gave him the check years ago! The Benefactor says to him, "Well done, thou good and faithful servant, inasmuch as thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord."

This is the illustration which I gave my neighbor in answer to his query, "How may I know positively that my sins are pardoned?" He expressed himself as being satisfied. May others feel likewise!

Garber's Mills, Tenn.

"THE PROMISE OF THE FATHER."

BY C. H. BALSBAUGH.

HUNDREDS of God's people greeted me with joyful faces at our late Conference, acknowledging the helpfulness of my silent ministry as regards the apprehension of a Personal Christ, and the realization of 1 John 1: 3. I do not claim to write my own cogitation, knowing that I was not taught it by man, and am not in the least surprised that it proves to be meat for those who have in very truth been born of God, and *know* Him as their Father in the conscious witness of the Holy Ghost.

The word which we read through our eyes and ears, and pronounce with our lips, is not the WORD we find in John 1: 1, 2, 3, 4. "The WORD is GOD," and "was made flesh," and is re-incarnate in every heart that receives Him by faith. Less than this God has not promised, and less than this can bring no abiding peace. "God is Love," and when this is "shed abroad in the heart by the Holy Ghost," fear is cast out. Rom. 5: 5; 1 John 4: 16, 17, 18. Not only does faith in Jesus establish a filial relation, but it inspires filial confidence, so that we *know* that John 17: 21, 22, 23, is a blessed, present, living reality. "WE KNOW" is the distinguishing characteristic of a truly regenerate state. The dual commandment in 1 John 3: 23 includes all that God has done for us, all that He has promised, all we are to believe, and all we can enjoy in this life and the next.

"Exceeding great and precious promises are given unto us," according as the all-power of the Godman "hath given unto us all things that pertain unto life and Godliness." 2 Pet. 1: 3, 4. But here is a promise inclusive of all others: "*Behold, I send* THE PROMISE OF MY FATHER *upon you.*" Luke 24: 49. Nothing needs to be more profoundly studied, prayed and hoped for, realized and exemplified, than this "enduement of power from on high." This letter is intended for the entire "commonwealth of Israel," for all need it, but is especially designed for those who have more or less opened their hearts to me during the session of Conference, whose presence and words I will not soon forget. Never can I tell what emotions thrilled my inner being to meet so many with whose hearts my own has been sweetly knit through many years of separation. Especially was my heart set on fire with gratitude and Christian affection to behold for the first time so many of Christ's dear and faithful embassadors, "whose names are in the Book of Life," and whose labors and sacrifices for Jesus are so familiar to the church. Truly the people described in 1 Pet. 2: 5, 9, are only a militant colony of the glorious assembly portrayed in Heb. 12: 22, 23, 24.

That there is a wide disparity between God's provision for us in Christ, and general Christian experience, is painfully apparent. "If any man have not the Spirit of Christ, he is none of His," is a declaration that may well startle us. What the Spirit of Christ is, and what the evidence of His indwelling, is the open secret of the Bible.

From the first quiver of life in the vestal germ to the last quiver of life on the Cross, the whole being of Emmanuel in all its elements and activities, organic and voluntary, was under the absolute dominance of the Holy Ghost. The passive verb of faith in Luke 1: 38, was the amalgamation of divinity and humanity. "*That which is* CONCEIVED IN HER *is of the* HOLY GHOST," "GOD MANIFESTED IN THE FLESH." Matt. 1: 20; 1 Tim. 3: 16. "And the child *grew*, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." Luke 2: 40. Thus he passed on and up through His divine apprenticeship to the perfect ingrowing and unfolding of the Godhead in a sin-conditioned, sin-limited body "made of a woman under the law." Rom. 8: 3; Gal. 4: 4.

When he had reached the appointed stature and wisdom, He went forth to His public consecration in the Jordan, to receive a verbal and visible display of the great fact of His life from its genesis. Matt. 3: 16, 17. "*Anointed with the Holy Ghost and with power*, HE WENT ABOUT DOING GOOD, and *healing all that were oppressed of the devil*: FOR GOD WAS WITH HIM." Acts 10: 38. Such a birth, and such a life, and such a ministry, qualified Him to "offer Himself without spot to God through the Eternal Spirit." Heb. 9: 14. And through this same blood of the everlasting covenant, the God of peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep. Heb. 13: 20. In all this plentitude of divinity and perfection of humanity, He sits today "on the right hand of the Majesty on high," where "*He ever liveth* TO MAKE INTERCESSION FOR US," our Elder Brother and Omnipotent Melchisedec. Heb. 1: 3, and 6: 20, and 7: 25.

This very Holy Ghost, the very essence and personality of Jehovah, is the promise of the Father to the Son FOR ALL BELIEVERS. "Verily, verily, I say unto you, he that believeth on me, the *works* that *I* do shall *he* do also; and *greater* than *these* shall he do." Why? "*Because I go unto my Father*" to send unto you that "Other Paraclete" which has been the supreme object of my Incarnation. John 14: 12, 26, and 15: 26.

Ponder especially the "*because*" in John 7: 39, and the "*all things*" in 14: 26, and 16: 15; and with this couple the "*all grace*," "*always*," "*all-sufficiency*," "*all things*," and "*every*," in 2 Cor. 9: 8. Has not Paul well said, "that the man of God may be perfect," being so "thoroughly furnished unto all good works." 2 Tim. 3: 17. We receive the Spirit of God expressly "that we might KNOW the things that are freely given to us of God." 1 Cor. 2: 12. We have become so lost in the letter, and in the symbol, and in the scaffolding, that we shrink from that simple, direct personal testimony of an indwelling Christ which is the power and the glory of Christianity. The *believer* KNOWS that Christ is in him the "hope of glory," as truly as Christ knew that He was the embodiment of the Father. Col. 1: 27; John 6: 56, 57. To fail here is to fail fatally.

I have recently read a prize essay, entitled, "*Prayer as a Theory and Fact*," in which are many glorious things beautifully said, and not a

few which no unbiased believer in revelation can read without sadness. It is amazing and heart-sickening how the author plays with the words of inspiration, distorts facts, stultifies himself, and shakes hands with infidels to empty the "*whatsoever*" in John 14: 13, of God's meaning. What Christ *is*, He is for *us;* and ONLY *according to our* FAITH, His representation of us as a sin-bearer, and his representation of us as an advocate, are a perfect equation. And it is "the promise of the Father" to *give us the position of the risen Savior* by transferring to us through faith the righteousness He wrought in life, death, and resurrection as our Substitute. And this wholly "through the operation of God," by the spirit. Col. 2: 12; 2 Cor. 3: 18.

It is through our perfect identification with the cross and the throne that Jesus is made unto us of God all that is signified by 1 Cor. 1: 24, 30. Jehovah has deposited "all the fulness of the Godhead," in "the Man Christ Jesus:" and not one particle of that "fullness of grace and truth" will we receive save by the Spirit, and not one particle will the Spirit communicate save to faith. This is the divine, inexorable order of salvation, and to transpose any point would nullify the whole scheme of redemption.

Pentecost is to faith an every-day fact. The Christian life is essentially eucharistic. "At that day," when the promise of the Father shall be fulfilled, "*ye shall* KNOW that I AM IN MY FATHER, and *ye in me*, and I IN YOU." John 14: 20. "These things have I spoken unto you, that MY JOY might REMAIN *in you* and that *your joy might* BE FULL." John 15: 11. Do we realize this? How few can honestly answer in the affirmative. How sensitive many of us are in relation to ordinances, God-made and man-made!

How rigidly punctual in the observance of ecclesiastical minutiæ, while the crooked serpent of self draws its slimy folds over acts, and words, and looks, without the rebuke that is meted out to a sister with a capstring of deeper dye than tradition justifies. The promise of the Father not only eradicates pride, but it makes us gentle and pacific, and sweet and patient, and long-suffering as He is. It is large enough to gratify His own boundless love for sinners, and fill the ever-expanding soul of the believer forever with the grace and peace and blessedness of Jehovah-Jesus. The office of Emmanuel is an everlasting priesthood, an eternal link of our relation and condition, and the ministry of the Holy Spirit is an eternal Apocalypse of Jesus Christ. Melchisedec was first king of righteousness, then king of peace. Heb. 7: 2.

Grace must reign through *righteousness* UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD. Rom. 5: 21. This is the order of Melchisedec. The Comforter, the Promised Substitute and Revealer of Jesus, will not only testify to the complete reconciliation of the world unto God by the blood of the cross, but "He will show us things to come," and as long as Incarnate Deity has a fullness of life and light, and joy and glory, which our redeemed humanity has not yet apprehended. John 16: 13. The face of Jesus Christ is the reading of the redeemed in the world to come no less than in this. 2 Cor. 4: 6; Rev. 22: 4. The "*may*" in Philpp. 3: 12, is a verb for eternal conjugation.

Not until the dewdrop can swallow all the oceans of the universe, will the ransomed, adoring, God-associating soul learn to know God as He knows Himself, or outgrow his dependence on the didactic function of the Holy Spirit; and that will be—*never*. As the inworking Spirit fashioned a new, faultless human being out of the old, sin-stained material of the Virgin's organism, so the same Spirit, by faith, lays our whole composite nature under contribution for the perfecting of our sainthood according to the pattern of God in the flesh. Truly it doth *not yet* appear *what* we *shall be*; but WE KNOW. Let this be our blessed antepast. 1 John 3: 2. WE KNOW.

Union Deposit, Pa.

PRIVATE COMMUNIONS.

BY E. C. MOOMAW.

SOME of the Virginia churches have a custom of holding love-feasts in the spring of the year, one of which it was my privilege to attend a few days ago. It was the first we had ever seen, and it was so much more satisfactory than the public, crowded meetings, generally held in the autumn, that we feel to commend it to the notice of the Brotherhood. First, in looking for Scriptural authority for private love-feasts we do not find any particular instruction anywhere, saying in so many words that these meetings shall or shall not be private or public. But we do find the practice of the Savior and the apostles, also of the primitive church, set forth in the clearest manner. At the "Last Supper," when the ordinances were instituted by the Master, there were present only Jesus and the disciples. No curious, noisy, and irreverent multitude gazed upon that sacred scene. The very idea is repugnant to the mind, just as it is repugnant to conceive of a crowd of strangers gazing upon the privacy of a family.

The Savior went with his disciples, the twelve alone, to the large upper room where he performed his last office of love, gave them his last words, and told them to follow his example.

Again, in 1 Cor. 11, we have a plain reference to a love-feast service. There is no hint of a mixed multitude, but every evidence that none but Christians were present. This is confirmed by the testimony both by the Fathers and of contemporaneous pagan historians, who testify that the love-feasts of the early Christians were held in private.

And is this not eminently fitting when the church meets to have holy communion with her Divine Head? Should the mind of the communicant be distracted by the presence of the crowd, the shuffling of feet over benches and floors, the gaze of the curious, the jests of the careless, and the shouts of the outside rowdy? What good can the preaching do when no one can listen to it?

Frequently the preacher himself can scarcely hear his own voice. It is said that the public are admitted to these meetings so that they can see the example. Jesus did not admit them for that purpose. With him it was a sacred family affair, a holy service for the eyes and hearts of believers alone, and so it should be with us.

This is the right view of the case theologically. There is not a single instance in the whole New Testament Scriptures where any evangelist or apostle preached the ordinances or order of the church to the unconverted multitude,—*not one.*

What did they preach? To the strictly unconverted they invariably preached repentance and faith,—"repentance toward God and faith toward the Lord Jesus Christ." They preached *Jesus,*—his life, his death, and his resurrection.

These are the grand themes of the true preacher. When any one was manifestly converted, as in the case of the centurion, or the Philippian jailer, the next teaching in order was baptism; and after that the remaining ordinances and precepts. The ordinances were not intended for a display or exhibition to the outside world as if we were calling upon them to behold our devotion and obedience, but were intended for the exclusive benefit of believers.

This should always be kept in view. We make a serious mistake when we reverse the divine order of preaching, as we do in our public Communion meetings, and in much of our missionary and tract work, holding forth the ordinances to the unconverted multitude.

First of all the *disposition* of obedience must be produced, which is nothing less than the NEW CREATURE, but before there can be any acceptable obedience "FROM THE HEART." To accomplish this fundamental result, the apostles invariably preached a crucified and risen Christ, crucified for our sins, thus producing conviction; "risen for our justification," thus giving us peace with God, through faith.

In another article we will discuss more fully the divine order of preaching. It is evident that the proper practice of the ordinances is in the sacred privacy of the church when she is alone with her Lord. They are intended to promote growth in grace, and to cultivate in the heart and in the daily life the various and blessed fruits of the Spirit. Of course no unconverted person can comprehend these things because they are spiritually discerned. Let the preacher learn how to divide the Word aright, giving to every one his portion of meat in due season,—to the unconverted those portions which are divinely ordained for their conviction and conversion; to the converted those portions suited to their condition,—milk for babes, and strong meat for the mature and experienced Christian.

Buena Vista, Va.

DAVID.

BY IDA M. WAGNER.

EVERY Bible reader loves to think of David as the sweet singer of Israel. However comforting and inspiring this thought may be, we will consider for a few moments the circumstances which led him to that elevated position.

Let us go out on the hills of Judea and visit him as the shepherd boy. We find him a handsome youth with a staff in his hand and a scrip or wallet at his side. Notice his short stature and red hair. It is said that the color of his hair is frequently observed among his countrymen at the present day. His bright eyes and graceful figure attract our attention. His frank, open countenance and ruddy complexion prove that he was not nurtured within four close walls. We inquire if his strength is equal to his appearance, and he replies in the Psalms: "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms." His faithfulness to duty and his remarkable strength are shown in his exploit with the lion and bear, while tending his father's flock.

We watch him going from place to place and wish to know the charm of his solitary life. We glance at his flock, observe the surrounding country and after taking another look at the lad we remark, Why further concern? He is but a shepherd boy! But wait a moment, methinks I see a harp by his side. I look again and, lo, he is ready to play. We draw nearer and as we approach, we catch the sweet strains of music which echo and re-echo with the sweetest melody. The harmony of the music and the pleasant scenes of nature, with their soothing influence, make us wish that we, too, could live the life of a shepherd. When we think of his favored place of instruction, having Nature as his teacher and intimate companion, we are not surprised at his playing the harp so melodiously.

Later his skill in music was the means of subduing the paroxysms of Saul's insanity. While

thus absorbed in the duties of a shepherd boy and thinking of the watchful care of the True Shepherd, we wish that each person might say with David, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

We would gladly remain with David and his flock to learn more of the secret of his enviable condition but, however loth we are to leave the place, we must pass on to follow him in his future charge. While the Israelites under Saul are fighting against the Philistines, David is instructed to carry provision to his brethren and to learn of their welfare. Leaving the sheep with a keeper, he willingly goes. While among the army he hears the war cry of the Philistines, the challenge of whom, it is said, had been made for the fortieth time. His martial spirit is aroused and, regardless of the reprimand received from his brother, he rushes forward, ready to engage in the conflict. We still see him as the shepherd boy. He is equipped with the shepherd's sling, with five smooth stones in his shepherd's bag and his staff in his hand. When we think of him going forth in the strength of the Living God, his victory does not seem so marvelous, yet history records no case equal to it.

David's victory over Goliath was the turning point in his career. He was taken to the court of Saul, became armor bearer, minstrel, and, through Saul's jealousy and hatred, a fugitive. He rises step by step till he becomes king.

During his fugitive life Jonathan's warning and Michal's assistance are effective in his making several hair-breadth escapes. In proportion as David is hated by the father, he is loved by the son and daughter.

David's life would be incomplete without special mention of the exemplary character of his protector. In referring to the friendship of Jonathan and David we often ascribe more praise to the latter than is justly due him. Think of the kindness and brotherly love received at his hands. We are told that, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Why this honor conferred upon David? "Because Jonathan loved him as his own soul." Jonathan's love was of the practical kind, for it was shown by works as well as by faith, and through it David's safety was insured.

When David first sought refuge, he fled to Samuel in Naioth which was his first meeting with the prophet since his boyhood at Bethlehem. Saul's pursuit at this place was the occasion of the words, "Is Saul also among the prophets?" The renewal of the covenant between Jonathan and David shows the depth of sympathy between them.

When Jonathan's father turns against him and throws a javelin at him Jonathan is convinced that David is no longer safe in his presence. We hear him say, "Go in peace and the Lord be between me and thee." David goes. But previous to his becoming an outlaw, he visits Nob and during his interview with the high-priest, he receives the hallowed bread and the sword of Goliath. From here he escapes from Achish by feigning madness. As we follow him to the cave of Adullam we are reminded of the Blessed Savior who had not where to lay his head. His family who join him here seem to be analogous to Christ's disciples. David's attendants now number 400. While at Engedi he places himself under the care of the king of Moab, the home of his grandmother, Ruth. He also spares the life of Saul in the cave and cuts off a part of his robe. Saul admits of David's uprightness, but he still continues to seek his life. Being warned by the prophet Gad, David now flees to the forest of Hareth where Abithar comes to his rescue. The number of his army has swelled from 400 to 600. Henceforth his wanderings cannot be traced with any degree of precision. During his seclusion in the wilderness of Ziph, Jonathan comes to strengthen his hand in God. Here occurs their last meeting. Jonathan expresses his desire to have David king and his willingness to be next in rank. When we think of Jonathan's unselfish nature there is no surprise at David's words, "Thy love to me was wonderful, passing the love of women."

After David's life as a fugitive we no longer find him among the conquered, but as the conqueror. He reigns as king, with his capital at Hebron, where he ruled seven and one-half years, the last two of which were disturbed by the ruling of Ishbosheth over Israel. Abner also revolted, and finally he and Ishbosheth were slain. At this juncture the throne was vacant and David hears the united call of Israel to become shepherd of the royal flock. He has not lost the true qualities of his shepherd life, for whenever an enemy approaches he is ever on the alert to defend his subjects. A third time he is anointed, and a great festival of three days' duration is made in honor of the occasion.

His first step is to make an assault on the stronghold of Jebus. David offers the captainship to the one striking the first blow at the Jebusites and Joab wins the prize. After this victory he looks well to the foundations of the city. Fortifications are made, and Tyre, for the first time, assists Israel by sending cedar wood to build the new capital. The ark, which had remained at Kirjath-jearim for twenty years, is removed to Jerusalem. David's desire to build the house of God is approved by the Lord, but when he is not allowed to *execute* his plans, he does not complain. Instead of murmuring he offers a prayer of thanksgiving, showing his implicit confidence and submissive spirit. We, as brethren, might learn a lesson from this circumstance. We incline to the idea that we cannot succeed in cities as do other denominations. We can rest assured that if we will do the preparatory work, as did David, the Lord will build us an house, or have it built by our efforts.

David executed the commands of the Lord till he finally conquered the Philistines, Amalekites, Edomites, Moabites, Ammonites, and, after a long war, the Syrians. He became a supreme ruler like the great rulers of Egypt and Persia. After making all these conquests and attaining his greatness and power we still find him weak, for he failed to conquer self. His great sin was doubly wicked in implicating the character of Bathsheba and causing the murder of her husband, Uriah. David's confession was not simply an emotional work, for he said, "My sin is continually before me."

Alongside of David's great sin stands out in bold relief his magnanimous repentance. But this does not blot out the punishment, for he is told that, "the sword shall never depart from his house." The prophecy is fulfilled and the last years of his life are much disturbed. The murder of his eldest son, Ammon, and the revolt of his best-beloved son, Absalom, brought much sorrow to his heart. As David ascends Mt. Olivet he is not arrayed in pomp and glory; his heart is bleeding because of the wickedness of a rebellious son. He is accompanied by a procession which is overcome with grief. As they advance, they are met by Shimei whose cursing David receives as a reprimand from God. After David's exile from Jerusalem, he returns, and immediately afterwards we have Sheba's revolt, the three years' famine and the census of the people. His last act is building an altar to the Lord. Upon this same spot the Temple was erected, and some contend it is what is now known as the "Dome of the Rock."

History records David's death at the age of seventy and states that he was buried in the city of David. The precious words of his last poem are worthy of imitation. "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." Thus closes the life of a great and good man, "one after God's own heart."

Franklin Grove, Ill.

THE GARDEN.

BY F. J. E. ETTER.

THE Lord planted a garden, eastward in Eden, where he put man, whom he had formed. He has made a garden for us to work in, and in all our labors Christ is to be our Leader or Master.

A garden will furnish us the necessaries of life, but it requires great work and care to keep everything in growing order, and so it is in the church. The obnoxious weeds will grow up, and unless we keep them plucked out by the root, they will choke out the good seed that we sow. Both cannot grow together, for the evil is sure to rise above the good and choke it out; both cannot thrive together. We must keep a constant watch so as to keep down the evil weed. We must remove the roots, or the weeds will spring up and be as bad, or worse, than if we did not pluck them out at all.

We, who have experience in gardening, know that we must prepare the soil and get it in good order before we begin to sow the seed. So it is with us as members of the church; we must repent and become thoroughly regenerated before we are fit subjects for God's work. We must fight hard to keep down the obnoxious seed of pride, intemperance, covetousness, etc.

Looking at the parable of the sower who went forth to sow the seed, we see that some fell by the wayside, and the fowls of the air came and devoured them up. Others had not much earth and were scorched by the heat of the sun and soon burned out. Having no root, they withered away. Some fell among thorns, but was choked out.

If we let the soil get hard and do not prepare it before we sow the seed, it will lie broad-cast on the ground, to be destroyed by the enemy. The serpent was more subtile than any beast of the field, and so he is to-day. He is constantly at work, sowing tares among our seed, and it requires great care to keep our land in good cultivation, and to see that the seed may fall into well-prepared soil. We must use the implements of the Spirit, such as faith, patience, brotherly kindness, love, charity, energy. To keep everything in good growing order, we need showers of rain to revive our spiritual gardens. We must watch the obnoxious plants and nip all the weeds in the bud, and we shall have no trouble. We need the Spirit of God to renew our minds; we must pray and work, and when we are done with the work assigned us here, we shall reap our everlasting reward.

Cortersville, Va.

"IN order to turn all this weariness and languor to good account, so that it may advance the love of God in our hearts, it is needful to face it honestly, and to accept, and even love, the humiliation it brings. By so doing you will change the heavy, leaden weight which oppresses you, into gold, and that a finer gold, too, than anything you have known in your brightest hours. So, be patient with yourself."

STRANGE, STRANGE!

BY CYRUS BUCHER.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Pet. 4: 12.

A THING is strange that is not known or only partly known. And what may be, and is, strange to one person is very well known to another. The man who first sees a steam engine would not know (if he were not instructed beforehand of its use) whether it were best to run away from it or not. Another man who knows the engine and every separate part of it, makes it do its work to the good of society, while in the hands of a novice it might bring destruction in place of doing service. For this reason those that run engines study their parts, and by doing so become competent workmen, while, if they do careless work, they "must be ashamed" and deserve censure.

Just so it is with the Christian. If we think it strange, because the trials of life beset us on every hand, we have not yet been instructed in this Christian art by our Teacher. Being ignorant of the uses and benefits of these trials, we cannot make them serve us to our salvation, and we must often take the apostle's advice, when he speaks of hope,—we must with patience wait for the good it will work in us, and take the advice of the little Scotch girl, who, when asked what patience was, replied, "To wait a wee and dinna weary." The apostle Peter wants to comfort us when he says in 1 Pet. 4, "But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Brethren, we know the sufferings of Christ. Can we, too, suffer and in hope look forward to the glory that shall be revealed? We need encouragement in life, but to kill selfishness and make us humble in the sight of God, and fit us for the Master's use, I believe it is better for us to have trials, the refining work of the Good Master, to purify us, to cleanse us from the pollutions and evils of this present world.

These trials come in different forms, and while the devil tempts one with a fine horse or farm, he comes to another with an article of outward adorning, or a flattering tongue. As it is the little pebble and not the big rock that causes the horse to fall, so often these little things are held out as baits to try us, and, by degrees to lead us to do great wrongs which, at first, we would shrink to think of.

Sickness, poverty, family trials and troubles, neighborhood and church troubles,—these seem to be the fate of all to a greater or less degree, and if all these things can be wisely applied, we will receive benefit. This often brings to mind the words of the poet:

"God moves in a mysterious way,
His wonders to perform;
He plants his foot-steps in the sea
And rides upon the storm.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

How, then, can we make these trials serve us? They are like malignant, contagious diseases,—always most acute when they attack us. No suffering, when present, seems joyous, but it brings pain. No chastening seems joyous, but, brethren, it is *profitable*, and in our worldly matters we count not the tired limbs, the weary mind and body, but the *profit*. Our suffering here below is only for a few days. After awhile we may be partakers of this holiness. This is time,—that is eternity. This is a part of duration,—that is duration itself. According to the words and life of Christ, and all the apostles and holy men of God, their very lives condemned sin in others, causing enmity between right and wrong.

While in this world the wrong sometimes overcomes right, or, at least, throws many obstacles in its way. This strife causes trials and sufferings and opposition to all that is good. For this cause Christ says, "Love your enemies." Do not be an enemy, not give cause for enmity, unless doing right makes enemies. Opposition aroused in that way, is no new thing. Christ, the apostles and the men of God in all ages had to contend with it. Even God himself has a powerful adversary in the form of the devil himself, opposing all good. Yet the time will come when "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 1: 14, 15. Then will the explanation be given, "What are these which are arrayed in white robes and whence came they? These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

"O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart,
And love command my tongue."

Do not, brethren and sisters, let us be strangers to these trials, but let us act as pilgrims on the journey heavenward. Let us shoulder our load and bear our cross! In doing this let us keep our own faults in front of us, and those of others behind, and the load will become easier because it will make us charitable, and "charity covereth a multitude of sins." It makes life less of a burden and the hope of the beyond more of a reality already in this life. When we come home, all these trials will be forgotten. Nothing but joy unspeakable will be ours.

Astoria, Ill.

"THE LIFE-GIVING WORD."

BY SOLOMON SCHUBERT.

My attention was attracted to the above words a short time ago, and while thinking of that Word and its life-giving power, these words came to mind: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11: 25.

What a light! what a voice this is, breaking over this dark world of ours, which for six thousand years has been a dormitory of sin, sorrow and death! For four thousand years heathendom could see no light through the bars of the grave: her oracles were dumb on the great doctrine of a future state, and especially regarding the body's resurrection. Even the Jewish church, under the Old Testament dispensation, seemed to enjoy little more than fitful and uncertain glimmerings, like men groping in the dark. How dark, how uncertain must the condition of men have been without that light, without that comfort given in this "Word of Jesus!"

The human heart craves something better than this world can give. But for this light,—this lamp,—to guide our weary feet, we would have no place of refuge and comfort. When crosses and trials are to be borne, we can find a solace and a balm for every wound. If called upon to stand at the grave of one that is dear to us, or to bid farewell to one we love, the voice of Jesus whispers into our ear, "Weep not; lo, I am with you always," and "I go to prepare a place for you."

Happy thought,—"meet again never to part!" Yes, meet again in the "golden hereafter,"—"in that land where no farewell tear is shed," where loved ones are not "torn from our embrace," in the elysian land, where congregations never break up, where Sabbaths have no end."

Precious truth! This "word of Jesus" spans like a "celestial rainbow the entrance to the dark valley." He has robbed death of its sting, and the grave of its victory. Though trials come and bring with them crosses, hard to be borne, we know that Jesus says, "Only a little while" until time shall be merged into the great abyss of eternity. Let us take comfort, only a short time to bear trials here. Then "we shall go to him." Bereaved and afflicted ones,—you who may be mourning in bitterness,—rejoice through your tears in this hope full of immortality. In death the silver cord is only loosed, not broken. Perchance, as you stand in the chamber of death, in depths of that awful solitude and silence which reigns around, this may be your plaintive and mournful soliloquy, "Shall the dust praise thee?" Yes, it shall! This very dust that now lies unmoved by thy tears, shall, through eternity, praise its redeeming God. It shall proclaim his truth.

Alvada, Ohio.

"LIMITATIONS are often deemed a hindrance, when they might be a help, to enjoyment and to power. Every man's life has its own peculiar and inevitable limitations. If he works cheerfully within them, he can be happy and successful. If he does not accept them, but chafes himself against them as the pining canary frets herself against the iron bars of her cage, he will be miserably unhappy, and will accomplish nothing. We may be hopelessly cut off from the very things we long for most. We may see the very avenue on which we had proposed to achieve splendid success, being closed before our eyes. We may not possess the iron constitution and physical strength, or the well-stocked and magnificent library, or the magnetic voice, or the abundant leisure, or the affluent imagination, or the influential connections, or the prestige of blood or wealth, which we are deeming so essential to our welfare; and yet, without them, and within our own peculiar limits, there are wonderful opportunities for doing great things with what we have, and there is wonderful happiness, after we have made up our minds not to cast covetous eyes on what it is not ours to possess, in using those powers which the Lord has placed at our disposal. Both success and happiness will crown our life if there be a cheerful acceptance of life's limits, and a faithful service within those limits."

"How much misery may be abated, how much suffering may be removed, by the simple tone and expression of the human voice! Upon the heart that is lone and desolate, how sweetly falls the voice of sympathy and consolation! Why is it, then, since everything proves, and none are ignorant of the fact, that all must lie down in mother earth together, since all are travelers in this highway to death—why is it that each should be so sparing of that which costs him nothing, but which might raise the drooping spirits of his neighbor, and cheer him on his journey—a few kind words and kindly looks?"

"IF we were to make our own choice at this moment, whether we should live or die, be sick or well, have poverty or abundance, be in public favor or in general disrepute, we might choose that which would be the worst thing possible for us, although it seemed the thing most to be desired. But if God were to choose for us, he would make no mistake. Which, then, is better,—to choose for ourselves, or to ask God to choose for us?"

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not"—2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

HEROISM OF MODERN MISSIONS.

BY W. B. STOVER.

THE peaceful starry night that retreated before the advancing dawn of the nineteenth century, gave birth to the greatest hundred years the world has ever seen. Wonderful is written on every hand. Mechanics and inventions have made greater strides during these years than in all the history of the world before. The people, as individuals, have raised their literary lamps so high that the face of the earth glitters with their brilliant light. No longer, as in the days of our fathers, do a few men tower head and shoulders above the rest, for the people of to-day stand where yesterday stood the few.

This zeal has taken hold of the church. A spark has burst into a flame of religious enthusiasm. This is not the blind enthusiasm of the Crusades, but simple love mingled with a calm determination that Truth and the Author of Truth shall be more widely known.

The most successful church, and the most successful Christian of to-day is the one who has the cause of missions nearest his heart. God has ever been the missionary's fort, and men are finding it out. It is pleasure to work in any cause when the whole force of heaven is working with you. It is pleasure to labor when you may see glorious results as the fruit of your efforts. It is pleasure to know that the powers of the earth yield to the powers of the unseen world. These are facts that combine to call forth heroes in the age of modern missions.

The closed doors of the world are now open to the Gospel teacher. For thirty years Japan has had a warm heart for Western civilization and Western religion. The great wall about the Chinese kingdom is thrown down, and nearly four hundred millions of souls are now accessible for the missionary. Dr. Livingstone and Henry M. Stanley have made paths through the great dark continent from which the rays of light may penetrate farther into the jungles. Thirteen years ago in India sixty thousand people turned from idols to seek the Gospel light. South America and Mexico question the right of the Pope and his party to regulate the conscience of the people. The islands of the sea are raising up men and women to go abroad and live for the sake of more benighted souls. With a knowledge of the facts, and the least acquaintance with God, is it any wonder that men and women every-where are rising from the bended knee, and clamoring to join the royal band in pushing forth the mighty proclamation? These are modern heroines. These are modern heroes. And the history of their devoted lives is one continuous record of true heroism.

Men call Grant and Sherman, and Lee and Johnston, heroes of the battlefield, but how else can you speak of William Carey, Adoniram Judson Robert Morrison and Robert Moffat, than to call them greater heroes of greater fields? Carey in India, Judson in Burmah, Moffat in Africa with extreme apathy in their native lands, and antipathy in the lands of their adoption, under the most straitening circumstances they labored each seven years without seeing even the signs of Christian grace entering the heart of a man. To-day their memories are freighted with garlands.

What was it that induced John E. Clough, only a civil engineer, to lay down his work, and go to a mission field that the mission societies had voted to abandon?

What was it that induced Father Damien to exchange a pleasant home for a scanty life among a leprous community, there to become a leper, there to live a leper, there to die a leper?

What was it that induced Ann Haseltine to leave her father's home in Massachusetts to share the trials of a missionary's life under the scorching sun of a southern sky?

What was it that induced Fidelia Fisk and Mary Lyon to abandon the protected homes of their childhood, and go alone half way round the world, there to spend their years in elevating most degraded humanity?

Ah, 'twas courage, fearlessness of danger; 'twas fortitude, bearing up nobly under trials; 'twas gallantry, dashing into the thickest of the battle; 'twas love for humanity, overflowing the heart; 'twas a combination of all these this is what we choose to call missionary heroism.

When a good, grand worker falls in the field, his post is not deserted. A dozen rise up to fill the vacancy, and the work is pushed on more vigorously than before. Opportunities make men. Men make opportunities. These laborers come from Christian homes. From their infancy they knew only pious parents. They come from schools whose very atmosphere breathes religion into the soul. They come from circles of the utmost refinement and highest culture. They come from the humbler callings of life. They enroll from almost every avocation, and with hero hearts they come to stay. At the present time the missionary is the subject of much criticism. The columns of the great journals are open, and an occasional article finds its way there, attacking the missionary from every conceivable standpoint, but in the midst of it all that consecrated soul moves quietly on at his work. The effects of his labors are telling in a wondrous manner. The convert who lays aside his idols and idol worship, who finds light in the Book of books, who realizes there is a loving, Supreme Being, and that he has found him, counts not his change of faith child's play. He accepts the conditions of eternal life with all the consideration of any American. He comes resolved to yield his life ere he shall retrace his steps. His new religion is his gem of greatest price. Do you look upon Alexander the Great as a hero? Do you look upon Napoleon as a hero? Talk not to me of heroism. Look yonder, a few years ago, at a little church established in darkest Africa. A hot persecution arose against the believers. Fourteen at one time were led to the stake, and, amid the black smoke, arising from the burning fagots and towering high into the skies, could be heard only songs of joy and gladness issuing from the lips of those dying Christians, as they waited the approaching moment when their happy souls, free now forever, should take one grand flight toward the eternal throne!

Across the Mozambique channel, on the Island of Madagascar, witness, several years ago, a precipice 150 feet high, near the royal palace, where the simple converts captured were taken, and, after being entreated to recant and so save their lives, hurled over its awful edge, bounding from ledge to ledge until they were broken on the ragged rocks below, and sometimes singing as they fell!

Behold on the islands of the sea where fifty years ago the inhabitants devoured the inmates of the Gospel ship that dared to enter a harbor, now standing chapels here and there as memorials, in which these very men gather to worship the Father of all!

These are results of the labors of heroes, and all the world shall resound their names, and they shall live forever. Their heroism is contagious. It is a grand thing. The millions might be Christians to-day were every Christian heart aglow with the heroism of modern missions.

Edgemont, Md.

WHAT RELIGION ISN'T.

SELECTED BY A. J. SMITH.

IT isn't going to church to see what the people wear, or to find fault with the preacher.

It isn't running in debt for things you don't need, and never paying for them.

It isn't giving away a great deal of money publicly, simply that people may speak well of you.

It isn't staying away from church when you know a special collection is going to be taken.

It isn't leaving one church and joining another whenever you do not like the preacher.

It isn't reading so many chapters a day, or saying one prayer over and over.

It isn't sitting in the house and looking solemn, and refusing to eat anything cooked on Sunday.

It isn't putting all the big, sound apples on the top of the measure, and the little and rotten ones on the bottom.

It isn't telling other people what to do in prayer-meeting, and letting the devil tell you what to do in business matters.

It isn't whipping your boy for smoking while you have a cigar in your own mouth.

It isn't telling the servant to say, "Not at home."

Adrian, Ohio.

"A GENTLEMAN visited an unhappy man in jail awaiting his trial. 'Sir,' said the prisoner, 'I had a good home education. My street education ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer and to do all evil. O, sir, it is in the street that the devil lurks to work the ruin of the young.'"

"LIVE for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year: you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church. It advocates the form of doctrine taught in the New Testament and practiced by the Christians of primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and urges a strict faith toward God, Repentance from dead works, Baptism, the laying on of hands, and the doctrine of the resurrection and the future judgment.

It believes in the ordinance of Feetwashing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That Non-Conformity to the spirit and self-denying principles of the religion of Jesus Christ

That the principle of Plain Dressing and Non conformity to the world as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5:14, is binding upon all Christians.

That it is also the church's duty to support Missionary and Tract Work, and giving to the Lord for the spread of the Gospel and for the support of the ministry.

In short, it is dedicated to all to all to Christ and the apostles have taught, and aims, aside from conflicting theories and discords of so-called Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - June 30, 1891

BRO. C. H. BROWN, of the Colby church, Kans., has been ordained to the eldership.

BRO. J. G. ROYER is holding a series of meetings at Waterloo, Iowa. He expects to remain over two Sundays.

BRO. E. S. YOUNG filled the appointment in Chicago, June 21. He reports a good congregation.

WE learn that Eld. Abraham Shepler, of Peabody, Kans., is very ill, and it is feared that his days in this world are well-nigh numbered.

OUR readers will find the "Gospel Chimes" an excellent book for use in Sunday-school. We have just printed a new edition and can supply them in large or small quantities. For price see notice on last page.

BRO. D. E. BRUBAKER reports a good opening and encouraging prospects in the parts of Wisconsin where he has been preaching. See his report on another page of this issue.

IT is estimated that 2,000 persons attended the love-feast at the White Oak church, Pa., June 11 and 12. Some were also baptized at the time.

BRO. STEPHEN YODER, one of our ministers at Harlan, Iowa, has just located at Holmesville, Gage County, Nebr. We hope he may prove useful in his new field of labor.

COMMUNITIES or congregations desiring a competent teacher to instruct classes in vocal church and Sunday-school music, might do well to correspond with Bro. J. H. Hall, Harrisonburg, Va.

BRO. J. C. STUCKEY, of Smithville, Wayne Co., Ohio, writes that their Sunday-school is moving along nicely. It certainly must be a good-sized school, for he sends in an order for 200 *Brethren's Quarterlies*.

A NUMBER of orders are coming in for our *Juvenile Quarterly*. We hope the work will give satisfaction. We, however, wish to assure our readers that we will improve the lessons from time to time, so as to make them first-class in every respect.

IN our Annual Meeting news it seems that we were mistaken in saying that Bro. J. G. Royer presided over the Educational Meeting. We should have said Bro. S. Z. Sharp, who has acted as President of the Educational Meetings for some years. The Brethren must have a little patience with us. We will soon get the run of all these things, and know just where to place each man in our reports.

WE recently attended a love-feast, where two sisters officiated in prayer at the close of self-examination services. It made a good impression on all present, and seemed to impart an additional sacredness to the occasion. Oh, for more praying sisters in our religious gatherings! We cannot afford to do without their prayers, and we hope they will often be called on to officiate at the altar of prayer.

THE Silver Creek feast, three miles north of Mt. Morris, occurred June 17 and 18. It was very largely attended and a real pleasant meeting. Just after the self-examination services, one brother was received into the church by confession and baptism. He is one of the business men of Mt. Morris, and we trust that the new duties now resting upon him, will prove pleasant to both himself and the church. Eld. J. C. Lahman officiated in the evening, much to the edification of the members. The order was also good.

SOME TIME ago one of our readers made inquiry for a book treating the subject of prayer, especially the form of prayer. J. H. Garrison's neat little book, entitled "Alone with God," is the best work we have yet seen on that subject. It contains well-written chapters on "The Silent Hour," "The Soul's Desire for God," "The Tender Shepherd," "The Benefits of Prayer," "The Model Prayer," etc., etc., followed by remarks on various Christian duties, together with more than one hundred forms of prayer, table thanksgivings, etc. We do not believe in following written forms of prayer, but by the study of these forms, our minds may often be led out in the right direction so as to greatly improve the gift of prayer. It is a book that we like to recommend to all those who feel the need of cultivating a feeling for prayer. Price, 75 cents.

SOME one has asked whether Bro. J. S. Mohler's poems are original. Certainly they are. Anything appearing over his name may be considered original. We have a poem from him on the hook now. It will appear shortly.

A CONSTANT pressure of work since we have come into the office, has prevented us from giving proper attention to the Querist Department. We shall soon have our work so shaped as to permit us to give this department all needed attention.

BRO. D. L. MILLER returned from the Nettle Creek church, Ind., June 20. He was one of the elders sent by Annual Meeting to look after the interest of that church. All of the Committee were present but Bro. R. H. Miller. Those present, however, proceeded with the work, and succeeded in rendering general satisfaction to all parties in the church, for which the Lord be praised. The next day after his return, Bro. Miller preached twice at Pine Creek. He will be with us over next Sunday yet, and then will start on his Eastern trip.

CONGREGATIONS that have not already done so, ought to arrange for meetings on the 4th of July. That is a glorious day for a liberty-loving people, and we certainly ought, on that day, to earnestly thank God that we are permitted to live in this land of freedom, where we are not only permitted to worship God according to his Word, but are protected in the exercise of this right. Worldly celebrations are becoming so devoid of all that becometh Christians that we cannot consistently meet with those who have them in charge, in their worldly amusement, hence we should have a place for our people to go, in order that they may have a good reason to absent themselves from the popular celebrations of the day.

Too late to be inserted among the gleanings this week, we received the following from sister Susie Nelsen, Reece, Kansas, and give it place here: "Bro. P. R. Wrightsman came to us May 15 and remained with us eleven days. He wielded the Sword of the Spirit with energy, to the encouragement of the saints, and the warning of sinners. Eight precious souls were made willing to forsake the world and to walk with the people of God. Five of them were over fifty years of age. May the Lord help them to be faithful! Six were baptized while Bro. Wrightsman was with us and two a few days afterwards. We desire the prayers of all the dear brethren and sisters upon the little band of members!"

THE *Brethren's Quarterly* for July, August and September is now being mailed. It goes into hundreds of Sunday-schools, and is doing an excellent work. The present number will be found exceedingly interesting, largely on account of the arrangement of the lessons, which are selected from the New Testament. They start in with the "Word Made Flesh," and close at the end of the quarter with "Christ the Good Shepherd." Our Sunday-school workers will please bear in mind that these lessons are prepared by Brethren, and are not only in harmony with our faith and practice, but they will be found a great help in studying the lessons. Of course they must be used in connection with the Bible. The *Juvenile Quarterly* is now out for the third quarter, and will be promptly mailed to those who have ordered it. It will be found adapted to the wants of the children, and is so arranged that all the questions, concerning the lessons, may be answered in Bible language. We hope it will find its way into all of our schools. Price: 6 copies, per quarter, 25 cents; 10 copies and over, 3 cents each.

SUBSCRIBE NOW.

Now is the time for all of our agents to renew their efforts to enlarge our circulation. Bro. Miller's letters from the Old World will prove exceedingly interesting and profitable reading, as he contemplates traveling over a portion of the Bible Lands, not before visited by him. Thousands of our readers have never read anything concerning these Lands, and it will be a treat for them to follow Bro. Miller's articles.

His visit among the seven churches of Asia; his travels among the Pyramids of Egypt, and his climbing to the top of the lofty Mount of Sinai, to stand, if possible, on the very spot where Moses stood when he received the Law from the hand of God, will enable him to give an account of circumstances and scenery, that will be soul-inspiring to every person in any manner interested in the study of the Bible. He leaves here early in July, and will sail sometime in August, so that his first letter will appear the last of August. The price of the MESSENGER, from the time these letters commence, to the end of the year is 50 cents; or to the beginning of 1893, $1.75.

With a little effort upon the part of our agents, our list may be greatly increased. If possible get the paper into every family where there are members. Thousands of those not members would like to have the paper if they were informed concerning these letters. Show Bro. Miller's letter in last issue to your neighbors, and ask them to take the paper.

THE MISSIONARY COMMITTEE.

LAST week we promised to say something concerning the quarterly meeting held by the Brethren's Missionary Committee the week before. There were present, of the Committee, Daniel Vaniman, D. L. Miller, Samuel Riddlesberger, John Price, Jacob Miller and Galen B. Royer, Secretary. There were also a number of others present, who were kindly invited to take part in the deliberations.

The meeting was opened with singing and prayer, then the Committee proceeded to work in a business way, discussing and examining every subject with great care. All calls for aid in the building of meeting-houses, or for any other purpose, are carefully investigated before anything is appropriated.

We were more particularly interested with their manner of deciding on the men who are to be placed in the mission field. They discuss their fitness and record most thoroughly, and our readers have no idea what a perplexing task it is to select the right kind of men for these fields. For instance, they may find a man who is sound in the faith, with good ability, and yet financial misfortune may have caused him to lose his influence among the people. He may be so cramped financially that he cannot meet his obligations, and thereby becomes crippled as a missionary. Then there may be another man, who is a good, interesting preacher, and would, perhaps, do good work as a minister, but it is found that he is given to levity, and even joking with the people before and after meeting. He must be refused, for it will never do to put that kind of a man on the mission field. Another man is found well qualified as a minister, even in full sympathy with the church in all her doctrine, but he is very careless about his personal appearance, so much so that he would make a bad impression in a neighborhood of strangers. He may do well enough at home where he is known, but he will not answer to send out into the world. Still another man might do to put in the field, but he is said to be just a little lazy, will not work if he can get out of it. Of course the Committee cannot afford to spend money on a man who will not work.

We mention these things to show that the Committee has no small task on hand in selecting men to enter the field as workers. We also wish, thereby, to call the attention of all our ministers to themselves. If possible, let each minister take a fair and an impartial look at himself, and see himself as others see him. It will do any man good to thus examine his own fitness for the work to which he has been called.

The Board needs men, and has plenty of places to put them. One of the brethren exclaimed, "Oh, if we only had about thirty good men, what a grand work we might do!" Good, reliable men are wanted, but they must be workers, who know how to preach the pure Gospel, and conduct themselves as becometh ministers of the Gospel. They ought to be men who never flinch in times of danger; men who will not become discouraged; men who have a great deal of patience and yet plenty of push; men who can work themselves into the favor of the people and accommodate themselves to their surroundings. They ought to be hard-working men, who study their work as well as their Bibles, and have their whole soul in the work assigned them; and above all, they should be an example to the flock in all things that go to make up a truly consecrated Christian. We have many of such men in the ministry, but they cannot be spared from their present fields of labor. We want more consecrated ministers, who are willing to dedicate themselves wholly to the work of the Lord. The harvest is great, but the laborers are few. We trust that these remarks will put every minister among us to thinking, and result in bringing forward men fully qualified and equipped for hard work in the Master's vineyard.

Considerable business was before the Committee, but all of it was disposed of in a prudent manner. There was no haste in any of the proceedings. The work of the Committee is growing more important each year, and is likely to enlarge as our people become more thoroughly interested in missionary work. The Board adjourned to meet in Mt. Morris next October. J. H. M.

PRIVATE FEASTS.

ON another page, under the head of "Private Communions," will be found an interesting article by Bro. B. C. Moomaw. It treats a subject that we have given a good deal of thought, and we embrace the present opportunity, in connection with what he has written, to state that it is a matter deserving more than ordinary attention.

It is true, that the first feast, held in Jerusalem by Christ and the apostles was private, but the one held at Troas was public to some extent, at least, for a young man, evidently not a member, sitting in the window, went to sleep and fell out onto the ground. This young man was not a member, and yet he was permitted to be present, showing that it is at least not wrong for those, not members, to be present on these sacred occasions. And while we believe that all of our services,—such as Communion, baptism and anointing,—may very properly be open for the public to witness, still we think there may be times and places where they would perhaps answer their purposes better if held more privately, especially is this true concerning love-feasts. Whenever the public becomes so very unruly as to render it impossible to hold these feasts publicly, in a becoming manner, then it is time to consider the propriety of holding them privately.

Since coming North we have attended a number of feasts, and at none of them did we observe any misconduct, nor anything to disturb the solemnity of the occasion. We think that much depends upon our ability to handle the people and keep them in proper order. There are various ways to do this, and those having the service in charge need to give that part special attention.

We saw that very nicely managed at the Silver Creek feast a few days ago. The meeting commenced at 2 P. M. Self-examination closed at 4 o'clock, and promptly at 6 o'clock the members, about two hundred, were seated at the tables. The elder officiating saw that no unnecessary time was lost, and had everything to move along in order. By 8 o'clock the services were concluded. It was just then getting dark,—too early for the noisy ones to reach the place, for they generally prefer to do their work in the dark. Most of our feasts commence too late. Running them far into the night, renders it very difficult to keep order. Then, at some places, the spectators are permitted to crowd in among the tables too much. By all means they ought to be kept to their places.

Everything possible should be done to maintain the best of order, and make the services as impressive as possible. It is an occasion of great solemnity, and should be to the edification of all the members especially. In fact this should be the main design of the feast. It is for the members, and should be conducted solely for their interest.

While we believe in permitting the public to observe our practice, still we do not believe in practicing the ordinance for that purpose. Our object should be neither to please nor to attract the public, but to please God. If, however, the noisy public greatly disturbs the solemnity of the occasion, so as to render the feast unsatisfactory to the spiritually minded, then it may be proper to seek more private ways of holding these feasts.

We never derive any good from participating in the ordinance where there is so much noise as to render it inconvenient to conduct the service. To merely pass through the form is by no means pleasing to God. We must feel and fully realize the good there is in them, and the purposes for which they were intended, in order to receive a proper blessing. And when the public so greatly disturbs us as to deprive us of the blessing connected with the ordinance, we think it is time to seek a remedy. How to do this and yet not deprive our children of the good lessons resulting therefrom, is a problem for some one to solve.

J. H. M.

YOUNG CONVERTS.

WINTER, the harvest season of the churches, is now far past. Hundreds of converts have been gathered into the fold, and we say our strength has greatly increased. That depends largely upon what we are doing for these converts. Much depends upon how we are training them. They are yet babes in Christ, and need the sincere milk of the Word. It may be that some of them are being fed on strong meat, while others are entertained with doubtful disputations. Babes need

special care in the church as well as in the family. It may require years of patient toil and culture to make strong men and women of them. This duty has been assumed by the church in general, and the officers in particular. They are to feed the lambs as well as the sheep, and watch over their souls with all sincerity, patience and firmness. The weaker the babe the more attention is required. The more it is inclined to stray from the house of the Lord, the more need it has of the watchful eyes of those who count themselves faithful to their trust. For the want of proper care thousands of these lambs of the flock have perished. The loss has been indeed a great one, not alone to the lambs themselves, but also to the cause of Christianity. It is lamentable to see the tender branches torn from the vine that gives them both life and food.

Are we doing what we can to encourage and strengthen these new converts? Is the overseer of the flock looking after their souls? Is he careful concerning the character of spiritual food that is being dealt out to them? Are all the ministers and deacons watching over these tender plants for good?

After all is said and done, are these new converts of any benefit to the church? They have aided in increasing the membership, but have they in any manner added to the moral strength of the church? Are they workers in the great Christian hive, or are they merely nominal passengers on the old ship of Zion? These are important considerations. Then, on the other hand, is the church benefiting the converts? Can we notice any perceptible change in them, in their conversation, conduct and general deportment? If not, then whose fault is it? Do we say it is the fault of the converts? May we not ask, whether we are not also to blame? One says, I am not your brother's keeper. That is what the priest and Levite thought when they passed by the unfortunate man, leaving him to the care of the good Samaritan. That is what thousands have concluded, and will not find out any better until in the judgment they are told: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Was not Christ his brother's keeper? If faithful, we are his brethren. He died for us. Can we not do something for others? It is certainly our duty to help these converts, and God will hold us responsible for neglecting a plain duty and privilege like this.

We claim that it is the duty of every member to aid new and young converts in any manner that is reasonable. Finding fault with them is the privilege of no one. If they fall, help them up. If they make mistakes, remember that is the unfortunate lot of all of us. Let those who see these mistakes aid in having them corrected. In short, let us take a special interest in the lambs of the flock, knowing that they are the Lord's, and we are his servants, whose duty it is to help look after every department in the household of faith.

J. H. M.

RUSSIAN JEWS.

In reply to one of our correspondents, we beg to state, that we know of no Jewish paper interested in the return of the Jews to their native land. Even the wealthy Jews, who are spending millions of dollars to find homes for the persecuted Jews of Russia, are trying to colonize them principally in America. Perhaps the time has not yet come for this down-trodden race to return to the land of their fathers. It is, however, interesting to watch the rapid developments that are going on in the East. It all means something, and for aught we know, may be the ushering in of a period full of startling consequences. The reading public is so thoroughly interested concerning these developments, that every important movement is observed with intense interest.

Since penning the above we notice that the Rothschilds, and all the leading Jews of England have presented a memorial to Lord Salisbury, asking that the powers unite in an effort to settle the persecuted Jews of Russia in the land of Palestine. They claim this to be the only solution of the Jewish problem. This means much, and may possibly result in restoring the Holy Land to the Jews again. At present there are not over 300,000 Jews in Palestine, perhaps not that many. In Europe there are, however, 5,000,000 of them, while nearly 500,000 are in the United States. Taking it the world over they number about 7,000,000. Many of them, however, are very poor, and yet among them are some of the most wealthy men in the world.

Right in connection with this comes the following, as reported by the *Christian Standard*: "A member of the Russian legation in London declares that no new law respecting the Jews in Russia has been proclaimed, but that the present trouble grows out of the enforcement of an old law, which fixed the residence of Jews, with certain exceptions, within a certain Pale. He says there is room there for all the Jews, as the Pale is larger than France or Germany, and that all Jews dwelling outside of it, in violation of the law, knew that they were taking the responsibility into their own hands. Moreover, those outside their limits have the option of going back to the Pale or leaving the country; and if they choose the latter, they are allowed to go without paying the emigration tax of 100 roubles, required of others. If these things are true, they somewhat abate the injustice of the matter, but it still stands as an enormous piece of folly and barbarism."

JOSEPH COOK ON SECRET SOCIETIES.

In an address of Joseph Cook to the Christian Conference, April, 1890, are the following well-made points against secret societies; they are well worth preserving:

"Of all I wish to say of secret societies, this is the sum: Secret oaths—

"1. *Can be shown historically to have often led to crime.*

"2. Are natural sources of jealousy and just alarm to society at large.

"3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

"4. Are dangerous to the general cause of civil liberty and just government.

"5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

"6. Are opposed to Christian principles, especially those implied in these three texts:

"'In secret have I said nothing.'

"'Be not unequally yoked together with unbelievers.'

"'Give no offense in anything, that the ministry be not blamed.'

"7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia, and Spain, Freemasonry is prohibited by law

"8. Are forbidden to church members by some Christian denominations, and ought to be by all."

THE TENDENCY.

Certainly, we are not alone in contending that the tendency of popular amusements is to lead the young away from Christian simplicity. Many of the more consecrated have seen it for years, and see it more clearly now. The following, which we clip from one of our exchanges, is to the point:

"Conformity to the world is not forbidden *solely* on the ground of its dangers and follies. Even though they were all innocent, no one could engage in the full round of social engagements and obligations, and at the same time present the body a living, holy sacrifice in the reasonable service of God. There are social delights in plenty that are perfectly consistent, and cooperate with this Christian service, but they are not those of what is known as 'society.' Every young church-member ought to be taught that to be an active, efficient servant of Christ, useful and effective in building up his church, and at the same time to be conformed to the world of fashionable society, is an impossibility. We cannot serve two masters. If ye love the world and the things of the world, the love of the Father is not in you."

THE GREAT WORK.

"According to the latest and most reliable statistics, there are about two hundred millions Mohammedans in the world. Of these, there are about 6,000,000 in Europe, chiefly in Turkey and Russia. Of the 60,000,000 in Africa, about one-third are in Egypt and along the Mediterranean, while the bulk of the remainder are in the desert countries and the equatorial regions. Of the 135,000,000 in Asia, India has 50,000,000, China 30,000,000, Turkey upwards of 20,000,000, and the rest are scattered far and wide. It is instructive to note that the list from which these figures are taken shows that the Islam numbers are largest in those countries which are the most stagnant and degraded."

It is with this strong body that the Christian church is yet to have a mighty struggle. Six millions of people who adhere closely to their religious faith, are not to be overcome without a desperate conflict. Here is a mighty work for the Christian world to undertake. Talk about missionary work in modern times! It has just fairly commenced.

"In the Prussian Royal family it has been the custom for many years to baptize the new-born princes and princesses in water from the river Jordan. Such was done recently in the case of the Emperor's sixth son, who received the name of Joachim Franz Humbert, the first being a historic name in the Hohenzollern family, the second and third being taken from the Emperor of Austria and the King of Italy, the sponsors of the child. A goodly supply of Jordan water is always kept on hand in the apothecary shop in connection with the castle in Berlin." This shows how much superstition may be found even among the upper and better educated classes. Naaman thought the water of Damascus better than all the waters of Israel, but now this Royal family is led to conclude that the water of Jordan is better than all the waters of the world. What stupidity and superstition!

In the early part of the present century the Bible could be read by only one-fifth of the inhabitants of the globe, but now it is translated into nine-tenths of the languages of the people. Surely, the Word of God is being brought within the comprehension of all nations.

In a letter just received from J. I. Miller, of Keuka, Florida, we have the following: "Our Sunday-school is progressing nicely; attendance and interest are good. The members are all in peace and union, as far as I know, and we have a very quiet and peaceable time with our little flock."

Christ brought to the earth the Gospel of peace, which discourages war on every hand, and will ultimately put an end to it. It would now seem that the inventions of war bid fair to become an important factor in the abolishing of war itself. Dr. R. F. Gatling, the inventor of the gatling gun, says that the limit of efficiency has not been reached in appliances for killing men in war. He thinks electricity may yet be used to mow down whole armies at once. Then men will not be induced to go to war, knowing the certainty of meeting death.

Those who think it proper for Christians to attend places of worldly amusement, may do well to digest the following clipping from one of the Chicago Dailies:

The apology and explanation made by a morning newspaper regarding the light attendance at the first of the Thomas concerts appears ample and satisfactory. Though it was well known that on Monday night a prize-fight was to occur at Battery D, the concert managers went right ahead with their programme and had to suffer the consequences.

If concerts must depend, for patronage, on those who keep up the prize-fights, then what business have Christians at these contests! "Evil communications corrupt good manners," as well as good morals.

We do not like to say it, but it is a fact that a "cross" between the church and the world is the most unfortunate of creatures; neither cold nor hot; of no good to the church and but little to the world; just as near a cipher in the world as it is possible to be. Wants to dress like the world, and hangs just enough worldly nonsense on the Christian's garb to spoil it, and yet not fashionable enough to show good taste. If those who do such things could stand off and take a good look at themselves they would certainly resolve to either adorn themselves as becometh people professing godliness, or else humbly bow to Madam Fashion, and enjoy her applause in this world, and share her torments in that to come.

While at the late Annual Meeting, we had the pleasure of meeting Bro. C. H. Balsbaugh, but very much regret that we were not permitted to spend more time with him. We had planned for a good long talk with him, but in that vast throng of people we met him once only. One day, while waiting for the Standing Committee, he spoke to the assembly about fifteen minutes, but we were absent at the time. In appearance, Bro. Balsbaugh is a man of poor health, but temperate habits; tall, rather slim, and looks as though the razor had never been on his face. His very heavy black hair is parted on the top of his head, and extends in little waves nearly to his shoulders. He dresses plainly, neatly and fully in the order of the church. His deportment is quite modest, and he seems to have spent his entire life in quiet study. Many were glad to meet and greet him at the meeting, but he was necessarily confined to his room, part of the time, on account of ill health. His article in this issue will be read with interest.

Sometime ago some one put this question to the editor of the *Christian Standard:* "Is it still right for Christians to pray, 'Thy kingdom come?'" Here is the editor's brief but sensible answer: "The everlasting kingdom of Christ into which the faithful are to have an abundant entrance, is in the future. There does not seem to be any good reason for refusing to pray for its coming, if we understand what we are praying for. The belief that we are now in the kingdom, or church of Christ, need not prevent such a prayer. We look for a kingdom everlasting, into which flesh and blood shall not enter."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

The Fatal Fire.

The following was clipped from a Meyersdale, Pa., paper and sent us for publication. The building referred to was situated a few miles north of Meyersdale, in Summit Township. The narrative will bring sadness to many hearts on account of the burning of the children.—Ed.

"The country residence of Samuel P. Meyers, located in Smmmit, a few miles north of town, was with its contents, totally destroyed by fire at 9: 30 P. M. Thursday, June 4, and two of his daughters, Missouri and Clara, were burned to death.

"At 9: 30 Thursday evening last, a dull red glare in the northern sky, changing rapidly to a brighter crimson and spreading over an ever-increasing expanse of the arch, told Meyersdale the fire fiend was loosed. Hundreds flocked to High street with the hope of locating it, in which they failed. Many others, perhaps fifty or more, rushed along the railroad and, after passing through the Gnagy cut, saw that it was the residence of Mr. S. P. Meyers.

"The house in question was originally a large log structure, but had been modernized by its owner. The family consisted of Mr. and Mrs. S. P. Meyers, their four daughters—ages ranging from 9 to 14 years -Mr. Meyers' mother, Mrs. Peter C. Meyers, his grandfather, Mr. Samuel Lichty, Miss Amanda Boyer, Charles Butler, Paul Werner and Will Countryman, employees, in all twelve persons. People in the country who work hard all day in the open air generally retire early and this was the case at the fated homestead. Just before retiring Mr. Meyers stepped to the kitchen (where the fire started) to light his pipe, but there was no fire in the stove and he had to use a match. That sets at rest the idea that fire from the stove started the conflagration. Chas. Butler had not yet fallen asleep when he heard the crackling flames. He leaped out of bed, roused his companions and endeavored to escape by the stairway but was driven back by the smoke and flames. By this time the room beneath them was a hell of raging fire and the young men, one a mere lad, dropped to the ground from their second story window. After they were outside he heard the two girls scream for help in a half-smothered tone.

"Meanwhile the sleeping household down stairs were rudely awakened by the roaring of the fire. Miss Boyer assisted Mrs. Peter C. Meyers to a place of safety. Mrs. Meyers rushed to the room of her two daughters, while her husband hastened to bear from his room his blind grandfather, Mr. Lichty, now in his 91st year. Here he first discovered that Missouri and Clara were yet in their room. He frantically rushed into the house, endeavored to reach the stairway, but blinded, bruised and burned he was driven back and on his hands and knees fought his way to open air, powerless to help his darlings, back to his agonized wife, weeping children and heart-broken relatives. The work of the fire was rapid in its destruction, and before 10 o'clock only the log structure remained, and it fell log by log as fire wormed away each support. The mourning family were taken to the home of Mr. and Mrs. John D. Gnagy, except Mr. Meyers who refused to leave the ruins and the ashes of his little children. Kind friends and neighbors crowded the grounds from every direction; the Meyersdale boys at once addressed themselves to saving from destruction the only building that had not yet gone down and in this they were successful. Frank Collins took Mr. Lichty in his buggy to Mr. Gnagy's, and all vied with one another to give practical aid and assistance to the full extent of their powers.

"Not till morning was the sad story told at the hearthstones in Meyersdale. There was genuine sympathy for the bereaved parents, and all mourned with them for the great, the sudden loss of two loved ones of the home flock. Human sympathy is powerless to help at such a time, but if it could, the sorrows of the stricken would soon be healed. The charred and blackened remains were laid to rest on Saturday forenoon in the family burying ground.

"Mr. Meyers was badly burned on head, neck and shoulders while endeavoring to reach his daughters."

Notes From Northern Wisconsin Mission Field.

On the evening of June 6, the brethren, sisters and kind neighbors, met in the large school-house, six miles south-east of Edson, to begin a series of meetings. The attendance was large from the first to the close. Several times there was not sufficient room to accommodate all with seats, for which we felt very sorry.

The Holy Spirit was with us, and in his gentle, wooing power made impressions which seemed to deepen as the meetings progressed.

On Sunday, June 14, the last day of our meeting, one precious soul accepted Christ, and was received into Christian fellowship, causing much rejoicing. A number of others, we think, were very near the kingdom, but allowed the trivial excuses of a carnal nature to hinder their entrance. O, may God help them to come soon, and delay not!

While in this new mission field, I became more favorably impressed than ever before, with the power for good, of our Tract Work.

A number of the dear Christian workers here make it a common practice to place our tracts in the hands of persons not acquainted with our faith and practice. The result is that many have become quite familiar with, and receive kindly, the self-denying principles of the Gospel, as taught and practiced by our church. It did my heart good to fellowship disciples at this meeting who only a little over a year ago never so much as heard of us as a church. The dear Gospel Messenger is also doing a strong, sure work in this "out-of-the-way" place to lead souls to Christ. The matter of establishing a large church in this new territory is bound to meet with success, if all her members will fully consecrate themselves to the Lord's work, which they seem fully determined to do.

The Brethren at Edson have a very fine country. In fact I was much surprised at the inducements it offers for those seeking good homes.

D. E. Brubaker.

Mt. Morris, Ill.

Wayside Gleanings.

SINCE our last "Gleanings" one more has been added to the Kaskaskia church by baptism,—this time our eldest daughter of some fourteen summers. May God have all the praise! We met in church council, as per arrangement, May 16, at 2 P. M. By 4 P. M. all the business that came before the meeting was pleasantly attended to, and we were on our way homeward, feeling that it was good to be there. I, for one, can see no use in spending an entire day to accomplish a few hours' work.

Bro. Isaac Evans is in rather delicate health at this time, and Bro. Robert Wilkison who came here with his sons, from Schuyler Co., Ill., is very low. As he is past four score years of age, he seems near the mystical river of death. He seems resigned to the will of his Master.

Our Sunday-school is doing grandly, with Bro. Marion Evans as Superintendent, W. W. Mansfield, Assistant. So far we have had the valuable aid of most of the parents. Don't say to your children "go" but say, "Come.

GRANVILLE NEVINGER.

Wayside Notes.

I CLOSED my last with a statement that I expected to do some missionary work for the Central District of Missouri.

On the morning of May 1, I started for Middletown, Montgomery Co., Mo. From Loraine I went to Quincy. There I had to change cars for my next point, Louisiana, Mo. Another change of cars was necessary to take me to Mexico, and still another change to take me to Wellsville, where I took the stage route, a distance of eleven miles to Middletown, where I was still three miles from the place of meeting. (I mention the above tedious route to show the propriety of first considering the route before sending ministers out to do mission work at the expense of the Mission funds. The above trip and return cost over $11, when a few cents over $6 would have paid the passage over a much shorter route, and less than a day will complete the trip.)

At Middletown I was met by Bro. Thomas Walker, who conveyed me to his home. Owing to muddy roads we failed to reach the appointed place in time for the meeting on Saturday night, May 2.

On Sunday morning, May 3, I met the brethren and sisters at the Methodist meeting-house on West Prairie, where I preached to a fair congregation at 11 A. M.

At 2 P. M. the Methodist friends, and others, had their prayer-meeting, and at three o'clock they were to have preaching by the Methodist minister. He [illegible] and I endeavored to preach to the Methodist [illegible] 30 P. M. was our appointment when I again addressed the audience. At the close of the services I [illegible] for baptism. when one dear soul presented herself. Bro. C. H. [illegible] ting

The next day we met at the house of [illegible] Melson and had a very pleasant and [illegible] meeting, after which we went to the water and there buried the dear sister in baptism, in the presence of many witnesses. May God help her and keep her and at last take her home to rest! On Monday evening I again preached to a well-filled house, after which I returned home to my family.

May 10 I was permitted to preach at home in Loraine, where I had preached but two or three times since last September, having been out in the mission field most of my time.

On the evening of May 16, I met with the brethren and friends at the appointed place in Hancock Co., Ill., under the direction of the Mission Board of the Southern District of Illinois. There I preached three sermons to large and attentive congregations.

On Saturday, May 23, I met with the brethren and sisters in the Hadley Creek church, Pike Co., Ill., in council. There was nearly a full attendance of members. They appointed their Communion meeting for Aug. 22, commencing at 10 A. M., at which time they specially invite the brethren and sisters to come and visit them. I preached three discourses for them.

On Friday, May 29, I again went to Middletown Mo., to comply with previous arrangements of the Missionary Committee. At this place Bro. David Bowman, of Glensted, Mo., had been doing some preaching for two or three years, and baptized about fourteen members. All seem to be zealous in the cause of their Master, but are much in need of regular preaching. Here are the best prospects for building up a new organization that I know of. Brethren, go and preach for them!

I preached for them on Saturday night and Sunday morning, the house being well filled. When the time had come for the evening services, a threatening wind and rain storm came up, and those who were on the way to the church stopped, and others did not go. The next day I did some business under the instruction of Bro. D. Bowman and then started on my way home. I made arrangements to do some preaching at New Hartford, Friday and Monday evening, on my way to and from Middletown.

On Friday, June 5, wife and I started to the Mill Creek church, Liberty, Adams Co., Ill., a distance of twenty-five miles to attend council at that place the next day. June 6, being a very rainy day, and there not being a full representation, and some matters of considerable importance pending, we adjourned to meet on Monday, June 8, at 8 A. M. On Sunday I preached at 11 A. M. Monday morning, at the appointed hour, there was a fair representation. Some of the matter that came before the meeting, was disposed of without full satisfaction, but under the very peculiar circumstances which existed, the church did the best thing possible for the peace of those specially concerned. The Brethren at this place appointed their Communion meeting Sept. 12 and 13. At the above council I resigned my position as elder, after having had the oversight of the work at this place for over nine years. Bro. T. B. Digman having moved among them, now takes the oversight and labors with them. May peace and success crown his efforts!

On Saturday, June 13, at 2 P. M., I assembled with the Brethren of the home church in council at Loraine, where all business matter was disposed of with brotherly love and union. Our Communion meeting was appointed for Sept. 26, at 10 A. M. Brethren and sisters every-where are invited.

At the above council, the church thought it best to make the necessary arrangements for the regular support of our Sunday-school, thus avoiding the unpleasant penny collection every Sunday. The result was a unanimous vote, and a collection of over $6. We decided to get seventy-five copies of the *Brethren's Quarterly* and a sufficient number of *Young Disciple* to supply the school. This plan of collecting more universally [illegible] the Brethren, they would find less [illegible] Brethren's Sunday-schools. Brethren, try it and see how [illegible] nice it will work!

W. STRICKLER.

From the Field in Northern Denmark.

TO-DAY I am in my little home, resting after my travels in Sweden and Denmark. The [illegible] here are living much scattered [illegible] careful [illegible] or less [illegible] and I must walk many miles in visiting them, and preaching the Word of God. In my former days I had to work a great deal to earn something for my family's subsistence. Besides this I worked on Sundays for my Master, and many times I longed for rest. The Lord, however, be thanked for all his grace and goodness to me, and all of us to this day.

I desire to express, by this means, my heartiest thanks and love to all the brethren and sisters in America who are helping us in building up the Master's cause here in Europe. I rejoice that the members are drawing nearer and nearer the truth. Many days have gone by since Bro. Hope distributed tracts in this country for the first time. One day as I was going to my work, I received a tract named, "The one Faith," by M. M. Eshelman, which I read with deep interest, during my hours of rest. I am happy that, by the goodness of the Lord, I was made to have a true comprehension of his Word, and to pattern after it, especially in this time, which so much abounds in men's doctrine.

Only a few days ago, I had a conversation with a member of the State church. He lamented my condition and asked me to go to a priest, who believed in God, to be guided. But I showed him the Word of God in its purity. He said, "It is all right, but the priest shall guide you with the Holy Spirit." That would be an instruction outside of the Word, from which, I hope, the good Lord will deliver me!

It is difficult to work in this country, because the people love the false doctrine of the State church, and most of them will not set their foot within our doors when we hold our meetings. We are in need of much patience to hold out in our mission work, because so very few join in with us. But God be praised that some seem to stand near the church, and wish to be baptized in the near future. Let us remember that one soul is worth more than the whole world.

A little church is here who is glad in doing all the Lord's commandments, and our hope is that finally we may all meet in the heavenly mansions which are prepared for us.

We rejoice that Bro. D. L. Miller will pay us a visit this summer, and our prayer is that the Lord may safely lead him over the great waters, and that he may be productive of much good among us.

We need a young, gifted preacher who is more gifted than we are. He could be of much use to the cause. Bro. Hope was a zealous and gifted preacher and since he left us, no one has been able to fill his place.

I think Bro. Olsson, from Sweden, has told of our annual District Meeting. I was glad to visit our dear Swedish members. They were full of joy and gladness, and they held their meetings with crowded houses. The people seemed to receive the Word more gladly than in Denmark. Two were baptized during our District Meeting in Malmo and we had a very good love-feast.

Bro. Olsson has moved to a new place. Up to June 6, fourteen members have united with them, and others stand near the Kingdom. Bro. Olsson is a gifted preacher and very useful to the church. May God bless him, and us all, is our prayer!

CHR. ESKILDSEN.

Hjörring, Denmark.

"It is not the indolent or the easily-worked man that has the necessary amount of leisure for the attainment of some desirable local or general object. It is rather the busy man who, by the husbanding of fractions of time which other people would waste, can and [illegible] valuable re-

Quarterly Council.

The members of the North Solomon church, of Osborne and Smith Counties, held a very pleasant council, June 13. We received some good exhortations from the Brethren, and we believe that impressions were made that will unite us closer as brethren and sisters, and will cause us to keep nearer the cross of our Blessed Savior. May we ever walk in the narrow way, and hold out faithful until the end!

There was very little business before the council. All that was brought up was passed unanimously. This is as it should be. All should labor to be of one mind, and speak the same thing. The church decided to hold a love-feast, the Lord willing, Sept 12 and 13, commencing at 10 o'clock A. M. The meeting is to be at Bro. Lewis Lerew's, two miles north of Portis. The brethren and sisters of adjoining congregations are earnestly invited to be with us, especially ministers.

Come and we will rejoice once more together, and try to make one step nearer that haven of rest, prepared by our Heavenly Father for all those who love him. If we love him, we will keep his commandments, and by keeping his commandments we become heirs to that inheritance which will stand as long as the years of eternity roll. Philip Landis, Sect.

Osborne, Kans.

Notes of Travel.

My last report closed with the work at Wakarusa, Ind. Since that time we visited West Dayton, Ohio, also East Dayton, Salem, West Milton, Pittsburgh, Painter Creek, and Arcanum. We held a few meetings at each of these places, and were especially glad to see that the children and youths were being cared for in the Sunday-schools. Our people must learn to care for the rising generation. They need to have their minds well supplied with youthful knowledge.

Perhaps you are ready to ask why I say "Youthful knowledge?" I mean the kind of knowledge which may profitably be acquired in youth. We all know that what we learn in youth will be retained much better than that which we learn in after-years.

Sometimes we are reminded that the apostle says, "Knowledge puffeth up." We wonder whether we may not also be forgetful of what Jesus says about the danger of riches? Riches will not keep a man out of heaven, if he does not abuse them, and just so it is with knowledge. The thing that we, in this world, need is wisdom, to know how to use what we have, whether it be knowledge, riches or whatsoever we have entrusted to us. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

After leaving Ohio, the next stop was in West Virginia,—a few miles east of Wheeling. The work here, so far as the ministry is concerned, is in the hands of Bro. Adam Wise, who is their elder, and Bro. Andrew Chambers, who is in the first degree of the ministry. As Bro. Wise is old and feeble, the work is principally dependent upon Bro. Chambers. Right here I would invite the brethren, who may be traveling over the B. and O. R. R., to stop off and help them. Write Bro. Chambers previous to your arrival, addressing him at Glen Easton, W. Va., and tell him what time to meet you at that station. You will find an appreciative people to preach to, though the country is very broken.

When we left this point, we traveled direct to Hagerstown, Md., and it is no use for me to attempt to describe anything at that place, more than to say that it was a grand reunion of God's children, and others, who also seemed to enjoy the social features of the gathering. One thing that was a source of great joy to me,—those who came to that Meeting had left all their secular business at home, but brought all the families to the meeting. Many like myself, could not have the wife and children along in person,—but we found that they were all brought along in the hearts of those who were at the Meeting. Of this we were fully assured by the many prayers which were made in behalf of those who were left at home.

While the writer was deprived of the privilege of being present during part of the business sessions (owing to his wounded side), yet we learned that the spirit of the Meeting was good. Why should it be otherwise, if we are brethren and sisters,—children of one Father?

One of the green spots in the Meeting was the meeting of my invalid brother, C. H. Balsbaugh. I speak of this, because he is one of the very small number, who knows how to sympathize with me in my affliction, and also knows how to draw the curtain aside and out from under these dark clouds to view a smiling face, beaming forth through the rifts, made by the faith of the anxious, trusting child and the love of a dear Father, meeting in the person of Jesus Christ. In him only the two can meet. Many very dear brethren and sisters would sympathize with each of us, if they could, but not having been afflicted themselves, they do the best they can. By the kindness of Bro. Jacob Blocher, of Adrian, Mo., I was favored with a visit to the Father's children near Gettysburg, Pa. I spent a few days pleasantly with them, and had a real love-feast with them in the Marsh Creek church. A. Hutchison.

Annual Conference.

It was our happy privilege to attend the Annual Conference of the Brethren, at Hagerstown, Md. The location, general arrangements and management of the Meeting were fine.

The business of the meeting passed off nicely and quietly, in a Christian-like manner. The crowd of people that thronged the grounds was immense, yet there was the very best of order throughout the Meeting. We met in the Tabernacle, Wednesday evening for a social song service before preaching. The crowd was immense. Hundreds of people joined in singing the praises of him who "doeth all things well."

J. H. Hall.

Harrisonburg, Va.

"Out of the heart, not out of the brain are the best issues of life. And many a one who has not been able to find God, or to construct any satisfactory doctrine concerning him, through speculations of the intellect, has found him by the path of that old beatitude, 'Blessed are the pure in heart, for they shall see God,'—has seen him not as a visible being standing before his outward eyes, or comprehended him, perhaps as an infinite person by his intellectual faculty, but found him in the inner consciousness of his heart."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

In Love and Union.—Our quarterly council was held May 22. Eld. H. W. Strickler presided. Seven members were present. Our church is in love and union. Our Communion meeting will be held Aug. 22. Our next council will be held the day before the feast. We are but few in number and would be glad to have as many of the brethren and sisters come to our Communion as possible.—*Eliza Mickey, Barry, Ill.*

Talks on the Bible Lands.—Neighboring churches will please take notice that Bro. D. L. Miller, accompanied by his wife, expects to visit the Ashland church July 11, to talk, at 7: 30, on Bible Lands. He will also preach for us on Sunday morning at 10: 30. On Sunday evening, at 7: 30, he will continue his "Talks on Bible Lands."—*D. N. Workman, Ashland, Ohio.*

Flourishing Sunday-school.—The Sabetha church, Kans., is moving on in the even tenor of her way with seemingly no opposition, such as she has been subjected to in times past. Our Sunday-school flourishes as the evergreen upon which winter's frosts have no effect. June 2 the church met in quarterly council. Very little business came before the meeting. Our love-feast was appointed for Sept. 19 and 20 at 2 P. M.—*John Heckman, Sabetha, Kans., June 10.*

Pleasant Love-feast.—The members of the White Oak church, Pa., held their love-feast June 11 and 12, commencing at ten A. M. Several dear souls were baptized, which makes the number of additions eleven for this spring. In the afternoon the house was so crowded that not near all could get in, so the Brethren decided to have preaching out in the grove. It was one of the largest love-feasts ever held here. It was estimated that fully two thousand people were on the ground. Twenty-one ministers were present from abroad.—*Sue Schreiner.*

One Baptized.—Bro. Dorrance Vroman filled our regular monthly appointment last Sunday. After meeting we repaired to the water-side to perform the ordinance of baptism. One dear sister was buried with Christ, and arose to walk in newness of life. May God help her to live faithful! Although the results of our labors in Batavia are far from satisfying our anticipations, still we are made to rejoice when even one straying soul returns to its God. May we all, with God's help, strive to be more faithful, more earnest, and more interested in the salvation of souls! Let us not forget that there is a work for us to do.—*M. Connell, Batavia, Ill., June 16.*

Under the Hand of Affliction.—Seated by the bedside of my afflicted husband, Eld. Abraham Shepler, I feel like asking the prayers of the brethren and sisters through the Messenger in our behalf. We think he is near his journey's end. He has been confined to his bed for nearly seven weeks, and during that time I have never left the bedside for more than a few seconds at a time. This world looks dark, when we are about to give up one who is near and dear to us, but we hope that our loss will be his great gain. Brethren and sisters, remember us at a throne of grace! —*Esther Shepler, Peabody, Kans., June 14, 1891.*

Six Added to the Fold.—Since my last report from the Thornapple church, Mich., two young members were received by baptism near Fisher Station, within the limits of this church district, and three more by baptism and one reclaimed at the close of the series of meetings, held at the West house, June 6 to 15. June 13 we held our love-feast, which was a very pleasant meeting, although the number of communicants was not so large as on some former occasions. On the day of the feast Bro. Isaac Rairigh was advanced to the full ministry. Elders Isaac Miller, and Isaiah Rairigh, of the Woodland church, E. Bosserman and D. Chambers, of the New Haven church, and Bro J. V. Felthouse, of Indiana, who conducted the series of meetings, were present at the feast. Their labors were much appreciated. The church is in peace, and all feel to rejoice over the accessions to our numbers, and feel to thank God for his goodness to the children of men.—*Peter B. Messner.*

FIVE BAPTIZED.—June 14 I left my home for Linsdale, where I preached one sermon to a very large congregation. We then went to a small stream and buried five precious souls with Christ in baptism, and reclaimed one. There are more who will be baptized in the near future. Dear brethren, pray for the lambs in Christ's kingdom, that they may not get weary in well-doing! — *Joseph Guthrie, Hazleton, W. Va.*

GOOD ADVICE.—Let users of tobacco and other useless things take a sheet of paper and draw 161 parallel lines, and then at right angles 161 lines crossing the first lines, and you have 25,600 squares, representing 160 acres of land, divided into one rod squares. Mark "ten cents" in each square. This is at the rate of $16 per acre, and in spending money for tobacco or anything that is of no use, take your paper and cross out the amount on it, and see how big a hole you are eating in your farm in a short time. To make sure that you won't forget it, stake off 16½ feet square in your door yard, and on leaving the house, as you take a chew of tobacco take a glance of your "ten-cent" lot.—*C. K. Burkholder, Bagley, Iowa.*

OVERCOMING EVIL.—Many look for an assault from the enemy by an outside attack, but I think the enemy we should fear most is SELF. Unless we are strong enough in our faith to overcome our own evil inclinations, we have failed in commencing the warfare at the right place. The greatest battles are fought right in our own hearts, and it is not too much to say that the greatest victories, as well as the most disastrous defeats may take place in the innermost recesses of the soul. How important, then, that we overcome sin in ourselves first,—that we let our light shine, and that, after having overcome evil in ourselves, we also help our brother to become victorious in all the battles of this life! —*Lewis Glass, North Georgetown, Ohio.*

PLEASANT LOVE-FEAST.—The Moscow church, Idaho, met in church council May 30. Everything passed off pleasantly. One young sister decided to walk with the church no more. May she early see the great mistake she has made, and again return to the fold! We met at 6:30 P. M., June 6, for our love-feast. It was the first Communion for several members, among them the writer. About forty members surrounded the tables and partook of the sacred emblems. The best of order prevailed during the entire evening. Next day we met again at 9:30 A. M., to elect a minister. Bro. Jacob Gwin was chosen. May the Lord bless and guide him in his new calling! We had preaching at 11 A. M and 4 P. M. by Eld. Hodgden. At the evening meeting a dear brother, who had wandered from the church several years ago, expressed his desire to again unite with the church. He was received with gladness. Eld. Hodgden goes to Spokane this week at the request of a sister at that place, who desires to be anointed.—*J. U. G. Stiverson, Moscow, Idaho, June 9.*

REFRESHING MEETING.—The members of the Cedar Lake church, DeKalb Co., Ind., held a soul-refreshing love-feast June 11. There were in attendance ten elders and ministers from adjoining congregations, who labored faithfully to preach the Word to the many who were in attendance at the meeting. Such seasons are showers of blessings sent to us to refresh us spiritually, just as the vegetation of the earth is refreshed by the gentle summer rains. One was added to the church by baptism, and others almost persuaded.—*G. I. Patterson.*

COME NOW!—Sinner, come while it is called to-day, for to-morrow you may be in the arms of death! If you die in sin, what are your hopes beyond the grave? If you have never sought Jesus in the full pardon of your sins, how can you hope to meet him in peace, when you are called from this world? Do not wait for a more convenient time, in the hope of giving your heart to Jesus when you get older. Remember your time is in God's hands, and when death comes you must go,—prepared or unprepared — *Anna C. Miller, Fort Hunter, Pa.*

RETURNING HOME.—Wife and I are now at Panther, Dallas Co., Ia. We came here June 12, and attended their love-feast on the 13th. There were a great many communicants, and we had quite an enjoyable meeting. We met Bro. J. S. Mohler here, and also ministers from adjoining congregations. To-morrow we start for Panora, Guthrie Co., to attend their feast, June 20 and 21; then we will start for York County, Nebr., to spend a little time visiting our daughters, in York and Adams Counties. We expect to reach our home at Holyoke, Colo., about the last of June.—*John S. and Susan Snowberger, Panther, Dallas Co., Iowa, June 16.*

SELF-EXAMINATION. — Too often our work in this respect is not as thorough as it ought to be. We examine ourselves, as we think, critically and yet there is, perhaps, some pet sin that remains undisturbed. This brings to us the thought that *thoroughness* is needed in order to make the work as we shall like to have it done in the day of judgment. With many of us it is as with the Israelites,—they were commanded to drive all the foes out of the land, but they neglected to do so, and as a consequence were led into sin. Let us learn a lesson and be thorough in our work of purging the heart of all that is contrary to God's holy commandments. — *Edward Warren.*

DEACONS ELECTED.—The Raccoon Creek church, Ind., held her quarterly council June 13. Everything passed off pleasantly, and, we trust, in the fear of God, as he is the discerner of hearts and knows all our motives. Brethren Jesse Ronk, Billy Hicks, Frank Rose, John Himes and Wilford Harshbarger were called to serve the church in the office of deacon. We trust the Lord will give them strength in this noble work! We were also made to rejoice that one came forward and gave his heart to God. May he be a bright and shining light!—*E. Miller, Ladoga, Ind.*

PLEASANT LOVE-FEAST.—The members of the Colby church, Kans., held a love-feast June 6. All were in love and union. The weather was very inclement, but we had fair attendance and attention. Ministering brethren present from abroad were Eld. John Hollinger, of Russel, Kans., Eld. B. B. Whitmer, of Quinter, Kans, Eld. John Garber and Bro. ——Throne, of Norton Co., and Bro. John Cline, of Sherman County. Our home minister, C. H. Brown, was ordained as an elder. An election was held for a deacon, and the lot fell on Bro. A. H. Partch. Brethren, remember us at a Throne of Grace. May we all finally meet at that great supper with our Elder Brother in the home he has gone to prepare! —*Annie S. Partch, Colby, Kans., June 15.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BAKER—MARTIN.—At Hagerstown, Md., June 4, 1891, by the undersigned, Bro. Naaman R Baker, of Philadelphia, Pa., and sister Jessie Martin, of Marion, Iowa.
T. T. MYERS.

SMITH—TRAVITZ.—By Bro. I. Thomas, at the residence Mr. Eli Smith, of Saltillo, Nebr, and Miss Ada K. Travitz, of Boone, Iowa. BELLE SUTTER.

STROUP—STOFFER.—On June 4, 1891, Bro. W. W. Stroup and Miss Ida J. Stoffer, both of Homeworth, Ohio.
ELI STROUP.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MARKS.—In the Tuscarawas church, Ohio, May 22, 1891, sister Susanna Marks, wife of Elic Marks, aged 60 years, 10 months and 17 days.

Deceased was the mother of seven children—four daughters and three sons. One son preceded her to the spirit land. She was a member of the Brethren church for many years One week before her death she called the elders of the church and was anointed according to the directions given in James. The funeral occasion was improved by the writer to a large concourse of people.
REUBEN SHROYER.

LONGANECKER. — In the Mahoning church, Columbiana Co., Ohio, May 25, 1891, sister Susanna Longanecker, aged 76 years, 2 months and 1 day.

Deceased was born March 24, 1815. She was the mother of twelve children,—five sons and seven daughters Five daughters and her husband preceded her to the spirit land. She was a member of the Brethren church for fifty years, a devoted mother to the family and in Israel. Funeral occasion improved by the writer.
REUBEN SHROYER.

HOLLOPETER. At Rockton, Pa., May 19, 1891, William Karl Hollopeter, infant son of Bro. E. W. and sister Elizabeth Hollopeter, aged 4 days. J. H. BEER

DAGUE.—At her daughter's at Gilman, Iowa, May 19, 1891, sister Dinah Dague, daughter of Jacob A Miller.

Deceased suffered a great deal before she died, but bore it all with Christian fortitude. Funeral services by Bro. S. M. Goughnour and the writer at the State Center church. J. C. SEIBERT.

FRANTZ.—In the Sunfield church, Eaton Co., Mich., June 9, 1891, sister Anna Frantz, aged 24 years and 1 day.

Sister Frantz was born in Noble County, Ind. She was married to Bro. John Frantz on her sixteenth birthday, and lived a married life eight years and one day. There were born to them one son and two daughters. The son passed away several years ago. Services by the writer. Disease, consumption. BENJAMIN FRYFOGLE.

McMULLEN.—At Mansfield, Ohio, June 3, 1891, Isabel Stilts, daughter of I. C. & A. B. McMullen, aged 20 years, 9 months and 20 days. Funeral services by Eld. W. Murray from Heb. 9: 27, 28.
ISRAEL WHISLER.

OVERHOLSER. In the bounds of the Elkhart Valley church, Ind., Feb. 2, of spinal disease and dropsy, Bobber D., son of Bro. David and sister Elizabeth Overholser, aged 8 years and 3 months.

Bobber was a great care of father and mother, for he was sick and could never be left alone. He never could talk, but was glad to see his sisters and brothers come home. Funeral services by brethren Joseph Culp and John Nusbaum from Matt. 19: 13-15. MARY O'BRIEN.

KIMMEL.—In the Bear Creek church, near Dayton, Ohio, June 3, 1891, sister Mary Kimmel, aged 89 years, 1 month and 12 days.

Grandmother Kimmel was born in Pennsylvania April 22, 1802. Her maiden name was Murray. From Pennsylvania she, with her parents, moved to Ohio. She had six brothers and two sisters, all of whom she survived excepting one brother, Eld. Samuel Murray, of River, Ind. She was united in marriage to Bro. David Kimmel about sixty-five years ago. Shortly after her marriage she and her husband united with the Brethren's church. Both remained faithful unto the end. Eight children were born to them, two sons and six daughters. Her husband died twenty-four years ago. Five daughters also preceded her in death, leaving two sons and one daughter to mourn their loss, which is surely her gain.

This dear old sister was seriously afflicted for twelve years, and most of this time had to be cared for like a child Her younger son, Andrew, and family, assumed this charge, and staid with her day and night during this long affliction; not being absent for a day or night. She bore her affliction patiently and was resigned to the will of the Lord. Funeral services by Eld. John Bowman from Rev. 14: 12, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."
JOSIAH EBY.

WINE.—In the English River congregation, Keokuk Co., Iowa, June 13, 1891, of diphtheria, Howard Wine, aged 5 years, 7 months and 2 days.

Deceased was a son of Bro. G. S. and sister Hannah Wine. Funeral services June 14, from Jas. 4: 14, by Eld. Jacob Brower.
PETER BROWER.

An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22-34.

Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

The very low rate of $250.00 per passenger has been made from Omaha. This rate includes Railroad, Pullman, and Stage Fare, Meals and Hotel bills from the time of leaving Omaha until the return of the excursion, in all 30 days. No half fare rates.

Only thirty-five passengers can be accommodated, and as accommodations are limited EARLY APPLICATION for same should be made.

In ordering tickets, send money for same by express, to Harry P. Deuel, City Ticket Agent, U. P. System, 1302 Farnam St., Omaha, Nebraska.

No children will be allowed on this trip. For further information relative to this excursion and itinerary, apply to

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LOVE-FEASTS.

July 4, at 2 P. M., at the Little Traverse church, Emmet Co., Mich., at the home of Eld. J. R. Stutsman. Conference will be at the church on Friday, July 3, and Saturday morning, July 4.

Aug. 1, at 10 A. M., Nocona church, Tex.

Aug. 1, at 2 P. M., Lost Creek church, 7 miles southwest of Sprucevale, Kans.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Brenneman's, 3 miles north of Portis, Smith Co., Kans.

Sept. 19, at 2 P. M., on the Lower Stillwater church, Ohio.

Sept. 19, at 2 P. M., at Selbyville, Kans.

Sept. 19, at 10 A. M., at the Sugar Ridge church, Ohio.

Sept. 19 and 20, at the Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to River Sunday or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify D. C. Seibert.

Sept. 19 and 20, at 10 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 3, Spring View church, at Aransas Hastings's, 4 miles east and 1 mile north of Lost Creek, Osborn Co., Kans.

Oct. 3 and 4, at the Good Hope church, Saginaw Co., Mich.

Oct. 10, at 10 A. M., at the Upper Deer Creek church, Ind.

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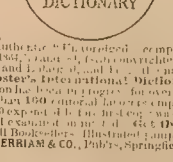
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It seems that most anything and everything that may be said concerning the future of the Russian Jews is read with more or less interest. In a recent issue the New York *Independent* says: "The difficulty of providing for the Jews, whom the Czar is so anxious to get rid of, is stirring the inventive faculty on every hand. The number of solutions of the problem is rapidly increasing. One of the latest comes from St. Petersburg, and calls attention to a strip of Arabia extending along the Red Sea from Fort Akaba to El Wight, where the climatic conditions are favorable and the soil fertile. At present there are only about 10,000 Arab nomads in the whole section, which could easily, the author of the plan says, support half a million Russian Jews. It is said that the subject has already been broached to the Egyptian Government of establishing here an autonomous principality, with the Khedive as suzerain.

A few weeks ago we spoke of a pastoral visit made by Eld. Daniel Hollinger. We intended to say Eld. Daniel Keller. We now make the correction with the hope that our mistake has caused no unpleasantness as it was a pen slip, for which no one seems to be responsible. It appears strange that things so familiar should be misplaced, but those who write a great deal, and have to deal with a large number of names, readily understand how such mistakes may occur.

COMMENCEMENT.

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This is a feature in connection with our schools, that should demand our prayerful investigation, and we name it now because we have the thought before us.

During the last week things about the school have put on their usual briskness. Closing and Commencement Exercises require preparation, and this calls forth extra labor, so that a scene of activity is every-where to be noticed. It is a work about which everybody, connected with the school, feels a deep interest, and as the interest is a mutual one, duty is made easy and labor becomes a pleasure.

A pleasant feature about these meetings is the gathering in of the old students and friends of the school. At this writing the number of these is unusually large, which adds greatly to the pleasure of all concerned in the work.

The Class Prayer-meeting is held on Tuesday evening of closing week, and is looked forward to as the meeting of the year. This one was no exception to the ones heretofore held. All the members of the class took part. Rom. 12 was used as the basis of the remarks made, and some excellent thoughts were given. At the close Bro. T. T. Myers, of Philadelphia, made some suggestions and practical remarks, which were well received.

On Wednesday evening was the meeting of the Alumni Association of the school. Of these, there are seventy-two, about fifty of whom were present at the meeting. This was a remarkably large attendance, considering the fact of their being scattered from the Atlantic to the Pacific, to the Gulf States and to Mexico. This Association is a growing power for good to the school, as they are not only continued workers for the Institution, but are raising quite a respectable Endowment Fund; the class of this year, at their late meeting, having given $500.00.

The evening meeting was largely attended, and the exercises interesting. The class historian gave the whereabouts of all the Alumni, and it was a great satisfaction to all concerned, to learn that they all have good positions, are doing well and doing credit to their *Alma Mater*. Eight of them are in the ministry, and two have gone to their reward.

During the reunion of the students and teachers, held at our late Annual Meeting, at Hagerstown, Md., we were made to wonder about the reunion forming on the other side. Brethren Zuck, Quinter, Horn, Replogle and a number of those who were students a less number of terms, have already passed over. While the number grows larger here, it will also grow larger "over there." And if ties formed here are not sundered in death, we know there will be happy meetings made. Let us all so live while here that we may meet in the higher school in heaven, where we shall learn to know as we are known!

The Junior closing was held on Thursday morning, and the Senior Commencement in the evening, when there was a class of twelve graduated in the Normal English Course. Three took the degree of "Master in English," and one that of "Bachelor in Science."

Although it was right in the midst of the hay harvest, the friends of the schools were well represented, and the best of feelings prevailed, and the time of parting was one of those peculiar scenes that we sometimes experience in this life,—the blending of tears of joy and sadness,—joy at the thought of returning home and the meeting of loved ones there,—and sadness at the parting of friends made while at school.

If we were selfish enough to consult our own feelings only, we would have such dear ones abide with us always, but when we think of loving fathers and mothers who have been separated from their children, and are anxiously awaiting their return, we say, "Go, and the God of peace be with them!"

The prospects for the coming year are unusually good and we hope to see a large number of those who have been with us, return at the opening of the new school year.

In our devotions we never forget our work and those who have been with us,—especially those of like precious faith and those who look back to Huntingdon as their spiritual birth-place. "Little children, be strong in Jesus," and hold as precious that which you have received,—the unsearchable riches of Christ!

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HOME.

A HOME in the world is so sweet and so dear,
Amidst the wild billows of earthly career;
While through its dominions we constantly roam
In silence, our hearts are still longing for home.

'Tis there the affections grow tender and sweet
For those of the home, we so often could meet;
For brothers, and sisters, and parents so dear,
Who often were gathered in seasons of prayer.

Our homes here, alas! in this valley of gloom,
Are poisoned with sin and with death's bitter doom;
One by one they're falling, no more here to roam,
Till at last none are left of that once happy home.

But, thanks unto God for the home "over there,"
Where life that's immortal, forever we'll share;
Where death cannot enter to sadden the home
Of one of the saints, on that glittering throne.

When sickness, and sorrow distresses the soul,
And waves of great trouble would over me roll,
A pilgrim and stranger, here struggling alone,
Am longing and sighing for heaven's sweet home

Temptations without and corruptions within,
Would tarnish the soul with gross darkness and sin,
While wrestling with Satan, his temptings to shun,
I long to be free and forever at home.

As friend after friend here, is passing away,
I ask not on earth any longer to stay,
But I long for my Savior and friends who have gone,
To meet them forever, in heaven's sweet home.

Merrill, Kans. T. S. Mobley

THE TEMPLE.

[Sermon by Eld. Enoch Eby at the Dedication of the College Chapel, Mt. Morris, Ill., June 14, reported by H. M. [illegible]kler and Miss King.]

Subject: The Temple.

After reading 1 Chron. 22, also 1 Kings 2: 1-3, the elder said:

We do not presume to meet the expectations of the people on an occasion like this, neither do we feel that it is our special duty to do so, for we are glad that God does not require that at the hands of his ministers, but only requires them to preach the Word, and that I will do according to the ability which God may give me, to present such thoughts as may be edifying to us. I hope our effort will be judged by the Word, for these dedication services are held very differently by different classes of people, but we hope this one will not be formal only, but we trust that our hearts will be in the work. We dedicate this building not simply for school purposes, if you please, but to God. That makes the exercises exceedingly solemn.

I further remark, that I entertain the pleasing hope, that at the very commencement of this building,—so admirably adapted to its design,—it was conceived in the hearts of our dear brethren, who have been instrumental in putting up such an excellent structure, that it was already dedicated in their hearts to God, and that it was through the influence of the Holy Spirit that it took such an idea. If that be true, we certainly have an excellent foundation this morning upon which to work.

In the Scripture which I have read, a reference is made to the dedication services of one of the most splendid structures ever framed by man. "It must be exceeding magnifical of fame," and it caused the Queen of the South to be astonished when she saw the wisdom of Solomon manifested in this superstructure. But while that temple was built so beautifully, and was so excellent in its character, it is a beautiful type of the church of Christ. You will remember that when David was going to build the House, the Lord did not suffer him, and gave his reasons why. David was a man of blood, and therefore the type would have been destroyed, but Solomon was a man of peace, beautifully representing the church of Jesus Christ, the doctrine of Christ, which is the doctrine of peace, hence Solomon is permitted to build the house. When the house was built, Solomon prayed for the blessing of God to rest upon it, as did our brother this morning.

For our dedication services, the line of thought contained in the chapter read, I thought would be appropriate. We may not dedicate a building fully to the service of the Lord. The dedication depends very largely upon the dedication of those who are to worship in it. It is true, dedication means simply to set apart. This house has been built for some purpose, and while primarily it may be said that it is a school building, secondarily it is a house of worship. But I would rather reverse that—primarily it is a house of worship and, secondarily, a house of education.

This house, as already intimated, took its origin in the hearts of Brethren. Taking that view of it, we regard it as a house of worship, and as such we recognize it this morning, and dedicate it to the God of heaven, and hope that nothing will ever be transacted within its walls that God would disapprove. In that view, we have a house of worship, a holy place, where God is willing to record his name, to listen to the prayers of his people, and to recognize their work in all that is in harmony with his divine will.

We ask ourselves, Why build such a house as this? We thought the Old Sandstone had done a great deal of good, and would have been sufficient, as it was years ago, but we saw the growing interest, and the brethren must meet it, as they supposed; hence this house. Why, then, build a house of this kind? Because the parents and guardians of children, all over this beautiful country, had the feeling that David had,—very soon they must pass away. While David did a great deal, and all that he could in his troublesome reign, being annoyed by wars and a great deal of trouble, he made a great preparation for his son Solomon. So parents do now, generally, and this thought I wish to impress upon the minds of the pupils that are here, and whose parents have come a considerable distance to see some of them graduate,—it is to impress your minds more deeply with the great interest your parents feel for your present and future welfare, just as David did. Hence David helped Solomon all that he could while he lived. In his very troublesome times he gathered a great deal together, and made much preparation for the building of God, but since he could not build it as Solomon was to do it, he now says that while he has made these preparations, Solomon might add to it.

I had to think this morning, of the time when I was a boy and a young man. I thought of the advantages that our dear young brethren and sisters have now, compared with mine; and while my father did all he could during the time in which he lived, it was comparatively very little to what is now done. Others have been adding to and while I have added a little to my family, and now they have the privilege of some advantages that my father had not to give me, I added a little, they are adding a little more, and while it may not seem commendable to say that we can add, I want to impress the thought that we can add nothing to the pure principles of religion, but that we must necessarily add facilities to meet the advance of the age in which we are living, and hence this is a case almost parallel, if not altogether. As large as Old Sandstone was, the wants of the country and the nation demand something larger, and they put this building up with the thought that the school would be considerably enlarged.

We must meet the demands of the age. David felt an interest in the future of his work and his son who was to do it. This is the point about which I wish to talk. In our experience, and that of many of our dear fathers and mothers, whose hearts are beating in sympathy for their welfare, as well as mine, we only can realize what it is to have a deep concern for the welfare of our children at heart, which David also had, and while he looked upon Solomon as being young and tender, nevertheless he says, "Be a man." When the heart is young and tender is the very best time to implant principles, the best time to cultivate the disposition, the best time to develop the mind, to expand the intellect. Therefore David says of Solomon, "He is young and tender." Then he turns to the elders of Israel and calls upon them to help him.

When a young man or woman has a desire for knowledge, what do the parents do? They look out for an institution whose influences are good, and that lead them to consider the claims of the Bible. They look out for a place that will discipline the mind and give them that which they need. They are more deeply concerned for not only the present, but for the future.

So, while Solomon's heart was young and tender, David puts the thought: "Be a man." What do we understand by this peculiar expression? We do not understand that it takes only a weight of 140 or 200 pounds to constitute a man. The main thing is a man of character, this being the idea we have contained in this declaration: A man of principle and not a man of policy. This thought we wish to impress especially upon the young. A policy man, the world has no use for, and he is worth nothing to the church. He amounts to but very little. You can hardly ever find out where he is. But you may depend upon a man of principle,—a man who can stand up to correct principles against all opposition,—a man that can say, "No," when any wicked influences are about him,—a man that has such determination for right that he will stand alone to carry out that which is right,—a man that is able to control his own nature and carnal disposition.

A man, as referred to in our text, will never say, "I can't quit the use of tobacco." It is beneath the dignity of a true man to say that any habit shall control him. "I am determined to control my habits, and bring all into subjection to the service of God, and if I have any evil thing within me, I have manly principle enough to control it, and to bring it into subjection." That is what a man will say. No *man* will say that he cannot quit the use of tobacco. And I hope no one will ever use it in this house, and soil this beautiful floor, and thus bring the disapprobation of God down upon his soul by indulging in a habit that physically, morally and religiously is outside of the Bible. And I have heard people say that they could not possibly do without a little something to drink. We, in Kansas, have not so much trouble in this line as you, perhaps, in some other States, but it is not a man that says that. A man that stands upon principle and the integrity of his soul, can quit by the help of God. He cannot do it of himself. Great men have died from drink,—I mean great men in some things. I refer, for instance, to Alexander the Great. If I am correctly informed, he was one of the greatest warriors that ever lived. He was a man of many victories, and to-day his name is immortal, and always will be from that stand-point, but, behold, —he filled a drunkard's grave at the age of thirty-three! Does that tell us that he was a man? Nay, verily. We do not only wish to impress this upon the young, but, also the aged fathers and

mothers. In reducing this to practice, we then have this thought before us, -Paul said, "I bring into subjection my body;" I want to be a "man of principle." When you have a man of principle, you can send him out anywhere, and you can depend upon him. Men of policy will only do where they have no opportunity for doing wrong. A man that will be honest for the simple reason that he has no opportunity to be otherwise, is not worth much. A man of principle will do right anywhere.

That building which was made of such excellent material is a true representation of the church of Jesus Christ, and in rearing that temple David says, "Our daughters should be polished as corner-stones in the palaces of our God," and the apostle John says, in reference to the young men, "Because ye are strong and have overcome the wicked one." For the number of young men here, and the pupils, whether members of the church or not, the apostle recognizes the fact that, while you are young is the time to overcome anything that is evil, and to form characters based upon principle. Whether your fellow-pupil does right or not, do you do right? Whether the influences surrounding you are wholesome or unwholesome, do you stand upon principle, and if we all do that, what will we have? We will have a church built of the kind of material that was put in the beautiful temple of Solomon, the very best that could be had,—cedars of Lebanon, gopher wood, and the best of metal that could be found. Such select material should constitute the church of Christ. In the dedication of this house, we have already intimated in the language of our text, that the house and the school and everything else is subservient to that in the great end, to glorify God and to save souls.

As already intimated, after David talked to Solomon and had placed the idea before him, that he wanted him to be a man, and that, while Solomon was to be placed higher in the work and was to use the materials which David had collected as well as add thereto, and giving him all these instructions, he presses the thought, "Always be sure that you keep the statute and the commandments of the Lord, and he will prosper you." No man's work and no woman's labor will prosper—and the Bible wants it to prosper unless it is done in the name of God. It will prosper in this life and in that which is to come.

While we live in Kansas where we need so many of our brethren as missionaries, we heard that a number were moving into Mount Morris. But we found there was a good idea behind all of it. Your fathers and mothers move right here alongside of this building, so that you can have every advantage which generations before us had not. Here you have every advantage, no doubt, that you possibly can get, and I wish that our young people could appreciate it, but they cannot, and we cannot expect it, unless they go back to Pennsylvania, years ago, in the little, old log school-houses, with clapboard roofs, where some of us had to graduate. I thought if fathers and mothers were just as deeply concerned as David was, they will also associate with this work the spiritual welfare of their children, as well as the development of their mind. They ought to be, like David, willing to do all they can to rear up their children in the ways of the Lord. Their feeling is, "I must die and go the way of all flesh!" And their prayer is, that their work may not stop there. They know that their children must follow after them. And this is a great comfort to me to know that my children can do more than I have done, and have more advantages than I had, and I want to impress your minds with the thought that as advantages increase, responsibilities increase, and therefore, while you are getting an education and expanding the mind, and preparing yourself for more usefulness in the world, remember that your responsibilities are increased. Remember that God will require just so much more at your hands. When I am gone to my grave, I expect my sons and daughters will do more than I ever did. That is what the Lord may expect, and will, perhaps, of them.

Then you are here for that purpose, to receive an education and religious instructions. I was going to say, that the individual that has the best education is the most humble, and I should have associated this with the idea of "being a man." I have known people to go to school and after they were there a little while, when they returned, they seemed to impress their neighbors and friends with the thought that they had just about gotten to the summit of learning. A young man came to this school a year or two ago, and I asked him how he was getting along in his studies. He made me a very appropriate answer: "I have learned, at least, that I know nothing at all." I said, "You are making advancement." When people get the idea that they know it about all, the manly principle often leaves them. Father and mother and the neighbors and friends, when such boys and girls go home, have not as good an opinion of them as they would have. Pretty soon a number of you are to graduate. That is called the Commencement. When the school closes, they call it "Commencement," but I understand that they then quit school, and begin living, commence making improvement. When we go home we expect now that those who have been students will turn a new leaf, will begin the commencement of a new life. And when you do this, you will advertise the school and advertise the church. We trust that all the pupils will do this. After David had encouraged Solomon in the work, to be diligent, to show earnestness in the matter, then he turns to the elders of Israel and says, "Now do help Solomon. He is young and tender, and this is a great work." I had to think how the elders in our Israel are helping the school. We have elders just to help the church. Therefore the church saw the necessity of helping the schools. Our church-schools are the greatest power that we have in this world, outside of the church of God, and I was almost going to say that they are going to mould the church. They are now in advance of the church in education, and for that reason ought to be the highest in principle, the highest in righteousness, the nearest to God of anything in the world; for the influence that the schools exert over a community will be exerted over the church, and therefore the very best results we want to come from these schools, these places of education, hence the deep concern that the church has for you. Schools are a power among us. The church is helping them, and while that is the case, churches and schools are planted together. There is one common interest, one common issue, and all based upon the great foundation, that whatsoever ye do, do it for the honor and glory of God, that God may be glorified, souls saved, and the minds of men and women educated up to a high standard of not only moral, but of religious principles. And we hope that all realize this truth, that not only is it in the schools as in the church, that not only have the Faculty and officers a great work to do, but all must help the Faculty by a strict obedience to all the principles and their rules; and we ought to govern our schools and our churches as near to perfection as we can.

As already intimated, we have a very excellent house, admirably adapted to the purposes for which it is intended. We do not want to eulogize, or say anything very flattering, but we are well pleased with this building, its neatness and plainness, and we are thankful that there are not several thousand dollars expended in it that would never do anybody any good. When our people sent thousands of dollars out to us in the West, it caused our hearts to rejoice. Sending the money to those who were destitute is commendable, and the funds were well used. It is commendable that the brethren did not use money exorbitantly, so far as I can yet see in this building, and God will approve of such work as that. It is true, some will say that you did not build this fine enough. They will say that the temple, with its appliances and furniture, was built of the very best and most beautiful materials. Why not have the temple of God that way now? True, but that was a beautiful type of the church of Jesus Christ. It is not said that we must do that way now, to make a display when it does not add anything to our benefits. A grand principle in the church of Christ is economy, and the Savior taught that in his doctrine. Even in taking up the crumbs, Jesus taught us economy in little things. For that reason I refer to this.

Therefore, having those excellent facilities at your command, the school and the church as parents, together with the good influences, we certainly ought to see what advancement you have made, and when you return to your homes, your parents will naturally ask, "Has my son or my daughter made some spiritual improvement? We see that their mind has been disciplined, but have they also received spiritual advancement?" And I hope they can make a very favorable report when you return to the fireside. May they say, "I never regret the money spent and the hard labor performed in order to give them an education. I willingly do it all. You have made a step higher on the ladder of intellectual development, a step higher on the ladder of moral improvement, and more especially have you made advancement in the scale of religious knowledge. You are more spiritual-minded than I have ever been. You are given more to the study of the Bible and to prayer-meeting work, and I am glad that I sent you to Mount Morris."

I hope the students will take such a report as that home. By your general appearance, conversation and deportment, may the impression always be favorable. This I wish for all of our schools, established by the Brethren for the great purpose of benefiting mankind and saving souls. May God add his blessing to the work that is here already begun, as I have already said, added to the Old Sandstone building.

May God bless every lawful effort that has been made use of here, in cultivating the mind and in rearing up the young for more influence in life! May God bless the Word that we expect will be preached from this stand by our brethren, and even by some of the students who to-day are young ministers, and how glad I am to know that those of talent are following us up! But be sure that while you defend the Truth in precept, that you do it in example and practice. That is excellent to enforce what the minister teaches and what you do, that both be prospered. And remember that you will be an instrument in the hands of God to do good, and your reward will not only be salvation of souls, and in turning them from darkness to light, but when we get over on the other side, when all these labors are needed no more, and we strike glad hands on the other side of Jordan, in that great reunion, it will be said, "Welcome, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord." That it may be our happy lot to thus meet, is my wish and prayer in behalf of all here in divine presence.

EPISTOLARY.

BY JOHN FORNEY.

I AM impressed this morning with the word "farewell," which we so often make use of in separating from one another, while we are here below. When we use it in a sense of "adieu," we imply by the use of it a commendation to the care of God. In this sense I wish to use it in this epistle, not knowing whether I shall ever be permitted again to address the dear editors and contributors of the GOSPEL MESSENGER and its many readers, with many of whom I have a long acquaintance, and for whom I have a kind and affectionate regard. I desire, with a Paul of old, to address you once more, and say to all of you, "Prove faithful! 'Quit you like men, be strong. Let all your things be done with charity.' Only let your conversation be as it becometh the Gospel of Christ; that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the Gospel.'"

It is our business while we are here in the world, to do each other good, and to be the light of the world, that the world may be made better by our little stay therein. It is every man's business to work while he is here, whether he can do much or little. God gave "to every man according to his several ability," and will soon bring us to account for the same.

My labor with you, dear brethren, in this wide field, as correspondent and agent, was both pleasant and edifying to me and, I hope, to many of the readers of the MESSENGER, if not to all. I feel under obligations to the editors for the kindness, love and patience they have showed me in past years. Accept my thanks for it.

Brethren, I can not help but tell you that I have only learned to love you, but now it seems that the time of separation has come nigh. One after another goes to his reward, and to the land of silence where we hear their voices no more.

Our dear brother, D. L. Miller, has again set the time, when he will bid farewell to friends and his native land, to visit other nations and countries. Soon we shall see his face no more. As a farewell word I would say to you, Bro. D. L. Miller, "Live close to the Lord; prove faithful. Hold fast to the truth of the Gospel until death, wherever you go. The Gospel is the only thing worth living for in this world. It is the only thing that can insure us eternal life, for it is the power of God unto salvation."

Let us all look to ourselves, that we lose not "those things which we have wrought, but that we receive a full reward." "For yet a little while, and he that shall come will come, and will not tarry." "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Let us believe to the saving of the soul, is my prayer!

Abilene, Kansas.

THE THREE DAYS AND THREE NIGHTS. —Matt. 12: 40.

BY JESSE CROSSWHITE.

THE article by Bro. D. E. Price, in No. 11, present volume, and referred to again in No. 21 by the editor, has been particularly brought before the readers of the MESSENGER. The novelty of the position, taken by the brother, engaged my attention, and caused me to more carefully examine the arguments adduced. The more critically I examined them, the more thoroughly I became impressed that the position, taken by the brother, was untenable, and unsustained by the Scriptures. I say this with all due respect to the opinions of Bro. Price, or any other who may entertain like views. I find his arguments wanting in several essential points, without which any argument,—no matter how ingenious,—it may be, must be at least questionable. There are at least three essential things wanting to make it conclusive:

1. Scriptural proof.
2. Harmony with other Scriptural teachings.
3. Consistency with itself.

I shall notice these several points in detail,—not in a spirit of criticism, but as an enquirer after truth.

In the first argument adduced, our brother fixes the time when "the Son of Man was three days and three nights in the heart of the earth," to be sometime between the time of his resurrection and ascension into heaven, and as a basis for his argument he refers to Eph. 4: 9, 10. Here the brother endeavors to prove that this "Son of man," of whom Paul was speaking, was not the same "Son of man" of whom Jesus was speaking in Matt. 20: 10, but is the "Son of man" referred to in the text,—Matt. 12: 40,—and as a further proof of his position he refers us to 1 Peter 3: 18.

4. The "Son of Man," in Matt. 20: 19, he tells us, is a mortal, while that, spoken of in Matt. 12: 40, is a resurrected, immortalized "Son of man."

Now the only Scriptural proof, offered in support of this assertion, is that of Paul in Eph. 4: 9, 10. No one, I suppose, will, deny the immortality of Christ's body after his resurrection, but there are very strong grounds to doubt the mortality of his body even before his resurrection. John tells us emphatically that "the Word was God * * * and that "the Word became flesh." Jesus himself assures us that he is the "Bread of Life." "I am the true bread which came down from heaven," of which, if a man eat, he shall never die," for "my flesh is meat indeed, and my blood is drink indeed." Peter, in Acts 2, tells us, that his (Christ's) flesh saw no corruption. The facts all clearly prove that he rose with precisely the same body that was crucified. He showed the disciples the nail-holes in his hands, and the spear-hole in his side. He ate bread and honey-comb and broiled fish, the same as he had before his crucifixion.

From all these facts, I am compelled to believe, that the "Son of man," spoken of in Matt. 20: 19 is the same as in Matt. 12: 40. This much, then, with reference to my first reason.

My second reason is, want of harmony with other Scriptural teachings. The next argument is drawn from the supposition, that "the Son of man" only laid in the sepulchre about thirty-six hours. Now, whether the time was thirty-six hours or seventy-two hours, according to our mode of reckoning time, Jesus himself reckoned it to be three days, for he says, 'You may destroy this temple, and in three days I will raise it up again." This he spake concerning the "temple of his body." Paul also reckoned the time to be three days. In 1 Cor. 15 he says, "Christ died for our sins according to the Scriptures, and was buried, and rose the third day according to the Scriptures." From these Scriptures, and many more which I might cite, had I time and space, it is quite clear, that there is a decided want of harmony between these Scriptures, and the position assumed by our brother.

My third and last reason for not accepting the position assumed in the article is, — "its want of agreement with itself, or inconsistency as to the reason assigned that the burial in the sepulchre could not mean what is stated in Matt. 12: 40, from the fact that it was at or near the surface of the earth, and not in the heart, or near the center. I think it is rather a "play upon words," than a logical argument, because, even supposing we admit a literal construction of the "text," "heart of the earth,"—must it necessarily follow, that "the heart of the earth" is at its center? True, a man's heart is near the center of his body, but that is no reason that everything in nature, both animate and inanimate has the same organization. The heart of everything, whether animate or inanimate, is admitted to be the source and fountain of its life. In most animate beings, this source, or fountain of life, is near the center of the body, but not so in most of those which are inanimate.

For example, you may bore the center, or as we generally express it,—the heart,—out of a tree, and if you leave the bark, or surface in tact, you will not disturb the growth of the tree one whit. So with reference to the earth. Its surface is certainly its vital, or life-generating, part. Hence, if this rule holds good, to bury in the surface of the earth, is to bury in "the heart of the earth. This makes a very beautiful harmony with Matt. 12: 40, as well as many other passages of Scripture which I might here adduce, if necessary.

I am satisfied that a careful examination of the *exegesis* of the subject, as given by our brother, will convince any one, that it is out of harmony, out of accord with the principles contained in the statement of the apostle Peter, and to which he refers as proof of his position,—1 Pet. 3: 18, 19, 20.

The apostle here certainly refers to those Antediluvians who perished in the flood. Bro. Price's argument seems to favor the idea that the body and soul both go into the grave together, where they remain in one unbroken slumber until the resurrecting power of God is brought to bear upon them, causing them to awake out of their sleep. This,—as the brother seems to imply,—was done by "the Son of man" after his resurrection, and sometime during the forty days before his ascension, and that it took three days' and three nights' preaching to them to accomplish what Jonah did to the Ninevites, -cause them to repent,—and that this mission of "the Son of man" was fulfilled according to Matt. 12: 40, somewhere near the center of the earth.

This, if I understand our brother's *exegesis* of the subject,—is just what he gives in answer to the query, to "harmonize Matt. 12: 40 with Matt. 20: 19."

I can but think from the arguments and reasonings of the brother upon this subject, that, instead of proving a convincing argument against the skeptic and infidel, and against the literal truth of the Scriptures, it furnishes them with one of the most powerful arguments against their literal verity.

Now just what the brother means by the term "under world," I am unable to see. If he means some other world besides this globe upon which we live, and which lies somewhere "*under*" this, then I fail to see how he makes the subject apply to it at all.

I gather from this expression, "lower world," that our brother himself does not believe that those *imprisoned* spirits, spoken of in 1 Pet. 3: 18, 19, 20 were imprisoned in, or anywhere near, "the center" of the earth, as the argument would imply. In fact, I do not believe that the brother believes that those "spirits in prison," to whom Christ preached after his crucifixion, were in the earth at all, but were imprisoned in some other world, or, as he casually remarks, "in the lower world." If this be so, then I ask, "What becomes of all his theory of 'a harmony,' between Matt. 12: 40 and Matt. 20: 19?" It results, as I asserted in my three reasons for not accepting it, in an inconsistancy with itself. No one will attempt to deny that "the earth," spoken of in Matt. 12: 40 was this earth on which we live, and

in which "the Son of man" was actually buried. Then, if it be a fact that this is not the place where those "spirits were in prison," to whom Christ preached, 1 Pet. 3, I ask again, in all sincerity, "What becomes of the theory on Matt. 12: 40?"

I have reviewed Bro. Price's position, not from a spirit of criticism, but as a seeker after truth, and with a feeling of brotherly kindness, and with the fond hope that he will regard it as such, and that all who may read it may weigh well our respective positions before deciding the issue.

Garber's Mills, Tenn.

BISHOPS AND DEACONS.

BY SARAH M. SAUNDERS.

PAUL, the chiefest apostle, was a man that was inspired, and spoke with the authority of the Son of God. When and where it was not convenient or practicable for him to go to the churches to preach and exhort, he sent written epistles containing the necessary instructions. Sometimes he dictated them, or the writing of them to some other person, as an amanuensis or secretary, yet his written instructions were just as legal and authoritative as though Paul had spoken them. It seems that he traveled from one city to another, and from one church or congregation to another, organizing and "setting in order the things that were needful."

Timothy appears to be one of his most trustworthy and useful helpers in the great work, and Paul considers him so obedient to his will that he calls him his "son in the faith," and pronounces a fatherly benediction upon him. "Grace, mercy, and peace, from God the Father, and Jesus Christ our Lord." 1 Tim. 1: 2. He then proceeds to write divers rules and regulations, which he wishes Timothy to strictly observe in organizing churches, and in equipping them with the necessary officials to enable the churches to successfully and harmoniously work for the building up of the Redeemer's kingdom or earth. In the beginning of the third chapter of his first epistle to his co-laborers, he says: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." He then proceeds to enumerate the necessary qualifications of the man or men, desiring such a responsible position in the church. He names about ten virtues which such a one *must* possess, among which are these "vigilant, of good behavior, given to hospitality, apt to teach, patient, blameless. He *must have* a good report of them which are without: lest he fall into reproach and the snare of the devil."

He also, just as positively, sets forth some negatives, or vices, which it is absolutely necessary that he should NOT be,—"Not given to wine, (which might also include ale, beer and gin) *not* greedy of filthy lucre, not a novice (or one newly converted to the faith), lest being lifted up with pride, he fall into the condemnation of the devil." 1 Tim. 3: 1–7.

He then goes on and enumerates the qualifications of deacons, "Likewise *must* the deacons be grave, not *double-tongued*, not greedy of filthy lucre; holding the mystery *of the faith* in a pure conscience." "Even so *must* their wives be grave, not *slanderers*, sober, faithful in all things." 1 Tim. 3: 8–12.

He concludes with this injunction, "Let these also first be *proved*, then let them use the office of a deacon being (or if) found blameless," verse 10.

Paul could not have used language more easily understood, and so unmistakable in its application. He did not leave the matter of selecting church officials to mere family connections or preferences, but to the real need and for the good of the churches. If, after having given such minute instruction to his faithful evangelist, he had himself visited the churches organized, and had learned by personal intercourse with the members, that "Eld. A. is a habitual drinker of strong drinks," sometimes gets a little "too much;" "Deacon I. is the most penurious, tricky man in the community, and his wife, well, she is an infamous liar and slanderer," and "Deacon C. is the most two-faced (double-tongued) man I ever got acquainted with. He just talks to suit his own circumstances or conveniences. Why, I wouldn't believe his word under oath,"—what would be the verdict of the apostle in regard to the condition of such a church? Verily, he would not hesitate to pronounce judgment on them thus: "There is utterly a fault among you." 1 Cor. 6: 7. "Shall I praise you in this? I praise you not." 1 Cor. 11: 22. "Either your officials are not the right men in the right place, or your private members need some judicious discipline for backbiting."

SONGS OF THE BIBLE.

BY G. S. DILLING.

IN all ages and among almost every people of which history has given us any record, we find this blessed and soul-inspiring spirit of song.

From the most degraded to the most highly civilized nations of the world, we find them making manifest their poetic feelings through song.

There is no record so completely interlaced with poetic sentiment and musical spirit as is our beloved Bible.

From the first of Genesis to the end of Revelation, is to be found a series of most beautiful poetic sentiments.

When Moses, that time-honored and worthy leader, had brought the children of Israel out from the land of bondage, and God had so miraculously permitted them to cross the Red Sea, and thus be spared from the hands of Pharaoh's host, he gives vent to his feelings in thankful songs to God for their deliverance. Not only did Moses sing praises, but he required the Israelites to do likewise.

Again, when God by a miracle, through the hand of Moses, provides water for them in the desert, they sing praises to their Benefactor.

Just before Moses dies, he breaks forth in songs, praising God for his protection over him and his subjects, also for his mercy toward them, notwithstanding their sinful career. Following meekly the command of God, Moses went up to Mt. Nebo, there to view the land of promise and to die.

The mother of Samuel, after years of grief, was comforted in knowing that God had not forgotten her, but permitted her to be parent of a child, who was to become a great prophet and judge. As a token of her joy she, too, sends out her feelings in a song of praise and gratitude. This song we find recorded in 1 Sam. 2: 1-10.

We cannot, nor do we wish to, forget the many songs of the great Psalmist David. During his life he wrote much and on many occasions, so that we can find consolation in his writings for almost every condition of the human mind.

In the 9th, 14th, 18th, 59th, and 71st Psalms his expression of trust in God is clearly shown, and we might do well to follow in imitation, the man who lived "after God's own heart" Following the Psalms we have the Songs of Solomon and later the Lamentations of Jeremiah. These three are known as the lyric songs of the Bible. Of the latter we will speak later on.

As death draws nigh, David composes the great psalm recorded in 2 Sam. 22 and 18. Here he reviews to the Israelites the goodness of God through their entire life and history, beginning with their bondage. He tells them of his justice to them when they strayed into by and forbidden paths, and how he blessed them when they were obedient.

Immediately following this, we have the last of his psalms, which is recorded in 2 Sam. 23. How true are his words, as he says, "He that ruleth over men must be just, ruling in the fear of the Lord." It would be well for those who rule to-day to have David's saying as a motto by which to be guided in the administration of their authority.

Later in history we have Elizabeth and Zacharias giving vent to their feelings in praising God through their songs, which Luke has faithfully recorded.

Christ is born, and an angel tells the story to the shepherds in the fields, when there came a great song, sung by a host of heavenly beings, crying, "Glory to God in the highest, and on earth peace, good will toward men." This puts new inspiration into the hearts of the humble shepherds, and they sought the child of whom the angel spake.

After years of anxious waiting, the old father Simeon was permitted to see the "Salvation of God." Taking the child into his arms, he blessed it and sang praises to God for his love and mercy made manifest. He now asked that he might depart in peace since he had seen the "Lord's Christ."

We find that all the songs of which we have spoken are songs of joy and gratitude; either because of victory, or in acknowledgment of a gift from God. There is still another class of songs, which are the expressions of sorrow, from sin or defeat.

Jeremiah, the great prophet, who plead so earnestly with Jerusalem to return to God, breaks forth in Songs of Lamentation, because of the sinful condition of Israel. Again, those who will be lost, will, too, have to sing doleful songs to express their feelings at being lost, beyond the which, "mercy cannot reach them and hope is a stranger."

We see that the great object of lyric poetry is to express our own emotions and inmost feelings, not only to benefit ourselves, but to give new inspiration to those about us.

This desire to please the ear seems to be outriding the primary motive of song,—that of giving vent to our feelings, and is filling, yes, already has filled our churches, not with spiritual songs in which all partake, but with anthems, perhaps of a worldly character, which are sung by a few simply to bring out the musical beauty and harmony, and only appeal to the aesthetic nature of man. Let us remember, that when we sing, we do as did the fathers of Israel,—sing with the spirit and understanding. Let us not, by careless singing, blaspheme the name of our Father in heaven, but receive a blessing for having sung.

In this way the prosperity of the church will be increased, and at the end of time, the prophecy of Isaiah be fulfilled where he says, "And the ransomed of the Lord shall return and come unto him, with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall pass away."

Then, too, we can realize the true worth of the song, sung by the angels at Christ's birth.

The Revelator tells us that "the redeemed of heaven shall sing a new and everlasting song," perhaps a song, like that sung by angels, a song of gladness. "The song of Moses, . . . and the song of the lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

May our lives be such, that we may sing praises to God not only on earth, but in heaven, where none need ever be idle, but continually sing praises in the name of our Blessed Master.

Monticello, Ind.

A NOVEL DOCTRINE.

BY A. HUTCHISON.

SOME time ago we were permitted to listen to a man delivering a discourse from the text, "I am the vine, ye are the branches." He designated Christ to be the Vine, and the various church organizations to be the branches. He named a number of these churches, with a brief synopsis of what each taught and practiced. He then turned to your unworthy brother, and said, "Here is Bro. Hutchison, who represents a church about which I have said nothing yet. While all these different churches are performing their part in the great drama, the church which Bro. Hutchison represents, is also doing her part, and in a noble manner at that." He further continued by saying, "This church does several things which the rest of us do not, such as washing one another's feet as a church ordinance, and they also celebrate the Eucharist in connection with a love-feast, and on these occasions and also at other times, they salute each other with a kiss of charity. All of this," he said, "is perfectly right, for these things are all found in the Book. And it is entirely right for them to do these things,—for this is *their part*."

He still further continued, by saying, "The other churches don't need to do these things,—they do *their* part in something *else*, and in the final reckoning day we will get credit for what they are doing, and they will get credit for what we are doing, and the aggregate will show up full and complete."

Now if any of you who may chance to read this scrap, can conceive of a nicer arrangement to suit the fine-haired class, then I admit that you are ahead of me. But we can see at once what our part is. The world at large, seems to recognize the fact that it is right for us to keep the Lord's commandments, and they further admit that there are very precious promises connected with the keeping of these commandments, but I never knew before that any one held the idea, that the other churches would get any reward for what the Brethren are doing.

We took the liberty of telling the man how the Book reads. It says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad." 2 Cor. 5: 10. Not only churches, but individuals, will have to answer to the Great Judge of quick and dead, and many will expect a reward, and be sadly mistaken. This will not be confined to the non-professor, but to the professor as well, and even to such as have claimed to do, or have done, "wonderful works in the name of Jesus." I am glad that the Gospel is individual in its application, and I am glad that it is our part to keep the commands of Jesus, for there is a glorious promise in connection with the keeping of the commandments.

Centre View, Md.

THE DOOR.

BY JACOB ETTER.

CHRIST says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1.

There are numbers of people outside of the fold of Christ, looking into the church, but not venturing to enter in. Why is this? It is because the door is too small and the road too narrow. If the Good Shepherd had made the door wide enough for men and women to pass through with all their vanity, numbers would be in the church that are not. Christ says, "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

The Apostle Peter, in writing to his brethren, exhorts them to be obedient children, "not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. 1: 14.

In the days of Christ and the apostles, Christians were required to lay aside their pride and their fashions. The door was not wide enough for them to pass through with their superfluities. It is just as narrow now. The modern fashions cannot pass through it. The fashions of the present age are keeping numbers out of the church of Christ, for "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14.

Some stay outside of the church because they see some inside who, they think, are not doing right. This is no reason why you should stay out. Will you do wrong because you see some in the church doing wrong? Why did Christ leave the glory he had with the Father, and why did he come down upon the earth and establish his church and suffer and die upon the cross if men and women could be saved outside of his church? Why all this labor and suffering? Is it reasonable that God would do all this and then save people upon their own conditions?

Dear reader, you must come inside if you want to be saved. There is a work to do that cannot be done outside of the church.

Be sure that you enter in by the door. Do not become excited and climb up some other way. If you do, you might just as well stay outside. If you enter into a church that does not obey all of Christ's commandments, how can *you* obey them?

You can not wash your brethren's feet if they will not practice it. You cannot salute your brethren with a holy kiss, if they do not believe in it, for "whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Jas. 2: 10. Be sure that you enter in through the *door*.

No one was ever excused for staying outside because some one inside did wrong. This did not keep people out of the church in the days of the apostles. They entered in large numbers. On the day of Pentecost three thousand came in one day. They did not try to be saved by staying outside. They did not climb up some other way; they came in through the door. Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Some will try to make men and women believe without obeying all that is required in Acts 2: 38. In one place we read that "Satan is going about like a roaring lion, seeking whom he may devour. He has entered into the brewers and rumsellers of our land, and is roaring like a lion, seeking whom he may devour. God grant that there may be enough Christian temperance workers, so that the rum power may be overcome! Then we will have a nation of sober men and women, who will be prepared to hear the truth of the Gospel and practice it in their lives. Oh, for more of the love of God in all Christian hearts, that the walls of our Zion may be built up and a more living, spiritual worship be established! Then shall we see many sinners converted because Christians have a mind to work.

Not many of us have ever hurt ourselves working for the Master. There are many ways to work for the Lord. One good way is to visit brethren and friends, and if our conversation is in heaven, it is not hard to ascertain whether or not they have family worship, and if they have not, then introduce the same by asking some one in the family to read a lesson and thus set a good example. Unbecoming conversation or conduct does not agree with worship. It is injurious to the cause of Christianity and will leave a bad influence.

Another good work in which we can engage, is to work for the Mission and Tract Work. If a poor brother or sister gives fifty cents a year to this work, what ought our wealthy brethren and sisters do? If we would all do as well as the poor brother or sister, according to what we have, there would be an abundance of money.

The next thing of importance is to get the right kind of men to work,—men full of the Gospel truth and love,—men that would set a good example before the young and rising generation,—men that are an honor to the church and to Christianity. Then there might be much good done.

There are still some members of the church who do not take the church paper. Some of these brethren have large farms, but how is it in regard to the education of their children? They do not often get to meeting and it is no wonder if some of our children are wandering away from the fold. Fathers and mothers, are we discharging our duties? Have we good order at home? Do our children ever hear us pray? Do they see us reading our Bibles? Do they see us go with them to Sunday-school? Brethren, take your children to Sunday-school! Then do not sit back and say, "I am such a poor reader. I can not read well enough," but go into a class, have some one to teach you to read and then you can read to your children. Do this and make the home attractive. Talk much during the week about Sunday-school, have your children commit a few verses, and I am satisfied, by the time they are grown up, the most of them will have such a taste for church and Sunday-school that they will, early in life, become members of the church. This is pleasing to the Lord.

I was forcibly impressed with the idea of prayer in visiting among the different classes of Christian professors, and in almost every family I found the family altar, and the children were found to engage in the solemn exercises of their Divine Master. In the evening and morning the children were called around the family altar, a Scripture was read, and all fell upon their knees in prayer. It is no wonder those children are so tenacious and fixed in principle that they will not change from the early training in childhood days. Paul says, "Bring up your children in the nurture and admonition of the Lord." I fear that some parents are losing sight of the Bible training. Hear what Moses was commanded to do: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." The Israelites were commanded to teach the law to their children, and teach them diligently. How about the Gospel? Do we teach it diligently? Do we pray often and teach our children to pray and to bow with us in prayer?

Some parents are very anxious about their children and would like some one to talk to them about the future state. Perhaps a little more care bestowed upon them while young would have gained them. I wonder how some fathers and mothers will feel in the day of judgment when their children will say, "I never heard my father or mother pray." Prayer is the Christian's native air; a fish cannot live outside of water, neither can a Christian live a godly life outside of prayer. Daniel and David would come before God three times a day in prayer. We need our regular meals to give us physical strength. We must go to God regularly in prayer to get spiritual strength.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MISSIONARY OUTLOOK.

BY GALEN B. ROYER.

A text for a missionary sermon:—Look on the fields, for they are white already to harvest. John 4: 35. From Canada, New York, Florida, Georgia, Louisiana, different parts of Texas, Indian Territory, Arkansas, Kansas, Colorado, Nebraska, California, Oregon, Idaho, Washington, Dakota, Denmark and Sweden, yea from all parts of the earth come the calls to the Board, "Can you not send us a preacher?" Is not the harvest ripe?" Who is willing to be reapers? Let us not only pray that the Lord of the harvest may send reapers, but let us make ourselves willing to be some of them.

* * *

WHEN I meet a professor of Christianity who is opposed to missionary work, I desire to follow him to his home and see what he is doing there. If I find him deeply concerned in the affairs of his congregation, looking well after its prosperity, willingly sacrificing time and means for its growth, diligently studying God's Word daily, and devoutly praying for his own and his neighbors' children, I, at least, think him serious in his opposition. But if I find him working himself, his hired hands and his horses early and late six days out of the week, hoarding up his wealth, staying at home on Sunday, or going to church and nodding during services, giving stingily to the work of his church, I conclude, and I believe justly too, that his opposition to mission work, based on the plea that we have all we can do at home, is very far from sincerity.

* * *

A great command: — Go ye into all the world and preach the Gospel to every creature. Mark 16: 15.

A needed prayer: — O Lord, revive thy work in the midst of the years. Heb. 3: 2.

A responsible position:—I have a stewardship entrusted to me. 1 Cor. 9: 17.

A safe investment: — Lay up for yourselves treasures in heaven. Matt. 6: 20.

A grand promise: —My word shall not return unto me void. Isa. 55: 11.

A sweet consolation:—Lo, I am with you always, even unto the end of the world. Matt. 28: 19.

A glorious hope:—They that sow in tears shall reap in joy. Ps. 126: 5.

"AS YOU GO PREACH."

CHRISTIANS should habituate themselves to the practice of doing good as they pass along in business life. While on business tours we should drop seed in all opened furrows by the wayside. Such opportunities open and shut very rapidly. We meet a person into whose mind we can lodge a good seed. Drop it in. It may take root and grow up into a tree in whose branches the birds of joy will sing. Sow beside all waters. It was an old habit among the people of Spain when they ate a peach to plant the seed with the foot. By this custom, the whole country was filled with peach-trees bearing the luscious fruit. So Christians should drop seed thoughts, kindly words, and sunny smiles, as they pass to and fro through the world. A traveler once carried an acorn in his pocket and dropped it in a treeless region. From that acorn came a forest of oaks, out of which ships were built to sail around the world. Carry with you some of the Brethren's tracts and distribute them. Send us names of parties to send MESSENGER samples to. Let us do all we can to scatter the good, and we will see the fruits by and by.

WHAT HAS IT COST YOU?

THE *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself, I have long done very well on my porridge; so I will give the sixpence also to God.

The fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed £500 additional, and others of the party followed his example, till over £1,000 was raised before they separated. This was equal to about $5,000. That was a good sum to raise at the breakfast table.

It is probable that this good woman's sixpence was larger in the sight of God than the thousand contributed by these rich people; for she gave of her poverty, and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

QUARTERLY REPORT.

THE following is the report of the Secretary of the General Church Erection and Missionary Committee for the quarter ending May 21:

Interest on Vaniman Note,	$ 17 50
South Waterloo church, Iowa,	40 00
J. H. Richard, Maitland, Pa.,	4 39
Quemahoning church, Sipesville, Pa.,	8 75
A brother, Pottstown, Pa.,	18 00
Big Creek church, Illinois,	2 91
Amos Neff, Centerville, Ind.,	1 00
Box 104, Cuba, Kans.,	5 00
A sister, Carlisle, Pa.,	21 00
Lamotte church, Illinois,	4 00
Mahala Huffman, Ind.,	5 00
Benjamin Moore, Ind.,	50
Abram Bowman, Ind.,	50
John H. Replogle, Ind.,	25
Abram Holler, Ind,	25
Wm. Replogle, Ind.,	25
Phebe Ulrich, Ind.,	25
Mariah Brown, Ind.,	25
Daniel Crull, Ind.,	25
George Sherry, Ind.,	25
David Holder, Ind.,	25
Jacob Holder, Ind.,	10
Anna Lapp, Lanark, Ill.,	1 00
A brother and sister, Pa.,	1 00
Covina church, Cal,	9 05
Lena M. Wieand, Madisonburg, Ohio,	15 00
J. W. and S. M. Hornish, Jewel, Ohio,	5 00
Huntingdon church, Pa.,	11 69
Susan Rothrock, Davenport, Nebr.,	3 60
Abram and Eliza Swartz, Libertyville, Ia.,	2 00
A sister, Maryland,	50 00
Amwell church, New Jersey,	12 56
Little Swatara church, Pennsylvania,	5 00
West Conestoga church, Pennsylvania,	18 00
State Center church, Iowa,	1 50
Middletown Valley church, Maryland,	2 50
Covington church, Ohio,	25 31
Shoal Creek church, Missouri,	5 00
E. W. and Rebecca Spillman, St. John, Kans.,	2 00
Grundy County church, Iowa,	7 20
Chippewa church, North-eastern, Ohio,	4 60
West Nimishillen church, Ohio,	1 50
Sandy church, Ohio,	5 29
W. H. W., Syracuse, Ind.,	5 00
Elizabeth King, Paulding, Ohio,	4 50
C. Alice Brough (deceased), E. Berlin, Pa.,	50 00
A sister, Harleysville, Pa.,	2 00
Surplus of Annual Meeting Minutes for 1891,	32 45
Upper Codorus church, Pennsylvania,	6 52
Southern District of Illinois,	6 69
Logan church, Ohio,	11 25
Kansas Center church, Kans.,	2 81
Mary Hill, Bealville, Pennsylvania,	50
Jesse Wagener, Franklintown, Pa.,	1 00
Coon River, Iowa,	2 00
Children's Mission,	35 00
Buffalo Valley church, Pennsylvania,	2 51
Mrs. Susie Teeter, Hawthorne, Fla.,	2 50
North-eastern District of Ohio, Sandy church,	6 60
North-eastern District of Ohio, Chippewa church,	14 73
English River church, Iowa,	14 30
Collection at Annual Meeting 1891, ($\frac{3}{5}$)	196 74
A sister, Maryland,	8 00
Eliza Sherrick, Hagerstown, Ind.,	50
Martha Orrick, Hagerstown, Ind.,	50
Lake Branch church, Minnesota,	2 65
Weeping Water church, Nebr.,	1 00
Upper Cumberland church, Pennsylvania,	5 86
Loramies church, Ohio,	2 20
Ellen Kester, Chanute, Kans.,	1 00
Jacob Miller, deceased, Woodbury, Pa.,	200 00
Levi Stump, Nevada, Mo.,	13 50
Big Creek church, Illinois,	4 53
Amount from interest of Mission Fund,	34 50
Amount of interest from Endowment Fund,	144 90
Thornapple church, Michigan,	6 25
Jno. A. Zigler, Timberville, Va.,	1 00

GALEN B. ROYER, Sec.

"MENTAL activity is better than mental fulness. An inquiring mind is worth more than a mind that is satisfied with its attainments. Hence it is that a preacher or a teacher who sends his hearers away with a purpose of knowing more about the subject in which he has newly interested them, has done more for those hearers than if he had given them all the information on that subject that could be desired. When a man's stomach or mind is full, he feels like taking a nap."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - July 7, 1891

BRO. CHAS. BROWN, of Thomas County, Kans., was ordained to the eldership a few weeks ago.

BRO. B. B. WHITMER'S correspondence may seem lengthy, but it shows what hardships must sometimes be endured by our Western preachers.

SISTER LIBBIE HALL reports that one more was recently added to the Swan Creek church, Ohio, by confession and baptism, and also one restored that had formerly wandered away. The Good Lord will bless the returning ones as well as those who confess his name in baptism.

BRO. G. W. HARMON, of Berryville, Carroll Co., Ark., writes that he is located in the northern part of the State, very much isolated from the church, and would be pleased to have some of our ministers call and preach in his neighborhood. Some of our missionaries might make a note of the call.

BRETHREN George S. Arnold and George W. Leatherman, of the Beaver Run church, West Virginia, have been ordained to the eldership.

BRO. P. A. MOORE, of Roanoke, Ill., who, with his wife, has been spending several months in Southern California, has just returned to his home. He expects to visit Nebraska shortly and go to Virginia sometime in the fall.

THE *Evangelical Visitor*, published in the interests of the River Brethren, has been removed from White Pigeon, Michigan, to Abilene, Kans. It is one of the neatest printed exchanges coming to this office, and is a credit to that respectable body of people, who so greatly resemble us in faith and practice.

THE Full Report is now out, and mailed to all those who have ordered it. It will be found about as complete as any Report that we have sent out, and deals with questions of special interest to the general Brotherhood. We still have a few copies left, and can fill orders at 25 cents each; 6 copies, $1.25; 12 copies, $2.50.

LAST week we stated that Eld. Abraham Shepler, of Peabody, Kans., was not expected to live. We have since learned that he died June 19. While it is sad to give up those we hold most dear, it is, nevertheless, a consolation to know that they have gone to a better land. Let this be a consolation to the bereft family.

IN a private letter from Mexico, Ind., Bro. Frank Fisher says: "Health is good in the Old Folks' Home now. We have had some sickness and one death. Some of the old people are quite feeble. Our church is now prosperous,—full of work and spirit. Sunday-school is well attended, averaging over two hundred pupils."

WE wonder if any of our readers have failed to read the beautiful poem that appeared on second page of last issue, entitled, "My Ideal," by sister Gertrude A. Flory. Mothers, do not fail to read it if you have not already done so. It is all good, but the first half of the second stanza, and the last half of the closing stanza are gems.

WE regret to learn that Bro. William Funk, of Jennings, La., has passed away. He died June 17, at the age of seventy years. He was a minister, and very much needed in the Great South. We can but extend our feeble sympathies to the bereft ones, praying that the Lord will raise up others to take his place in the work of the church.

THOSE who have not been using our *Quarterlies* in their Sunday-schools because the lessons were in the Old Testament, will now please bear in mind that for the remainder of the year the lessons will be in the New Testament, beginning with the "Word Made Flesh" for July 5th, and ending with the "Risen Christ and his Disciples" for the last lesson in the year. We think the line of study will be found both interesting and profitable.

WE have just printed a new edition of the Brethren's Hymn Book, and all orders are being promptly filled. The books are neatly printed and substantially bound, and as cheap as books of this class can be had anywhere. The arabesque binding is only 40 cents, post-paid. This is certainly low for a book containing over 550 pages. We think our readers can have no reason whatever for complaining in the least about the price of our Hymn Books. They are certainly in the reach of the poorest. For further particulars concerning prices and styles of binding see next to the last page of this issue.

THE Second District of Virginia has appointed a committee to raise funds for the purpose of establishing a Home for the homeless. The move is a good one, and we heartily commend it. See the article "Home for the Homeless," on another page of this issue.

CHURCHES in Northern Illinois, contemplating offering a location for the Old Folks' Home, should have their application before the Trustees by July 15, with the best inducements they can offer. It is an important work and deserves our earnest efforts and sympathies.

ELD. JONAS HARLEY, one of our aged German ministers, in Montgomery County, Pa., has gone to his long home. He was regarded as a preacher of ability, well read in the Scriptures, and a pillar in the church. What is our loss is his great gain. One by one the aged fathers are gathering on the other shore.

ELDER Samuel Murray, of River, Ind., writes that their feast passed off very pleasantly, June 23rd, though they had no ministerial help from abroad. He further states that there were a few mistakes in his letter of a few weeks ago. He is eighty-five years instead of eighty-four as was printed, while his wife's age should have been seventy-one years instead of seventy. We regret mistakes, but in this case our printers followed copy.

RECENTLY the members living near Esterly, La., held their first church meeting. Seventeen were present and four absent. They decided to have a love-feast August 15, at which time Bro. Jas. R. Gish is expected to be present and form a regular organization of the little flock. Eld. S. A. Honberger, our missionary, was called upon to preach the funeral of Bro. Wm. Funk, at Jennings, La., June 19. We are glad to know the members are much built up in Louisiana, and pray that they may continue to increase in strength.

BRO. J. G. ROYER returned last week from the South Waterloo church, Iowa, where he had been holding a series of meetings. He reports a very pleasant trip, saying that he always enjoys a visit among the Waterloo Brethren, and especially did he enjoy this trip. The church is in an excellent working condition, full of zeal and Christian activity. He held meetings of evenings, with good congregations and the very best of interest, resulting in five additions, and prospects of others. He also visited Eld. E. K. Bueghly and companion, and had a pleasant little prayer-meeting with them. Bro. Bueghly and wife are getting quite old and feeble, and can not be long for this world any more, yet they were cheerful and hopeful, longing for the pleasant greeting awaiting them on the other shore.

THE Brethren in Denmark and Sweden have a hard struggle of it, for they have the State church against them with all of its wealth, learning and influence, and yet they are prospering. Certainly the brethren and sisters in America, as well as those across the great deep, have reasons to thank God and take courage, for it is evident that the work is prospering, and we need not be weary of giving when we see the cause prospering. This spring Bro. Olsson, the elder of the church in Sweden, moved to a new place near Wanneberga. Since April 15 five have been added to the church at that point, and four others living some distance from there. This makes a total increase of nine in less than two months. Is not the Lord answering some of the prayers of his people? Do we not have reason to give still more liberally so that the cause may be pushed more vigorously?

ELD. JOHN FORNEY, of Abilene, Kans., has a touching epistle in this issue. He feels that his pilgrimage is well nigh ended, and that soon the Good Master will call him up higher. Bro. John has been a hard worker for the cause in the West, having located in Kansas at an early day. He is one of the old brethren with a young heart, and will long be remembered. May he be spared many years yet for the Master's vineyard!

THE Committee, sent by the Annual Meeting, to the Cook's Creek and Beaver Creek churches, Roanoke County, Virginia, have completed their work after a session of four days. They, officially, write us for publication, that their report was accepted by two hundred and sixty-eight members and rejected by only nine. So far as the Bridgewater school is concerned, they report that no charge against the Principal was sustained further than what had been previously made satisfactory, hence nothing further was demanded of him by the Committee. It is to be hoped that this will be the final, and very satisfactory settlement, of what was feared might prove a very serious difficulty.

THE Writing Clerk has placed on our desk a very neatly printed copy of the Minutes of the Annual Meeting for 1891. It contains sixteen pages of solid printed matter, much of it being of more than ordinary importance to the Brotherhood. The deferred matter deserves careful study, in order that the delegates may be prepared to act understandingly when these questions come up next year. Some of the queries and answers deal with questions that should concern all. The Missionary and Tract reports should be carefully studied. All their receipts and expenditures are stated, so that every donor may see what has been done with every cent of money received. The reader often passes over these reports too hastily. Study every part of the reports, analyze them, and especially consider what each State is doing, and in what way some of the States, and even all of them, may be induced to do still more in behalf of the missionary cause. The Minutes are being mailed as fast as called for by the Districts, and we trust that a copy may find its way into every family where there are members.

FROM a short letter in this issue, it would seem that Southern Kansas has her share of hinderances. Last year, she, with other parts of the West, suffered greatly in consequence of the drouth, and this year there is so much rain that the farmers may not be able to save their large wheat crop. Among ourselves we reason, "What a grand thing it would be for the country, if these rains could only have been divided up, part last year and a part this season!" But he who made man has thoughts that are above our thoughts, and it will be well for us to content ourselves with such things as we can honestly acquire, knowing, or at least thinking, that it will be all right in the end, if we do our duty towards God and man. The members in Southern Kansas are to be commended for their perseverance in clinging to their country and making the best of it. Our fathers in other parts of the now very prosperous portions of the West, underwent similar hardships, not only making a success of it, but laying a firm foundation for others to build upon. Let there be a strict adherence to the principles of the Gospel in Kansas, with an abiding trust in God, and he will arrange the seasons by and by, suited to the wants of the present as well as coming generations. A country is much as we make it. Hard work, intelligent management, and faith in God, with contentment at home, will make life a success in most any country.

SOME of the donors to the fund for Western sufferers have expressed a desire to have a list of all those to whom relief has been given, together with the amounts given to each applicant. After duly considering the matter, the Committee has decided to issue such a list in pamphlet form, as soon as the necessary arrangements can be made. Meanwhile, those of the donors, who may desire a copy of the circular, will please send their address, with stamp, to D. R. Price, Oregon, Ill. Please attend to this *at once*, so that the Committee may know how many copies to order.

THE Mission Board of Northern Illinois has purchased a lot at a cost of $1,600.00, on which to erect a meeting-house in the City of Chicago. It is located on the West side, between Madison and Lake Streets, about six miles west of the Courthouse. We trust that this will be the means of establishing a strong church in the City, for it must be evident that a good work may be done among the people there. And then we must do more city work. In the apostolic times strong churches were established in all the leading cities where they could reach the people. In fact, the apostles made city work a specialty. They did very little work in the rural districts, for the simple reason that they could accomplish more good by first establishing churches in the cities. In those days the people lived principally in cities and villages, and had all their places of worship in these centers of population. Of course it is different now. The population is divided up between the country and towns, and we should give equal attention to both, for the purpose of reaching the people. The tendencies now are towards villages and cities more than years ago, and our people will find it to their advantage to begin to look more seriously towards these places, with a view of locating our meeting-houses where the people are to be found. It cannot be expected that we are going to succeed with all our city work from the start. We have made mistakes in that class of work in the past, and may possibly make others in the future. But that should not deter us. We must push the work until we acquire the best method possible for doing city work, and while we are learning, it will be well for us to give due consideration to those who have had experience in that class of work, and also inquire into the wants of city churches.

TRINE IMMERSION.

Will you please answer the following question: Have we any evidence in history of the practice of trine immersion, earlier than Tertullian, or the close of the second century?

A. H. EMMERT.

TERTULLIAN was born about A. D. 160, or sixty years after the death of the apostle John. He wrote near the close of the second century, and very distinctly mentions trine immersion, and also gives the great commission as authority. A few years beyond Tertullian, was Clement of Alexandria, who also makes a clear mention of the same form of baptizing. Still beyond Clement we have Justin Martyr, who was born about the year that St. John died, and wrote A. D. 140. He had traveled very extensively before he wrote his works, and of course was familiar with the manner of baptizing in all parts of the East. He says: "Then we bring them to some place "where there is water, and they are baptized by "the same way of baptism by which we were bap-"tized, for they are washed in the water in the "name of God the Father, Lord of all things, and "of our Savior, Jesus Christ, and of the Holy "Spirit."—*Campbell on Baptism, page 181.*

So clearly and evidently does this language refer to trine immersion, that Mr. Reaves, who translated Justin's works into the English, says concerning the above passage: "The candidate was thrice plunged under water, at the naming of the three persons of the Blessed Trinity."

In Acts 17: 34, mention is made of Dionysius, the Areopagite, who is presumed to have been converted by Paul about A. D. 50, and became the first bishop of the church at Athens. Several documents are ascribed to him, and yet it is a matter of dispute among the learned, whether he ever wrote either of them. Should future investigations make it clear that Dionysius really did write what is credited to him, it will become a strong point in favor of trine immersion, for he says: "The symbolic teaching, therefore, mystic-"ally instructs him, who is baptized according to "the sacred rite, to imitate by the three immer-"sions in the water, the death and the burial for "three days and nights of Jesus the Life-giver, "for it is conceded to men to imitate him." This quotation may be found in "Chrystal's History of the Modes of Baptism." It traces trine immersion to the middle of the first century. Whatever may be said concerning the genuineness of the quotation, it must be conceded at least, that it is in perfect harmony with all ancient history on that subject. On this point there can be no reasonable doubt among men who are willing to listen to the united voice of early Christian history.

Just before he took his departure from the earth, Christ gave to his disciples the great commission, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

This language teaches trine immersion so clearly that not one ancient historian has ever said anything to the reverse. Every one of them, without any exception whatever, when explaining the meaning of the commission, respecting the mode of baptism, says it teaches trine immersion. As a sample of what they say, we give the language of Chrysostom, Bishop of the church at Antioch, and one of the most profound Greek scholars of ancient times. He wrote about the fourth century, and had at his command every conceivable facility for ascertaining the apostolic method. He says, "Christ delivered to his disci-"ples one baptism, in three actions of the body "when he said to them, 'Go teach all nations, "baptizing them in the name of the Father, and "of the Son, and of the Holy Ghost.'"—*Quinter and McConnell Debate, page 28.*

This is the testimony of an accomplished scholar, who was bishop of a church, founded by the apostles themselves; a church that never changed in her mode of baptizing, from the time it was organized till long after the death of Chrysostom.

In still further confirmation of the above, we beg to state, that there is no record that the formula of baptism, as given in Matt. 28: 19, was ever used at the administration of single immersion until about 600 years after the death of Christ. Single immersion was first introduced by a man known as Eunomius, about the year A. D. 360. It was then administered in the name of the Lord Jesus only. For further proof concerning the origin of single immersion, we refer the reader to Bro. Quinter's little tract, entitled "The Origin of Single Immersion," published by the Brethren's Tract Work, Dayton, Ohio; price, 2 cents, or $1.50 per hundred.

J. H. M.

WHEN ORGANIZED.

If thought expedient, please answer the following question in the MESSENGER: When, where, how and by whom was the original church of Christ organized, and for what specific purpose? J. HENRY SHOWALTER.

THE original church of Christ never was organized in the sense that we speak of organizing. John the Baptist, by his preaching, called out a people from the world, but we have no intimation that they were ever organized in any sense. They were simply known as John's disciples, but such a thing as an organization was unknown among them. John, however, taught his disciples to believe on Christ, who was to come, and in this manner prepared them to receive him. When Christ did come, and commenced preaching, hundreds believed on him, and at once became his followers, or disciples. The very moment they became his disciples, through faith and obedience, they were members of his body, in his church, he being the divinely-appointed Head. He was the Head from the very beginning, and all who united with him became members of his body. These persons were born into that relation with Christ, they were baptized into Christ, and put on Christ. These new-born creatures, who were baptized into Christ, constitute the church. This church, the body of Christ, enlarged as the saints, or disciples, increased in number. This was the original church, and dates its origin from Christ, the Head. The number of disciples greatly multiplied, until, perhaps, thousands believed on him. All of these, who thus believed, and were baptized into Christ, were members of this original church. It spread all over Palestine more or less. It was the one church for all believers.

But it was never organized in any formal manner: in fact it needed no organization. It was the church of Christ without undergoing any additional act to make it such. There is nothing in the New Testament to convey the idea that it was ever organized. We learned that Christ selected men to aid him in the preaching of the Gospel, first the twelve, and then the seventy, but there is no account that he ever organized the believers into a church, or ever set up a church in a formal manner. It needed no setting up of the kind; Christ was the head, and just as fast as the people became united to him they became his body. First small, then large, and still larger it grew. Thus, there was but one Christian church and that was the general church.

But after the ascension of Christ it became necessary to organize the disciples into *local* congregations for church work, and this is the only organizing that was done. There was a local church at Jerusalem, and at scores of other points. These were only parts of the one general church. It is proper to talk of organizing local churches or congregations, but to talk of organizing the general church is to talk without right consideration. In looking at this question we are too much inclined to observe the manner of forming human organizations, and not to take into consideration the fact that he who was divine was above the necessity of copying after anything human. We again assert that the only organizing about the whole affair is the organizing of local congregations. The general church is the body of Christ on earth, composed of pardoned believers, and for the specific purpose of saving the people from their sins, and enabling them to attain unto eternal life. When, where, how and by whom organized has been fully explained in the simple idea, that the church, a body of Christ, has existed from the very moment that men and women, by the new birth, put on Christ.

We are not certain when the local church at Jerusalem was organized. It may have been shortly after Pentecost or at the time. The organization, however, was simply a local one, and was so regarded. The object of these local organizations is for harmonious and convenient church work. Local churches are like so many families, instituted for family government, comfort, enjoyment and general as well as local convenience. One may belong to the general church and at the same time not be connected with a local congregation. All over Palestine were those who were members of the general church prior to the ascension of Christ, but sometime after that they were grouped into local churches, in congregations, for necessary convenience and edification, and it was then that each member found his place in one of these local congregations. One like the Eunuch likely belonged to no local congregation when he returned to his home in Ethiopia, still he was a member of the church of Christ, the one general church.

For a right understanding of this subject, when reading the New Testament, one must keep the above facts in mind. We read of the seven churches of Asia. These were local congregations, organized in their respective places, and took their names from the place where they were located. In Matt. 18, Christ says: "Tell it unto the church." Here again is meant the local church. But when he says "On this rock will I build my church" (Matt. 16: 18) we must understand that reference is had to the general church. In Acts 8: 1, it is said, "There was a great persecution against the church which was at Jerusalem." By this is meant the local church. Possibly the church at Jerusalem was the first local church that was formally organized, but the organization was local and not general. It in no manner affected the saints at Capernaum or any other point. So far as local consideration was concerned the local church at Jerusalem would date its existence from the time of its organization, but the general church dates its origin from Christ, the Head and Founder. To him the porter opened the door of the old Jewish fold; he called his sheep by name, Peter, John, James, etc., led them out and they became the sheep of his flock, and he the Bishop of their souls. And thus onward goes the stone, cut out of the mountain without hands, and will continue until it fills the whole earth. Dan. 2: 34, 35. J. H. M.

WE begin to wonder if the Russians are really coming to their senses a little. The following from the *Christian Standard* would seem to indicate that they are: "The Jewish Rabbis in Russia have ordered a day of fasting and prayer and intercession against persecution in the principal cities. Meanwhile the musicians and actors in Berlin are preparing for a grand summer festival for the benefit of the Jewish refugees. The expulsion of the Jews from Moscow has been attended with great severity, and they were hurried out without being permitted to settle up their business. This so incensed wealthy Jews in St. Petersburg and elsewhere that they are preparing to leave and carry as much of their wealth as possible. It is reported that the Czar has so taken alarm at last as to interpose for the mitigation of the barbarity with which the work of expulsion has been carried on."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Maple Grove Church, Wis.

JUNE 6, Bro. D. E. Brubaker, of Mt. Morris, Ill., commenced meetings here. He held meetings every night during the week; also one day meeting. On Sunday, June 14, we met at the water, after morning service, where one was received into the church by baptism. May she ever remember that Christ has said, "No one has left father or mother, sister or brother for my sake and the Gospel's, but shall receive an hundredfold now in this time, and in the end, life everlasting." Mark 10: 25–30. Meetings closed on Sunday evening, June 14, with good interest and the best of feelings. Bro. Brubaker has made many warm friends here, both in and out of the church, who will be glad to welcome him back some time in the future. Brother and sister Bullard, of Clark County were with us part of the time, and felt well paid for their ride of fifty miles by private conveyance, in order to meet with us. They greatly desire some one to come and preach for them. Here is a large field for mission work and we think the Board would do well to send some one there to preach the Gospel. I have reasons to believe that a church could be built up there with less work than in many other places.

T. D. VAN BUREN.

From the Middle Creek Church, Mahaska Co., Iowa.

OUR Communion meeting of June 13 was one of the most enjoyable meetings we ever held here. The brethren and sisters from adjoining churches gave us much comfort. Among them was our dear sister Brumbaugh, of Davenport. She was accompanied by her two daughters, and brother and sister Hipes, of Iowa City. It renewed our Christian ties, as we had ofttimes surrounded the Lord's table with those dear sisters in the years gone by. Perhaps this was the last time for some of us in this world of sorrow, as our dear sister Brumbaugh is in her eighty-sixth year. Brethren from adjoining churches were, S. Flory, J. Snyder, Wm. Hipes, H. R. Taylor, and John Diehl.

At the feast we also held an election for a deacon. The lot fell on Bro. George Pfoutz, who, with his companion, was installed by Bro. Flory with much solemnity. He desires the prayers of the brethren and sisters that he may be fully qualified to help along in this great work.

The brethren wielded the Sword of the Spirit powerfully during their stay with us. On Sunday morning we had a children's meeting. Bro. Taylor addressed the children, and warned them of the dangers by which they are surrounded. He also urged the parents to bring them up in the nurture and admonition of the Lord. We, as a little band of pilgrims here, much desire the prayers of the brethren, that we be faithful to our calling! ELIZABETH GABLE.

Field Notes.

THE Mission Board of Southern Kansas having received a very urgent request for preaching in Butler County, arranged with me to go and labor for them as circumstances might require. I found the people anxious for preaching. Only two sermons had ever been preached among them by the Brethren, and no members are living near. I held a few meetings in February and every four

weeks since. The interest continued to grow. As a result, on May 23 three young ladies (sisters) came to Monitor, to receive baptism and attend the Communion, the first they ever saw. To them it was "heaven begun." They returned home rejoicing. At our next meeting, June 13, our young sisters came out as good soldiers, with the proper prayer-covering, which was entirely new to most present. Its power was felt and to the sisters the cross was made lighter by the encouragement they got from their associates.

On Sunday two more expressed a desire to go with us. At 3 P. M., the appointed hour for baptism, many came to a beautiful stream and saw, for the first time, baptism administered by the Brethren. Tears were shed and a deep interest shown, and more seem very near. Let many prayers go up for the tender lambs and the cause at this place. GEO. E. STUDEBAKER.

McPherson, Kans.

A Sad Death.

How uncertain is life! In the hour we least expect it, death comes! On Tuesday morning the community was shocked by the sad news of the sudden death of Hanna Barnhart, the twelve-year-old daughter of Bro. A. B. Barnhart of our city.

On Monday evening, little Hannah, in her usual health, bade her fond parents good night with a kiss, and retired with her little sister to her room. In a short time all were asleep. The next morning the youngest daughter, Sudie, came down stairs saying, "Hanna won't get up."

A short time afterwards the mother thought to call her, and going to the room, she still found Hanna asleep,—but asleep in Jesus! Oh! what a shock! Words cannot express the feelings of the family as they gathered around the bed, still thinking there might be life. But all was still; death had come in the silent hours of the night, and carried the spirit to the bright world above. It is thought that heart trouble was the cause of her death. The funeral services took place at 1 o'clock on Wednesday. Interment took place at the Broadfording cemetery, in presence of a large concourse of sorrowing relatives and friends. Her Sunday-school class, consisting of eight little girls, carried with them small bouquets of white roses, as the last token of their sympathy, and deposited them on her grave.

This has been a loud call to her class,—the first broken link by death and the first vacant seat. Oh, how sad was my heart this morning, when we gathered in the school-room to see the cloud hang over our little school. To the class I say, "This has been a loud call. You are all young, but not too young to die. Keep this in your memories and meet Hanna in heaven."

Funeral services were conducted by Eld. W. S. Reichard and Eld. Martin.

MRS. W. S. REICHARD.

Hagerstown, Md., June 21.

Sunday Morning Reflections.

IT is raining this morning, which debars us from attending Sunday-school or public preaching and our mind is busy meditating upon God's ways, which are far above our ways. While we are not permitted to go to services, yet we can commune with God just as well, for which we ought to be very thankful. "All things work together for good to those that love him." If we only had more of that confiding faith in Jesus and less doubt, the work would prosper far more than it does. How earnestly does Christ advise us to enter our closets when we want to talk to our Father! God enables us to put our whole soul and body to the work, in imploring his blessing and mercy upon the great work that is yet for the church to accomplish.

In the prayer that Christ taught us, which we commonly call "The Lord's Prayer," we say, "Thy kingdom come." The question arises: Are we prepared for his kingdom to come? Have we done all we can to bring souls to Christ and to prepare ourselves for his most excellent kingdom? The Gospel must be preached to every creature, and God has entrusted us with this world's goods, so that we may use those means judiciously for the preaching of his Word to our fellow-men. Surely we will be held responsible for the use we make of it.

We hear a great deal about foreign missions. That is all right, but let us not forget the heathen close at home. I venture the assertion that there are men and women not very far from our homes that never heard the Gospel preached. Oh, how great the responsibility upon God's children! Come, let us renew our energy in this noble and God-endorsed enterprise of mission work, and the reward of righteousness will be ours.

Much trouble could be averted if only all professed Christians would heed our Savior's advice, "If thy brother trespass against thee, go and tell him his fault between thee and him alone," etc. How many church troubles would be averted, and families remain united! We will be forgiven in the same proportion as we forgive an erring brother or sister. Let us all be children together in God's household! W. H. MILLER.

Adrian, Mo.

Notes and Jottings.

WIFE and I left for Annual Meeting May 21. Johnstown, Pa., was our first stop, and here we remained until May 27. Their feast at Walnut Grove, in the suburbs of the city, June 24, was a large, orderly meeting. The exercises seemed to be impressive. Their membership seemed to be an active, working band. Bro. David Hildebrand is the elder in charge, and seems to have a very congenial ministerial corps of ministers to aid him. The Progressive element that withdrew here was strong. As there was a heavy debt on the Center City house, the church allowed the Progressives to have the Center City house, they assuming the debt.

Our Brethren seem to have prospered since, built two houses and gathered quite a number of members. Their singing at their meetings is excellent. In Johnstown, as in many other places, there is need of carefully guarding the plain usages of the church.

The Brethren at Johnstown have written to us at different times for the last year, and we were glad that an opportunity was afforded us to visit them, and form such a pleasant acquaintance.

In company with Bro. M. S. Newcomer, of Mt. Morris, Ill., we stopped off at Brownsville, Md., to attend their feast May 28. Here, though not acquainted, we soon formed a most pleasant acquaintance. Bro. Emmanuel Slifer is a superannuated elder here. He is infirm, and his sight is well nigh gone. I reminded him of the text he used at the old Rome church, Hancock Co., Ohio, thirty-two years ago: "Neither circumcision nor uncircumcision availeth anything but a new creature." He remembered well the visit and I was glad to find him faithful. The church here fully aims to walk in "the good old way."

The Annual Meeting at Hagerstown in 1891 had many pleasant things associated with it. The arrangements, upon the whole, were more satisfactory than any previous meeting held for some time.

There is a growing desire and I may say, aim,—to locate our Annual Meetings where there are permanent buildings. There are places offered in different parts where there are permanent buildings. Why not accept of such offers? What an amount of time, labor and terrible exposure is saved where there are permanent buildings!

If railroads could be prevailed upon not to run Sunday excursions it would render the Meeting much more pleasant. There being no excursion trains at Warrensburgh on Sunday, made the associations on Sunday very pleasant last year. To throw train-loads of sight-seers, idle gazers and pick-pockets upon our Meetings on Sunday, greatly burdens the Meeting, and is an injury to the cause. I. J. ROSENBERGER.

Our Trip to Mt. Morris.

FOR a number of years we were looking forth with fond anticipations to the time when we could visit Mt. Morris, the Brethren's school, the MESSENGER office, and the homes of those who are connected with the same. Having a son and daughter attending school there, also increased our longing to visit the place.

The way opened, and we boarded the train June 5. Next day we arrived at the Mount, guarded safely by the protecting hand of God. We were met by friends and taken to the home of Bro. D. L. Miller, where we had our home during our stay at this place. I wish to say, as we get better acquainted with brother and sister Miller, we learn that inside of their door many a one has found a home, not only inside of their door, but inside of their hearts as well. Their faces, ever beaming with love and sunshine, will be greatly missed as they take their long journey East. Many hearts were touched when he gave his farewell address.

We visited the school and had talks with a number of students, as well as with our own dear children. We find that all express themselves satisfied with the time and money spent at the school. There are so many interesting things going on that are intended to develop the mind. Many instructions are given, that will make lasting impressions, if they are heeded. To those who are undecided about sending their children to school, we can say this, As far as we have learned, we feel that you can spend your money to no better purpose than to send your children to school at Mount Morris. Here it seems the very atmosphere is filled with love and sunshine. Each one seems to be trying to help the other and make them feel at home. Ladies of other denominations have given us evidences of that fact; they say, as we saw and felt, that all are here on a common level, — the rich and poor are treated alike, all are equally welcomed, and, by the help of their kind instructors, they are lifted to a higher plane of life.

The surroundings are beautiful; they are all that nature could make them. The new building is completed. It is built plain and neat. Those who have an interest in the building may rest assured that there is no display for vain and outward show, but that all is convenient and commodious, for the purpose intended. We were permitted to hear the dedicatory sermon, which was impressive indeed. The Commencement Exercises, held in the New Chapel, were a success, and interesting to all.

We visited the MESSENGER office, which was very interesting to us. The MESSENGER is very dear to us, and with gladness have we read its pages, but now it is made dearer to our hearts, as we see the different apartments, see the busy hands and minds bent over their work, and become more acquainted with the editors and the other helpers. Many of the readers would appreciate the paper more, if they knew the great

concern and anxiety experienced by those in charge in trying to give us wholesome, readable matter. Many perplexities they have to contend with, but we find them calm and composed, and enjoying their work. We find the home of our office editor a home indeed. His amiable wife is doing her part well, to help the good work along.

During the latter part of our stay we had the pleasure of assembling with the dear saints at the Silver Creek church, to partake of those sacred emblems, that remind us of the great assembly near God's throne. Thus ended our pleasant visit, and we shall ever remember it as one of the bright spots in the history of our life.

AMANDA WITMORE.

Centre View, Mo.

From Baltimore, Md.

MANY thanks to those who responded to the call for help to buy a home for the poor. *Do* NOT send any more money to me, as I am overworked, body and mind, and must *rest* with "him who lay asleep on a pillow in the hinder part of the ship." I have the past few years distributed tracts in ten different States, and, the Lord willing, after a little rest in "*the closet*," I will again take up the work of distributing our tracts in isolated places, and especially among God's poor. Let us *all* pray Luke 21: 36 daily, for we have the full assurance in 1 Thess. 1: 5 that the faithful very soon will realize "hope changed to glad reality, faith to sight, and prayer to praise."

ELIZA J. MCGAUGHEY.

1315 Light St.

From the Blue Ridge Church, Ill.

OUR love-feast occurred June 13. It was the most orderly, soul-refreshing season, that it has been our privilege to enjoy. Such was the verdict of all present. The brethren present were David Frantz, Jacob Ullery, M. J. McClure and A. Bowers. Bro. McClure officiated. There were about ninety members seated around the tables.

On Sunday morning brethren David Frantz and Jacob Ullery talked to the children. At 11 o'clock A. M. the large congregation present had the pleasure of listening to a very practical discourse, delivered by Bro. McClure from the words: "I am the light of the world." We have, in this part of God's moral vineyard, some that are young and strong in the service of God, and we pray that God will keep them faithful to their covenant until death. Others have labored long and their work will soon be done. The Lord be with them in their last days! BERTHA E. BARNHART.

A Baptism and Communion.

MAY 24, after our regular Sunday service, our hearts were gladdened by "Little Mary," youngest child of Bro. Lewis and sister Mary Brown, coming forward, to claim a place among God's children in his church. Mary is but ten years old, and seems so like one of "the little ones" whom Jesus blest, that we could hardly understand why she should receive baptism. However, her ready and intelligent replies to solemn questions convinced us, that she was a fit subject for the kingdom of Christ, as her knowledge of the way to do right was superior to that of many of riper years.

So, in the afternoon of the same day, she was received into church fellowship by baptism, which was administered by our elder, in one of the pretty, crystal lakes near our home. It was an impressive scene, long to be remembered. Seemingly, before such tender lambs of the fold, is a vast, prospective field of labor and usefulness in the Master's vineyard. God grant that Mary may ever be found about her "Father's business."

* * *

In company with several brethren and sisters, and our two ministers from the La Porte congregation, I attended the Communion in the St. Joseph church, near South Bend, Ind., which occurred June 12. It was a meeting long to be remembered by one at least. Here I met those dear to me by the ties of Christian love and former acquaintance, and some whom I had never met before. Among the latter were our aged brother, Dr. Sturgis, Bro. J. C. Murray and wife, of Nappanee, Ind., and sister Bowman, of North Manchester, Ind. I retain very pleasant memories of those short acquaintances, formed by a cordial greeting and a hearty farewell. O, how sweet it is to meet with those of like precious faith around the Lord's table, and join together in praising him in song. As I stopped in the song service, to listen to the sweet tones wafted heavenward, I wondered whether heaven's music could be more enrapturing, for surely my ears were never greeted by more melodious singing than on the memorable evening of June 12. It was certainly a very enjoyable Communion,—it was good to be there.

If these earthly meetings are so pleasant, oh, what must it be to meet with loved ones on the other shore, where farewells never more are taken, and parting is unknown! And if these feasts of love are so enjoyable here, what joy unspeakable and full of glory will fill our souls when we are permitted to partake of that glorious feast in the evening of the world, when the veil of mortality shall have been withdrawn and we behold our Jesus face to face! O, blessed hope! How it cheers our rugged pilgrimage, soothes our sorrows and enhances every joy!

GERTRUDE A. FLORY.

La Porte, Ind., June 15.

Death of Eld. Jonas Harley.

ELDER JONAS HARLEY died at his home in the Indian Creek church, near Harleysville, Montgomery County, Pa., June 21, aged seventy-three years, four months and twenty-four days. His funeral was held on Wednesday, June 24, and was very largely attended. Services were conducted by brethren H. A. Price, Jacob Booz and Jonas Price, Sr.

Deceased had not been well all last winter and spring. He frequently suffered from attacks of heart-trouble, which became more frequent, weakening him, and finally developing dropsy, which was the cause of his death. He was in the ministry about twenty-five years, and a fluent German speaker. He was well read on matters of Scripture, and a deep thinker. His preaching often was deeper than some people could fathom. He was called a "deep man." He knew his end was coming, and seemed to be preparing for it. He leaves a bereaved widow, an only daughter, and a sister. JAS. Y. HECKLER.

A Home for the Homeless.

BY order of District Meeting, held at Mount Vernon, Augusta Co., Va., May 14 and 15, 1891, the following committee was appointed: M. Zigler, N. W. Berry, S. F. Miller, B. F. A. Myers and B. A. Myers.

They were authorized to make necessary arrangements to the best of their judgment, to raise funds by donations and by endowment bonds, and to locate a home for the homeless of the Second District of Virginia.

We, the above committee, have organized with the following officers: Michael Zigler, President, Broadway; S. F. Miller, Treasurer, Bridgewater; B. F. A. Myers, Secretary, Timberville, Rockingham Co., Va.

We request each elder or elders, in their respective districts, to work up the cause and preach a sermon to each of their churches to prepare the minds of the brethren and sisters for the work,—to be in readiness to meet each of the solicitors with cheerful hearts and liberal donations. If so, we can feel sure that a small part of our talents has been applied to a good purpose. 2 Cor. 9: 7. "God loveth a cheerful giver."

B. F. A. MYERS, Sec.

Timberville, Va., June 22.

From the George's Creek Church, Pa.

WE, the members of the George's Creek church, Fayette Co., Pa., held our love-feast May 23 and 24. The weather prior to the feast was very dry. There had been no rain for nearly six weeks, but the rain did come two days before the feast, and gave us pleasant weather for our meeting. Our feast was one long to be remembered on account of the love manifested and the outpouring of God's blessings.

Our ministerial help were elders John H. Myers, from Markleysburg; Jeremiah Thomas, of Clifton Mills, Preston, W. Va.; N. W. Christner, from the Ten Mile church, Washington, Pa.

Bro. Myers preached for us Sunday forenoon; then left for other fields. Brethren Jeremiah and George Thomas stayed with us, and Bro. Jeremiah preached on Sunday evening to a full house and attentive listeners.

These meetings, in connection with our love-feasts, are times of refreshing from the presence of the Lord. We thank God that our church is prospering to the extent it is. We have passed through many scenes of discouragement, but the clouds are dispersed, and once more we are enjoying the bright sunshine.

Our Sunday-school is progressing finely under the leadership of our efficient Superintendent, S. C. Cover. LUCETTA H. DEBOLT.

Masontown, Pa.

Wayside Notes.

JUNE 6 was the time appointed for the feast in the Colby church, Thomas Co., Kans., a distance of sixty-five miles. On the morning of that day I was met by Bro. A. H. Partch at the depot, and soon we were on our way to his home, five miles south of Colby, where we met Eld. John Hollinger, of Russell, Kans.

At 10 o'clock was the time appointed for council. The members were nearly all present and all were found to be in peace and union. Services were again appointed for 3 o'clock, by which time Eld J. R. Garber and Bro. Throne, from Norton County and also Bro. John F. Cline, from Sherman County, were present. We had a profitable waiting before the Lord.

The examination services were appointed for 5: 30 P. M. Many of the responsibilities, resting upon the believers, were impressed with much solemnity. During the further services the brethren all labored faithfully and, we think, good impressions were made on the hearts of the lookers-on. The best of order prevailed. Most of the spectators never before saw such services. Next morning we met again for services. The elders of the North-western District of Kansas and Colorado had unanimously consented to the ordination of Bro. Charles Brown and it took place accordingly,—elders John Hollinger and J. R. Garver officiating. The services were most impressive and we truly hope that this much-needed work will prove a blessing. The writer, being the near-

est elder, has had charge of this church since its first organization. We feel that Bro. Brown has entire confidence of all his members as well as all the officials of our District. The church also requested help in the deacon's office, and after the voice of the church was taken by ballot, it was found that the lot fell on our brother, A. H. Partch.

After the installation services the congregation was addressed by Bro. Garber, who preached from Heb. 4: 11. At 8 P. M. Bro. J. F. Cline spoke to us from 1 Tim. 4: 1.

On Monday, June 8, in company with Bro. Hollinger, we were conveyed to the U. P. R. R. station, eighteen miles distant, where we took passage for home, which we reached by 6 o'clock P. M., and found all well. Bro. Hollinger went on to Russell, Kans., his home.

Our stay at home was of short duration. June 11 we started, by private conveyance, to be with the saints in Scott County, a distance of eighty miles. We reached the hospitable home of grandpa and sister Dotzer, in the evening and early in the morning resumed our journey over the vast plains,—dotted here and there with heavy-laden and fine-looking wheat fields. By night we reached the home of brother and sister Finkenbinder, near the place of the feast. Next day, at 10 o'clock, we met for council and found that the annual visit had not yet been made. We then decided to do so at once, as nearly all the members were present. It was found that all were in peace and in favor of holding the feast. The necessary arrangements having been previously made, we met at 3 o'clock for preaching. Later on we again met for examination services, and as the writer was the only one present from a distance, he much appreciated the assistance of their home minister, Bro. Homer Ullom, who, though young in the ministry, seems willing to put his hand to the plough. We had a very fair audience, considering the sparsely-settled country. Some came all the way from Scott City—thirteen miles,—to witness the observance of the sacred ordinances of God's house. The best of order prevailed, excepting, perhaps, a little confusion at the time of supper.

Right here we take the liberty of saying that a great deal of confusion frequently occurs at Communions that might be avoided by employing a little system. Where churches have suitable rooms, much of the confusion that mars the peace of our solemn feasts may be avoided. We do not say this to reflect on the dear members in this church, as the feast was held in a school-house and they did the very best that could be done without any cooking facilities. While our labors here seemed arduous we greatly enjoyed the feast with these dear isolated members. It is at those and similar isolated places that we often find the most self-sacrificing, devoted hearts and willing hands to make the occasion enjoyable. Such we found at the above two feasts. Though both are located in the midst of absolute destitution, yet everything seemed plentiful and, as we thought,—even in profusion,—thus showing what a real self-sacrificing spirit can do with a willing mind. Suffice it to say that want was not once referred to and the peace of God seemed to dwell in the hearts of all.

June 14 at 10 o'clock we met for Sunday-school services. On account of the feast, we suppose, the gathering was a little late and thus we were unable to comply with the request of talking to their school. The time for public preaching having arrived, we spoke from 1 Tim. 4: 1; also in the evening from 1 Tim. 1: 15. This closed our labors at this place and we took the parting hand.

For the special benefit of the dear ones in Scott County, we give a short history of our homeward trip. We returned from the feast to Bro. Finkenbinder's for the night. Next morning the weather seemed unfavorable and at one time we despaired of starting, but shortly after we concluded to go at any rate. In less than three miles' travel we found our mistake. Heavy clouds gathered and soon the rain fell in torrents, accompanied by heavy peals of thunder and vivid lightning. We turned our course north-east, over the buffalo grass, as the roads were impassable. Thus we proceeded for more than twenty-five miles amid continuous rain. After 4 o'clock the rain ceased and we reached our destination, at grandpa and grandma Dotzer's, in safety.

After a refreshing night's rest we set out for the last but not the most pleasant end of our arduous journey. We had not been on the way more than a few miles until rain and storm again threatened. We became utterly lost, not even knowing the points of the compass. The clouds thickened and soon we found ourselves in one of the most terrific thunder-storms. Every moment we feared that our buggy would be taken by the gale. In the midst of this fierce raging of the elements of nature we were made to think of the power of the great God in whom we have our continual being.

While the wild elements were charging in all their ferocity, we were entirely overcome, and we felt as we never before felt during our past life of over fifty-eight years. But thanks be to the Great God who brought us out of it all in safety! All around us was an apparent sea of water,—so often longed for in this Far West. We sought a house that was in sight and were made welcome. Here we passed the evening and night. The man, next morning, piloted us on the right course for home, which seemed to us contrary to all that we knew, but we soon found that the man was right.

June 17 we reached home, wearied and tired from an eventful little journey. Every-where on our trip crops looked promising and people were cheerful and hoping for a good crop. The only pity is that in the destitute districts the people were too poor to procure seed wheat last fall. Thus a very small acreage was sown and mostly in neighborhoods where they had seed last year. We never saw a more encouraging season since we live in Kansas than the present and had the people the acreage, they certainly would obtain good crops. Wheat and rye are about matured. In many instances corn is standing in the water. The drouth of last year promises to be followed by a good harvest this year. All things are of God who sends the early and latter rains.

B. B. WHITMER.

Quinter, Kans.

Gleanings from the Field.

OUR NEW HOME.—Wife and I left Woodford County, Ill., last February and came to the Juniata church, Adams County, Nebr., to build up the cause of Christ in that and the adjoining country. Last Lord's Day, after preaching, I had the pleasure of leading two dear souls into the liquid stream, to be buried with Christ in baptism. May they ever be faithful!—*Jacob J. Kindig, June 22.*

FOUR ACCESSIONS. — At our regular council, June 13, Brethren Jessie Ronk, Frank Rose, Wilfred Harshbarger, John Himes and Wm. Hicks were elected and installed into the deacon's office. One man was baptized and a young sister withdrew from the church. Our Sunday-schools, which are doing good work, will be reorganized June 28th. The brethren are preparing to paper the audience room of our Bethel church-house. Three souls were baptized to-day and others are expected to come soon.—*Charity Himes, Ladoga, Ind., June 21.*

IN WORKING ORDER.—The Wichita church, Kans., is in fair working order. We have meetings in the city every alternate Lord's Day, and every Sunday evening. Brethren, travelling through, will find a welcome by stopping with us. —*William Johnson, No. 1533 Orange Street, Wichita, Kans.*

ABUNDANT SHOWERS.—South-eastern Kansas is having so much rain now that it is greatly feared the farmers will be unable to save their fine wheat crop. Corn is suffering badly on account of much rain. Much of it has received little or no cultivation. Creeks are overflowing their banks and doing much damage to crops.—*L. Wolfe, McCune, Kansas, June 22.*

SEVEN ACCESSIONS.—Since we sent the last report from the Spring Run church, we have had seven more accessions to the church, making thirteen in all, in 1891. Those who came last are young in years, with bright prospects for a long life in the service of Christ. There are others who, we hope, will soon be ready to make the good choice.—*Christie H. Sunderland, Shank's Run, Pa.*

NOTICE.—The report of a committee coming to Dayton, Ohio, has left the Brethren and others of the opinion that the committee is to the West Dayton congregation, instead of Beaver Creek. The Beaver Creek congregation has some members living in East Dayton, and to this place the committee was sent, and not to the West Dayton congregation.—*Elmer Wombold.*

FOUR ADDED TO THE FOLD.—Our feast, June 13 and 14, was a pleasant one. More communed than at any time previous. Brethren John Snowberger, from Colorado; J. S. Mohler, of Kansas, and other ministers, from the Dallas Center and Coon River congregations, broke unto us the Bread of Life. One was baptized at the time of our feast, two one week before, and one more applicant is to be baptized soon.—*Samuel Badger, Panther, Dallas Co., Iowa.*

PLEASANT LOVE-FEAST. The feast in the Oasis church, Ind., was held May 23. Brethren Joe Spitzer, Geo. L. Studebaker, Isaac Branson, and others, labored for us in word and doctrine. A large number of members communed and many spectators were present. Sunday morning after our love-feast brethren Wood and Holder were duly installed as ministers. Brethren Surfer and Plow were elected to the office of deacon. May these brethren be faithful to their calling!—*Huldah Plow, May 23.*

HOME AGAIN.—After seven and one-half months' visiting with the kind and much beloved brethren and sisters in Southern California, wife and I, by the grace of God, arrived safely at our home, in Roanoke, Ill. We found all well in the neighborhood except one brother and sister. Brethren, let your prayers go up to heaven in behalf of the afflicted. The church at this place is in good working condition, and the members all seem to be in peace with one another. We visited the Brethren at Tuhunga, Tropico, Covina and Lordsburg. God be praised and they rewarded by his grace, for their zeal and fervent labors in the cause of their Lord and Master. The churches are getting along nicely; they need help in the ministry, however. Brethren, who go to the coast, should visit the churches. It will comfort them, and do you good to meet God's children in California, for they live in a delightful land.—*P. A. Moore, June 23.*

"LET us never forget that every station in life is necessary; that each deserves our respect; that not the station itself, but the worthy fulfillment of its duties, does honor to man."

From Mansfield, Mo.

THE members of the Mansfield congregation, Mo., met June 14 in church council. Eld. J. T. Mason was with us. One was received by letter. Bro. Abram Tyson was advanced to the second degree of the ministry. An election was held for two deacons, which resulted in the choice of brethren James Keith and Ira Parrott.

At 9 o'clock Sunday morning we met for Sunday-school. We are glad to know that our brethren and sisters take an interest in the welfare of the young people, in teaching them something of our Blessed Jesus. Bro. Mason gave us a good sermon in the forenoon, and also in the afternoon.

We have a large field to work in, and our ministers are young in the cause of Christ. We need a good minister to move here and help carry on this grand work. Many precious souls are starving for the Bread of Life. Who will come and feed them with the true Gospel? The command is, "Go ye into all nations and preach the Gospel to every creature," and who will be to blame for the many who die without ever hearing the true Gospel preached? Brethren, think of these things, and come over into Macedonia!

NANNIE A. HARDMAN.

A Refreshing Season.

SUCH was the character of the love-feast, held on the evening of June 12, in the Wenger meeting-house, situated just outside the city limits of South Bend, Ind.

It was not the great number present that made it a good place to be, for there were, perhaps, less than a hundred and fifty members at the table, but love, that strange, mystic power, to which all other influences must yield, presided, and seemed to rule in every heart.

Most of the adjacent churches were well represented, which is always a pleasant feature in such meetings.

There were not so many ministers present as is common for this place, but the help in that line was abundant for all practical purposes. Bro. J. C. Murray, of Nappanee, Ind., officiated, assisted by brethren D. B. Sturgis, of Mulberry Grove, Ill., John Stretch and A. A. Manson, of the Pokagon church, Michigan, R. J. Shreve, of La Porte, Ind., and others, including the writer, from the churches near by.

The heart-cheering songs, mingled with love and holy reverence, were truly refreshing to the soul, and inspiring to the mind. Another commendable feature were the short speeches by the ministers, addressed almost exclusively to the members.

I am glad that our brethren are gradually getting to see the impropriety of discussing, at our love-feasts, the validity and essentiality of feet-washing, the Lord's Supper, the Holy Kiss, etc., at the time of their observance. The less said, from the beginning to the close of the exercises, beyond necessary instruction and encouragement of the members, the better in my opinion.

Bro. H. W. Kreighbaum is the elder in charge of this (St. Joseph) church, and, with an efficient corps of official helpers, seems to be keeping close to the old landmarks.

So again has passed another meeting of dear and tender associations with some of the Father's children, and with some of us, perhaps, the last this side of eternity. And if it is so cheering, in view of the better home beyond, to "sit together in heavenly places in Christ Jesus," but for a short hour or two, "oh what will it be to be there?" May God help us all to be faithful and fully prepared to meet at the great feast on the other shore!

THURSTON MILLER.

La Porte, Ind.

From Belleville, Ill.

JUNE 13 and 14 the brethren and sisters of the Belleville church again united together and had a love-feast. We were happily surprised on Saturday morning by the coming of our aged brother, John Forney, who gave us much wholesome food during the short time he was with us. Bro. Eli Renner, of Burr Oak, who is our elder, and Bro. Samuel Myers, of White Rock, were with us and gave assistance in the good work.

Bro. Forney officiated at the feast. We thought that, perhaps, it would be the last time we would be waited upon by this old father in Israel, as he is advanced in years.

We were glad to see our aged brother and sister Hillery at the feast. The old brother is getting to be quite feeble, both in body and mind, and is just waiting the summons to pass over the river.

Sister Mary Hickey, of the Whitesville church, Mo., also enjoyed the meeting. On Monday after the feast she had a slight stroke of paralysis, but at this writing she is improving in health.

We are having plenty of rain. The Lord surely is blessing the "Western Sufferers" this year. "Praise ye the Lord; give thanks unto him; for he is good; his mercy endureth forever."

LOUISA J. WILLIAMS.

Bellerille, Kans., June 20.

From Lincoln, Nebr.

ON Sunday, June 18, 1891, a meeting was held by the Brethren south of Lincoln, and there being no services in the city, several of the members attended. We were glad to receive another one, Hattie (Shank) Reasey into the fold of Christ. She had just recovered from lung fever, and was not satisfied to live any longer in an unsaved condition. May heaven's blessing rest on her, and all others who have started in like manner! Pray for the lambs, that they may be fed on the sincere milk of the Word, and grow thereby. This is the fifth accession since the organization of the Lincoln church. Rejoice with us!

MINNIE KERSCHNER.

Lincoln, Nebr.

From Panora, Iowa.

OUR love-feast is in the past, and again we have had to part after enjoying sweet intercourse together. The recent rains and consequent bad roads prevented many from meeting with us, but we had a good congregation. Bro. J. S. Snowberger, of Colorado, did most of the preaching and officiated. Oh, if these little foretastes do us so much good, "What will the harvest be?"

J. D. HAUGHTELIN.

EVERY moment is a divine gift, for which account must be given.

Literary Notes.

THE PULPIT for June contains sermons on "The Virgin Mary," by Rev. J. E. Lanceley, "The True Mission of the Church," by Rev. Thomas Dixon, Jr.; "The Trial of Fire," by Rev. J. T. Murray, D. D.; "Systematic Beneficence," by Chas. S. Robinson, D. D.; "Hindrances Removed," by Rev. Joseph Parker, D. D.; "The Mysteries of the Kingdom," by Rev. Canon Duckworth; "Kindness to the Poor," by the Late Rev. Wm. Morley Punshon; "The Lamb Slain," by Rev. D. John Hall; "Dispensation of the Spirit," by Rev. A. P. Farringdon; "Salvation by Faith Alone," by Rev. Archibald G. Brown; $2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SUNDAY. At North Manchester, Ind., May 28, 1891, August Frederick Sunday, aged 84 years and 9 months.

The subject of this notice emigrated to America about the year 1840, and has lived in Ohio and Indiana. He was never married, and made no profession of religion, but was a diligent Bible reader. He knew of no relatives in the world as he was a foundling, hence there was no relative present at the funeral. Services at the Eel River church by the writer and Bro. G. Ulrey from Amos 4: 12. ISAAC MILLER.

BRILLHART. — At Carson City, Mich., June 5, 1891, Martha Brillhart, aged 63 years, 6 months and 5 days.

She leaves a husband and eight children who watched over her as she passed from this life to life eternal. She was a model Christian woman, loved and respected by all. Those who mourn have the sympathy of the church. May God pour in the oil of consolation in the poor, bleeding hearts! Services by the Brethren. G. E. STONE.

WERKING. -In the Nettle Creek church Wayne Co., Ind., May 15, 1891, Catherine Werking, wife of John Werking, and daughter of Martin Miller, aged 79 years, 5 months and 19 days.

Deceased was born in Morrison's Cove, Bedford Co., Pa. She was married to John Werking, April 1, 1838, with whom she lived until death. To them were born eight children — five sons and three daughters. She joined the German Baptist church at about the age of thirty-two,—her husband soon after. She lived a devoted and faithful Christian life to the time of her death, faithfully performing the functions of a deacon's wife in the church for about thirty-eight years. In 1869, she, with her husband and four little children, moved to Indiana, settling about three miles west of Hagerstown, Ind., where they remained until nearly four years ago, when they moved to Hagerstown.

She was a sister of the late Eld. Jacob Miller, of Pennsylvania, who often visited this vicinity in former years. Funeral services to a large congregation, by elders Lewis W. Teeter and David H. Replogle.

LEVI S. DILLING.

HUNSBERGER.— In Philadelphia, Pa., June 11, 1891, Dr. S. G. Hunsberger, son of Bro. Isaac and sister Sarah Hunsberger, aged 26 years and 29 days.

Deceased was a young man of promise. He finished his course in dentistry a year ago. He was delighted with his profession, in which he was quite successful. He was sick only about one week. We were made to think, when we heard of his death, that his work is unfinished, and yet it is finished. Truly "in the midst of life we are in death." He had very warm friends, both in the circles of the young and of the old.

The funeral services were conducted from the residence of the deceased, by the writer, from John 11: 28. The remains were buried in the Germantown cemetery.

T. T. MYERS.

STILTS. —In the Richland church, Richland County, Ohio, June 3, 1891, sister Isabelle, wife of Will Stilts, and daughter of Eld. James McMullen, aged 20 years and 17 days.

She leaves a husband, one little daughter, father, mother, two sisters and four brothers to mourn their loss, which, we hope, is her gain.

Funeral services by Eld. W. Murray. Interment in Brethren's cemetery.

MARY M. HELFER.

SCHISLER. In the Astoria church, Fulton Co., Ill., June 12, 1891, Matilda Schisler, aged 53 years, 3 months and 14 days.

Deceased was the daughter of Eld. Jno. Fitz. She was born in York Co., Pa., in 1838. She moved to Illinois in 1850, and was married to John Schisler in 1855. She united with the church of the Brethren before her marriage and lived a consistent Christian life to the time of her death. As she neared the end, she called for the elders of the church and was anointed in the name of the Lord.

She leaves an afflicted husband and seven children to mourn their loss. The funeral occasion was improved by the Brethren to a large concourse of people from Rev. 14: 13.

C. FITZ.

KILHAFER. In the Ephratah congregation, Pa., June 16, after an illness of two weeks, Bro. Jacob Kilhafer, aged 65 years, 8 months and 28 days.

Deceased was a devout brother in the church for many years, and held the office of deacon for fifteen years. Since the organization of our Sunday-school, several years ago, he was an active worker. He will be greatly missed in Sunday-school and church work, as well as in the family and in the community. His funeral was largely attended. He leaves a wife and nine children to mourn their loss. They are all in the church excepting two. Funeral services by Eld. S. Harley, I. S. Wenger, I. B. Keller and I. Schlosser from Gal. 6: 9

I. B. KELLER.

KINGERY.—In the Bachelor's Run church, Carroll Co., Md., June 10, 1891, Lydia Ann Kingery, aged 37 years, 10 months and 20 days.

Deceased was married to Henry B. Kingery, March 5, 1877. The funeral services were conducted by Bro. Aaron Moss.

DAVID H. NICCUM.

An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 17 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

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Grand Excursion to Yellowstone National Park and Other Western Resorts.

THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

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LOVE-FEASTS.

Aug 8, at 10 A M, Nocona church, Tex

Aug 9, at 2 P M, Bro Keith's church, 7 miles southwest of Spring Creek, Kan

Sept 5, at 11 A M, in the Ola the church, 1 mile north of Olathe, Johnson Co., Kans, at the home of Bro Wm Brunk

Sept 12 and 13, at 11 A M, North Solomon church, at Bro Lewis Terewis's, 2 miles north of Portis, Smith Co, Kans

Sept 12, at 2 P M, in the Lower Stillwater church, Ohio

Sept 12 and 13, at 2 P M, S Bethel, Kans

Sept 12, at 11 A M, on the Sugar Ridge church, Ohio

Sept 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or Rose Junction should notify M E Cline. Those coming to Hill's Spring and Iowa City should notify J C Swartz

Sept 19 and 20, at 11 A M, English River congregation, Keokuk Co, Iowa

Sept 19 and 20, at 2 P M, Arnold Grove church, Carroll Co, Ill

Oct 3, Stone Valley Church at Ananias Horting's, 1 mile east of Hyde north of Tell, Ottawa Co, Kans

Oct 3, at 2 P M Otter Creek church, Ind, near Summitville, on the pike

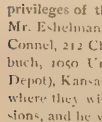
Oct 10 and 11, in the Sugar Creek church, Saginaw Co, Mich

Oct 14, at 11 A M, on the Appanoose church, Kans

Oct 17, at 2 P M Pine Creek church, Ind

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Brethren's Publishing Co., Mt. Morris, Ill.

Garfield Beach on Great Salt Lake, Utah.

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BY WM. BEERY.

THIS little book has been selling more rapidly than the publishers anticipated. The first edition was almost exhausted in the first two months. A second edition is now printed.

Following are a few of the good words received from brethren and other competent judges:

"An Excellent Book for Sunday-schools."

"After having carefully examined "Gospel Chimes" I can pronounce it ***an excellent book for Sunday-schools***, and hope all the schools of the Brethren will adopt the same Our church is conceded to have the best congregational singing of any denomination, and if it is improved, as it can be, by the use of 'Gospel Chimes,' the power for good will be surprising."—GEO. H. HOLSINGER, Teacher of Music, Bridgewater College, Va.

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Bro. Beery has had a large experience in Sunday-school work, and the book which we offer to the brethren, and the public in general, evinces the exercise of talent as well as good judgment. The religious purity of the hymns contributed by sister Beery adds much to the excellence of the book.

Price per single copy, 30 cts.; per dozen by mail, $3.00; by express, $2.60. Lots of more than a dozen must be sent by express.

BRETHREN'S PUBLISHING CO.,
Or, Huntingdon, Pa. Mt. Morris, Ill.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 14, 1891. No. 27.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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As an abundant crop will be cut and gathered, we suppose harvest meetings will be in order.

BRO. JOHN G. KEENY, wife and family have left us for a season to visit old friends and acquaintances in Cumberland and Franklin Counties, this State. We wish them a pleasant visit and safe return.

SISTER CASSIE BEERY, one of Mt. Morris' fair teachers, sojourned with us for a season, but has now left for her home in the West, wherever that may be. She has many friends here and many good wishes go with her.

THE Altoona, Pa., brethren and sisters have nicely seated the audience room of their church house and painted the whole outside, which adds greatly to the appearance. We congratulate our members there on the greatly improved condition of their place for worship.

BRO. M. G. BRUMBAUGH, a member of the Normal Faculty, has lately returned from Louisiana, where he has been called a second time to hold Institutes and introduce Northern methods of teaching. His work is highly appreciated in the "Sunny South" and, as a result, he has located three of our young brethren there as teachers, who have received good salaries and given excellent satisfaction. They have been employed again for the coming school year. Brethren Haw, Himes and Showalter are all graduates of our school here and are doing honor to their *Alma Mater*. Good positions are always open for good young men.

OF late we have been having quite a number of visits by church members from different parts of the Brotherhood. Such visits are always appreciated. In traveling East or West on the best-equipped railroad in the world,—the Pennsylvania Central,—stop off and give us a call.

BRO. T. T. MYERS, present minister of the Philadelphia church, spent a few days with us during College Commencement. He seems to be pleased with his new field of labor, and is encouraged with weekly additions to the membership. We wish Bro. Myers and the church there abundant success. The Lord, no doubt, has much people in that great city, but they need a shepherd's gathering and tender care, and this, we hope, they will now have.

AUG. 24 Bro. Beery opens a Musical Institute in the Normal building, to continue three weeks. This Institute will afford splendid opportunities for such as wish special advantages in song service, and we hope that the attendance may be large. As rooms and board will be furnished at a very low rate, it would be a pleasant place to recreate for a few weeks with much less expense and better results than at the sea-shore and other fashionable places where people go to spend a great deal of money and get nothing for it.

SISTERS Jennie Stouffer, Emma Holsopple, and Annie Ross are spending part of vacation with us. Why not? We think Huntingdon the Palestine of America. Of course, we don't have the Jordan, but then we don't have the Dead Sea either. We do have the "Juniata," along the shores of which the merry birds hold their daily carnivals, the patient fisherman plies his rod and line, and occasionally the church meets there, when souls become weary of the ways of sin and desire to be buried with Christ in holy baptism. Yes, here we have had some most hallowed associations,—times when the light of God's love shone in all its brightness. Then, too, we had our days of darkness, but by faith we were sustained, we waited until the clouds dispersed,—till the storms ceased, and the calm came. On the whole, we feel that God has been better to us, a thousand times over, than we deserved.

As our farmers will have a busy season in gathering and storing away their crops, the church interests may lag a little. And yet we see no reason why this should be so, as this kind of work should be suggestive of a harvest time that to all of us is still more important. If we are thus permitted to gather and store away the natural fruits of our own sowing, will not the time soon come when we shall be called upon to gather the harvest of our spiritual sowing? Ought not the one remind us of the other? Whatsoever a man soweth that shall he also reap. We are always anxious to reap a full harvest from our literal sowing, and we only expect to reap that which we sow. Can we expect more of the spiritual? We should not. If so, what shall the harvest be? This will be a suggestive line of thought for us all to follow. And at no time can it be more impressive to us than right while in the midst of harvest-time.

SISTERS Lizzie B. Howe and Lizzie Myers, of Lancaster County, will spend a part of their vacation at Chautauqua, New York, to take in some of the new methods of teaching. We wish them a pleasant and profitable time.

DURING the past winter and spring, a large number have been added to the church, and now need careful teaching. What should this teaching be? First of all, the pure truth as we have it in the Gospel. And second, to be true and loyal to the holy profession made,—to stand firm and steadfast on the sure foundation which is sure and always safe.

JUST now we are having most lovely showers of rain and growing vegetation all around, standing up, faces heavenward, seems to say: "Father, we thank thee," and we are made to say: "O, that men would praise the Lord for his goodness!" The season, thus far, has been one of multiplied blessings. The berries of all kinds have been abundant and of cherries, red, white and black, sweet and sour, there is no end. From two trees in our yard we have been feasting for the last month, and yet, on one of them, the limbs are bending with clusters of red, sweet, luscious cherries that would put to blush even the prettiest pictures of this very desirable fruit, as found in the nursery-man's sample book. All this good,—past, present and prospective,—is enough to give a spurt of inspiration even to an editor. Yes, we are glad for all these things and acknowledge our Good Father in heaven as the source from which they come. And still, what are all these things in comparison with the fat things which he is giving to supply our higher wants! To say that God is good but tamely expresses his beneficence.

THE COB IS LEFT.

OCCASIONALLY the colored man gets off a real good thing, a little amusing at times, but to the point.

"An old negro preacher in Thomasville, Ga., thus expressed himself to the editor of the Thomasville *Times*, being asked how his church was getting along:

"'Mighty poor, mighty poor, brudder.'

"'What is the trouble?'

"'De 'cieties. Dey is jist drawin' all de fatness an' marrow out'en de body an' bones ob de blessed Lord's body. We can't do nuffin' widout de 'ciety. Dar is de Lincum 'Ciety, wid sister Jones an' brudder Brown to run it; sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies.'

"'Well, you have the brethren to help in the church,' we suggested.

"'No, sah, der am de Masons, de Odd Fellers, de Sons of Ham, and de Oklahoma Land Promised Pilgrims. Why, brudder, by de time de brudders and sisters pays all de dues, an 'tends all de meetin's, dare is nuffin' left for Mount Pisgah Church but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.'"

ESSAYS.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THY KINGDOM COME.

"Thy kingdom come." Oh let its light—
Its heavenly beam of peace—
Dispel this world's relentless night,
And bid its sorrows cease.

Dost thou not hear the weary groan
Of nature's sore travail,
Resound from zone to troubled zone,
A universal wail.

The sorrowing, the poor, distressed,
The hunger of the heart;
The anguish of a world oppressed
With Satan's fiery dart.

"Thy kingdom come." Hark to the sighs
Of souls in agony!
When will the Lord in power arise
To set his people free?

The joyful day is nearer come.
Behold, the morning light
Will guide our wandering footsteps home,
And fill us with delight!

There shall the weary be at rest,
Where wicked never trod,
Nor sin nor sorrow shall molest
The Paradise of God.

"Thy kingdom come;" for sweet employ
Will follow in its train
And all of life, and all of joy,
Adorn thy gracious reign.

B. C. Womack.

Buena Vista, Va.

VERY LOW, VERY HIGH.

BY C. H. BALSBAUGH.

To SISTER SUSAN PORTER,

Dear Isolated yet Oft-Worshipped "Companion in tribulation." Rev. 1: 9:

My vocabulary is too meagre to tell how glad I am for your letter. I am glad because you are, and doubly glad that God gave me some little share in making you glad. My joy was intensified in knowing that our dear brother, J. M. Mohler, has spent a week among you evangelizing, and that his ministry kindled your soul to white heat with love and gratitude and zeal.

I write thousands of letters into which I pour my soul like an Amazon of enthusiasm and desire in the service of Jesus, but I never make my pen preach with more unction and holy satisfaction, than when addressing such scattered, lonely, sorrow-pasturing sheep like yourself. Your letter makes my heart ache in the midst of "joy unspeakable," and incites me to "come boldly" yet very meekly, to "the Throne of Grace" in your behalf.

I wish I could turn my heart inside out to you, and show you how the cross knits me to all such isolated toilers in the far-away corners of Christ's vineyard. But above all do I pray that the Holy Spirit will photograph on your heart such a vivid image of the glorious, gracious, omnipotent, infinitely beautiful Jesus, that you may be ever conscious of a most blessed compensation for the absence of fellow-pilgrims of "like precious faith." I rejoice in the accession of one believer to the household of God during Bro. Mohler's services, so that you now have company in approaching the mercy-seat to "let your requests be made known unto God." Matt. 18: 20; Philpp. 4: 6.

The joy of salvation is the secret of the cross. The exaltation of man means the humiliation of God. Christ did not sink lower in his vicarious work than our sins required, nor did He rise higher than His merit warranted, or than He intends to exalt us if we are partakers of His self-abasement and sufferings. No soul can wear the crown, or sit on the throne, or wield the sceptre, without first drinking Christ's cup, and tasting the gall and the myrrh of crucifixion.

Christianity is not the cheap article that many professors represent it. It does not reek with the foulness of connubial license for which the majority of Christendom pleads, and it does not smell of tobacco and the garlic and the leeks and onions of Egypt. Num. 11: 5. Christ went down into the hell, physical and spiritual, which annexes with all these profanations, and came up again into the life which He asks every true believer to live. It is a burning shame and a blighting sin, that in some directions the flesh is allowed all the liberty that characterizes the haters of the cross and the open despisers of Jesus.

The sacred function that represents the creative act of Jehovah, is debased below the brute, and what was ordained to populate the kingdom of God with miniature images of the Eternal Father, has become a cesspool of carnal gratification. Substances as alien to human necessity and sustenance as the veriest filth, are prized as the sweetest luxuries, and gold and silver and greenbacks have become the god of thousands who claim to be the children of the Highest, and brothers of the crucified Emmanuel.

We must sink into the very death of Jesus in all these things, if we would "know the fellowship of His sufferings, and the power of His resurrection." Philpp. 3: 10. The spirit that enabled Him to "endure the cross and despise the shame," is the promised Helper in all our needs, and the abiding Comforter in all our sorrows. Heb. 12: 2; Philpp. 4: 19; John 15, 26, and 16: 13, 14, 15. All that God gave to Jesus to sustain Him in all His trials, Jesus will give us by the Holy Spirit, if we accept the terms.

Jesus started as well as ended with the cross. He lived in it and for it from His first to His last breath. "I AM THE WAY;" "*no man* COMETH UNTO the FATHER BUT BY ME." John 14: 6. Now way, living way, perfect way, glorious way, the path of light that shineth more and more unto the perfect day! Heb. 10: 19, 20: Ps. 101: 2, 6; 2 Cor. 3: 18; Prov. 4: 18. Who would not walk in such a way, although a fresh cross meets us at every step? In the service of such a Master, and for the attainment of such an end, who would not die daily, and many times a day?

"*For the* JOY *set before Him.*" Heb. 12: 2. What was it? He started with the promise of the ever-presence and illimitable importation of the eternal, infinite Father, and ended in the consummation of that forever unfathomable Word—I AM. *All* that God is has He given to His Son. This upheld Him all the way from the manger to the throne; and *all* this is equally promised to every true follower of Jesus.

But this whole-souled fealty means a whole-souled crucifixion, glorying in nothing else but our willing and absolute identity with the God-man in His voluntary self-sacrifice of body and soul for the glory of God in the salvation of sinners. Gal. 6: 14. How pertinent the admonition, "CONSIDER HIM that *suffered such contradiction* of sinners AGAINST HIMSELF, LEST YE BE WEARIED AND FAINT IN YOUR MINDS." Heb. 12: 3.

You cannot only have the very joy of heaven in your isolation, but you can "do much good in the name of the Holy Child Jesus." Begin in the closet. Shut the door upon you and your Well Beloved. Tell Him your whole heart, and give Him your whole heart, and ask and expect Him to do wonders. He will not say you nay if your whole life and petition is yea. "He *cannot* deny Himself." 2 Tim. 2: 13. If you "pray in the Holy Ghost," in the name of Jesus, the *Father will give you* ALL *you ask* FOR HIS GLORY.

Ah, my dear sister, we have not yet learned to pray, not yet learned to trust in the sufficiency and faithfulness of Jesus. What babes and dullards we are! How we blush to own Him as our Alpha and Omega! How we shrink from telling and showing the world how entirely He is ours and we His! Is it a wonder that He withholds His grace, and lets us work in our own strength and accomplish so little? Study His Word on your knees, and wrestle like Jacob until your solitude becomes a Penuel, and you can do more in God with your dislocated thigh, than a thousand self-panoplied workers can do in their own wisdom and strength. Gen. 32: 24–31.

Let the word of Christ dwell in you richly, and let the Holy Ghost control every word you gather from the Holy Oracles. Col. 3: 16; John 14: 26. "Let your light shine before men." Let every word be salted and flavored with the freshness and glory and magnetism of the Risen Christ. Just LIVE JESUS.

You and your brother can hold prayer-meetings, and call in others to read and sing with you, and hear your earnest pleadings with God for souls. You can call in a few children on the Sabbath and teach them "the Holy Scriptures which are able to make them wise unto salvation." 2 Tim. 3: 15. Ask for wisdom, ask in faith, and you will find God not only as liberal as He has promised in James 1: 5, 6, but you will see that Eph. 3: 20, with the four preceding verses, is gloriously true. You have a generous, munificent Father in heaven, who will not stint you in anything you ask in the line of His eternal purpose in Christ Jesus.

In conclusion I thank you with a warm heart for the stamps you enclosed. A few hours before your letter came I used my last stamp, and had not the faintest idea where the next was to come from. Blessed be His great name—Jehovah-Jireh! Just study again and again the marvelous fact and the marvelous logic of Rom. 8: 32, and then cease to wonder that I look to God for stamps and stationery. I write for *Him*, and so long as my pen is His, I shall not want. Ps. 23: 1. Unwind your chain and let your bucket deep into Isaiah 12: 2, 3.

Union Deposit, Pa.

UNTIRING PERSEVERANCE.

BY P. S. THOMAS.

"Watching thereunto with all perseverance."—Eph. 6: 18.

PERSEVERANCE is as necessary to attain to full stature of the divine life as untiring diligence and close application are essential to success in temporal matters. Carelessness in the one is just as likely to prove destructive to our *eternal* interest as in the other it is detrimental to our *earthly* plans. There must be a scrutinizing watchfulness that we may not omit the necessary details. In very many cases it is the accumulation of small things, that will turn the balances either for profit or loss.

Great accomplishments are but the concentration and uniting of the minor attainments. Gross crimes are usually the outgrowth of many trivial ones, previously committed. Our natures gradually become hardened as we go on in sin. Each succeeding crime, brought to our notice, produces less effect upon us than the one previously reported. We must prayerfully watch the small things that they lead us not into greater evil. Our sensibilities become blunted by continual crime.

As these things are true in the ways of sin, so each little victory in and for the right, is a help. It is the accumulation of little good deeds, of sins overcome, of kind words spoken, of sorrows soothed, of personal sacrifices, of sinners shown the way to Christ, that go to make up the Chris-

tian life and that carries with it the full fruition of hopes of a better and higher life.

To accomplish the desire of life, the object we are striving for must be continually kept in view. Whether honor or divine glory,—laurels of fame or the wreaths of hope,—the emolument of riches, or the untold wealth of the heavenly mansions,—the approving voice of the world's devotees or the Savior's plaudit,—it must be kept prominently before us. As the great deeds of the warrior, the intellectual achievements of the statesman and *literateur*, the brilliant executions of the artist, are but the result of earnest, untiring, self-sacrificing effort, so the soldiers of Christ must possess the most untiring, unyielding and persevering devotion to enable him to overcome the obstacles that lie in his path, keeping his eye on the Leader, Christ,—ever pressing on in the work until the grandest consummation,—victory over sin and life through Christ,—is obtained.

Great deeds have been accomplished by each actor keeping his mind and heart firmly fixed upon the object desired to be obtained. Failing to do this would have blighted their earliest hopes and intentions, and hence left no record of daring deed nor intellectual accomplishment. Had not Martin Luther persisted in the work begun, never once recoiling before the opposing forces of the enemy, and kept before him the purification of the church from its gross irregularities, we never would have had a Reformation. But for the earnest desire and untiring effort of our forefathers, keeping before them the liberty of church and state and equal rights to all, we never would have had the free country and the freer people of the United States.

Every one who has named the name of Jesus, has an object on which to place his loftiest aspirations and most earnest desires. The ONE who has trod this earthly pilgrimage and marked out the way for his followers,—the ONE who said, "I will never leave thee nor forsake thee," and who, by the comforting assurance thus given, has supported many a Christian through the perils of life, sustained them in death and finally will land them triumphantly on the evergreen shore.

The ONE, who has borne our sins, has made it possible through the great sacrifice that whosoever will, can come to him and live. The One,—CHRIST the beacon-light of ages,—shining out on the sea of time, will guide us into the safe harbor. We must keep our eyes on the light, must never let the mountains of sin, the shoals of despair, nor the breakers of doubt loom up between us and the light. Let us fix our eyes upon Jesus and we are safe. The seas may roll around, seemingly ready to swallow us up at every moment, but, by keeping the hand on the helm, the light brightly gleaming in the heart, no sea can have any power over us.

Men have sometimes been lured by a false light in the wrong direction. Following the glimmer and lulled by the fair promises held out, they have made a wreck of their lives,—have been of no benefit to mankind and of sorrow to their friends.

With the Christian it is different. Christ never sent out a false light but every ray is a guiding-star for his children, and so long as we trust in its influence, we are safe.

Another reason why we should be steadfast and persevere, is, because every promise, made by our Leader, has been fulfilled. No prophet nor patriarch, king or subject, no apostle of Christ, nor humblest follower, no minister nor lay member of our day can point to fulfilled promises and say they are otherwise than God and Christ had promised.

From the time of faithful Abraham down to the present time every true follower of God and Christ, every sinner forgiven, can attest to our LEADER'S faithfulness, and all those who persevere unto the end shall join in the glad chorus that the redeemed shall sing and swell and shout, that shall resound through heaven's high dome, "that our Jesus has done all things well."

Harrisonburg, Va.

PROPHETIC REVELATIONS OF CHRIST IN THE OLD TESTAMENT.

BY MRS. FLORA E. TEAGUE.

THE Bible,—the Book of Books, reveals to us innumerable prophecies and truths, all of which lead up to the one grand climax,—salvation!

The Old Testament is the history of God's gradual development of the human race for the grander and more glorious work of the new.

Beginning with man in his primitive state, he had to be prepared to receive truths and revelations which his undeveloped mind was not able to grasp. This preparation required ages of time,—so slowly did man become ready to receive, and so great was the truth to be received.

From the time that God said to the serpent in Eden, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," the people seemed to be looking forward to the time when the Healer should come.

The first promise from God as to the one who should come, was made to the patriarch Abraham in the following words: "And in thee shall all families of the earth be blessed," which promise has been truly fulfilled.

In the prophecy of Jacob we have a fuller and broader revelation. In regard to Judah he says: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." In the perfect character, Joseph, the savior of his people, we have a good representation of the future Savior who would come to save the souls of nations. In the priest of the tabernacle and temple, we see the Mediator between God and man ministering to the needs of the people.

In the Psalms we find many predictions of the coming Messiah, most of which are descriptions of his work on earth and the glory of his kingdom.

In the Songs of Solomon the beauties of Christ are vividly portrayed in eloquent figures of speech, as is also the love of Christ for the church.

Isaiah 2: 3 declares the peacefulness of Christ's coming kingdom. "They shall beat their swords into plow-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." God speed the day when this may become literally true!

Isaiah makes a further and more definite revelation: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." And again in Isa. 9: 6: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Many other prophecies, relating to the glories of Christ's kingdom, for the encouragement of his nation, were made by the same prophet. The sufferings of Christ and the admission of the Gentiles into the new kingdom were also included in his prophecies.

Micah 5: 2 fortells the place of the Savior's birth in the following words: "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Daniel foretells the time: "Know therefore and understand, that from the going forth of this commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks."

Zechariah prophesied also in regard to the Savior and his kingdom. Malachi foretells the coming of the messenger or forerunner of Christ in addition to other prophecies in regard to the kingdom.

In view of the many strong evidences, given by the prophets to the people, we are made to wonder why the Jews could not and would not, as a body, receive Christ, as the true Savior, so plainly described to them. But we wonder more, that, with the knowledge we possess now, any one can look with indifference or doubt upon a suffering, sympathetic Savior, who gave his life for us, and with ready, willing, out-stretched arms and a heart full of love, says, "Come to me!"

Mt. Morris, Ill., June 15, 1891.

THE PAST HISTORY OF THE CHURCH REPEATING ITSELF.—2 Chron. 34: 14-28.

SYNOPSIS OF A SERMON BY I. J. ROSENBERGER.

IF our theme is true, the past ought to greatly concern us now. The righteous who heard Noah and entered the ark, how safe was their voyage to the New World! But the wicked, how sad their wailing cry, when it was too late, too late! How clearly the history above is being repeated! Christ was once our personal Noah, our "preacher of righteousness." Now he is preaching through his Word, his ministry. The ark, the church, with its "one door" and "one window," is of Christ's own building on a rock. How safe will be the voyage of all the inmates through the eternal storm, and how safe the anchoring in that "sweet by and by." "For where I am there ye may be also."

With what interest do we read [illegible] as: and we were in our own [illegible] of the children of Israel, for it is being repeated in us. Christ is our Moses, this world is the dark wilderness, God's Word is the pillar to guide us. The walled cities that we encounter on our journey are many; the enticing and seducing influences of the nations around us are, to our sorrow, as they were with Israel of old.

Many to-day are sighing for the promised land, "that sweet Beulah land," as in days of yore. Many wasted their carcasses in the wilderness. To-day "few there be that find it." This chain of evidence can be continued to an indefinite length.

In our text we have the interesting circumstance of the Book of the Law being found. Hence we would infer that it was lost. During King Hezekiah's pious reign Judah prospered. He was succeeded by his son Manasseh, whose wicked career plunged the nation into the most horrid idolatry. Amon, his son, was his successor, but to Judah's sorrow. Josiah, a pious youth, began to reign at the age of eight years. He sought early and vigorously to reform the nation. He rebuilt the temple and restored the worship.

Hilkiah, the priest, while cleansing and refitting the temple, "found the book of the law." This short, sad story indicates the horrid depths into which the nation was plunged in gross crime and wickedness. Josiah knew that their national sin was enormous and their guilt great, but now he saw their guilt as well as God's wrath, as never before,—a threatening storm cloud. As evidence of his deep emotion, "he rent his clothes and wept." The inquiry is raised, "Will the above sad piece of ancient history be repeated?" The evidences are that it is being repeated now. Hence it is well worth while for us to pause and look up with due care, this lamentable story.

1. They lost "the book of the law."

(*a*) By not making it a matter of constant search and study. To take good care of what we have, we must add to,—must grow.

(*b*) By not making "the Book of the Law" their rule of faith and practice. In like manner persons are losing the Book of the Law to-day by "teaching for doctrine the commandments of men," and dismissing at pleasure the teachings of Christ and his disciples. In their practice they consult taste,—their likes and dislikes, rather than the Gospel. To such "the book of the law" is lost.

(*c*) By not making their religion a daily, a constant work. We name David and Daniel as men who made their religion a daily work; and to them "the book of the law" was not lost.

(*d*) By not having it in the proper place. The tables of the law were broken, were lost, until God provided a place for them,—the ark. God's place for his present laws is in our minds and in our hearts. These being spirit and life, the whole will become leavened, and not be lost. It should be remembered, that in this Book of the Law, the loss of a part becomes equal to that of the whole. A coin, which lacks but one grain, is rejected. See Matt. 5: 19; James 2: 10; Rev. 22: 18, 19. I fear that there are localities in which elements of this Book of the Law are being lost. Her meekness, her humility, her gentle spirit of submission, require attention. "Take heed lest at any time we should let them slip," is a judicious warning.

2. The Book of the Law was found in an effort of reform. Truth to-day is only found by efforts of reform, or by seeking. It is only those "who seek" that find; that knock, to whom it will be opened, and in almost every instance we are most pleasantly disappointed, as was the Queen of Sheba, and the lame man that lay at the temple gate.

3. The Book of the Law was lost, but to whom? Not to God, simply to them. He had put it away, —concealed it. To-day it is simply lost to them who will not allow "the man Christ Jesus to reign over them." To them the Book will turn up again, will be found, when the event comes that they are to be "judged out of the things written in the books." Humility, feet-washing and anointing the sick are all lost to many professors to-day: but they will all be found by them either before, or on the event of that great coming day. With God nothing is lost.

4. To all appearances, Judah's kingdom seemed to have prospered without any Book of the Law, both in numbers and in wealth. So likewise many to-day seem to prosper in their religion with but little or no use of the Book of the Law. For conversion, feelings and human experiences are made the standard. As to ordinances to be obeyed they say, "Do just as you believe." As to the Communion service, they consult their church creed, which prescribes the bread and wine alone, taken at midday. They are wholly lost to the teaching of Isaiah, "To the law and to the testimony, for they that speak not according to this word, it is because they have no light in them."

5. Josiah and his subjects found out the facts in their case by reading "the book of the law." It is the Gospel that will give us the facts in our cases to-day. Some seek the facts in their case by consulting conscience, others consult their feelings, while others tell us that their heart dictates on this important question. To any and all of these, I simply say, "Thy word is a lamp unto my feet and a light unto my pathway." Josiah's course, then and now, alone is proper and safe,—Consult the Book of the Law. "Life and immortality has been brought to light through the Gospel."

6. When the Book of the Law was found, a most vigorous effort was made to spread the message. Hilkiah, the priest, took it to Shaphan. Shaphan bore the good news to the king. The king read it to all the people. To-day we are urged to spread "the glad tidings of great joy," "teach all nations," "preach my Gospel to every creature." Parents are to "raise their children in the nurture and admonition of the Lord." We are to tell this story in our life, walk and conduct. We are to "be his epistles, written in our hearts, read and known of all men." "Apt to teach," "willing to communicate," are divine teachings.

7. Huldah, the prophetess, was immediately sent to, and consulted as to facts in this new found book. She gave it her sanction; that it was all true. Hear her thrilling words: "Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me," etc.

I have likewise frequently been consulted relative to our Book of the Law. Like Huldah, I declare it all true. "For he that is sent of God, speaketh the things of God." Christ himself was baptized, "to fulfill all righteousness." It is ours to fulfill the same standard of right, for "he that believeth and is baptized shall be saved." Our Book of the Law does enjoin love, and defines the external manifestation of that love to be the salutation of the holy kiss. Christ's disciples were to teach "all things that he had taught them." We being followers of that same Jesus, follow the same line of truth. Paul plainly taught that Christ was coming a second time, "without sin unto salvation, taking vengeance on them that know not God, and have not obeyed his Gospel." Christ himself declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Hence if the old Law,—the shadow,—was all true, much more will the new,—the substance,—be true.

8. The fate of Josiah. But of Josiah the prophetess said, "Because thine heart was tender, and thou didst humble thyself, . . . and didst rend thy clothes, and weep before me, . . thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place." We read in our Book of the Law, "Blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth."

Dear reader, like the king of Judah, we have great need to weep and mourn; we have great cause to be meek, that we may thus obtain a share of God's mercy. Surely, as given in the language of Judah's king, "Great will be the wrath of the Lord that is poured out upon us, if our fathers have not kept the Word of the Lord, to do after all that is written in this book."

The foregoing subject is the Sunday-school lesson for June 14. Being impressed with its importance, we made it our subject for June 21. Being further impressed with its present great need, we give this outline for the MESSENGER. We invite our ministers to take our outlines, revise, improve and use them. Let the thrilling truths of the subject be heralded all along the line. Let us strenuously guard against losing "the Book of the Law" of our day.

Covington, Ohio.

THE APOSTOLIC METHOD OF PREACHING.

BY B. C. MOOMAW.

"Rightly dividing the Word of Truth."—2 Tim. 2: 15.

THE great commission, as given in Matt. 28: 19, 20, Mark 16: 15, and Luke 24: 47, contains not only the divine authority for that method of propagating truth, commonly known as preaching, but also indicates the doctrinal order, or logical succession, by which the preacher should be guided in his presentation of the Gospel. Taking first the commission in Matthew, which is the fullest and most explicit report given by any of the evangelists, we have the following divisions, indicated in their logical order:

First part, "Go ye, therefore, and teach all nations," or as it is explained in the margin, "Make disciples or Christians of all nations."

Second part, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Third part, "Teaching them to observe all things whatsoever I have commanded you." In Mark 16: 15, 16, we have a repetition of parts first and second, in somewhat different terms, but in the same logical order, the third division not being mentioned at all. But the first part of this version of Mark is a kind of definition of the first part in Matthew, presenting a clearer expression of the Savior's meaning. We find here that the word teach, as used in the first part of Matthews' commission, means to *preach* the Gospel, to proclaim the glad tidings.

This is the part of the commission which directly refers to the unconverted world. Luke gives a still more explicit definition of this "first part" of the commission in chapter 24: 47, where he states the particular doctrines which are to be preached to the unconverted, namely, "Repentance and remission of sins." Only in Matthew and Mark is baptism included in the commission, and placed in its logical relation following repentance, and only in Matthew does the commission include the duty of the church to baptized believers; namely, to teach them to observe the "all things,"—the precepts and ordinances which he had commanded them to observe.

Now we have before us a plain statement of the mind of the Spirit concerning the logical order in which the truths of the Gospel should be preached.

First to the unconverted, "repentance and remission of sins." This would, of course, include all the correlative doctrines of sin, guilt and judgment, on the one hand, and the vicarious sacrifice, substitution, atonement, faith, and justification on the other, which, with the corollaries and amplifications of each doctrine, particularly the preaching of CHRIST, as a personal Savior, his life, his death, his resurrection, presents a wide field to the studious and earnest evangelist when he stands before the unconverted world.

Second, to the newly-converted sinner, the meaning, application, and observance of baptism.

Third, to the baptized believer, the precepts and ordinances, their relation to the plan of salvation, and to the spiritual life, the importance of observing them, and the rewards of obedience, holiness, benevolence, purity, charity, and every other Christian grace and precept. But the very best definition of the commission, in respect to the divine method of "rightly dividing the Word of truth," is to be found in the practice of the apostles themselves. They were certainly in the best position to understand the Savior's meaning, and were pre-eminently qualified, by the teaching which they had received from the Master, by his perfect example, and also by the direct inspiration of that Holy Spirit whose office was to lead them into all truth, to judge of the most approved and most effectual method of preaching and teaching the Gospel. Therefore we would do well to study critically, and to attend diligently to the authoritative examples thus set before us, and to deduce therefrom the rules which may serve as a safe guide to the preacher. First we will discuss briefly all those instances in the apostolic history where the Word was addressed to the unbelieving and unconverted, noting carefully the theological

character of the discourse on each occasion, and the sudden changes, in this respect, in every case where the hearers were directly convicted and converted under the immediate influence of the preaching. Let us take for our first lesson

THE GREAT PENTECOSTAL SERMON

Of Peter, delivered in the first glow and glory of that sudden and overwhelming inspiration which had come upon all the disciples and apostles like a mighty rushing wind from heaven. This sermon may be, appropriately, regarded as the key-note of the Gospel. The whole Christian church was present and Peter was its spokesman. The whole unconverted world was represented in the cosmopolitan character of the congregation. The church and the world thus standing face to face, the message of the former to the latter must be regarded as the true type and standard of acceptable and effectual preaching for all lands and all ages. After the introduction, which was adapted to the special circumstances of the time, place and occasion, he preached JESUS, his wonderful life, his fore-ordained death, his glorious resurrection, and his exaltation at the right hand of God. He supported each proposition with copious quotations from the prophetical Scriptures, and made such an application of the most salient points to the present state of his hearers as to drive home the conviction of their guilt, incurred in the rejection and crucifixion of this Christ.

He succeeded, for when he had finished his discourse, they were "pricked to the heart," crying out, "Men and brethren, what shall we do?" Now came the time for specific teaching. They were in the proper frame of mind to receive it. There was a special portion of meat for this due season. "Repent and be baptized in the name of Jesus Christ for the remission of sins."

To have preached baptism before that moment would have been out of place and ineffectual. But the Apostle presented it just at the right time, and in company with its appropriate doctrine,—repentance, following it up with "many words of exhortation." This resulted in a tremendous ingathering of souls. With the exception of baptism, all specific teaching on the subject of the ordinances or discipline of the church was imparted to the new converts after their baptism, for it was not done before. These things formed no part of the public discourse of the Apostle, not even by inference. They logically and rationally belonged to another place, and to another time. The whole doctrine of the Apostle, while addressing himself to the unconverted multitude, was CHRIST CRUCIFIED and CHRIST GLORIFIED. His whole doctrine, when addressing the convicted multitude, was repentance and baptism.

On a subsequent occasion,—the healing of the impotent man,—he preached to an immense multitude the same doctrines in the same theological order, the resurrection of the crucified Jesus, and his exaltation as the Christ. Repentance and remission of sins was preached through his name. Acts 3: 12, 26.

Again, to the Sanhedrin he preached that name by which alone we may be saved. Acts 4: 12. Finally, in his sermon before Cornelius, the same doctrines appear in the same order, the life, death, resurrection, and ascension of Jesus Christ, and remission of sins through faith in his name. Acts 10: 34, 43. To show that this was not simply a characteristic of Peter's preaching, but was common to all the apostles and evangelists, we have only to make a few additional references. The discourse of Philip to the Eunuch had but one theme. "He preached to him Jesus." Acts 8: 35. Paul's first recorded sermon in the synagogue at Antioch in Pisidia has identically the same theological characteristics. Indeed it reads almost like a reproduction of Peter's sermons. There is just this one theme, JESUS, crucified, raised from the dead, and glorified. Forgiveness of sins to all who believe on him. Acts 14: 41. His

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before king Agrippa exhibited the same theological points in the same order. It is impossible that this uniformity of theological method among the apostles should have been a mere coincidence. It was the "mind of the Spirit" speaking through all of them alike. He gave them one theme which they were invariably to present to the unbelieving and unconverted. That theme was to have pre-eminence over all others. It was, on all public occasions, to occupy exclusively the time and attention of the preacher. The apostolic epistles, or letters to the churches, abound in a thousand things which are addressed to, and intended for, the baptized believer, or the church: but *Christ crucified, raised from the dead,* and *glorified; repentance,* and *baptism for remission of sins,* through *faith in his name,* is the one cluster of doctrines intended for the unconverted world.

Nothing could be clearer or more authoritative than the inspired example of the apostles in this particular, delivered to us with such remarkable unanimity. And nothing could be more striking than the contrast between this inspired example and the habit of many of our modern preachers, who, instead of "rightly dividing the Word of Truth," select their themes by fancy, or by accident, and preach to the world what belongs to the church, or to the church what belongs to the world. This error may be noticed among our own preachers, who, perhaps, have followed local customs or traditions without looking closely to the homiletic patterns, given us in the Acts of the Apostles,—patterns which were not determined by chance, but which are modeled upon principles of sound theology and common sense. In this system nothing is excluded, but everything is simply put in its proper place, and although many conclusions could be deduced from the premises thus laid down, we have only space to mention one or two of the most pertinent.

First, that Jesus is the paramount theme of the Gospel, engrossing all others, and rising infinitely above them in importance and significance. It may be objected that the apostles and evangelists gave special attention to this theme because of the necessity to establish his divine claims and that this necessity no longer exists when all admit that Jesus was the Christ. To this we reply that, while the great majority of men and women in the Christian world admit his divine claims historically, they do not admit those claims personally. They do not believe in him. They do not trust in him. They do not accept him and confess him as their Savior. The presentation of his historical and prophetical claims was merely an introduction to his *personal* claims. The latter was the saving sense. The need of this preaching of Jesus is just as pressing and just as universal now as it was then. The great need of men and women is to be saved from their sins, and to this end they must have the personal help, sympathy, guidance, intercession and atonement of the Christ. They must believe on his name. They must confess him before the world. They must have daily communion with him. They must know him, "whom to know is life eternal."

Second, That all the preaching and teaching of the ordinances, and order of the church, with the single exception of baptism, is intended for the church alone, and not for the unconverted world. The apostles never, in a single instance, preached these subjects to the unconverted for the simple reason that the solitary purpose and design of the ordinances and order, or discipline, of the church, is to promote *growth in grace.* They have no relation whatever to justification, and consequently could have no place in a discourse to unconverted sinners.

"AN EVIL REPORT."

WE read in the book of Numbers that when the spies returned from searching out the land of Canaan they brought two reports. We often hear it said that the faithless ten brought back a false report, whereas the record calls it an evil report. Much of it was doubtless true, yet it was so colored that it discouraged the hearts of the people. They confessed that the land flowed with milk and honey; they showed the fruit; but with this good confession they linked, by the doubting conjunction "nevertheless," "The people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." Num. 13: 28. They went on to speak of the different nations in the land, and, when the faithful "Caleb stilled the people before Moses, and said, Let us go up at once and possess it: for we are well able to overcome it," they replied, "We are not able to go up against the people: for they are stronger than we." What an intense difference between the "we" of the spies and the "we" of Caleb! One included God, while the other excluded him.

The spies continue: "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof;" and then follows the apparently contradictory statement, "And all the people that we saw in it are men of great stature." It would seem from their own statement that the people had eaten up the land, rather than the land the people. Unbelief often contradicts itself. Then follows the closing comparison, "And there we saw the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

So was David in Goliath's sight: and yet God so wrought through that tender stripling that the giant bit the dust.

The men and women who make evil reports are not all dead yet. They still tell all the bad or evil things they can hear of the vineyard of the Lord. They must tell of all the mistakes that are made, all the imperfect fruit there is on the vine, of every stumbling-block in the road, and all the obstacles in the way. What good things there are in the church they fail to see, or, at least, they never take the pains to tell the good. If they have any notion of getting to heaven, they certainly have a poor way of letting their light shine on the road.

"FORGIVE your fellow-man as if you never had anything to forgive. When brethren injure you, hope that they have made a mistake, or else feel that if they knew you better they would treat you worse. Be of such a mind toward them that you will neither give nor take offenses. Be willing to lay down, not only your comfort, but even your life for the brethren. Live for the joy of others, even as saints do in heaven. Love others so as to forget your own sorrows. So shall you become a man greatly beloved."

"KIND words are the music of the world. They have a power which seems beyond natural causes, as if they were some angel's song which had lost its way, and come on earth. It seems as if they could almost do what in reality God alone can do, soften the hard and angry hearts of men. No one was ever corrected by a sarcasm; crushed perhaps if the sarcasm was clever enough, but drawn nearer to God, never."

PLEASING GOD.

BY J. S. MOHLER.

"That ye might walk worthy of the Lord unto all pleasing." Col. 1: 10.

To please means so to live as to awaken emotions of joy and gladness in the hearts of those with whom we associate. The disposition to please is one of the noblest qualities of the heart, and yet it is a disposition that needs to be carefully guarded, lest, in the desire to please, we trespass against our better judgment. We must strenuously avoid pleasing unto evil. By a smile or nod we may give assent to what might seem to be a matter of small consequence, though bearing in the wrong direction, that, in the end, is ruinous in its results. Many a young man has been ruined by going into the saloon to please another, or to the ball-room, the gambling-den, and other places of wickedness. It affords us much comfort to realize that we are so near akin to God that we can please him, that a Being so great, and wise, and powerful, would condescend to notice so insignificant a creature as man, and allow himself to be pleased by him, yet such is the loving character of God. God is not only susceptible of being pleased, but he is *easy* to please. The smallest things, done in harmony with his will, please him. The giving of a cup of water, from right motives, is pleasing to him.

God is also of a disposition to please others. It pleased him to make the world and all things therein, and, when all was finished, he was pleased and said it was very good. Gen. 1: 31. "For it pleased the Father that in him should all fullness dwell." Col. 1: 19.

The disposition of Christ is also to please: "For even Christ pleased not himself." Rom 15: 3. But he so pleased the Father that the Father spake from heaven, "This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

If there is a being in all the universe that we ought to seek to please, above every one else, it is God, our Heavenly Father. He is our Creator, Preserver, the Source of our life and all the blessings we enjoy. By him we may have eternal life, and the greatest enjoyments in the world beyond.

We should seek to please him every day, and in every word and act of our life. How may we please him?

1. By faith. "Without faith it is impossible to please him." Heb. 11: 6. Hence we conclude that with faith we can please him. The more faithful we are the better we please him.

2. Faith exemplified means (*a*) our return to him. Returning to him from all our waywardness, with full purpose of heart to love and serve God. This is well pleasing to God. The returning prodigal so pleased his father that he could not wait his arrival, but he met him a great way from home and embraced and kissed his Son. (*b*). After we have returned to the Father we must *continue* to please him. Doubtless the returning prodigal sought to please his father better than he had ever done before. So when we have returned to the Father above, we mean to stay with him and to be on good terms with him. To do this successfully, we must obey him in all things. Obedience cements the union of children to parents, as nothing else can. This is equally true in our relation to our Heavenly Father. No better evidence does our Heavenly Father ask of us, in order to gratify our desire to please him, than this. A mere profession of our love to him is a small matter, but our ready obedience to do his will as it is done in heaven, is a matter that pleases him exceedingly well. "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

3. We may please him in our thoughts. Our thoughts are the germ of our life. Possibly we are not able to control the inception of thought, but we may control them by a concentrated effort of our moral forces. Thus we may suppress the evil thought, and indulge the good ones. God is pleased in our effort to have him in all our thoughts. The disposition of the wicked is to push God away, and not have him in all their thoughts, but God knows the thoughts of the wicked afar off, that they are vain.

We may please him in our words. Our words are "thought crystallized," and are a savor of life or death to others. The effect of words is tremendous: A word harshly spoken may crush a soul. A word fitly spoken may raise a soul from the pit of sin to the height of heaven.

The destiny of souls hangs upon words. Because of the importance of words Christ says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37. Paul admonishes, "Let your speech be always with grace, seasoned with salt." Col. 4: 6.

When our words are thus seasoned, they taste very sweet to the spiritual man. They are wholesome words, full of life, strength and power. We eat such words, spiritually, with a relish, as keen and desirable as does the epicure the finest dish. They are sweeter than honey and the honey-comb. With such words God is well pleased.

5. We may please him in our desires. Desires are a necessary part of our being, but they may be indulged in the wrong direction, and when that is the case, evil will be the result. We have the power to direct the desires. If our desires are directed in the channel of godliness, righteousness, truth, purity—heavenward, they are pleasing to God. The Psalmist desired to dwell in the house of the Lord all the days of his life. Ps. 27: 4. This was a noble desire, pleasing to God. Again, "There is none upon earth that I desire beside thee." Ps. 73: 25. Again, "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Here we are told how we may obtain a good desire,—long life on earth.

6. We may please him in our affections. Without affection, the exercise of love, we would sink beneath the brute. By our affections we give evidence of the importance we attach to the object upon which our affections are exercised. If that object is wealth, worldly honor, carnal pleasure, amusements, etc., then God is not pleased, for the reason that our affections are misplaced. But, if our affections, the noblest quality of the heart, are raised to heaven, and fixed on heavenly things, then they are located on the most worthy objects of praise, love and adoration, in all the universe of God. Then we can love God truly and seek those things that are above, where Christ sitteth on the right hand of God. Col. 3: 1. With our affections thus located God is well pleased.

7. We may please God in pleasing one another unto good. Paul says, in Rom. 15: 2, "Let every one of us please his neighbor for his good to edification." But just how to please each other best, is a matter of concern to us all. Perhaps a few hints on this point might not be amiss.

(*a*) We may please each other by friendly recognition when we meet or pass each other. Failing to do this leaves unpleasant feelings upon the heart. We begin to wonder if our brother has aught against us.

(*b*) We may please in the use of kind words. "A soft answer turneth away wrath." Prov. 15: 1. A great deal of pleasing, as well as displeasing, comes from this source.

(*c*) We may please each other much in kind deeds, in ministering to each other's wants when we are in distress, bearing each other's burdens, manifesting a deep interest in each other's welfare, temporally and spiritually. When we thus endeavor to live, by trying to please God by faith, obedience, thoughts, words, desires, affections, by pleasing one another unto our mutual good, we need not doubt in the least that our life is well-pleasing to God, and that God will be pleased with us, and will save us, and make us happy here and hereafter.

Morrill, Kans.

GOD'S WAY NOT OUR WAY.

BY HENRY ROYER.

From observation, as well as by reading the Scriptures, we know many things of the goodness of God,—his kindness and mercy shown toward us. Often we are made to wonder how he can be so patient and forbearing with us, since we are so forgetful and negligent of our duty toward him. We sometimes even feel like murmuring, in secret, if not audibly, and we find fault with him who, of a truth, is our best Friend. We censure him just because his way is not our way, and he does not always deal with us as we would like to be dealt with.

We are often afflicted in various ways, and then we say that God suffers it to be so, while we would rather not have it so, but would have our own way. Often, when we are cast on a bed of painful suffering, we wonder why it is permitted to be so, and sometimes our near and dear friends are called away from us by the irresistible hand of death. This is extremely hard for us, and we again wonder why we are thus permitted to be so terribly and deeply afflicted.

While we thus murmur in passing through these fiery trials, will we not raise our eyes beyond all terror and view God as he is? If we are sick, he gives us much comfort as well as patience to endure it. If death visit us, he kindly gives us strength, and helps us to bear it, if we will only consent to lean on his strong arm of love and mercy. How condescending God is, to be so patient and kind to us, when we are so frail, so prone to murmur and so undeserving of such love! If we are in trouble, or cast down in any way, he will bear us up as he has promised; he will meet us in the closet at all times and there answer our prayers, as well as hold sweet communion with us. Such intercourse is rich manna to the soul, as well as a true solace to the body.

We have, sometimes, in former life, murmured that our prayers were not answered, but now we look back and view things quite differently from what we then did. God sometimes answers prayer so entirely different from what we expect, that we are ready to accuse him of not answering at all, and thus accuse him of falsehood, because he has promised to give us the needed things we ask for; but on the condition that we have faith and ask aright.

I distinctly recall to mind an occurrence of some years ago. Faithfully and repeatedly I asked God to grant me a needed favor. Finally I ceased to ask for it, but wondered why such a favor could be withheld. Now I see plainly that it was graciously bestowed upon me, but in a different manner from what I expected, that I entirely failed to realize it until years afterward.

Truly, if we view God as he is, we have to exclaim, "He is all love and mercy and longsuffering to us, who are often, through weakness, ready to murmur, simply because God's way is not our way!"

Louisville, Ohio.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary. - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

CITY WORK.

BY JOHN S. GEISER.

It has long been a question in my mind as well as others', why there is such a deficiency of religious work done in the cities by our Brethren. I have questioned many of our Brethren about it, and I am indeed sorry to know that some of them think it useless to preach in the cities. Notice the language of Christ to his disciples after his resurrection, "Go ye, therefore, and teach all nations," etc. Matt. 28: 29. He does not say, "Go and teach *some* nations, or go and teach *where* it suits you best, or *when* it suits you best," but "Go and teach *all* nations."

Christ was not partial in his teaching; he wanted all nations to hear, and accept his new plan of salvation. It is impossible for one to accept a thing before hearing or knowing something of it, and it may seem absurd to some, for me to say there are thousands of people in these United States, who know nothing of the German Baptists or Dunkards; nevertheless it is true.

Brethren, why do we not have more churches in the cities? Is it because the souls are not as precious as those in the country? Surely not, for we all have friends in the cities whose souls are as dear to them, as yours is to you or mine to me. Is it because there are not enough of ministers? Is it because the churches do not grow fast enough? Is it because the members will not dress plain enough? No, this cannot be the reason, for a true follower of Christ will dress in the order of the church, otherwise he is not a true follower of our Blessed Redeemer. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24.

Do we neglect city mission because Christ and his disciples did not preach any in the cities? No, for they did much teaching in the synagogues of Jerusalem and the surrounding towns. Notice how Paul traveled from town to town to preach the Gospel. Should not this be an example for us to follow? True, the temptations to allure one into the destructive fashions and follies of the world, are more numerous in the cities than in the country, hence it is reasonable that there should be more churches, more preaching, and more religious influences there, to counteract the works of our adversary, the devil. I hope and pray that we may, in the near future, have numerous and prosperous churches in all the cities (great and small) throughout the world. We can have it, brethren and sisters, if we go about it with the right spirit, and be more zealous in the vineyard of the Lord.

We should not be ashamed of our omnipotent Leader, for Christ said, "Whosoever, therefore, shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with his holy angels." Mark 8: 38. Then, to be ashamed of Christ, means to go to everlasting damnation.

I was made to rejoice last week (while on a visit to the brethren and sisters of Woodberry, Baltimore City, Md.,) to see how earnest they were, and the effort they put forth to promote the cause of Christ. May the grace of God ever be with us all, and inspire our souls with the love of God, that we may go forth with renewed energy, and new resolutions, to do more for the cause and upbuilding of the church of God. Let us pray to this end, brethren!

Claylick, Pa.

WORK FOR THE CHILDREN.

(Written by Emily Hylton shortly before her death.)

To work for Jesus among the children is the most hopeful and encouraging of all work. As we sow we shall also reap. It is a field in which the seed of immortality can be sown to great profit. We find in Matthew where little children were brought to Christ that he might bless them. He also used the same little children as an example to teach his disciples a lesson of humility. He taught them that unless they became as one of those little ones, they should not be subjects of his heavenly kingdom. Parents can now feel that their little ones are near and dear to Christ.

Why should we let our children spend the hours of the Lord's Day in a manner which is displeasing in the sight of God, when the Bible teaches us to bring up our children in the nurture and admonition of the Lord? Let us keep them on green pastures, and feed them on spiritual food. Let them drink of the pure Water of Life, and teach them to remember the Sabbath Day, "to keep it holy." Let the Sunday workers go forward in labors of love, performing all Christian duties with earnestness and zeal! Remember that the Lord will not overlook a mite cast into his treasury!

Many a child of an unruly disposition has been trained and won by being brought into the light of the Gospel. An active little child will be quite zealous in doing good deeds, if once it is started in the right path, and if cared for and helped by careful trainers.

Jesus spent his life in doing good, and if we have his spirit, we will follow in his footsteps, and not be discouraged by the difficulties in the way.

When we meet with the children on Sunday morning, it make us rejoice to see their loving faces, and bright eyes sparkling, as if they were looking for some father or mother, to lead them in prayer, or teach them those glorious truths of the Bible. Oh, where are those fathers and mothers who have their talents buried, and spend their precious time, as if they had nothing to do? What will the condition be of such people, when the Bridegroom cometh? I fear the message for them will be, "Depart from me, for I never knew you."

We would say to the parents, engaged in Sunday-school work, "You are laying up treasures in heaven by setting good examples before your children." Parents, come to Sunday-school with your children! Guard them well and try to keep them from the evil of this world, for they are as tender plants, and need careful training. As they become older, they will, after having made the proper beginning, follow the right way. If there be any in the Sunday-school that are discouraged by some difficulties in the way, let us give them words of comfort, a smile of love, and a look of sympathy, showing that we want them to be happy, and go on their way rejoicing.

A NEW OPENING.

There seems to be no end to opportunities for doing good. The following shows that there are many fields in which great good may be done by those who are willing to let their light shine. We clip from the *Christian Standard:*

"A new sort of mission work has been organized in New York, which recognizes that the gospel of culture is for every creature. An organization has been formed called the "University Settlement Society," and in it are such men as Pres. Low, of Columbia College, R. W. Gilder, of the *Century*, Felix Adler and Carl Schurtz. The purpose is to establish in the tenement-house districts, and parts of the city inhabited by laboring men, residences where college men shall dwell, and interest themselves in and identify themselves with their neighbors. Their prospectus says: "It has been demonstrated that educated men and women, living and working among the poor, associating with them as equals, but introducing into the tenement houses all that trained intelligence and friendly sympathy can give, can make themselves a most efficient means of bettering and elevating the mental, moral and physical condition of the people.' Nor is this wholly a matter of theory. Two years ago a company of young ladies, all college students, rented a spacious house in one of the dilapidated and crowded parts of the city. They called themselves the "College Colony," and made themselves "neighborly" with the poor and ignorant people. They established bath-rooms in the basement, and offered them to their "neighbors" at five cents a bath. A physician was installed in the same basement for their benefit. A playground for the children was fitted up in the rear, and a free circulating library established. The poor, tired mothers of the neighborhood were invited in at stated times. Great good has come of it.

One of our exchanges makes a good point against the infallibility of the Pope of Rome in the following: "The Roman Catholics have a good way of dealing with these indeterminate questions. When the public falls into doubt as to whether a certain alleged event ever really came to pass, the matter is referred to the Pope of Rome, and, in the course of time, he tells his people what was or is the fact in the case, and that ends the anxiety and the ignorance. In the astronomical matter brought before the Pope by Galileo the whole public regarded the decision, but the earth itself would not settle down; it went on around the sun; but this failure of the church taught it not to meddle with planets and suns and such heavy things, but to issue its conclusions over such old and dead affairs as are in no danger of making a motion at some unexpected time after the eternal rest had set in."

"Many a life is earnest in the service which still lacks the freshness of a conscious fellowship with God, and the joy of a constraining love."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - - Business Manager.

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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus going to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - July 14, 1891

BRO. J. C. LAHMAN, of Franklin Grove, has been with us several days. He preached for us Sunday evening July 5. We always appreciate his presence and services.

BRO. P. S. MEYERS and wife, who have been spending some time in Southern California, have returned to their home at Cerro Gordo, Ill., where they may now be addressed.

BRO. M. M. BASHOR, of Oregon, went from the Annual Meeting to Tennessee, where he has since done a good deal of preaching. Eleven have united with the church at the points where he held meetings.

ON his return home from Hagerstown, Md., Bro. T. J. Nair, of Lordsburg, Cal., delivered an interesting discourse on the Annual Meeting. Discourses of that kind are appreciated by the members generally, and should be encouraged.

BRO. J. G. ROYER filled the appointment in Chicago last Sunday, July 5.

THE good work seems to be going on in Philadelphia. Bro. T. T. Myers reports four more received by confession and baptism, with good interest and deep feeling generally. May the Lord continue to bless the work!

ELD. JACOB TROSTLE, of Hope, Kans., has been visiting among friends and relatives in Ogle and Lee Counties, and also did some preaching before returning home. He called at the office during our absence. We regret that we could not meet him.

ELD. JOHN METZGER, of Cerro Gordo, Illinois, and his son, Eld. J. W. Metzger, of Indiana, have decided to make Southern California their home for a time, and with their wives left Cerro Gordo July 7, for Lordsburg, California, where they may hereafter be addressed. While we regret to lose the valuable services of these earnest brethren, we nevertheless rejoice to know that they are locating where their services will be much needed. May the Lord bless their future labors!

OUR meeting in the Chapel, on July 4, was very largely attended and much appreciated by all present. An address was delivered by Bro. Miller on our relation to civil government, and our duties towards those in authority. The meeting not only afforded a very suitable place for members to spend the Fourth, but enabled them to publicly thank the Giver of every good and perfect gift for this land of religious liberty. We probably do not appreciate the blessings we really enjoy.

OUR subscription list is already quite large, extending to nearly every State and Territory in the Union, as well as portions of Canada and Europe, but with a little effort upon the part of all our agents and friends, we feel confident that this list may be greatly increased. Remember that there are thousands who would take the MESSENGER if asked to do so, and informed of Bro. Miller's trip through the Bible Lands. Tell all of your neighbors and friends about it. The price of the MESSENGER to the end of the year is only fifty cents.

ANY country without the Bible is in darkness, so that the people can not see what they are doing religiously. But give them the light of the Gospel to light up their pathway, to light up the country, then they can see how to work understandingly. The Gospel light is as essential to the prosperity of a nation as it is to the success of an individual. It enables even the unbelieving man to see what is right between man and man. It enables unbelieving law-makers to enact laws in harmony with right principles, so that the righteous may live unmolested in the exercise of their Christian duties.

WE have a request to make of our readers concerning the life of Eld. Geo. Wolfe, who died near Liberty, Adams Co., Illinois, about twenty years ago. We are gathering information concerning his life and history, and therefore request our readers to send us every item of interest they know, and have heard about him from boyhood to old age. At the time of his death considerable was said about him in the Quincy (Ill.,) papers. If any of these papers are in existence, we would like to get the use of them so as to copy the information they contain, and will then return the papers to their owners. If our readers will aid us, as requested above, we may give them something after awhile that will prove exceedingly interesting reading.

IT is indeed encouraging to note that a number of congregations are already making preparations for a series of meetings early in the fall. Great good may result from these efforts if the members will also aid the ministers in the work. This they can do by their presence, prayers, singing and active zeal. There is nothing like well-directed zeal in a protracted meeting.

THE Brethren at Covina, Cal., are constructing a pool in their church-yard in which to do their baptizing. This frequently becomes necessary in countries where there is a great scarcity of water. At Covina water is brought from quite a distance for irrigating the lands. This pool is supplied with running water procured in that manner. In the times of the apostles all the baptizing at Jerusalem had to be done in artificial pools, some of which are standing to this day. The pool of Siloam, near Mt. Moriah, is still used by modern missionaries for that purpose.

BRO. ANDREW HUTCHISON has returned to his home at McPherson, Kansas, with the intention of remaining home during the present month. He thinks some of spending next winter in Southern California, trusting that it may, in a measure, improve his health. Of course he can never expect to entirely recover, having met with an accident in his eighteenth year, which internally injured him for life. He never knows what it is to be entirely free of pain, and yet he keeps constantly at work about his Father's business. If those who are thus suffering, labor so earnestly in behalf of the Master's cause, and yet do no more than their duty, what must be said of others who are strong, and have plenty of time and means at their command, and yet do little or nothing for the Lord?

ON Monday, July 6, Bro. D. L. Miller and wife left Mt. Morris on their long-contemplated trip to Europe and the Bible Lands. They expect to spend a few weeks among the churches in the East, and then sail from New York August 1, on the steamer "Aller." Parties desiring to write them before they leave America, will address them thus: "D. L. Miller, New York, N. Y., (in care of Oelrichs and Co., No. 2 Bowling Green, on outgoing steamer 'Aller')." Place the part, in parentheses, at the lower left-hand corner of the envelope. Bro. Miller has spent a good deal of time and means preparing for this trip, having had it in contemplation for several years. He goes well prepared, and if the Lord spares him, and gives him good health, we may expect many very interesting communications from him.

NEAR Naples, Italy, is the volcano Vesuvius. It is reported that two Brazilian travelers recently thought to climb to the top of the mountain and look into the crater. They were warned not to do so. In spite of this warning, accompanied by a guide, they determined to make the ascent. They did so and reached the top of the mountain in safety. There they were noticed to be standing near the crater, gazing into its mysteries. Suddenly the whole party was enveloped in a dense cloud of sulphurous smoke, which so stupefied the travelers that one of them reeled about for a moment, then staggered and fell headforemost into the crater. The guide, who accompanied the two Brazilians, had in the meantime caught hold of the second traveler and half dragged, half pushed him into a position where the crater fumes could not affect him, thus saving the traveler's life. The unfortunate traveler was Dr. Silva Jordan, a journalist. A Grecian philosopher met the same fate 2,500 years ago.

BRETHREN'S ALMANAC.

THE time is here when we must prepare our material for the Brethren's Almanac for 1892. The ministerial list is a very important department, and we wish to have it as correct as possible, therefore request our readers to immediately examine the list and send in all the corrections of which they have any knowledge. The names that are now in, and are correct, you will say nothing about, but mention only the corrections to be made, such as removing names of those who have died, or for any cause are no more in the ministry, adding the names of such as have been elected to the ministry, and altering the address of those who have changed their addresses.

We also need interesting and instructive articles to fill the space allotted to reading matter, and for this purpose solicit good biographical sketches, histories of churches, and items of general church interest. All matter intended for the Almanac should reach us not later than September 1.

BINDING AND LOOSING.

Please explain, through the MESSENGER, that part of Matt. 16: 19 which says: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." HUMPHREY TALHELM.

THIS language was addressed to Peter, unto whom were given "the keys of the kingdom of heaven." What was said to him concerning binding and loosing was intended for the other apostles as well, for in John 20: 23 we have the same principle, contained in language addressed to the apostles collectively as follows: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

In Matt. 18: 18 we have the same language in substance, intended for the church, as a body, in all ages of the world, reading thus: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

The power to bind and loose has been delegated to the church, accompanied with instructions how to use the power. The church is to properly *use* the power, but must not *abuse* it. Her limits are clearly defined in the Written Word. It should be remembered, that her authority to act is in writing; her limits to exercise this power are also in writing. Beyond this written document she has no power to either loose or bind. Her power, or authority, begins where the Gospel begins, and ends with the New Testament. At the close of the last chapter of Revelation (verse 19) the divine seal is set. Beyond that seal no human power can go. The New Testament, with the eternal seal of heaven set upon it, is handed to the church, containing her authority to act with full instructions. It is the duty of the church to take this book, and see that its instructions are fully carried out in every department of church work. It is not only her privilege, but her duty to interpret the book with a view of aiding all the members in rightly understanding their obligations to God and man. In the exercise of her authority the church has no right to add to, take from, or in any manner change any of the instructions or principles laid down in this book. It is her duty to study, to teach, and execute to the jot. What this book requires of members it is the *bounden* duty of the church to require also, and enforce. Whatever liberties the book grants to members must also be recognized by the church. Then, on the other hand, the church has no authority to grant liberty where it is not granted by the authority of the New Testament.

Furthermore, the church may determine whether an action, upon the part of a member or members, is in keeping with the spirit of the New Testament. If it is clear in her mind that it is not in harmony with the spirit, or accepted meaning of the Scriptures, then it is also her duty to see that such actions are condemned and her judgment properly enforced.

In every instance when the church binds anything on a member, and it is so required in the Scriptures, that binding is endorsed in heaven. About this there can be no uncertainty. If the church follows the written instructions, laid down in the New Testament, there can be no doubt about it. But when it comes to binding anything on a man according to the spirit of the Scriptures, great caution must be used. There are chances of being mistaken. The church should look at the case carefully, and be certain that she is right before she determines to bind. If she should lay on a member that which the Scriptures do not require, she makes a mistake, for which she will be held accountable. Her saying a thing is right does not make it right. The question of right or wrong must be determined by both the letter and spirit of the Scriptures. When it says, "Whatsoever ye shall bind on earth shall be bound in heaven," it must be understood that the binding must be done strictly according to the instructions laid down in the Scriptures. If there is any departure from these Scriptural instructions, the binding will not be endorsed in heaven.

Equal care must be exercised in *loosing*, or granting liberty. If a member does that which is contrary to the Scriptures, and the church excuses him, or releases him from any requirements in the way of a confession, etc, that action will not be endorsed in heaven, "Whatsoever ye loose on earth" will not be loosed in heaven, unless it is done according to the Scriptures.

It is needful that the church use great caution in this binding and loosing, for if she goes too far, she oversteps her authority. If she does not go far enough, she neglects her duty. Hence there is great need of watchfulness upon the part of those who administer church government, as well as a necessity for carefully studying the Scriptures in order that we may fully understand our duties as well as our privileges.

The question of liberty, perhaps, deserves more attention than it has generally received. We should not use our liberty as a cloak, behind which to do that which is wrong, or in any manner displeasing to the church. There is such a thing as members using their liberty imprudently, so as not only to wound the feelings of their brethren, but to actually injure the cause itself. Liberty to do good and right is as wide as the world itself, but liberty to gratify our own desires, and for personal interest, is limited by the question of law and expediency. For doing what is right and good, the man is absolutely free—unbound. There is no law in heaven, or rule in the church to interfere. He is a free man. He will not fall into the judgment of either the church or heaven, unless he oversteps the bounds of his liberty.

"Whatsoever thou shalt loose on earth shall be loosed in heaven," or "whosesoever sins ye remit, they are remitted unto them," is "the perfect law of liberty," referred to in James 1: 25. It liberates the entire human family from all the rights and ceremonies of the Old Law, and also liberates every penitent sinner from the burden of his sins, and makes of him a free man—free from the Old Law, free from his sins, and free to do that which is right.

The whole question of binding and loosing hinges on the right interpretation and application of the Written Word, the authority of the church being limited to what is written.

1. THE LAW.—"Sin is the transgression of the law." 1 John 3: 4. "Where no law is there is no transgression." Rom. 4: 15. Where there is a plain case of the transgression of the law, it becomes the duty of the church to act promptly, and see that the demands of the law are fully carried out.

2. EXPEDIENCY.—Paul says: "All things are lawful unto me; but all things are not expedient." 1 Cor. 6: 12. By "all things" is meant those things, not prohibited in the Written Word. While it may be lawful to do certain things, against which there is no law, yet it may not be expedient, hence the law of expediency must be put into execution. Expediencies may possibly vary in different ages, hence the necessity of the church approaching and handling such questions with great wisdom, so that she does not either overstep her authority or fall short of her duty.

3. APPEARANCE.—We are told to "abstain from all appearance of evil." 1 Thess. 5: 22. An act may not be evil in itself, but it may have that appearance. If in the mind of the church the appearance of anything is evil, it is certainly her duty to require members to respect her judgment. In dealing with the two last propositions, *conclusions must* be reached in harmony with the spirit and accepted meaning of the Scriptures. If the decision of the church is properly predicated upon the spirit and the meaning of the Scriptures, her action is binding both on earth and in heaven, not because the church says so, but because the Scriptures so teach.

4. ADVICE.—The church may give advice, but cannot enforce it. Even an inspired apostle did not presume to require that his advice be made a rule of faith or practice.

The Roman Catholic church claims the power to make laws, and then enforce them, and refers to what the Scriptures say concerning binding and loosing for her authority. But these Scriptures give no authority whatever beyond what is written. The power to make or enact laws, pertaining to religion, has never been delegated to man since the world began. All laws affecting the Christian religion are made in the courts of heaven, and stamped with the Divine Seal. These laws must be perfect; man can make nothing that is perfect, therefore the power to make laws, affecting our eternal interest, has never been delegated to him.

But to the church has been given the power to execute and interpret the law, which God has made and given to man. Not only so, but she is held responsible for her manner of executing and interpreting. She has the power to both bind and loose, but must always use the law for that purpose. At the end of the law is the seal. There she must stop. Whatever is found between that seal and the beginning, the church may and must apply, properly interpreted. She is not only to apply the letter of the law, but the spirit also. J. H. M.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

On the Way.

JUNE 18 I was made happy to meet with the members of the Baugo church at their feast. Not so many members communed as on former occasions, owing to a heavy rain about the time of the meeting, nevertheless the feast was a pleasant one. Next morning they held a choice for one minister and two deacons. Bro. Peter Huffman was chosen to the ministry, and brethren Christian Metzler and Delbert Markham were chosen deacons.

June 19 the Elkhart church held their feast. Our feast was enjoyable. Good preaching and singing is the life of any meeting. How much joy and consolation it affords the Christian soldier, when engaged in the Master's work!

June 20 we met with the Solomon's Creek church in Communion services. Their large house was well filled. Here, as before, our ears were saluted with good music. How charming and soul-reviving such feasts are to the child of God!

I notice a grand improvement in our Communions, as held now, over those held years ago. The order seems so much better. We commenced at 5 o'clock with 300 communicants, and by 9 o'clock, or soon after, we closed. Twenty years ago I remember well that we commenced at the same time, with the same number of communicants, and often the meeting was continued until 11 o'clock, and sometimes later. The single mode of feet-washing gives better order and much time is saved. Then, too, no time is lost between the different services by waiting on the speaker. "Let everything be done decently and in order."

On my return from Annual Meeting I found that my wife had been sick for some time. She was taken sick at Bro J. C. Murray's, at Nappanee, Ind. Bro. Shoemaker, a skillful physician, soon had the patient on a fair way of recovery.

J. H. MILLER.

Goshen, Ind., June 23, '91.

A Sensible Letter.

[MANY of our readers will remember P. J. Brown, of Congress, Ohio, as formerly a minister among us, but now a minister among the Progressives. He has written a real sensible article to the *Brethren's Evangelist* concerning a convention they recently held in Ohio. We copy the following from the article, and commend the tenor of it to our readers, believing that it goes far towards establishing the fact that there must be a unity of action among congregations in order to keep themselves, as well as their ministers, in the line of consistency.—ED.]

"The work done at the late Conference is of the solid kind. Chief among it was the adoption of the constitution that was proposed a year ago, and upon which the churches voted during the year. It was found that all who took action (and all but three or four did), voted in favor of adoption, except one. That one was our neighbor Homer, in Medina county; but she instructed her delegates to change her vote in case a majority were in favor of adoption. The final vote on the question in the convention was, on a motion to make the decision unanimous, seconded by brother Jacobs, of Homer. This was adopted without a dissenting voice. Thus the Ohio churches are an association, an organized body ready for work, that will mean something more than an irresponsible lot of freethinkers. Ministers are made amenable to the church, and the church amenable to the Conference.

"This does away with that unlimited, unbridled congregationalism, tending towards individualism, anarchy and denominational suicide. When a minister undertakes to play hide and seek with the doctrine, the church is to set him right, and if the church fails to do so, the Conference will not fail to set the church in order. And the best way in the world for ministers and churches not to get hurt by the workings of this constitution, will be for all to stick to the Gospel, the whole Gospel and nothing but the Gospel, and not a hair on their head will fall. But if a church fails to do so, and tries to shelter a minister who is unsound in doctrine, or in morals, the Conference will send them a committee, who will set them in order, and the church will no longer be able to ask, Who sent you here to interfere in our liberty?

"We have already tested the workings of the new arrangement. One of our Ohio churches has been in a stew and broil, for more than a year, inaugurated by one of our would-be-smart young ministers, who assumed to hold his membership in the Brethren church at large, but would not be held responsible to duty in the local congregation; just as if I should say: 'I will be a good citizen of the State of Ohio, and claim the protection of her laws, but I acknowledge no allegiance to Wayne County. I will not pay any tax here nor vote.' All this he did because he could not control the church, elder and all, in some whimsical notion of his own. Then he began to work on the prejudices of some of the members, and with 'good words and fair speeches,' began to draw disciples after him and thus the church seemed to be hopelessly divided. We sent a committee of three brethren, who are sound in the faith, and who were able to discover the true state of affairs, and they got rid of the leader of the schism and opened the eyes of others so that peace and harmony are restored. Thanks to the workings of the constitution.'"

Laconics.

Two and one-half per cent of the population of the United States own one-half of all the wealth. The entire wealth of the United States is not far from sixty-five billions. The population is about sixty-five millions.

This gives an average wealth of about one thousand dollars. There are nine million mortgaged homes in the United States. The entire mortgaged indebtedness is about four billion five hundred millions.

There are twenty-five thousand mortgages in Maryland. Eighty per cent of all the houses in the United States are mortgaged.

The interest on these mortgages amounts to about three hundred sixty millions a year. There are mortgages in ten Western States amounting to one billion two hundred millions.

Congress and the States enact about twenty thousand laws per annum.

Business competition is properly called industrial warfare.

The United States has the largest tenant farming class of any nation in the world. The daily interest on mortgages for each man, woman and child is about one and two-thirds cents. Thirty-six billions of the nation's wealth is owned by thirty-one thousand persons.

There are five hundred fifty persons who average twenty millions. Two hundred persons own four billions. Wm. Vanderbilt owns one hundred sixty-five thousand farms.

Between Dobbs Ferry and Tarrytown, N. Y.,—a distance of six miles,—live sixty-three millionaires who own together, five hundred millions. One hundred millionaires live in Pittsburg, Pa.

New York has a thousand, or more, millionaires. Chicago has scores of them. Other large cities are the same. Secretary Windom said in a speech: "There are five men in New York, who by a single touch of the pen, or click of the wire, can reduce values all over the country from fifty to one hundred per cent." There were four hundred ninety trusts organized in less than three years.

The average mortgaged debt of the United States is about sixty-nine dollars *per capita*. The interest is over five dollars *per capita*, or about twenty-six dollars, for every family of five persons.

In 1847 only one man was estimated, in the United States, to be worth more than five millions. Now there are about seven thousand millionaires.

The taxes and interest against the products of the nation amount to more than one-half of the value of the products. Cost of production consumes in many cases more than the other half. This accounts for the fact of there being so many evictions, foreclosures and idle persons in the United States.

QUERY.—What bearing do you think all this has on the Brethren's misssionary enterprises? What bearing on crime? What bearing on Christianity in general? What bearing on the happiness and prosperity of the poor? What moral good accrues to the aristocracy?

J. L. SWITZER.

REMARKS.

A study of the above facts is both interesting and humiliating. Interesting because of the information contained therein. Humiliating because of the great burdens resting on the poor, and the unequal division of property. Still more humiliating because thousands of these poor are spending millions of dollars for unnecessary things in the way of intoxicating drinks, tobacco and gaudy dressing. Humiliating because so many are not making good use of what little the Lord has given them.

MORAL.—Let every man and woman make the very best possible use of that which they have, whether it be money, talent or influence. Let those who are rich help the poor, and then let the poor practice economy and industry. It is unfortunate that much wealth is in the hands of a few, and yet, if it were all equally divided among the poor it would soon find its way back into the hands of the few again. You cannot carry water in leaky vessels, and it is hard to get the water out of tight vessels without upsetting them. After all, perhaps, it is best for each man to attend to his own business well, do all the good he can, and trust God for the rest.

A nation like ours, with its vast population, wealth, debts, enterprise, resources, etc., is a big thing to handle. Were we to undertake such a task, with hundreds of years at our disposal, we would commence at the bottom among the poor and laboring classes, educating every child, give good moral and religious training, teach great economy, industrious habits, healthy living, get rid of leaky vessels, financially, intellectually and religiously, and thus prepare the masses to rise and pave the way for the rich to come down. But with all our efforts at reforming there will always be the rich and the poor. The rich will fall into many temptations, while the poor are here for our charity, to do them good when we can. The religion of Jesus Christ is the world's only

salvation. Money belongs to the world, and though the rich may get more of it than they deserve, still they must render an account for all they possess, and when they take their departure from this world, must leave behind the last cent. Not so with Christianity. The more of that we have the more we will have to carry with us to heaven. Having food and raiment, let us therewith be content, seeking first the kingdom of heaven and its righteousness, and all else we need will be added if we only do our part. J. H. M.

A Witness.

"I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death."—Ps. 118: 17, 18.

Joy and gratitude prompt me to perform a duty which I feel I owe to God and humanity in general, but especially to the sick, that is, that I should testify to the effect of the provision made for the latter in James 5: 14, 15.

For thirteen years I have endured physical suffering with only brief intervals of partial relief. All the physicians, whom we consulted, pronounced my case incurable, and the only benefit medical aid afforded me was temporary. "Wasting nerves, a delicate constitution and lack of vital force prevented a cure,"—so the doctors said.

After all human remedies had failed, with strength and vitality constantly declining, and the condition of a confirmed invalid seemed the only alternative, in answer to my "call" our elder and his co-laborer came May 9, 1891, and anointed me for "*the healing of my physical infirmities*," according to the Scripture referred to above. After the service,—even from the close of the fervent prayer offered for my healing, I began to gain strength, and have been constantly improving in health ever since. At this writing, June 19, I am stronger, and have less pain than I have had for long, weary years.

"Is any sick among you?"—why not avail yourselves of this service and receive the promised benefit? Truly it is verified in my case that "all the promises of God in him (Christ) are yea, and in him amen unto the glory of God by us." 2 Cor. 1: 20. O bless the Lord for this witness, and magnify his holy name, for he is worthy.

GERTRUDE A. FLORY.

La Porte, Ind.

Thoughts Suggested by "Annual Meeting Notes."

IN reading the notes in No. 24 of MESSENGER, I was impressed with one special note, which narrates the little circumstance which occurred on Wednesday evening, at, or near, the Orphan's Home. There is something sublime and beautiful connected with it, illustrating the individuality and unity of the members of our Fraternity, and which can be said of no other denomination of people.

Assembled on the banks of that little stream of water were members from different localities of our great Brotherhood to attend to and witness the introduction of one of God's dear "little ones,"—a young sister,—into the great family of heaven. The candidate is said to be a resident of Cumberland County Pa., while another sister and I, who prepared her for the watery grave, live away off here in Indiana. The administrator,—Eld. Isaac Frantz,—lives in Ohio. He was assisted by Bro. D. D. Emmert who resides in Maryland. Though strangers in the flesh, yet we all belong to the "one body," and are children of the same family,—heirs of the same inheritance,—travelers to the same place! Oh, what a comforting assurance to believe, that, even though we parted as we met,—entire strangers,—never to meet again till we meet before the great tribunal bar of God, yet, if we prove faithful to our baptismal vow until death, we may meet again in that celestial home where parting will be known no more forever! SARAH M. SAUNDERS.

Landess, Ind.

From Tearcoat, W. Va.

BRO. J. W. ABERNATHY, of Garrett Co., Md., commenced a series of meetings in the Tearcoat congregation, at Pentecost, and continued about ten days. Bro. Abernathy labored faithfully and zealously, using the Gospel Sword with power, and, truly, we had a Pentecostal outpouring. As an immediate result, we had seven additions by baptism and one reclaimed.

On Saturday evening, May 23, we met to enjoy a Communion, which was one of the most enjoyable feasts we ever attended. At this feast we had the assistance of elders Samuel A. and Aaron Fike of Preston County, W. Va.

These brethren did good service at the sacred desk, and dealt out bountifully and earnestly the Bread of Life. We believe that all felt it was good to be there. From here brethren S. A. and A. Fike went to Beaver Run (our home church) and attended a council-meeting at which important business was transacted. At this council brethren George S. Arnold and George W. Leatherman were ordained to the office of elder. We hope these brethren may be efficient and useful in the good work and high calling of their office.

After this council our dear brethren gave us the parting hand to return home, and truly our best wishes go with them! We hope they may come again. Bro. Abernathy was called home on account of sickness, and all felt that the meeting closed too soon. We hope to report some more good news from this church soon. May the Lord bless Bro. Isaac and send him to us again!

D. B. ARNOLD.

From Salem, Oregon.

AFTER parting with the members in Neosho County, Kans., Bro. Joseph Grable and I boarded the train at Galesburg, May 18, and had a pleasant journey over mountains and canyons for five days and a half. We arrived in Salem, Oregon, May 23, where we met my husband. After an absence of over six months we were glad to meet again. Our home for the present is in the beautiful City of Salem. We like our new home well so far.

June 18 we went out into the country, about eight miles, to attend a love-feast, near the residence of Bro. David Early, at Macleay. We found our brother sick; he has been confined to his room over four weeks, but we found him strong in the faith, enjoying himself in the spiritual life. On Wednesday evening, June 17, the Brethren held a meeting at Bro. Early's. On Friday evening was our Communion meeting. About thirty or forty members surrounded the table of the Lord. On Saturday morning we had a social meeting,—the best social meeting I ever attended. The brethren and sisters nearly all took part in the social exercises. We felt that the Spirit of God was with us, and we were made to rejoice. At 11 o'clock an able sermon was preached by Elder Sidney Hodgden, and at the close of that sermon a young man came forward, weeping, wishing to unite with the church. There were also two added by letter. Our meeting lasted over one week. Ministers present were brethren Joseph B. Early, our resident minister, S. S. Barklow, of Coos Co., Oregon, and Sidney Hodgden, of Moscow, Idaho. The weather was unpleasant during our meeting, but it was a pleasant and profitable one. Saints were built up in the most holy faith of the Gospel, and sinners, like King Agrippa, were almost persuaded to be Christians. On Sunday morning was the children's meeting, addressed by Bro. Joseph B. Early.

SARAH BRICKER.

From the South.

As I have received many letters of inquiry in regard to our southern home, our climate, health, means of making a livelihood, etc., permit me to answer some of those questions through the GOSPEL MESSENGER, hoping that, by so doing, all may be benefited. The climate is all that any one could wish for.

This point is known as a great health resort for the northern tourist. We are only three miles from the Bay and about the same distance from the Gulf. The soil is of a dark, sandy nature and very productive. We have lived on this point just one year, and in that time have been very successful in growing vegetables of all kinds, such as cabbage, tomatoes, turnips, radishes, lettuce, beans, peas, squash, onions, mustard, cucumbers, and are now enjoying as fine water-melons and musk-melons as I ever saw in the North. The last winter we raised forty bushels of onions at a total cost of $14.00, including fertilizer, seed and help, and they net us $2.00 per bushel. We consider that very good for Florida. We earnestly ask our brethren and friends when they visit Florida to come and see this portion of country. We have some frosts here, but not enough to injure the mangoe, the avocado pear, or the guava. All who are acquainted with our Southern fruits know that these are very sensitive to the cold, and that there are very few sections in Florida where they can be successfully grown. The price will verify the fact, as the mangoe sells from 30 cents to 40 cents per dozen while the pear brings about $1.00 per dozen. The orange, lemon, lime, pomelo (or grape fruit), in fact all kinds of semi-tropical fruits, flourish in this section. Aside from this being a healthful country and a fine climate, it is a lovely country and is only waiting for industrious hands to make it a grand country.

I would again say to my brethren and friends, you, that are seeking homes in the South, do not stop until you have seen this portion of Florida, and then be your own judge. I do not ask any one to take my word; only come and see. There are thousands of acres of land, and good land, too, that can be bought for from $3.50 to $10.00 per acre, from four to five miles from St. Petersburg, but within from one-fourth to one mile from a shipping station and in sight of railroad. Any one desiring to know more about this country will please write me, inclosing stamp, and I will answer any and all questions as best I can.

SUSAN M. MOHR.

St. Petersburg, Fla., June 23, 1891.

[We do not publish the above with a view of advertising the country, but mainly for the purpose of calling attention to that part of the South as a suitable place for members to locate and build up a congregation of members. St. Petersburg is near Tampa, and about one hundred miles South of Keuka. At Keuka is the only organized church in the State, and there ought to be many more. But, in going to any country, look carefully, be your own judge, work hard, live up to your profession, trust God and keep up courage. Unless you have a good deal of courage you had better not go. It takes men and women of pluck to settle any new country. For such persons there is plenty of room in Florida, as well as other parts of the South, and also openings to accomplish much good.—ED.

From the White Church, Ind.

JUNE 3 was our quarterly council. A good deal of business came up before the meeting and passed off pleasantly, yet the pruning knife had to be used, to cut one branch from the body. This is never a pleasant matter, for it always leaves a wound to be healed, however small the branch may be.

But while it was painful to see the love of one grow cold, it was joy, on the other hand, to see one young man step out from the world to walk with the people of God. It encourages us to see the young devoting their lives to the Lord, all their days. May the earnestness and devotion of our brother reach far into the hearts of his associates, and those that are near him by the ties of nature, that it may be an incentive to move them heavenward.

O, how little we value the soul, when we prefer to stay in the world to gain a few of its fleeting pleasures! May the language of the apostle ring in our ears with all of its power, "Be ye not conformed to this world, but be ye transformed (changed), by the renewing of your heart and mind." If our affections are set on the things above, they will not be on the things of the world, and if they are not on the things of the world, the fashions will not keep us out of the church. Let us show our love to God by keeping his commandments, and to do that we must adorn these bodies in modest apparel. 1 Tim. 2: 9.

May God help us to read his Word with an understanding heart, and may we, with a willing mind, obey all its teachings!

Our Communion has been changed from Oct. 10 to Oct. 15. The usual invitation is extended to all. D. C. CAMPBELL.

Origin of the "River Brethren."

I WAS much interested in the query about the Origin of the River Brethren, as my mother's name was Engle and her father's father (Hans Engle) one of the first members of that church.

The answers that were given by Sarah Miller and J. L. Switzer are both good and satisfactory. I felt like adding the following to it which we have from a very reliable source, written by an aged minister of the United Brethren church,—John Fohl, of Chambersburg, Pa. It reads as follows:

"When I visited the Pennsylvania Conference of the United Brethren in Christ, in March, 1836, I was the most youthful of the whole body, consisting of about one hundred ministers, and now, after the lapse of fifty-five years, I am the only member that remains alive. To me this appears wonderful. By the goodnes of God my mental powers are not the least impaired, and I have physical strength to preach one, two, and three times each day. Surely the Lord has been very good to me, and to him alone I give all the glory. As I am nothing, Christ is all.

"A little over one hundred years ago Wm. Otterbein, of the German Reformed church, Martin Beam, of the Mennonite church, George A. Geeting, of the German Reformed church, Christian Newcomer, of the Mennonite church, John Neidig, of the Mennonite church, and a Rev. Treunerer of the Lutheran church, met in consultation. Having received the power of regenerating grace, and being of one heart and mind, they, in the Providence of God, became acquainted with each other, and were disposed to hold annual meetings in preaching Christ and the resurrection. Their meetings were generally held about Whitsuntide Sunday and the day following, and were very largely attended. They were changed alternately from Maryland to Pennsylvania.

"One of those places where their meetings were held, was on the East side of the River in Lancaster County, Pa., where the Lord had gathered to himself a people, and those ministers, in speaking of that appointment, were in the habit of calling them 'River Brethren,' or 'Brethren at the River,' in the way of distinction from other appointments.

"Amidst all their labors they, as yet, had no organization, but labored in union for the salvation of souls.

"In process of time the work multiplied, and their converts looked to them as ministers for instruction and spiritual food. No doubt, moved by the Holy Ghost, they saw the necessity of forming into an organization and adopting rules by which they should be governed in the future. Accordingly a first conference met in a log school-house in Westmoreland County, Pa., June 6, 1815. I visited the place in 1837, near Mount Pleasant, and saw the school-house. During their deliberations in forming a 'Discipline' at that first conference, they agreed on the name 'United Brethren in Christ,' as being the most appropriate, and, after agreeing on the 'Confession of Faith' and other articles, as contained in our 'Discipline,' when they came to the ordinance of baptism, they specified no mode, but agreed that each member might choose either immersion, sprinkling, or pouring. All the brethren and sisters in the different States endorsed the 'Discipline,' with the exception of the flock at the River, in Lancaster County, Pa., as they recognize baptism by immersion alone. These formed into a body called 'River Brethren;' hence we are 'Twin Brethren.'

"The foregoing, though given by tradition, is a true history.'" MARY ZERCHER.

New Pittsburg, Ohio.

At Home Again.

MY last I closed with my arrival at Roanoke, Va. After visiting a few relatives in the vicinity of that city, and resting awhile, the journey was again resumed, and, by the guardian care of a kind Providence, the place we call our earthly home was reached in safety, and we found the family in their usual health. The condition of my afflicted side has materially improved, so that I am about in my usual condition, so far as the physical man is concerned. Our spiritual man is always benefited by associating with the spiritually minded. The observing mind will, however, soon discover that the spiritual standard could be greatly elevated above the present mark, and still there would be room at the top. We may be brought in contact with certain persons who seem to have attained to a degree of purity and sanctity, such as make us feel reproved while in their presence, and yet we may, afterwards, feel benefited by being in their society.

Now I believe we all feel that we had a good and pleasant reunion at Hagerstown, Md. Suppose we all make a resolve that, if we are permitted to meet again next spring in Iowa, we will improve over the past, and that the devotional standard of the meeting shall be higher than any which have preceded it!

My present purpose is, to remain at home and rest until Aug. 8. The work is then expected to begin in Platte County, Mo.,—not far from St. Joseph. I expect to remain in that place or section, until Aug. 28. Next day I expect to begin with the Father's children at Falls City, Nebr., and will be with them till over their love-feast, Sept. 12. Then I shall go to Yale, Iowa.

I thus state the arrangements, so that persons will not ask for meetings at the same time elsewhere. I think some of going to Southern California, to spend the winter, feeling that possibly a milder climate will be of advantage to me. I sometimes feel as if the wound in my side may bring me suddenly to a close of my career in this life. But be that as it may, I hope to give whatever time I have, entirely to the defense of the principles of the Gospel. The church is my home, and when the principles, as held sacred by her, are infringed upon, then I suffer. I pity such as fail to discern the body of Christ. We must remember that the body of Christ is a visible body, so that it cannot be hid. Therefore away with the idea, that the heart is right while it is lusting after the giddy toys of earth. Such are not plants of the Heavenly Father's planting, and must be rooted up. A. HUTCHISON.

McPherson, Kans., July 1.

Notes and Jottings.

NEARLY two months ago I sent my last communication. May 9 the Mission Board of Southern Ohio again sent me to Oak Shade, a mission point one hundred twenty-five miles south-east, in Ross County, where I had been in April. Here I preached in a private house. I had to think of a time forty years ago, when I was a small lad, and when the Brethren used to preach in my father's house. Do we appreciate the great blessings we now have? We have good meeting-houses to go to,—good vehicles and good roads, and yet, with all this, we sometimes are absent from the religious services. This should not be when we are well.

When I get to the outskirts and see women walk three or four miles to church, over the hills, and carry a child, and then say they were so well paid, it seems as though they appreciate preaching. Brethren and sisters, it would do you much good to go to the outskirts. You could then appreciate your home blessings more.

Wife and I, in company with many brethren and sisters, started to Annual Meeting May 29. At Cincinnati we met many more. Among the number was our son Edward and wife, from McPherson, Kans. On account of a wreck, ahead of us, in the mountains, we did not reach Hagerstown till late on Saturday night. Sufficient has been said about the place, the crowd and the pleasant meetings, and I will not take the space to enlarge; but will only say that we had a pleasant meeting, and a profitable one. Let us all try to do a little better,—preachers, deacons and laity. To every one his work, is the command. Our work is to do right, not only in one thing, but everything. I was wondering, while at Annual Meeting whether it was the best thing to do, for so many brethren and sisters to board in town, when the brethren make arrangements to feed the people and are prepared to do so. It looks to me as though we ought to patronize them as, what is left after meeting the expenses, goes for missionary work. I believe in missionary work, but let us try and help in every way. If I can be the means of putting a few dollars to the mission work through Annual Meeting, is not that as good as if I take it out of my own pocket? If we can do both, so much the better.

On Sunday after Annual Meeting we were in Baltimore, but I was sick with asthma. This prevented me from visiting Bro. J. Quinlan. I would have been so glad to meet him as I was once at his school, where I preached three sermons and talked to the boys.

From Baltimore we went to Pemberton, in Cumberland County, Va., where Bro. William Bowser lives. He was one of the ministers from our church, and moved there last March. Oh how pleasant to meet with those who formerly met

with us in the sanctuary. We were also glad to meet others, whom we never met before. We were pleased to meet sister Florida Etter, for we often read her articles in the MESSENGER.

We had expected to be at the love-feast at Cartersville, but on account of my ill health we got there one day too late, yet we had a few meetings.

We arrived at our home once more June 19 and found all well, for which we thank the Lord. Remaining at home over night, next morning wife and I set out for a thirty-seven mile drive to another mission point. Had we consulted our own feelings we would not have gone, as we felt tired and the heat had wearied me some on our trip. To start out and drive thirty-seven miles through the hot sun was not congenial, but we must be ready at all times for every good work. We sometimes talk about lazy preachers and what good they could do. I confess I do not know. "Work while it is day!" HENRY FRANTZ.

Forgy, Ohio, July 1.

From Baltimore, Md.

AFTER being restored to health again, I feel like devoting all my time to the work, and am now ready to receive donations towards the house of worship in Baltimore. All donations for the school and house should be addressed to the writer at 1315 Light Street, Baltimore, Md.

There is one,—David Lone Wolf, a negro,—who calls himself an Indian of the Sac and Fox Tribe, fifty-five or sixty years old, quite tall and with short, gray hair. He wears a Grand Army vest and badge, and has a white boy, about twelve years of age, with him, who, he claims, is a half breed, and has been attending the Indian school at Carlisle, Pa. I heard from good authority, however, that he never went there. He borrowed money from me to pay freight on some buffalo robes at the Pennsylvania R. R., but after he left I went to the R. R., and heard that there were no robes there. Bro. Oller calls him a "swamper." He is traveling through the country, deceiving the Brethren and taking in all that will let him. He is a flowery talker and will deceive the smartest. He said Eld. Jacob F. Oller preached for them at Indian Territory, and that they have 250 members there. He as well as the boy can tell any amount of untruths.

JAMES T. QUINLAN.

June 30.

From the West Nimishillen Church, Stark Co., Ohio.

THE church at this place is moving along as usual. Most of the brethren and sisters seem to be alive in the work of our Master.

During the winter season we had a series of meetings, conducted by Bro. Edward Loomis, of New Philadelphia. He is not ashamed to declare the whole counsel of God. His sermons were surely soul-inspiring, and although there were no immediate accessions, yet the seed sown has manifested itself since, by two uniting with the church. May they prove faithful, is the prayer of the church.

We organized our Sunday-school April 5. It is conducted by Bro. Henry Schrantz and the writer. We are using the *Brethren's Quarterlies* and the *Young Disciple*. Although laboring under some disadvantage, the school is prospering beyond our expectations.

Our love-feast was held June 17. Quite a number of ministers from the adjoining churches were present on the occasion, and fed us with spiritual food. Eld. Loomis officiated. Owing to the inclement weather the attendance was not as large as has been before on similar occasions.

In connection with our feast it was decided to hold a choice for two deacons. The lot fell on brethren Abraham Herst and Alonzo Holl, who were installed into their office with great solemnity. May they feel the great responsibility resting on them, and may they hold out faithful until the end! S. J. HOLL.

From the Des Moines Valley Church, Ia.

OUR love-feast was held June 20 and 21. Owing to previous rains and muddy roads the attendance was not quite as large as usual. About seventy-five members surrounded the Lord's table, to commemorate the sufferings and death of our Blessed Lord and Master. The house was filled with our neighbors and friends.

Ministering Brethren present were Bro. Troup, from Indian Creek church, Bro. Folger, of Clarke County, and Bro. Hipes of Butler County. The latter stayed with us until the evening of the 24th, and held forth the words of eternal life. We trust that we were all spiritually strengthened during the feast and the meetings by partaking of the emblems of the Lord's body and by the earnest words, spoken by our dear Brethren. One dear soul promised to unite with God's people and follow in the footsteps of her Lord and Master. She will be baptized in the near future. May she have the prayers of all God's people!

Our love-feasts are surely an important factor in uniting our minds and spirits in love, and that oneness which is so necessary to our progress in the divine light. May we, with renewed strength and zeal, work for the bringing in of those who are wandering away from the fold of Christ!

JAS. GOUGHNOUR.

Elkhart, Iowa, June 29, 1891.

Farewell.

IN the English language there are few words which convey to our minds so solemn a meaning as this one. It is one which we shrink to utter far more than almost any other. About the first time we find this word used is in Acts 15:29, where it is used as synonymous with, "I commend you to God," or "God bless you," at the close of a letter, written and sent by the "Apostles, elders and brethren to the Gentile brethren of Antioch, Syria and Cilicia." Acts 15:23.

There are times and seasons in the life of every individual when we look forward with delight, in the anticipation of meeting loved ones from whom we parted years ago. Our desires are realized! How pleasant the meeting! We enjoy the pleasure of sweet communion and social enjoyment, but, after a brief season of hallowed joy, comes the bitter parting hour when we must say, "Farewell."

How well do I remember when, in the days of my early childhood, my mother's parents (J. H. Price and family, of Illinois), would visit our home! Unalloyed happiness reigned supreme for a few short weeks. Then, for a few days, sadness was depicted on every countenance. Soon the bitter parting time came Amid falling tears we said, "Farewell," and our hearts were sad, yet we cherished the fond hope of meeting again.

While at our Annual Conference at Hagerstown, we were deeply impressed with the thought of meeting and parting. We enjoyed many happy reunions with loved and loving ones, which, for the time being, chased our sorrows away, but soon the time for our separation arrived, then came the time for that saddest of all words, "Farewell," "God bless you." Never again will we meet just as we did there. Ere another year rolls away, some of those dear old silver-haired fathers and mothers in Israel will have crossed over to the "shining shore," beyond the Jordan of death.

In reading Bro. D. L. Miller's farewell address to the brethren, friends and students at Mount Morris, a feeling of unusual sadness takes possession of my soul, thinking of the self-sacrifice on the part of brother and sister Miller, bidding farewell to home, friends, hallowed associations, kindred and native land, to brave the perils of the mighty deep, the dangers incident to a sojourn among the wild, uncultured people of the Orient,—all for the sake of Jesus and his glorious cause here below. Farewell, fellow-pilgrims, even though we may nevermore meet in this vale of sorrows, yet the united prayers of God's people will ever ascend the hill of God in your behalf. Father, guide, guard and protect them from harm, keep them near the foot of the cross, and if it be thy will, grant that they may sometime return to their home again! "God be with you."

SARAH M. SAUNDERS.

Landess Ind.

From the Maple Grove Church, Norton Co., Kans.

ON Saturday, June 20, we held our quarterly council. Everything passed off in love and union, and, we trust, in the fear of God. May the Lord help us, as a Brotherhood, to maintain the purity of the church and may we all work together to that end! The church granted two members their letters who had gone away. We agreed to hold our love-feast sometime in October. Yesterday, June 28, a brother, who had gone with the Progressives, returned and was received in fellowship. His wife also united with us by baptism. Two others (husband and wife), who had gone away, returned to the fold some time ago, and will as they all expressed themselves, help us to labor in the vineyard of the Lord.

Thus we are still gaining a little. Love and union seems to pervade all hearts in our little congregation, which numbers thirty-three members. All seem willing to work together. Let us remember that we all have a work to do, and let us try to encourage one another on our way! Health is good and the prospects for the coming season are promising owing to the nice rains we are having. We feel to praise God for his goodness, and ask him to renew a right spirit within us. May God's blessing ever be with his dear children!

MARY E. GARBER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ONE BAPTIZED.—The members of the Maple Grove church Norton Co., Kans., received one by baptism June 28. One was also reclaimed,—the third one of those who had gone off from us and who have now been restored again. Our prayer is that they may be faithful and labor with us for the advancement of Christ's cause.—*G. M. Throne, Rockwell City, Kans., June 29.*

INTERESTING MEETINGS.—Bro. Jacob Heistand, of Swanton, Fulton Co., Ohio, came to our place, at Rock Run, Ohio, May 25, and held meetings each evening during the week, and twice on Sunday. During the week he visited his old home, his brothers and sisters, and also his old neighbors and friends. It seemed quite natural to have Bro. Heistand with us once more. We had a good meeting.—*Alverty Buxton, Upper Sandusky, Ohio.*

PRACTICAL SERMONS.—Bro. M. M. Sherrick, of Mt. Morris, Ill., came to us June 20, and gave us several sound, wholesome, practical sermons. His labors, while with us, were much appreciated by all who heard him. We feel that Bro. Sherrick possesses such qualifications as every true minister of the Gospel should possess. His work with us clearly shows that he has the worth of souls in view and that his God-given talents do not lie dormant.—*J. W. Chambers, Rome church, Hancock Co., Ohio.*

QUARTERLY COUNCIL.—The Washington church, Kans., met in quarterly council June 20. Not much business came before the meeting, but all passed off pleasantly. The church decided to hold a love-feast Aug. 15 and 16 at the house of Bro. Jacob Merkey, at Washington, Kansas, to commence at 10 A. M.—*H. Talhelm.*

INTERESTING MEETINGS. — Bro. Abraham Wolf, from Libertyville, Iowa, came to us May 30th and stayed over Sunday. He preached three able sermons to a well-filled house. Very good attention and good impressions were made, and we hope that the good seed that is sown may soon accomplish that for which it was sent. Our friend and neighbor, Mr. Austin, who was lying very low at the time of our meeting, passed away very peacefully, June 3. —*Rebecca E. Hannan, Elrick, Iowa.*

THANKS. We desire to thank our brethren and sisters for the receipt of $169.70 in cash, and fifteen and one-half bushels of seed potatoes that we received from Bro. B. B. Whitmer, of the General Aid Fund, for the benefit of the members and friends of the Pleasant View church, Phillips County, Kansas, and also for some private donations, which have indeed been a great blessing to us. May the Lord reward the donors in this life, and in the world to come give them eternal life! Our prospects for crops at this time are good. We desire an interest in the prayers of our Father's children. — *J. W. Garber.*

ENJOYABLE LOVE-FEAST. — The brethren and sisters of the Hickory Grove church, Miami County, Ohio, held their annual love-feast May 23. It was truly a feast to the soul, at least that was the common expression of all. One pleasant feature of our meeting was the presence of quite a a number of brethren and sisters from adjoining congregations. This always adds to the enjoyment of our feasts. Would that we could all fully realize the importance of attending and taking part in our love-feasts! Another pleasant feature of the meeting was that our members very generally communed. We are frequently pained to see so many sit back from the table on Communion occasions, seemingly forgetting that "Except ye eat the flesh of the Son of man and drink his blood, you have no life in you." Ministerial help was strong, composed of brethren from adjoining districts, with Eld. David Frantz, from Cerro Gordo, Ill. Bro. Jacob Frantz is, to use his own language, as an old tree that is slowly decaying, but while in his case the outward man is day by day growing weaker we are pleased to note that the inner man is growing stronger. We are in the midst of a bountiful harvest, but at this writing we are having much wet weather.—*Jacob Coppock, Tippecanoe City, Ohio.*

INTERESTING SUNDAY-SCHOOL.—The members of the Spring Creek church, Ind., are still doing for the Lord what little they can. Our Sunday-school is running smoothly, and is well patronized by the members as well as those outside. We are having, indeed, a very pleasant school. The weather has been very warm for a few weeks, and there has been a good deal of rain. All kinds of crops are doing finely. Wheat is just about ready for the harvester. Fruit is not very plenty.—*E. Miller, Sidney, Ind., June 27.*

SIX BAPTIZED. — We held our Communion meeting in the Sugar Creek congregation June 27. As far as known, all are in peace and union. We had pleasant weather. We had a large attendance at the meeting, but excellent order. Ministers present were brethren Noah Longanecker, from Stark County, Ohio; D. A. Norcross, from Glendora, Los Angeles, Cal., also four home ministers. One was baptized before the feast and five at the last council. All were young in years but one. The brethren fed us richly with the Bread of Life. How pleasant it is to meet with the brethren and sisters on such occasions, but it will be far better in the sweet beyond. —*Sarah Middaugh, Berlin, Ohio.*

COMMUNION MEETING AT A NEW POINT.—The first Communion meeting ever held in Clay County, Ind., to our knowledge, was held June 5 at Saline City. Bro. Isaac Billheimer was with us and broke unto us the Bread of Life. We had meetings every day and evening, from Thursday evening until Sunday evening. We had good preaching, good order, pleasant association, and, we hope, a profitable meeting all around. These meetings were held in the barn of my father (Jacob Mitchel). We had excellent order. Some old brethren were heard to say that it was the best Communion they ever attended. About sixty members communed. There was an old sister anointed on Saturday. This was the first anointing service ever witnessed by myself and many others. To-day was our regular meeting day. Bro. George Goshorn, from the Mount Morris school, was with us.—*M. J. M. Hollenberg, June 28.*

Literary Notes.

Day of Rest Notes.—THE American Sabbath Union, organized in 1888, is rapidly extending its auxiliary organizations into every State and Territory. In many of the States the work of forming County Societies and Municipal Leagues is going rapidly forward.

We are in receipt of pamphlets sent us by District Secretary Mills, of the American Sabbath Union, giving a brief account of the rise of the Union, and especially setting forth the progress of the work under his supervision, first in Ohio where he was the State Secretary, afterwards in the sixth district, to which he was appointed, and calling attention to the enlargement of his field to embrace eighteen of the States located in the Mississippi Valley. Persons desiring information should address him, inclosing stamp. Office, Rooms 72 and 73, 185 Dearborn Street, Chicago, Ill.

Eld. M. S. Newcomer, of Cedar Rapids, Iowa has placed on our desk a copy of his new book, entitled the "Golden Gleanings." It is the best printed, and the neatest put up book that we have received this season. We do not often read a book through at one sitting, but we started in at the preface and read extracts here and there until we had passed over the entire volume. We then pronounced it a gem. It is made up of some of the finest selections we have ever read, especially the last half of the work. Price, $1.50. The author may be addressed at 347 Fifth Ave., Cedar Rapids, Iowa.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

REPPLE—WICKIZER — By the undersigned, Mr. A. C. Repple and Miss Florence Wickizer, all of Gove County, Kans.

B. B. WHITMER.

ARMSTRONG—PECK —At the residence of the bride's parents, in McPherson, Kans., June 24, 1891, by Eld. P. R. Wrightsman, of Navarre, Kans., Mr. Henry M. Armstrong, of Hope, Kans., and Miss Ida L. Peck.

J. H. PECK.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

FUNK.—At Jennings, La., June 17, 1891, of relapse of *La Grippe* and complication of other diseases, Bro. Wm. Funk, aged 70 years, 8 months and 27 days.

He was a member of the Brethren church for thirty-three years, and part of that time he labored in the ministry. His married life extended over a period of forty-four years. To the union were born seven children. Five have passed to the spirit world. Funeral services by Bro. S. A. Sonberger from Rev. 14: 13. Thus one is taken from the little nucleus of Brethren in the far South. May the kind hand of God rest upon those of the family he left behind.

S. A. SUTTER.

BILLIPS. — At Madison, Kans., May 29, 1891, sister Ven. Billips, aged nearly 60 years.

Deceased leaves three children and many warm friends to mourn the loss of one that longed to be with Jesus. Funeral services by Eld. Stowder and Bro. Garst from 1 Cor. 15 in the M. E. church, in the City of Madison. J. M. QUAKENBUSH.

MILLER.—At Peru, Miami Co., Ind., June 7, 1891, Anna Miller, aged 68 years, 9 months and 15 days.

Anna Miller (Erbaugh) was born in Rockingham County, Va., Oct. 22, 1822. Her parents, with her, moved into Ohio, near Dayton, in 1834. She was married to Abram Miller at the age of twenty-one, and came with him to this County in 1852, where she has lived ever since. She was the mother of nine children, eight of whom are still living. Early in her married life she, with her husband, united with the German Baptist church, of which she has been a faithful and consistent member. She was a faithful wife, and a very devoted mother. A noble spirit has gone from earth. Of her it may be truly said, "She has fought a good fight, she has finished her course, she has kept the faith, and henceforth for her is laid up a crown of righteousness."

Funeral services by Bro. D. P. Shively and the writer from Rev. 14: 12, 13, to a large congregation of sympathizing friends.

DANIEL BOWSER.

DANIELS.—One mile east of Middletown, Ind., June 7, 1891, sister Sarah Daniels, aged 72 years, 8 months and 12 days.

Deceased was admitted to the "Home of the Aged Persons, of the German Baptist church of Southern Indiana," Oct. 4, 1888. Her funeral was largely attended. The services were conducted by Bro. D. R Richards, of Fortville, Ind.

Sister Daniels joined the German Baptist church Oct. 31, 1886, and was a Christian in life and practice. She desired her funeral sermon to be preached from Mark 14: 8.

GEO. L. JENNINGS.

SHEPLER.—In the Peabody church, Kans., June 19, 1891, Eld. Abraham Shepler, aged 70 years, 4 months and 22 days.

Bro. Shepler was born in Shenandoah County, Va. He was elder of the Peru church, Elkhart Co, Ind., for many years, then moved to Hutchinson, Reno Co., Kans., and finally located in the Peabody church, where he lived about four years. Deceased was sick about three months. He suffered from a strange disease. The doctors said that his blood turned to water. Bro. Shepler was beloved and respected by all who knew him. Sister Esther has lost a kind husband, and the Peabody church a much needed elder. His departure leaves the church with only one young minister, but what is our loss is his eternal gain. Funeral services were held at his house by Bro. George Strycker from Rev. 14: 13. The remains were taken to Peru, Elkhart Co., Ind., for interment.

J. D. SHOWALTER.

WORKMAN. — In the Pleasant View church, Phillips Co, Kansas, May 24, 1891, sister Barbara Workman, aged 75 years, 7 months and 13 days.

Her maiden was Rice. She was married to Stephen Workman Oct. 10, 1833 She was the mother of thirteen children of whom seven are still living. Five of them are members of the Brethren church. Our sister had many trials during her life, but she was faithful until death. She was anointed during her last sickness, and seemed fully resigned to the Lord's will. Funeral services by the writer from Job 14: 14. J. W. JARBOE.

WILSON. In the Brownsville congregation, Md., May 21, 1891, sister Mahala Wilson, aged 59 years, 4 months and 7 days.

Deceased was a member of the church for about thirty-five years, and lived a very consistent life, — very strong in the faith. She always took pleasure in attending public worship. She was a good neighbor and never refused to respond to calls in time of affliction and want. She was a kind wife and mother, careful to impress upon the minds of her children the value of adorning themselves with Christian graces. She died suddenly, leaving an aged husband,—a father in Israel,—and eleven children, four of whom belong to the church of the Brethren, and we trust the rays of her shining light may linger to guide the others into the church. The large attendance at her funeral bore testimony to her Christian worth. Funeral services by Bro. Eli Yourtee and the writer, from Heb. 3: 15. DAVID AUSHERMAN.

HOLLINGER.—In the Upper Cumberland church, Pa., March 26, 1891, Jacob Henry, son of George and Annie Hollinger, and grandson of Eld. Jacob Hollinger, aged 13 years, 8 months and 13 days.

Harry has gone and left little Charley alone with his parents. He will not return to you, but you can go to him. So prepare now, while time, place and opportunity is afforded you. Remember, "Blessed are the dead that die in the Lord."

HOLLINGER.—At the same place June 20, 1891, sister Mary Ann Hollinger, aged 63 years, 3 months and 27 days.

Deceased was a consistent member of the church for many years. She leaves behind a husband (Eld. Jacob Hollinger), seven children and fourteen grandchildren to mourn their loss, which, we believe, is her eternal gain. Funeral services by elders Daniel Keller and J. F. Stamy from the words, "Precious in the sight of the Lord is the death of his saints." Ps. 116: 15.

J. E. HOLLINGER.

An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22–34.

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THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

From Beaver Canon to Yellowstone National Park, the trip will occupy three days going, three days returning, and eight days will be spent in the park. Excellent tents and good equipment for camping out will be furnished by the Union Pacific, en route from Beaver Canon to the Park, and while in the Park the tourists will be quartered at the various hotels.

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LOVE-FEASTS.

July 11, Rock Creek church, Monte Vista, Colo Brethren traveling over Denver & Rio Grande R. R. to Ogden or S. L. Lake should change cars at Salida for Monte Vista

Aug 8, at 10 A M, Nocona church, Tex.

Aug 1, at 2 P M, Bro Keith's church, 7 miles southwest of Spring Creek, Kans

Aug 15, at 2 P M, Ogan's Creek church, 5 miles southeast of North Manchester, Wabash Co, Ind

Sept 12, at 11 A M, in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans, at the home of Bro Wm Brunk

Sept 12 and 13, at 10 A M, North Solomon church, 21 Bro Lewis Lereen's, 2 miles north of Portis, Smith Co, Kans

Sept 12, at 11 A M, in the Sugar Ridge church, Ohio.

Sept 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa Those coming to Riverside or River Junction should notify M B Cline. Those coming to Hill's Siding and Iva City should notify J C. Seibert

Sept 12, at 2 P M, Falls City, Nebr

Sept 12 and 13, at 11 A M, English River congregation, Keokuk Co, Iowa

Sept 12, Johnstown Congregation, in the Homer church, 2 miles east of Mineral Point, Pa

Sept 12, at 2 P M, in the Lower Stillwater church, Ohio

Sept 12 and 13, at 2 P M, Arnold's Grove church, Carroll Co, Ill

Sept 12, at 4 P M, Elkhart Valley church, Elkhart Co, Ind

Sept 12, Union Center church, Elkhart Co, Ind

Sept 12 and 13, at 10 A M, Paint Creek church, Bourbon Co, Kans, 4½ miles southwest of Redfield, on Missouri Pacific R R Services and meetings commences Sept 12, and continues till the 13th Those coming by rail notify Henry Johnson, Redfield, Kans

Sept 12 and 13, at 2 P M, Sibetha, Kans

Sept 12 and 13, at 10 A M, Cripple Creek church, 4 miles north of Rodney, Mich

Sept 12 and 13, at 10 A M, Pond Creek church, Fort Scott, Kas, at A B Fisher's Corner 8th St and Branch. Series of meetings commences the 2nd and continues till the 20th Those coming by rail will meet A B Fisher

Oct 10, Silver Valley church at Ananias Horning's, 1 mile east and 1 mile north of Lenora, Ottawa Co, Kans.

Oct 10 and 11, at 10 A M, Exeter church, at Bro D B Hoover's, 4 miles north east of McCool Junction, Nebr

Oct 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct 10, at 4 P M, Oak church, Ind, near Summitville, on the lake

Oct 11, Walnut Grove church, Pa, 20 miles south of P R R Depot

Oct 14, at 10 A M, in the Appanoose church, Kans.

Oct 15, 11 A M, Pine Creek church, Ind

Oct 17, 10 A M, Lick River church, Van Buren Co, Mich Persons coming by 9 o'clock train at Bangor Michigan are requested to be at meetings over Sunday

Oct 17 and 18, Dodge Center, Minn One week's meeting before Fair

Oct 17, at 10 A M, Fairview church, Wyandot Co, Ohio.

Oct 17 and 18, at 10 A M, North Poplar Ridge church, Defiance Co, Ohio

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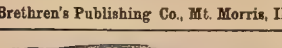
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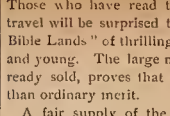
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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ELD. J. T. MYERS, of the Green Tree church, Pa., is spending a few days in town, visiting his mother-in-law, sister Quinter. He reports encouragingly of the Master's work.

THE Philadelphia church, under the ministry of Bro. T. T. Myers, seems to be taking a new lease of life. They are having increased attendance at their church services, and a number have been added to the church.

WE were made sorry to learn of the illness of Eld. J. Z. Replogle, but were informed, the other day, that he has almost recovered his former condition of health. Bro. Replogle is one of the elders of the Yellow Creek church, Pennsylvania.

WHILE attending the State Teachers' Association, held at Bedford, Pa., we had the pleasure of meeting Bro. W. G. Schrock, of Berlin, Pa. Bro. Schrock is alive to the issues of the times, and makes it a point to keep posted. This is right. The successful minister should keep himself abreast with the times.

BRO. JOSEPH FITZWATER, of the Green Tree church, while oiling his wind-pump, slipped and fell to the ground, a distance of some fifty feet. His injuries are very serious, but, from last accounts, hopes are entertained for his recovery. Bro. Fitzwater is one of the leading men of the place, and an active worker in the church. He and the family have our sympathies.

WE enjoyed a pleasant call, last week, from Dr. Phillips, Principal of the West Chester State Normal school. He has so fully met the wishes of the trustees of that institution, that they have provided for him and his wife a trip to Europe, and they sailed on the 13th.

A PLEASANT VISIT.

ON last Saturday we, which included sister Brumbaugh, made a visit to the very hospitable home of Eld. Wm. Howe, of the Lewistown church. At the depot we were met by the family and made to feel at home in a household very entertaining and kind. So many of the aged and infirm ones have shared the Christian hospitality of this place, that it is spoken of as the "Old Folks' Home," and we are sure it is a good place to be.

At this time they have with them an aged sister, also Bro. Isaac Rothrock, who is there on an extended visit. Bro. Rothrock has been an invalid for over thirty years, and for the last twenty-six years has been confined to his couch, upon which he lives day and night at home and abroad. When he travels it is taken along, or, rather, he is taken with it. He has spinal trouble, and though constantly lying on his back with his eyes heavily bandaged, so that light has not fallen on them for twenty or more years, he is not an extreme sufferer, and is the embodiment of patience and Christian resignation. Indeed, it is a real pleasure to be in the presence of a spirit, so happily resigned to the Father's will. He is a living teacher of patience, and does credit even to Job.

And then, his memory is just marvelous. He is an unwritten Bible, appendixed with sermons and literary productions. For those whom he entertains he reads Scriptures, sermons, literary productions, preaches, sings and prays, all from the Great Book that God has given him within. In this home his custom is to conduct the evening family worship, and we were most glad not to have him change because of our presence, as we were anxious to enjoy the service thus conducted.

At the hour of prayer, after a hymn was sung, he said: "I will read the latter part of the third chapter of James, beginning where I left off yesterday evening." He then read, feelingly and intelligently—this is not always done by even those who can see—the passage of Scripture spoken of. After this he led in prayer—all this with his eyes heavily bandaged, and while lying on his back. Such knowledge, such faith and implicit trust and resignation cannot but be helpful to every life that comes in contact with it, and to say that we were entertained while with him, only partly expresses it.

On Sunday morning we were taken to preaching services, which were held in a school-house near, or in the suburbs of Lewistown. And while the house was well filled, we noticed that the congregation was made up of members and others who came in from the country, and the members that live in town.

The citizens of the town were not there and you may ask why. The reason may not be a good one, but we must accept conditions as they do exist, and not as we think they should be. First, school-houses are not suitable places for church services: the seating is not at all comfortable, and the surroundings are not as inviting as those of a place of worship. And, second, there is a certain degree of prejudice on the part of people in towns, where there are comfortable churches, against going to such places to worship. All these things must be made considerations in the conversion of the world and we, as a church, must not overlook them.

We cannot convert people unless we can get them to come to hear us. And, to do this, we must use all lawful means within our power. This truth is every-where being demonstrated. The services of the Philadelphia church, while held in halls and hired rooms were sparsely attended. Since the church has been completed, we are told, the congregation has doubled, and the possibilities for doing good greatly enlarged.

So we believe it would be with our Lewistown brethren, if they had a suitable house conveniently located in town. To make the work there, or in any other town or city, successful, a good church building is needed, where a Sunday-school can be organized, and all the other services comfortably held.

This is a matter on which the salvation of our children and others depends, and dollars and cents should not be a consideration when the possibilities are ours. We would rather die, leaving for our children the legacy of the religion of Christ than thousands of dollars or farms without it. God will hold us wonderfully responsible for that which he has given us.

After services we were taken to the pleasant home of Andrew Spanogle, near town, and in the afternoon taken out to the church, near Eld. Howe's, where they have a well-conducted Sunday-school, good attendance and much interest manifested. After the close of the school, preaching services were held, after which we were again taken to Bro. Spanogle's and hospitably entertained for the night. Bro. Spanogle is well "fixed," as the saying runs; he is a zealous minister of the church, and has the possibilities of doing much for the promotion of the good cause.

Bro. John M. Mohler, one of our most active evangelists, resides in this congregation, and, at this time, is at home, and probably will remain there during this month, not because there is no work to do, but because he feels that a short rest is needful.

Our visit to this church, and to the families named, was pleasant indeed, and we are sure we appreciated the kindness shown us.

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"LET YOUR GARMENTS BE ALWAYS WHITE."—Eccl. 9: 8.

PILGRIM on life's rugged pathway
Traveling to your home above,
Let your life be one of kindness
And your conversation—love;
Let no evil passion swerve you
From your noble manhood's might,
God's pure eye is ever on you
"Keep your garments always white."

Should some slanderous tongue assail you
With its foul and poisonous stain,
Robbing you with fiendish pleasure
Of your fair unspotted name,—
Let the stamp of God's true greatness
Put to shame the withering blight,
Walk serene with his approval
"Keep your garments always white."

Never give the battle over
Though it should be fierce and long,
Boldly meet the wily tempter—
By God's grace you may be strong.
So when life's last foe is conquered
You shall join the "saints in light,"
In that land so pure and holy
Where the garments all are white.

—*Selected by Sarah M. Saunders*

Landess, Ind.

THE TEACHER'S AIM.

BY J. E. MILLER.

WHATEVER is done should be done with a definite aim in view. The world is full of those who find failure stamped on all their attempts,—it is full of those who never succeed in accomplishing what they expected, or what is expected of them. In glancing at these persons, four classes may readily be perceived. The first consists of those, who, in their work, always aim too low,—the conception of their work is too mean. The second is made up of those who ever aim too high, they cannot lower themselves to a level with those whom they wish to benefit. The third class includes those who strive for the wrong thing; they forget that the blacksmith's business is to shoe horses; the shoemaker's, to make shoes; and the miller's to grind. The fourth and last class consists of those who go through life without any fixed purpose in view; they have no aim.

In one of these classes may be found every Sunday-school teacher who does not succeed. Yes, in one of these classes may be placed many teachers who succeed comparatively well. The great need of the Sunday-school is teachers,—holy, consecrated teachers! Teachers who realize the importance of their work; who know what are the desired ends and how they are to be reached.

What, then, should be the teacher's aim? To be sure he should lead his class to be good; he should impart Bible knowledge; he should lead them to Christ; he should give them spiritual food. There are a thousand and one other things which he should do. In fact, it seems because there are so many things to be done, the young teacher (and not infrequently the older one, too), is at a loss as to what he shall do first.

Forgetting all preconceived notions as to what should be the teacher's aim, let us set up these two: First, the teacher should lead his pupils to think; second, the teacher should lead his pupils to act. The consecrated, trained teacher, who ever keeps these two ends in view, will be the stay of his class, a benefit to the school, an aid to the church, and the inspiration of those under his care.

The teacher, then, should lead his pupils to *think*. Let him cause them first to think of their surroundings. As they begin to think of their own environments, they will go out further and embrace in their comparison more. The discreet teacher will direct their line of thought, and so can lead them to the palace of the rich and the hovel of the poor; to the den of the sot and the fireside of the truly temperate; to the house of rejoicing and the house of mourning; to the house in which the Bible is taught and obeyed, and the home from which it is excluded, and where it is derided. He need not stop here, but may lead them to the home in which the Gospel has never been known and where the name of Jesus,—the sweetest name on earth,—has never been uttered. Here the pupil *may* see the hand-made god and he can not *fail* to see the superstition, the sorrow, and the woe which accompany it.

Now the pupil is in a good mood to learn something about God. He has seen the Christian home, he has seen the heathen home, and, unless he is extremely dull, he will wonder whence the vast difference between them. Since his curiosity is aroused let the teacher contrast the heathen god with the true God. As he brings out the power, the knowledge, the justice, the holiness, the love of the Creator, he is leading his pupil to concentrate his mind on God, and when he thinks of him, he is drawn nearer to him.

As the pupil has now become interested in God, the teacher has the best opportunity for directing his attention to the Bible as God's revelation to man. He needs now to be very cautious in his manner of procedure. The pupil's surroundings may be such as will prejudice him against the Book. A comprehensive and thorough knowledge of the Bible, an understanding of the pupil's disposition and needs, and a longing to supply these wants, are of incalculable value to the teacher. He should bear in mind that the idea he presents of the Bible, and the manner in which they are presented, will wield a mighty influence over the class, when they form their estimate of that Book.

There are many men who pretend not to believe in the Bible, yet they cannot give a single reason for their unbelief. May there not be some who believe in it, but cannot give any reason for "the hope that is within them?" The teacher should so present Bible truth that the pupil *believes* it, and knows *why* he believes it.

No one can study the Bible without being led to think of himself. Thus far the teacher's work has been to lead the pupil to think of himself. When he studies the Bible, he finds it addressed to man. He learns more about God, more about the origin of the universe, more about himself. In it he finds his relation to man and his duty toward him; his relation to God and his duty toward him. He is told of sin and its consequences. He finds addressed, to each individual, these three words, "*Believe, repent, obey.*" He ponders them and, lo! they are designed for him. A deep concern rolls over his heavy heart. The teacher sees this and is now brought to his second point—to lead his pupil to act.

Having placed his pupil in a position to understand his surroundings, his relations to his fellows, his duty to God, and his own sinful nature, the teacher's great concern should be to direct into proper channels the pupil's desire to work. Is he outside the church? He should be brought within the fold. Once in, he will need constant care and guidance. Is he within the church, he needs to be revived to more active and energetic work. Thinking men are usually working men. The only reason there is not more interest in temperance, Sunday-school and mission work is, that men and women do not think about these things.

Teachers, are are you interested in your school? Would you love to see your classes grow and become more active? Then arouse their curiosity, give them food for thought, and you will have a working school and its pupils will be gathered into the kingdom.

Milledgeville, Ill.

"THE HIGHER CRITICISMS."

GOOD DEACON HARTWELL, was an "Old School," and had been brought up from his youth to accept the Bible as the undoubted Word of God. He had no more question as to the authenticity of the Scriptures than his own existence. He was therefore very much surprised, on the second Sabbath after the coming of the new pastor (of the new school of Higher Criticisms), to hear him declare that the first few chapters of the Bible were a myth; that the author did not intend to give a literal account of the creation, but wrote this fanciful record to counteract the polytheistic tendencies of his times, and lead the people to accept the doctrine of one God.

When the deacon came home, he said to his wife, "Mary, bring me the scissors."

"What do you want with the scissors?"

"Why, our new pastor says that these first chapters of Genesis are a myth. Now I don't want any myths in my Bible, and I am going to cut them out."

"Well, I wouldn't spoil my old Bible that we've read so often together, and that we love so much."

"Oh, it won't spoil it! We want the truth. The new pastor knows better than we, for he is a scholar."

They were cut out.

Not long after, the deacon called for the scissors again. This time the whole Pentateuch had to be removed. When the wife remonstrated, he said, "Why, the pastor says that 'the best scholarship' declares that Moses did not write these books, that they were pamphlets collected from various sources, some of them borrowed from the Assyrians or Egyptians; and some statements made in them show that they were written centuries after Moses died."

They were cut out.

Again the scissors were called for. This time the last half of the Book of Isaiah was removed, because the pastor said that, "while he would not say that he fully believed they were not written by Isaiah, the son of Amoz, yet the higher criticism of the schools had declared that some unknown author or some unknown Isaiah had added the last twenty-five or thirty chapters."

A few Sundays followed, and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the Book of John, that precious Gospel, so full of the teachings of the Blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, Song of Solomon, were cut out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor, and slashed through it in no easy manner.

Almost every Sunday there was a reference made by the pastor to some interpolation, and the deacon didn't want interlopers in his Bible."

They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said, "Come, Mary; let's go up and make our pastor a call. We haven't been to see him very lately."

"Are you going to take your Bible with you?"

"Oh, yes! I want him to see how the 'higher criticism' or 'the best scholarship' has improved it."

They called and were seated, and the pastor noticed the peculiar-looking book in the hands of the deacon.

"What have you there, deacon?"

"My Bible."

"It is a queer-looking Bible; what have you been doing to it?"

"Well, now, pastor, I'll tell you. Every time you doubted any passage of Scripture, or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from the heathen nations, the myths, everything that you implied was questionable, I have removed according to your teaching. But thank God, my dear pastor, the covers of the good old Book are still left. All the rest is about gone, and I want to thank you so much for leaving me the covers."—*Zion's Watchman.*

GO, WORK!

BY ELMER WOMBOLD.

"Son, go work to day in my vineyard.—Matt. 21: 28.

THE language of our Savior in this sentence cannot be misunderstood. It has a direct application to those who profess to be God's sons by adoption. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Then, if we are the sons of God, it is our duty to be obedient to his commands and we have the assurance that we may know if we are his children. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8: 16. If we have the testimony of the Spirit of God in our behalf, we should not fear men. Our Savior said, we should not fear man; but fear him that has power to destroy soul and body. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28.

We find, by carefully searching the Scriptures that our Savior has said, through his apostles, that he would destroy the works of the devil. He that committeth sin is of the devil, for the devil sinneth from the beginning. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

May our works be such that when we appear before the judgment seat we may hear those welcome words, "Come unto me." Well has the poet written the lines in which he said:

"'Go work in My vineyard;' there's plenty to do;
The harvest is great, and the lab'rers are few;
There's weeding, and fencing, and clearing of roots,
And plowing, and sowing, and gathering the fruits.
There are foxes to take, there are wolves to destroy.
All ages and ranks I can fully employ.
I've sheep to be tended, and lambs to be fed;
The lost must be gathered, the weary ones led.'"

We can see at a glance that there is plenty to do in God's vineyard if we but get the consent of our *wills* and go about to do it. We must not sit idle when there are so many on the downward road to ruin. May we awaken to a sense of our duty, and show by our works that we are the children of the Most *High*. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. If men are to see our good works, how can our works be seen, if we are not at work? How can we do the duty which has been laid down to us in the Great Book? "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Jas. 2: 17, 18. If we can show to this world by our works that we have faith, then we can expect the promised blessing.

We are to understand, by the language of the apostle, that we cannot please God excepting we have faith and works united. There is a labor we should not be desirous of doing, as the apostle has said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John 6: 27. May our labor for God and his church, on this earth, not be to receive praise of men, but may we, at the hand of God, receive the promised gift which he said he would give unto his faithful servants, "Behold I come quickly; and my reward *is* with me to give to every man according as his work shall be." Rev. 22: 12. "Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Then, if we are at work in God's vineyard, what is our standard? The Hebrew children took the works of Abraham as their standard, and it may be proper to ascertain what is our standard. If we expect to be God's workmen we must have his words as our standard, for they are they which testify of the promises which he has given unto us. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1.

If God's words are our standard, we can prove our works. Thus we shall know if it will agree with what he said it should. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6: 4. May we, as a church people, see the importance of being at work and not idle our time away, when we should be improving it by good works, and by sowing good seed for the Master. This will give us a bountiful harvest in the last day.

We cannot make a pretense of this work. We may be very cunning and deceive man, but God is *not* deceived and has a record of our deeds. The Savior said, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16: 13.

We know that we cannot please God except he has a home in our *hearts*. Then we are sure that he will aid us on the path that leads to heaven. Should we have anything in our hearts that may not be pleasing in his sight, then we should remove it, that we may be pure and blameless before God.

Dayton, Ohio, June 4, '91.

OPPOSED TO MISSION WORK.

BY J. S. FLORY.

"The general Synod of Lutherans openly remonstrate against 'certain American denominations, under the name of foreign missions, attempting to secure the transfer of the Lutheran people of Denmark, Norway and Sweden to their churches while there are millions of heathens still unreached by Christianity.'"

THE above item of news is going the rounds of the press. If true, it strikes at the foreign mission work of the Brethren, as well as all other denominations who may be doing mission work in the countries mentioned.

If everything, called Christianity, had in it the essentials of salvation, the remonstrance of the Synod would be well taken. In our judgment, however, there is as much need of mission work in the field of errorism as in heathen lands. It takes less money to prosecute religious work at home than abroad, and, to our way of thinking, a soul saved at our own doors is as commendable in the sight of God as one in the wilds of heathenism.

Tuhunga, Cal.

A HEBREW IDYL.

BY ELIZABETH H. DELP.

ONE of the sweetest stories is that of Ruth and Naomi. So much sacred history is grouped about these two central figures, that we study them with keen interest. Among the many prophecies and revelations that were made concerning Christ, this story takes its place as a pastoral symphony of the Messiah.

The scene is Palestine, the era is the time of the Judges. The enemies of Israel may have invaded the country about Bethlehem Judah, and destroyed the harvests, or, perhaps, the rains have failed. Starvation awaits the inhabitants unless they go to more favored lands for bread. Among the number who left their native land, we find Elimalech, with his wife Naomi, and their two sons. They were tempted, by the richly-watered uplands of Moab, and they journeyed there just as Lot, years before, had chosen this fertile country for himself. Here they have bread and to spare, but trouble and sorrow overtake them. Naomi is left, a widow and childless. In her desolation she longed for home, her native country, where she had been happy, and where they called her Naomi, "the lovable." Her daughter-in-law, Ruth, without any hesitation, accompanied her.

The love of Ruth for Naomi is a type of true friendship. The strong affinity between these true, deep natures, drew them irresistibly together. Naomi, with tender solicitude, pleaded with Ruth to remain in her own country with her kinsmen. The steadfast purpose of Ruth remained unshaken, and she made the pathetic appeal: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

It was poverty, bereavement, and exile that developed Ruth's sublimity of character. Trouble is a great educator. You may see the inspiring, delicate touch of sorrow in the finest painting, or hear its tremor in the sweetest song; there is no music so sweet as that which comes forth from instruments finely strung, and attuned to the tuning key of God's chastenings.

Ruth and Naomi set out together; they must cross the desert and the hills of white lime-stone, cloven by narrow, waterless ravines. They enter the town of Bethlehem, hungry and homeless. Their future outlook was dark and gloomy. Naomi told her friends to call her Marah, for the Lord had dealt very bitterly with her. But the brave heart of Ruth might have said,

"I cannot know why suddenly the storm,
Should rage so fiercely round me in its wrath,
But this I know, God watches all my path,
And I can trust."

She gleaned day after day in the fields of barley. She performed this menial work with grace and simplicity, and her patient industry received its due reward. To-day the name of Ruth stands in the Bible, as the mother of a line of kings, and the Savior of the world himself was descended in his humanity from this homeless exile. A dark morning may be the prelude of a gloomy day, and yet "at eventide there shall be light."

Sometimes in our spiritual career, we start off in a very dark path, we are impelled towards it. We may shrink back and falter, but there is something within, or a voice from above that bids us

go forward, bearing our cross. We may not understand it, but we can trust, until he bids us join in singing the new song before the throne.

Mainland, Pa.

THE NEW TESTAMENT IDEA OF CHURCH GOVERNMENT.

BY B. C. MOOMAW.

SEVERAL remarkable passages of Scripture, which have been construed as the foundation of all authority in church government, and have consequently moulded the ecclesiastical history of the world, demand our attention in the beginning of this article. They are to be found in Matt. 18: 18; 16: 19, and John 20: 22, 23, and read as follows: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

It is safe to say that in all human history there is not a darker page,—one that contains more crime, presumption, oppression and despair, than that which has sprung from the perversion of these Scriptures. Designing men, always fond of power, and ready to abuse it, have in this way held the rod of terror over the heads of ignorant and superstitious multitudes for ages. The Roman Catholic hierarchy has always stood behind these spurious buttresses of ecclesiastical power, claiming the delegation of divine authority, and wielding that authority like a scepter of iron over oppressed and deluded nations. By this means it has perpetrated and justified all the horrors of persecution, the rack, the dungeon and the stake.

It sounds strange to any student of history, to hear men now-a-days quote these Scriptures as the foundation of judicial authority for the church. Such an argument reads like a chapter borrowed from the Dark Ages, when the ignorance of the masses was only equaled by the presumption of their religious teachers. It ought not to take a second reading of the Scriptures referred to, in order to see that the presence of the HOLY SPIRIT in the church,—the invisible church of true believers, with whom alone the Holy Spirit dwells,—delegated to that church a divine measure of *moral* and *spiritual* (not judicial) power. This is the distinction between the Truth as it stands, and that perversion of the Truth which was the nightmare of the Dark Ages,—not the delegation of JUDICIAL power, but MORAL and SPIRITUAL power.

This is strictly true in the nature of things, for reason, observation, experience and history, all go to prove that ungodly men may sometimes influence or even control the ecclesiastical power of the church; but no ungodly man can have the Holy Spirit, or wield the power which that Spirit alone bestows. Think of an unconverted man, or for that matter any man, or any number of men, judicially forgiving or retaining sins, binding on earth and in heaven! The very mention of it is monstrous, and yet, when we take the ecclesiastical perversion of those Scriptures, and expose it to the daylight of its own history, we see clearly that men are quite capable of this presumption. Men who are in power, but not in grace, can sometimes do very remarkable things. But since the power, delegated to the church by the Savior, is *moral* and not judicial, it rests with the invisible CHURCH, the elect of God, who are led by the Holy Spirit, with certainty, into the approval of all that is good, and the condemnation of all that is evil.

If this had been a bestowal of judicial instead of spiritual power, the apostles, who, of all others, were the best qualified to exercise it, would have generally done so in the government of the church, and we would find them definitely transmitting the same authority to their successors. But in the whole course of their history, we do not find them using it more than once or twice, and that in a most limited and guarded manner, basing their action even then more upon moral than upon ecclesiastical grounds.

The oft-quoted apostolic council at Jerusalem may be taken as an illustration. A vast multitude of prohibitions might easily have been imposed upon the Gentile Christians at Antioch, and would have been, if the apostles had acted upon the judicial and legislative idea of church government. No doubt the necessity existed then, as much as it exists now, for numerous specifications, covering the whole range of human conduct, for human hearts and human sins have been the same in all ages. But beyond a very few matters, covering the most flagrant violations of the moral law,—idolatry and fornication,—the decree of the apostolic council explicitly laid upon them "no other burden." Besides this we have, in the whole course of the New Testament history, only one case of judicial action, which was the suspension of the Corinthian fornicator, until deep repentance gave him a right to restoration. Nothing is more foreign to the apostolic practice, and nothing is less supported by the sanction of the Scriptures, than the idea of church government by legislation. If this had been the divine plan, where, we ask, are the records? Surely Providence would have preserved to posterity documents so valuable as these. Have we any evidence in history,—sacred or profane,—that they ever held but the one council? All the evidence goes to show that, in the government of the churches, the apostles themselves relied upon *pastoral admonition*, and not upon legislation.

This view is, of course, arrayed against the judicial idea of church government. The idea of church government upon moral instead of ecclesiastical grounds, is every-where prevalent in the Scriptures,—a government which sought to control individual conduct by *conversion*, rather than by *coercion*, and which, in this way, secured the obedience of *consent* instead of the external compliance of *constraint*. God has made the human mind free, and to attempt to force it, instead of trying to persuade it, will at once weaken our moral hold upon it, and place it in an attitude of antagonism. In this way church councils weaken rather than strengthen their authority just at the point where it is of the greatest importance, namely, in the affections and respect of the people.

Church councils may and should deliver their opinions, advice and admonition, and in this way endeavor to create and sustain, in the church, a public sentiment against every general or special form of sin, and pastors should enforce these counsels as they do every other moral duty, on the high ground of conviction, and not the low plane of coercion.

The gain under this system would be very great, even though there was less outward conformity to the church council, for, in my opinion, the conformity of constraint is worse than none at all, whereas the conformity of consent is everything, both in its effect upon the individual, and upon the body of the church. This can never be the case, however, under a mandatory or judicial form of church government, for the reason that, under such a system, *authority* rather than duty, is made the leading motive of obedience; and outward conformity takes the place of inward conviction. A life or a line of conduct which does not rest strictly upon consent and conviction, leads by a straight road into one or another of the many forms of deception and hypocrisy.

Buena Vista, Va.

PEACE ON EARTH AND GOOD WILL TO MEN.

BY B. F. MOOMAW.

Number One.

THE following is a reply to an article that appeared in the *Rockingham Register*, published in Harrisonburg, Va., in the early period of the late American War. The article came into the hands of Bro. John Cline who afterwards became a martyr for the cause of our blessed Christianity. He sent it to me with the request that I should meet it in the defense of the principles of the Gospel, as understood by the Brethren. I sent the copy, but as he refused to publish it, it was returned to me.

To the Editor of the Register:—

In your issue of the 5th inst., I notice an article of the signature *Ne qui Nemis*, addressed to the Tunkers and Mennonites, proposing a discussion of certain religious principles held by them. He has given to the public his views and arguments. As yet nothing has been heard on the other side of the question, and as the old adage is, "One side of a story is always good until the other is told," and since his opinions are now before the world, I think, in all fairness, we should be heard, and then leave it to the impartial judgment of an honest and intelligent public to decide. Believing from the history of your character, that you are favorable to a free expression of opinion, and the freedom of the press, I venture to ask of you the favor of an insertion of this communication in your columns, with a request to all other papers, that have copied the former article, to give it publicity.

I must acknowledge that I undertake the task with reluctance, being sensible that my hand is better suited for the plow than for the pen, especially when I consider that in this case, at this time, under the much excited and distracted state of the public mind, the principles which I am called upon to defend are so very unpopular, but may I not hope that in this once happy country of boasted religious liberty and liberty of speech, that charity, due from one free man to another, will be awarded me?

We are much obliged to the gentleman for the eulogy he has passed upon us as a body of Christians, contributing materially to the interests of the country in which we live. I hope he is candid, and I pray that I may be enabled to show that respect for him that he professes for us, and be preserved from trifling with his good sense, as it appears to me he has done toward us in some of his remarks.

The main question to be decided, as I understand it, is not whether our country is involved in war, or by whose action we have been precipitated into it. Nevertheless, I will make a few remarks upon this subject, as, in the absence of a disposition to be brawling upon all occasions, so as to be heard, and make ourselves popular in the eyes of men, our position is called into question, and attempts have been made to brand us as tories and traitors.

That war, and that of a most dreadful character, does exist, is lamentably true, but by whose action it exists is a question. The North says, the South are the aggressors, that they have rebelled against the Government that should have been permanent and perpetual; they have commenced hostilities by an attack upon our forts, arsenals,

etc.; they have also stolen our property, and have left with us the only alternative,—either to submit to the loss of all this, our revenues, the ruin of the best Government the world ever saw to dishonor and national disgrace, or resort to the only means of defense. Then, turning to their oracles,—the popular ministry,—they inquire, "What shall be done?" In answer, with all their Jesuitical hypocrisy, they tell them, "Call out all your military strength. Go up against those rebels; they are sinners before God. Their institutions are opposed to the laws of human nature, and if not to God's revealed law, they are opposed to a higher law, and they have presumed to arrogate to themselves the right of self-government. Go up," say they, "and the God of battles will prosper you. We will appear for you at the throne of God at home, and we will go with you to the battle field, and be engaged for the success of your arms, and, if needs be, we can shoot, we can cut, and we can thrust." O shame, where is thy blush!

When we enquire of the South who has brought this conflict upon us, we are told, "The North is altogether responsible. They have wantonly and without authority, either human or divine, interfered with our institutions. They have invaded our rights; they have stolen our property, they have violated the Constitution; they have denied to us our equal rights, guaranteed to us by the Constitution. They have slandered us at home and abroad; they have criminated and recriminated us. They have invaded our soil and shed the blood of our citizens, and severed every tie that bound us together in fraternal feeling, so necessary to happiness. They have invaded our country with an overwhelming army, to overpower us and bring us into subjection."

We have now presented the charges of each against the other. The question, then, will naturally arise, "What part have you taken in the matter?" I only answer for myself and those who will indorse it: "I have all the while been willing to submit to anything, to make any Christian sacrifice for the sake of peace, so long as there was any hope for peace. I was in favor of union. When that hope failed, I was in favor of secession of the entire South, in the hope that peaceable secession might be granted, and that there would be a chance for peace in the separate Governments, which was now out of the question in the Union." In this I was mistaken. Peaceable secession was not granted, and we are now in a state of war, and what is to be done? The world says, "Defend it to the death." The law of self-defense says, "This is the first law of nature, and must be obeyed." Self-love says, "I will defend myself and my property."

But what say the Tunkers and Mennonites? They say that if all had been of them, there would have been no war. Yea, more, if all professed Christians had been Tunkers and Mennonites, there would have been no war, but they were not and many of them being busy in other men's matters, have brought about this sad state of things. Indeed, the popular ministry is largely responsible for taking an active part in matters, inconsistent with the spirit of Christ. I repeat that if all had been Tunkers and Mennonites, there would have been no war.

Taking this view of the matter, it seems to me that we ought to be entitled to some forbearance, for I suppose that I may venture to say, that if our brethren, respectively, would engage in this war, they of the North would outnumber us in the South, at least twenty to one. While there will not be one faithful member of either of these denominations engaged in arms against the South, that being the case, have we not reason to expect that we will be allowed to occupy a quiet and neutral position, according to our conscience, produced by, what we understand to be, the teachings of the divine law, as exhibited in the New Testament?

In the first place our author admits, that all wars and fightings are opposed to the spirit of the Gospel, that Christ is the Prince of Peace, and that his precepts, strictly followed, would soon lead all men to beat their swords into plowshares and their spears into pruning hooks and learn war no more. This is conceding all for which we contend.

That being the case, where is to be found the justification for any warring or any fighting? If the spirit of the Prince of Peace prevailed in the hearts of those who profess to be his subjects, whence would come the spirit of fighting? Except ye have the spirit of Christ ye are none of his."

It is admitted that the spirit of Christ is not a fighting spirit; from whence, then, have his disciples a fighting spirit? If the spirit of the Prince of Peace would lead his subjects to beat their swords into plowshares, etc., where would be the missiles of blood? Our author's explanation would have us to understand that this only shows that the aggressors in every war are wrong, and acting contrary to the spirit of the Gospel, but by what mode of reasoning he arrives at that conclusion, from these premises, I am at a loss to know.

Again he says that the right of resisting wrong, done by one nation to another, is no more destroyed by the Gospel than the right of resisting an individual attempt upon your person or property. We take both arguments, and when we have established the one, we have established the other, which, if the discussion is confined to the divine code, established by our Savior and his apostles, we think is very easily done.

(To be continued.)

Bonsacks, Va.

BALAAM.

BY SALOME A. STONER.

Beside the swollen current of the swift-flowing Jordan lay the camp of Israel. Green trees and waving fields wore the joyous look of spring. The gladsome spirit pervaded every heart in the vast throng so lately halting there. With the present place inviting, and the promised land in view, songs of praise and shouts of hallelujah, bursting forth from every tent, reverberated through the long corridors from Reuben unto Dan.

But what means that strange appearance on yonder mountain-top? From seven points broad-forked flames leap up in devouring mood and are succeeded by others not less hungry. Two men are there, one active and impatient, the other, moving with slow and measured step, disappears and comes again. Now he looks toward heaven and extends his hands as if to call down a cloud on the multitude below. Who is this personage? Balaam of Mesopotamia. In his present attitude he attempts to curse the chosen people of the Lord. A prophet of the Lord, attempting to curse the Lord's unoffending people, would seem incongruous did we not know that a traitorous friend is the most dangerous enemy.

Balaam was a man of talent, a man of ability, a man of culture, a man of good intentions, a man of wide reputation, a believer in Jehovah, a prophet of the Lord; but he had not a sincere and fixed heart, he had not an established character, he was not true to himself. Though he had communication with God, he had not communion with him. His obedience was full in letter, but lacking in spirit. Balaam would have preferred to do just right, had not right-doing interferred with his prospects for pleasure, his promise of honor, his love of gain.

Balaam shows how it is 'easier to be great than to be good.' Having enjoyed the esteem of his countrymen, and the recognition of his Creator, he goes down to Moab conscious that his acts must be in harmony with the divine will, his prophetic ceremonies must be prefaced by a sacrifice of clean beasts to the Revealer of Destinies; but in his heart he cherishes the soothing hope that words of condemnation, words of blighting execration may be given him. Not that these are more pleasing, not that they are right, for he knows they are wrong, all wrong, but they will bring honor, influence, wealth; they are profitable.

Without the journey of the southern princes, Balaam might have been saved from disgrace and ruin.

But they came. Balaam, as every other man, must decide upon a course of action. God and right on one hand,—self and wrong on the other. One less endowed than a prophet could have told in less than one night whether the Lord would have his people cursed. A convicting question and a prohibition bring restraint, but not condemnation. The divine answer, "Thou shalt not curse for they are blessed," is withheld from the messengers.

A second embassy with greater inducements leads to an appeal from the first decision. It is given on conditions. O wretched man, to whom God at thy importunity, grants thy own chosen way! O the insiduousness of sin, it dare not be tampered with! O deplorable humanity, that will persist in a downward course! O boundless divine love, that follows falling man, warning him in the narrow passes along the road to destruction! As Pharaoh, forty years before, looking out over the wasted land and the Egyptians mourning for the dead, yet dared pursue the fugitives and forget the Lord's chastisements, so Balaam, in blind, perverted zeal, moves on with eyes closed to the strong import of the angelic visitations.

Look, for a moment, at that thrice performed, sevenfold sacrifice! An offering to Jehovah on the high-places of Baal, planned by the Lord's prophet, executed by a pagan prince! Justice would have sent a thunder-bolt from heaven, condemning the presumption.

Balaam fails to pronounce the required curse; he wins a dishonorable dismissal. The desired honor is withheld. The coveted gold is not given. Disappointed and self-condemned, he turns homeward. In unrighteous madness, he suggests to Balak unlawful alliances, and perishes with the Moabites, as a reward for his labor.

The Lord's prophet falls, but the Lord's cause prospers. Seeking the wages of unrighteousness, Balaam becomes an involuntary and unrewarded servant of the Lord. Attempting to hold favor with God and gain a position with mammon, he loses both. Greed for gain invites a questioning of God's Word, obscures the warning angel, and disappoints and leads to death its faithful pursuers.

Well might Balaam desire to die the death of the righteous, having attained an old age attended with blessings. But death follows life, and is like it in kind. Obedience to the letter, refraining from cursing, is not righteousness; and sympathy with the wicked insures death in the ranks.

Ladoga, Ind.

If parents knew more of Christ, and practiced more of his religion, there would not be so many little feet already starting on the wrong road, and all around us voices of riot and blasphemy would not come up with such ecstasy of infernal triumph.—*Talmage.*

LESSONS FROM THE WANDERINGS.

BY P. R. KELTNER.

Our subject comprises a space of forty years, from 1491-1451 B. C., and embraces a period in the history of God's chosen people which is full of lessons, not only for Israel in all ages, but for nations to the end of time.

This period, of less than half a century, called the wanderings, gives an account of many spiritual truths, and is filled with as many sad recollections, as any one period of equal length since the creation of man. It not only teaches us these, but Israel's sad experiences are felt in future generations. Nor is this all. We read, in 1 Cor. 10: 11, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." This teaches us that they were God's chosen people and that, as such, God had a special care over them.

He was willing to deliver them from the bondage under which they were oppressed, and also destroy their pursuers. He supplied them with water from the rock, and fed them day by day with manna from heaven. He helped to fight their battles for them, and led them with a gentle and forgiving hand to a promised land.

It also teaches us the sad results of disobedience and sin, which was characteristic of this peculiar people. In this we notice the great loss they sustained by their departure from the law.

From the foregoing statements we draw a few practical lessons which will apply to us.

Israel of old is a type of God's chosen people to-day. While his people then only included the Israelites, it now includes all nations and tongues who are willing to be led by his Word. In every nation he that feareth him and worketh righteousness is accepted with him. Acts 10: 35. Israel had gone down into Egypt, and during their stay, God greatly multiplied their number. Then they fell under a heavy oppression. The Egyptians were their task-masters. They bound upon them grievous and heavy burdens, and they were sorely oppressed, so much so that their cries went up to God, and he heard them and began making a way for their deliverance. He sends them a deliverer in the person of Moses, who was a type of Christ. He was to be their deliverer, and to lead them from a land of bondage to a promised, peaceful and fruitful land.

The lesson from this is, "All men have become sinners by transgression, and have fallen so low that no hand but God's can extricate them." God heard our cries. He saw and, with tender compassion, pitied our condition. He sent us a Deliverer and a Redeemer in the person of Christ, who made a way for our lost condition. He will willingly lead us with a loving hand to a promised and heavenly land.

"Now all these things happened unto them for ensamples, and they are written for our admonition." Mankind had all gone down, spiritually, into Egypt. "By the transgression of one man, all have become sinners," says Paul. All mankind had fallen deeply into sin, with no possible hope of getting back to the Eden of purity. God saw us and pitied our lost condition, and sends us a deliverer, and as Moses was to lead Israel to the land of Canaan, so Christ,—God's only Son,—has come to break the fetters that bind us. He will lead us to a promised and heavenly home. But as Israel must pass through the wilderness to get to the promised land, so must we pass through a wilderness of sin, where are many difficulties and temptations, in order to reach the haven of rest. God rescued Israel from Egypt by destroying all their pursuers. After they had given permission to the Israelites to go, the Egyptians started in pursuit of them again, and attempted to pass through the Red Sea, and were all destroyed. So is it with the child of God. The Ruler of all miraculously delivers the true believer from his enemies, and he is permitted, by obedience to his Word, to have his sins washed away in the blood of the Lamb, and arise to walk in newness of life.

But, after we have yielded obedience to God's will, and have properly applied the means for our salvation, we have only started to the promised land. The wilderness is yet before us. Israel met with many difficulties on the way, and so does the Christian. But, as God fed the Israelites manna day by day for forty years, and from the foot of Sinai's barren and flinty rock, caused to gush forth a refreshing stream, to quench the thirst of the Israelites and their herds, so will God do to the Christian. God not only permits him to eat and drink of the temporal things, but he may eat the Heavenly Food and drink of the Spiritual Rock which will secure for him sufficient strength to cross over the wilderness and gloriously enter the heavenly Canaan.

Let us notice some of Israel's mistakes. The apostle Paul says, "But with many of them God was not well pleased. 1 Cor. 10: 5. They soon forgot God's love and care for them. They forgot how God had manifested his power in their deliverance in helping them across the Red Sea, and in bringing forth water out of the flinty rock. They forgot the mighty thunderings and the quaking of the earth on Sinai's hights, and the terrible aspect under which the Law was given them. With all these evidences of God's power and love, they murmured, they complained, they disrespected and disobeyed their Leader and Deliverer. They wandered after strange gods, and they longed to be back again in bondage in Egypt. Saddest of all, on account of these things, the vast majority of Israel failed of reaching the Promised Land.

We may be able, by the account of this strange people, to learn many lessons, and God certainly intends we should profit by their mistakes. The difficulties, the obstructions and temptations they met with, and the failures they made in a temporal way, are all typical of what we may meet with and make in a spiritual way. It is certainly a sad picture to look at Israel after forty years in the wilderness, and to know that only two out of that vast number of 600,000 were permitted to reach the land of Canaan, and this on account of disobedience. So will it be sad to look over our lives if they are misspent, and to know we have failed of reaching the promised reward.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2: 2, 3.

Yellow Creek, Ill.

YOUR FAITH.

BY HONTAS UTZ.

"According to your faith be it unto you." Matt. 9: 29.

It appears to me that many handle this Scripture without being able to comprehend or even grasp an idea of its true meaning, and seemingly derive a great deal of comfort from it. It is indeed comforting and encouraging to those who believe aright, but ah, here comes the trouble,—do we believe according to the Scriptures, or do we believe according to our own inclinations, or to suit parents, friends, or even the adversary, "who is going about, seeking whom he may devour," and is always scheming and devising for the destruction of souls?

Let us have the text again, "According to your faith be it unto you." Now let us define it, "If you believe right, it will be right with you." Then common sense would teach us that if we believe wrong, it will be wrong with us.

Some infer from this Scripture that they are allowed any kind of faith they choose, and they are willing to justify themselves. They say they cannot believe otherwise and even believe that religion consists in remaining steadfast in one, or their own, belief. This is another sad mistake. They should contend for the faith once delivered unto the saints, and then remain steadfast and unmovable in all good works. "According to your faith be it unto you," does not say, "It will be well with you," unless you *believe* well. If the blind man had doubted Christ's power, or ability, or willingness, to cure him, do you suppose he would have been cured? I will venture to say, No, but he was in need as we all are. He was in deep distress as we all should be, before we come to Christ. He believed, as we all should do, when we come to Christ.

The question comes to us: "Do we believe Christ is able and willing to save us? Do we believe he meant us to keep all his commandments, as he has laid them down? Do we believe he is the Author of eternal salvation unto all that obey him? Heb. 5: 12. Some may even believe all this and then not do. Then their faith is a dead faith. It moves not, it lives not for God. It will not benefit them. The devils also believe and tremble. James 2: 19.

What God wants is a strong, living faith,—a faith that assures us that if we do as Christ has commanded us, he will surely do as he has promised, and save us *from* our sins,—not *in* our sins. When we see some of our dear church members neglecting their religious duties and committing irreligious deeds, in spite of admonition, entreaties and prayers, then the sad thought, "According to your faith be it unto you," for unbelief, prevails. Their former faith is weakened and sin is the result.

When such is the case, we are a stumbling-block in the church, a laughing-stock in the world, and make our own destruction sure. Let us all believe right, and ask the Lord to help us that our faith fail not, so that, when we are truly converted, we may strengthen one another!

"During the summer a man hung his canary's cage outside the window. Every day a number of sparrows congregated near the cage. Before the summer had passed away the canary had lost all its song, and would only chirp like the sparrows. The canary had got into bad company. Beware of bad company. You may think you can have bad associates and not be like them, but you can't. Choose your friends with care. Good friends will help you to form good habits. With good associates the hours of recreation will pass pleasantly, and will not be marred by quarrels or followed by the stings of a guilty conscience."

Whatever affliction befall us, let us be willing to say, with one of old, "that it was good that I was afflicted, for then I thought upon the Lord." Whatever may be our station in life, why not be content and thankful that it is as well with us as it is!

"Without earnestness no man is really great great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depths of shadow."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

"NOTHING is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure,—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever."

A LAD in Boston, rather small for his years, works in an office as errand-boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small." The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do." "Ah, what is that?" they asked. "I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do. "I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*Ex.*

"THE piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally on its mission among the outcasts; that sets its face sternly against fashionable sins. We talk glibly about 'taking up a cross,' but a cross is intended for somebody's crucifixion. On Calvary's cross we know full well who bled away his precious life. On our cross *self* is to be the victim. Paul, the heroic, was emphasizing that fact when he commanded Christians to mortify their members which are upon the earth. The American Revision of the New Testament hits the sense of this passage more accurately: '*Put to death* your own members,' etc. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of *self*. Oh, it is not the taking up, it is the giving up, that makes a strong, athletic, heroic Christian!'"

"MIND your heart. It is the great engine that moves all the machinery of life. It is the life-clock, beating away your lives every hour. Above all things, do not let sin creep into your heart. Satan is hard after it, and unless you are very careful he will capture it. Keep out bad desires. Let love, obedience, and kindness dwell there. Make your heart the very throne of honor. Mind your heart."

THE *Christian Cynosure* very truthfully says that while the church of Rome and the heretics of the orthodox Protestant churches of this country are unitedly raising their voices against the authorized version of our Bible as an errant and uninspired book, the American Bible Society, with similar societies here and elsewhere, sustained by the prayers and supported by the money of millions of Christians, is continually engaged in distributing copies of it, in all languages, throughout the world; and the best of it is, that, wherever it is carried and read, not only the religious and moral character of the people is improved, but it becomes also an important factor in the physical and industrial progress of those nations where it is most kindly received and its teachings most deeply revered.

THE OUTLOOK.

BY GALEN B. ROYER.

THERE is now the promise of a bountiful harvest throughout those parts of Kansas, Nebraska and Colorado, where, last year, there was a famine. During the past winter the Brethren and friends responded nobly to the calls for relief, for those living in this section, but our responsibility does not end with supplying them. We have a greater and more important work now on our hands.

God only knows how much of all this distress he sent upon them to bring them, as well as the givers of the relief fund, nearer to him. We know, however, that while the necessaries to save the people from starving were administered, many were made to think of the salvation of their souls. This is not an unnatural result. When men and women have eaten their last morsel of food, and in their extreme want, without any hope of relief have laid down to die, and an unlooked-for messenger steps in and gives them food to eat and clothes to wear, there is an inclination to look upon that deliverance as heaven-sent, and, in their gratitude, a desire is born to return a sincere service in thanks for the same. Such incidents were not infrequent while distributing the funds, and because of this, we now urge active missionary work in these localities.

When we come to consider this new opportunity, we find the field is very large and the force for proclaiming the Word small. Under "Our Resources and Our Field," in GOSPEL MESSENGER No. 13, Bro S. P. Weaver shows that we have 192 ministers in Kansas, 52 in Nebraska, and 12 in Colorado. From what we can learn, the greater number of these live in the eastern part of Kansas and Nebraska, where distress was not particularly felt. This places few ministers in the immediate field with thousands of spiritually hungry, scattered over a great scope of country, to be fed. Now it is simply impossible for these few ministers to do all this work and we should not expect it of them. Most of them felt the famine as bitterly as the remainder of the people and are now compelled to provide for their own. The territory is too large, even if they could give their entire time to it. Neither can the General Mission Board, according to her constitution, work directly in these Districts. Into whose hands, then, does the responsibility of this work fall? We know of none other than the *District Mission Boards* of those parts where the work is to be done. There it rightly belongs.

Fall and winter, the special harvest season for souls, is rapidly approaching, and we hope the Boards of the several Districts will take this matter under advisement immediately, and prepare to do effectual work in their respective fields. The first and most important thing is to engage suitable men to go and preach as soon as the busy season of the farmers is over. The next is to provide for their expenses and time; for it cannot be expected that the one who goes should meet this all himself. This calls up the other side of the question.

The Boards in these Districts are, of course, practically without funds. But there is a remedy for this. Let them calculate how much it will take to push the work judiciously, yet vigorously, for the fall and winter, and call on the General Board for that amount. Let those churches and persons who responded so liberally to the call for help for relieving bodily wants, answer as promptly and as liberally *now* for the feeding of souls.

Cannot the same ones who helped last year to make the $15,000 that passed through the hands of the Committee, appointed by the Northern District of Illinois, come up this year—this year of promised abundance—with the same or greater amount for the salvation of brothers in the West? Will not those who did not help in the relief fund, this year, be willing to increase the fund still more? Brethren and sisters, let us raise $20,000 this year to help build meeting-houses, preach the Word, and establish churches all over this beloved land of ours. Here is an opportunity for great home mission work, and we feel sure if we enter the field prayerfully, trustingly and humbly, yet boldly, earnestly and fearlessly, that there will be a great harvesting of souls for the kingdom. Let us pray for a great ingathering this year! Let us labor for it! Let us *all* be willing either to give liberally or to say, like one of old, "Here am I; take me!"

Mt. Morris, Ill.

REPORT OF BALTIMORE BIBLE SCHOOL.

THE following is a report of the Girls and Boys' Bible School for the quarter ending June 30, 1891:

RECEIPTS.

Balance in bank from last report,	$ 5 75
Members of the Upper Stillwater church, Ohio, per S. D. Royer,	8 70
John E. Guagey, Maryland,	5 00
Sam Hoffman, Maryland,	3 00
Sister Elizabeth Rook, Maryland,	5 00
Sister Jane Engler, Maryland,	2 00
A sister, Funkstown, Md.,	2 00
Sister R., Westminster, Md.,	1 25
Sisters Flora and Isabel and Joseph, Golden Corner, Ohio,	1 00
Ida S. Emmert, Mt. Carroll, Ill.,	2 00
A brother, Coventry, Pa.,	2 00
A brother, Baltimore, Md.,	1 00
The Lord's tenth,	12 98
Total,	$51 68

EXPENDITURES.

Clothing and shoes,	$ 6 40
Rent, April, May and June,	21 00
Freight, expressage and drayage,	96
Helping brethren,	13 75
Taking School to love-feast,	15 60
Total,	$57 71
Amount on hand,	$ 6 03

JAMES T. QUINLAN.

Baltimore, Md.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

☞Communications for publication should be legibly written with black ink on **one** side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as **your future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5 : 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, the sending to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is an advocator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - July 21, 1891

IN the obituary notice of sister Ann Kingery, page 414, the State should have been Indiana instead of Maryland.

BRO. J. G. ROYER is spending a few weeks with the Brethren in Southern Indiana. His first stopping place is Ladoga.

ON June 8th, Eld. David Glick, of the Greenwood church, Texas County, Missouri, met with a very serious accident, caused by a runaway team. His recovery is thought doubtful.

BRO. D. L. MILLER reports large meetings and excellent interest at his meetings in Mansfield, Ohio, where he has been stopping a few days. From there he went to Hagerstown, Maryland. After reaching Denmark his address will be, Augustegade 26, 1 Sal. Amager, Copenhagen, Denmark, Europe, care of C. Hansen. Letters thus addressed will require five cents postage.

WE are still receiving many orders for that excellent little book, "Alone with God." It is the best work to cultivate the spirit of prayer, of which we have any knowledge. Price, 75 cents.

WITH the best of us, life cannot be long, so let all of our words be kind. Let us leave behind us the marks of kindness on every hand! Let us strew our pathway with kind deeds and kind words!

BRO. J. C. LAHMAN has returned to Pennsylvania, where his wife has been since the Annual Meeting. They expect to reach their former home in Franklin Grove in the course of a few weeks.

TWENTY-FIVE years ago the Brethren at New Enterprise, Pa., organized their Sunday-school, and it is still running. That is encouraging. We need all the Sunday-schools we can have. Let us keep the good work going.

MUCH honor was heaped upon Mr. Stanley because he rescued Emin Pasha, and brought him safely out of Africa. but greatly to the astonishment of the civilized world, Pasha returned. He prefers to live in the Dark Continent.

IN our last report of money received for the Western sufferers, the $1.00, credited to David Swihart, should have been credited to Mary Miller, while the amount credited to Samuel Pontius should have been $2.00 instead $1.00, as stated in the report.

THE Lord willing, Bro. Hope will accompany Bro. D. L. Miller and wife to Denmark. He is now making preparations for the trip. His family will remain in America. We cannot say how long he will stay, but while there he expects to devote all of his time to the work of the ministry.

IT will be quite a favor to us, when ministers are elected, if our correspondents will always give their names and addresses on a separate slip of paper, so we can get them correctly in the Ministerial List of the Almanac. As a general thing, when mention is made by correspondents of brethren being elected to the ministry, nothing is said concerning their address. Hence the above request.

IT is to be regretted that the Advisory Committee of the Bridgewater College, Va., did not present their report to the Annual Meeting at the time the other schools were reported. We, by request of the Committee, publish the report in this issue, but suggest that hereafter these reports be made to the Annual Meeting, where they properly belong, so they can be published in the Minutes.

"QUINTER'S Life and Sermons" is now out, and ready for filling orders. It is a neatly-printed and well-bound volume of over 400 pages, containing an interesting biographical sketch of Bro. Quinter, accompanied by a number of his sermons. Price, post-paid, $1.25. We shall have more to say about the book in next issue. Agents will write us for special terms to those who desire to sell the book for us.

ON another page of this issue will be found a selected article on "The Higher Criticisms," that will prove exceedingly interesting reading to those who are in any manner troubled by the havoc modern critics are making of the Bible. The deacon's conduct, in this case, reminds us of the man who called the saloon-keeper out, and told him to set his sign up, pointing to a drunken man lying on the side-walk. A Bible, with all the leaves cut out, would very appropriately represent the faith and practice of most of these so-called high critics.

THE Powell's Valley church, Oregon, has decided to build a meeting-house. The action of the church in making an effort to secure a place for worship, and the appointing of solicitors for the general missionary work, as well as home work is truly encouraging. Success to the Brethren in Oregon!

ONE of our readers has the MESSENGER sent to a very intelligent lady friend. She writes thus to him concerning it: "I received the MESSENGER for three weeks, for which I am very thankful to you. I think it is a very instructive paper, for I have gained a great deal of comfort from it. I have read them all through, and enjoy them very much. I am convinced your church is the right one, but I have so much opposition that it is hard to decide."

FULL REPORT.—We still have on hands a number of the Reports of our late Conference, which, we think, is the best report that we have yet sent out. It not only contains the speeches as they were presented and properly corrected, but in these speeches may be found many arguments *pro* and *con* on questions of vital interest to our readers. Many of the speeches would make excellent reading in the MESSENGER. Also, the reading of this Report will enable the reader to understand more fully the reasons for many of the decisions made by the Conference. It is probable that, if our Brethren always understood the reasons for the decisions, that are adopted by our Brotherhood, they would generally be more interested in carrying them out. Price, post-paid, twenty-five cents.

SUNDAY, July 12th, it fell to the lot of the ministers at Mt. Morris to fill several appointments away from home. Bro. Amick filled the appointment at the Meyers school-house, ten miles northeast from here. He reports good congregations and the best of interest. Bro. J. G. Royer preached twice at Franklin Grove, where he had large congregations. One was baptized. Your Office Editor filled the appointment at Milledgeville in the morning, and Lanark in the evening. At both these places we had good congregations, and the best of attention paid to the preached Word. Two appointments in the College Chapel, and one at Salem, two miles south of here, were also filled by our brethren. While we have a number of ministers located here it will be seen that we are by no means idle.

THE POWER DELEGATED TO THE CHURCH.

ON another page of this issue will be found an article on "The New Testament Idea of Church Government," by Bro. B. C. Moomaw, treating a subject of general interest to our entire Brotherhood. We hope Bro. Moomaw will pardon us for offering a few remarks on the same subject, in connection with his article, not in the sense of controversy, for it is our aim to avoid discussions between brethren through the MESSENGER, as much as possible, but we are confident that our people, as a body, look at that question quite differently, and it is for the purpose of setting forth the position of the general Brotherhood more fully, that we write this article.

Last week we stated that the authority to bind and loose was given to the church, limited however to the Scriptures. Unto the church this has been committed, with authority to interpret and enforce, and then the church is held responsible for the manner in which she uses that authority.

There are three powers in the universe: Legislative, Judicial and Executive.

Legislative, is the power to make or enact laws. So far as it affects religious law it is the highest power in existence, and belongs to Deity alone. The power to make or enact laws, pertaining to religion, has never been entrusted to man in any age of the world. God makes all of his own laws, puts his seal upon them, and then transmits them to man. We trust that this point is clearly understood.

Judicial, the power to pass judgment or sentence. The power to interpret the law, and also examine into the conduct of members, and decide whether they have violated the law of which they are accused. It interprets and applies the law which God has made and given to the church. In its interpretation it can go no farther than that law. This Judicial power is given to the church. The church may decide whether dancing or card-playing is a violation of the law. She may decide any question submitted to her concerning the duty and privileges of members.

To the church, at the council in Jerusalem, was submitted the question, concerning circumcision, after the manner of Moses, being a condition of salvation. After discussing the subject carefully and prayerfully, the council decided that the church had no authority to require circumcision and the keeping of the law, of its members. In this case the church was acting purely in her judicial capacity. And her decision in that case was sanctioned in heaven, not because the council so decided, but because the law which God himself had given to man so taught. The church at Antioch had a Gospel right to settle this question, in the same manner, for themselves, but it seems they could not to the satisfaction of all the members. Paul and Barnabas held that circumcision after the manner of Moses, and the keeping of the law was no part of the Gospel, but they could not get the entire church to see it that way. If they could have convinced the church on that point, the question would never have gone to the apostles and elders at Jerusalem from Antioch. But because they could not settle the matter at home it was wisely deemed necessary to send it to Jerusalem, where there was a greater number of members and elders with the inspired apostles to assist.

It should be remembered that Judicial authority is given to local congregations as well as to the general church, only it is deemed proper that all general questions be submitted to the churches in her general assemblies. Any congregation has a right to decide any and all questions pertaining to her own membership, provided she decides them aright. If all congregations could and would decide all questions aright, there would be no need of a General Conference acting on any question pertaining to the conduct of its members or churches. Just so with the question of circumcision in the days of the apostles. Had the local church at Antioch settled it satisfactorily among themselves, according to the Gospel, that would have been the end of it, and the council at Jerusalem would perhaps never have been held. If all of our local congregations, here in America, could decide every question, pertaining to our conduct, in harmony with the Gospel, and to the satisfaction of all the members, there would be no need of us sending any query up to either the District or Annual Meeting for a decision. But because local congregations, separate and apart, do not decide important questions alike, and in keeping with the Gospel, it is deemed both wise and necessary that we have these General Conferences, and this, too, for the same reason that the church at Antioch was permitted to send a question to Jerusalem where there happened to be a more general assembly.

But in making all these decisions, the churches, whether local or general, act purely in their Judicial capacity. A question is presented to them and fully explained. They now go to the law and testimony to see what it teaches on that question. If the decision is in harmony with either the clear reading or spirit of the Gospel, it is all right and should be respected. The decision, however, is a purely *Judicial* act, and not a *Legislative* act. The *Legislative* act took place in heaven when the law was made. The *Judicial* act takes place on earth when a council makes her decision. If these Judicial acts are in perfect harmony with the Gospel, they will be recognized in heaven: if not authorized by the Word, they stand condemned.

Executive, the power which executes, or carries the laws into effect. This power has also been given to the church. It is in her place to teach, and see that the Word is fully obeyed by all those who are members of the body.

Of the three powers named above, only one is withheld from the church, and that is the Legislative. Man is, therefore, not responsible for any of the laws contained in the Scriptures, but he is held responsible for his manner of interpreting and executing them.

The church exercises her executive power whenever she binds and looses, according to Matt. 16: 19, which says, "Whatsoever thou shalt bind on earth shall be bound in heaven," etc. She also acts in the same capacity in remitting or retaining sins in harmony with John 20: 23, "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain, they are retained unto them." Paul says: "Withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6. This is also a duty in which the members act in their executive capacity. We might refer to other Scriptural instances, coming under this head, but will let these suffice.

We need, however, to keep in mind the facts, that the power that makes a law is Legislative. That power is in heaven. The power to interpret and apply the law is Judicial. This power is in the church. But the power to execute or carry the laws into effect after they are made in heaven, and interpreted on earth is the Executive power. This power is also in the church.

These two last-named powers must, of necessity, be in the church; it could not be otherwise. In their nature, however, they are both moral and spiritual, because they deal with moral and spiritual questions for moral and spiritual purposes. And while they are both moral and spiritual in their nature, they are nevertheless Judicial and Executive. To be moral and spiritual without being either Judicial or Executive, would require that they be merely *persuasive*. Hence to say, in this sense, that the only power given to the church is spiritual and moral is not sufficient, and is, at the same time, more or less misleading. Of course all religious questions must be considered spiritual. It is also neither wise nor Scriptural to limit the power of the church to mere questions of *morality*. One may live a strictly moral life, and yet be far from living a religious life. The church, in the days of the apostles, did not limit herself to questions of morality. Paul reminded the church at Corinth, that it was out of order on a doctrinal point, because in eating the Lord's Supper every one took before another his own supper. After pointing out their error, he then says: "The rest will I set in order when I come." The question submitted to the council at Jerusalem was not a moral question; it was a doctrinal question. Some of the Jews contended that they could not be saved unless they were circumcised after the manner of Moses:—a purely doctrinal question. The council acted on this question, and decided it according to the law of the Lord. We might refer to a number of cases, showing that the apostles and the ancient church took cognizance of doctrinal as well as moral questions. It is not enough to say the cases we have cited were merely spiritual. The term spiritual decides nothing in the school of controversy, for everything, religiously, may be considered spiritually right or wrong.

If the church would exercise no authority whatever over the faith and practice of her members, we would soon be in a state of confusion, for some men, creeping into the church unawares, would introduce heresies, and thereby corrupt our holy religion. We had a case of this kind mentioned last week, in the extract taken from the article written by P. J. Brown. A young preacher thought that, because he belonged to a church which had no conference, he could do as he pleased, hence he introduced erroneous doctrine and made trouble. That is just what we will have whenever we limit our authority to mere moral and spiritual questions only, and act alone upon the persuasive basis.

We are aware of the dark pages of ecclesiastical domineering of the past, and especially of the dark ages, but it should be borne in mind that those dark crimes were perpetrated by a church that claims Legislative power in religious matters, — a power that God has never given to man since the world began. Some other churches may have abused both the Judicial and Executive powers God has given them; this does not, however, prove that they do not possess the power legitimately. We can abuse any right thing. With mere moral and spiritual power no church can keep her members in the line of Scriptural duty. A glance at the popular denominations of the day, who operate solely on the moral and spiritual basis, ought to convince any one that Primitive Christianity cannot be thus maintained.

We, too, believe in conversion instead of coercion, but unfortunately there are members who will not be converted after a first, and even a second admonition. In such cases Paul says: "A man that is a heretic, after the first and second admonition, reject." Tit. 3: 10. Men who will not be converted to the way of the Lord must be rejected. This is a principle clearly laid down in the Scripture, and without it we would have disorder and sin on every hand, and unlimited confusion. But it should be remembered that we do not coerce members, or any one else, in the sense that the word is now generally used. We set the right way before erring ones—at least it is our duty to so do — and then urge them to desist from the evil and cleave to the good. This is both Gospel and reason in its highest sense. We want our readers to examine this subject with care, for it lies at the very bottom of church government, and concerns every member of the body.

J. H. M.

MIRIAM HETH.

Is the title of a neat little volume of seventy-four pages, sent us by John B. Alden, New York, written by Rev. A. J. Holt, while in the City of Jerusalem:— "A Tale of the Times of Christ," in verse. We can not be expected to read entirely the many books sent us for review, but this one we read from beginning to end, and a part of it the second time. For the entertainment of the lovers of poetry we quote a number of verses. The following description of the Sea of Galilee is a gem:

"And now his eye is on the sea
Of gleaming, glorious Galilee.
The shadows from both hill and town
Had sweetly smoothed its dimples down,
Until it mirrored on its breast
The hills whose shadows gave it rest,
And seemed to sleep in tranquil blue,
So azure in its changeless hue,
As if an angel from on high
Had dropped to earth a piece of sky.

"The mountains, such was nature's part,
Formed framework for this gem of art,
While silvery pebbles, circling round,
Enclosed the golden sands that bound,
This sacred sea with inner strand,
Most beauteous of the Holy Land."

Miriam, a child of wealth, is the subject of the poem. Before sin had marred her soul or body she is thus described:

"That face defied the painter's art,
For every line and tint apart,
Told that an ardent, loving heart
Beat warm beneath that bosom fair
Veiled with her wealth of raven hair.

"Her cheeks had caught the almond's down
Where pearly white was tinged with brown,
While underneath her sweeping lashes
Her sparkling eye with gladness flashes.

"The poise of head with aimless art,
The fresh red lips, the bounding heart,
Told of a wealth of love within,
Untouched by time, unsoiled by sin."

She finally was engaged to be married to a cruel young man against the earnest protest of her venerable father, Nabal Heth.

"The cruel blow, with fatal stroke,
The heart and life of Nabal broke.
Her tarnished name, disgrace and shame
Quite overcame his feeble frame;
With Miriam that death had come,
To take away both Heth and home."

Years came and went. Her unfortunate marriage filled her soul with sin. Crime after crime marked her career. The once pure soul unsoiled by sin was transferred into a demon. The man to whom she surrendered herself when as harmless as a babe, has become the object of intense hatred.

"'I do not,' to herself she said,
'I do not want or wish him dead;
I rather wish that he and I
Could just live on eternally;
That I could evermore impart
New tortures to his treach'rous heart.

"'If I could burn him inch by inch,
And mock him every time he'd flinch;
And when by death relieved from pain,
Revive him, and begin again.'"

One would think that a being so pure could never be brought to such a state of degradation. It speaks volumes to every pure-minded woman who values the purity of her soul.

As the story progresses Christ makes his appearance on the Mount of Beatitudes, or Horns of Hattin, and is thus described:

"No earthly temple could contain
The crowds that flock from sea and plain;
To see and hear and speak to all
He climbs the sides of Hattin tall.

"His head was bare, His face was fair,
And sunshine nestled in His hair.
His brow was high, while from His eye
Beamed benedictions from the sky.

"A garment, seamless, spotless too,
Dropped from the shoulder to the shoe,
Concealing form of faultless mould,
Whose symmetry could ne'er be told."

Miriam still continued in sin, but decided to hear what Christ had to say, for

"She felt a womanly desire
To risk her all in danger dire,
To hear the words He might advance
Which could such multitudes entrance.

"At first she thought that too high-wrought
Was all the happiness He brought;
His ideal was out of reach;
To angels He might fitly preach.

"But as each rounded sentence swung
With winning wisdom from His tongue,
They fell and fed upon her heart,
As if He talked with her apart.

"The words of truth so wisely spoken
Left Miriam's guilty heart all broken.
'Eye for an eye, and tooth for tooth,'
Had gained her no relief, in truth."

She met Jesus time and again, saw the miracles he performed, heard his warning voice, and at times resolved to lead a better life, but her soul had been so long steeped in sin that she had not power to release herself from the grasp of Satan. Finally came the feast, mentioned in Luke 7: 36–48. We let the poet tell the rest of the story:

"The feast was spread, a grand affair,
And many a guest was gathered there;
Some to eat, and some to see,
And some with Jesus there to be.

"Shrewd Simon sat with stately grace
Complaisantly at chiefest place;
Feeling flattered at such a thought,
His hospitality had brought
So great a Guest as this to be
Within his house, where all might see.

"But in the height of honor's hour,
What caused his countenance to cower?
'Twas outraged Miriam's tearful face
That robbed him of desired grace.

"With downcast eye and smothered sigh,
She hurried in and crowded by,
Until to Jesus' feet she came;
And then, o'ercome with grief and shame,
She prostrate fell, 'twixt hopes and fears,
And rained upon His feet her tears.

"He did not bid her to depart,
And soon there dawned upon her heart
The beauteous, bright and burning ray
Of pardon's everlasting day.

"She lingered at those feet, so fair,
And dried them with her flowing hair,
Unmindful all of who might see,
Contented with her Lord to be.

"His feet, devoutly, she had kissed,
The Master still did not resist;
So, bringing forth her ointment rare,
She bathed His feet with perfume there.

"When Simon saw the deed so bold
His heart at once grew hard and cold.
He said within his troubled mind,
This man is but a creature blind,
For if a prophet, he would know
This woman at his feet so low

"Then spake the Master, knowing all
That had been, or that would befall:
'Simon, I have somewhat to say.
Two debtors would their master pay;
Five hundred pence the first was due,
And fifty owed the other, true;

"'When neither could his debt discharge,
The creditor, with heart so large,
Freely forgave them all the rest;
Now, which of them will love him best?'

"A little puzzled looked the host:
'I judge he who was helped the most.'
Replied the Master, 'That is fair;
Seest thou that woman kneeling there?

'I entered as thy guest, methought,
No water for my feet was brought;
But Miriam, through contending fears,
Hath brought me here a bath of tears.

"'No kiss thou gavest at thy door,
But she my feet hath covered o'er;
And when thy hand withheld the oil,
Behold, the spikenard's precious spoil
Upon my feet in fragrance shed,
And dried by hairs of Miriam's head.

"'So now, I say to thee, and all,
Her grievous sins, both great and small,
Though many, they are all forgiven,
And she is now an heir of Heaven.'

"Miriam's heart with glad surprise
Sprang from her bosom to her eyes;
And when the Lord her pardon spoke,
One cry of joy the silence broke.

"With clasping hands, and flashing face,
And heaving heart, and gladding grace,
Still there she knelt, and motioned not,
Rooted with rapture to the spot.

"The Lord recites her sweet release:
'Thy faith hath saved thee; go in peace;
Thy heart, thy way, thy life shall be
Devoted hence to serving me;
The last to leave; the first to give
The message that the dead doth live;
I change thy name to match thy mien,
Hence thou art MARY MAGDALENE.'"

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Kansas to Philadelphia.

I LEFT my home at Bird City, Kans., June 1, for an extended visit to the Eastern part of our United States. I first stopped at Hagerstown, Md., to attend the Annual Conference at that place. Being a delegate, I stayed, of course, until the Conference adjourned and can say that this was one of the most pleasant as well as the most profitable Annual Meetings I ever attended. Everything was decided in a good Christian spirit and no harsh or disrespectful words were spoken. From Hagerstown I visited among the brethren and sisters of the Broad Run and Brownsville churches, in Washington and Frederick Counties, Md. Everything seems to be moving along harmoniously here, there being seemingly no difficulties whatever. I preached a few times for the Brethren in these places and was well pleased with the interest manifested in the Lord's work. We wish to express thanks for the many kindnesses shown us here and shall ever have kind memories for old Maryland.

After rusticating in and around South Mountain for a time, I went to Washington and there spent several days, visiting places of national interest. From Washington I started for Baltimore, Md., where I arrived June 25.

Here is where Bro. J. T. Quinlan has been laboring so earnestly for the poor boys and girls of the City. Bro. Quinlan welcomed me very kindly, and on the evening of the 25th I had the pleasure of being present at the "Young Folks' Prayer-meeting" which was conducted in an interesting manner. I also met our zealous missionary,—sister Eliza J. McGaughey,—who is doing a good work by distributing tracts, not only in Baltimore but elsewhere.

From Baltimore I took the steamer "Elizabeth" for Philadelphia, to visit my old friend and playmate,—Bro. T. T. Myers,—who has charge of one of the Brethren's churches in Philadelphia, on Dauphin St. I certainly had a very enjoyable time among the brethren and sisters of this place.

They are very energetic workers and deserve much credit, for they certainly work under great disadvantages in this large city. They have finished a new stone church and have very encouraging prospects. Four were baptized June 28, – one brother and three sisters, all young. May the Lord keep them safe from the snares of the evil one until the end, is our prayer.

I did not get to visit Bro. Reiner's congregation very much, but those I did meet, including Bro. Reiner and family, were wide-awake Christians. I also visited our old stone church, – "the church primeval,"—at Germantown, adjoining Philadelphia. I found the ancient edifice still in a good state of preservation. The church stands back from the street, making room for a beautiful lawn, which is kept in a good condition by Bro. Bigger and wife, who kindly showed me through the building and grave-yard. The grave of that venerable "soldier of Christ,"—Alexander Mack,—may be seen in the adjoining grave-yard. As I gazed upon this old stone church, the birthplace of the Brethren's church in America, I wondered if posterity will not revere the dear old spot even more, a hundred years hence than we do now. I have had a pleasant time in Philadelphia and am reluctant at leaving, but to-morrow, July 1, I start for New York City and, after visiting Saratoga and Niagara, I expect to return home *via* Northern Illinois and Central Iowa to Bird City, Kans.

O. C. SLIFER.

Old Folks and Orphan Children's Home of Middle District of Indiana.

To avoid unnecessary correspondence, and even disappointments, as some have come to the Home expecting to stay, who were not eligible, thus being disappointed,—because of these and other reasons, we deem it necessary to get the rules, governing the Home, more fully before the members and churches.

(*a*) The Home is only intended to accommodate members from the Middle District of Indiana, as it is owned, controlled, and supported by Middle Indiana, and no aid has been solicited outside of that District. The question has often been asked by parties, outside of the District, "If we pay our board, could we not come?" We have never done so. Again, "Cannot the poor members of adjoining Districts be transferred to Middle Indiana, and then be admitted?" We cannot accept such. See Minutes of A. M., 1867, Art 3.

(*b*) Members who are pronounced full church charges by the church, in which they hold their membership, are eligible to the Home.

Members who are only partial charges should be kept at home; as they can be kept cheaper than we can keep them. For example, a member has a little home, and can make a large part of his living. Such should be helped at home.

If a member has some property, or money, and wants to bequeath it to the Home, he can do so, and then make the Home his home for life.

No person who has children, that are able and willing to keep them, can be admitted to the Home.

(*c*) All applications must be made to the Superintendent, through the church wherein such member holds his membership, and such application must be signed by at least a majority of the officials, and the church, sending inmates, shall bear the expenses to and from the Home. The Home pays no traveling expenses of inmates.

(*d*) All applications for admission of orphan children shall be made to the Superintendent, through the friends or guardian having charge of such children.

Children must be admitted subject to the disposal of the Trustees, who shall procure homes for them among the Brethren, if possible, otherwise among honorable families.

(*e*) All persons must be cleansed of all contagious diseases before they can be admitted.

(*f*) It is expected that all inmates work to the extent that they are able.

(*g*) In case of sickness the Home secures medical aid, and in the event of death gives a respectable burial, but in case the friends desire to remove the remains, they can do so by paying the expenses.

(*h*) It shall be the duty of churches sending inmates to the Home to furnish them with a change of clothing.

(*i*) And as District Meeting has advised elders to be careful in granting applications to those who are able to work, we also urge that care be taken, and the above points considered, that the Home be not imposed on by those who would thus take the place of some who are old and feeble, and need the comforts of the Home.

(*j*) Churches making applications should always give the name of the person, the age, and, if disabled in any way, how.

(*k*) FORM OF APPLICATION.

Application for Admittance to the Old Folks' and Orphan Children's Home at Mexico, Indiana.

We, the members of .... name of church .... have in church council decided that .... name of person, age and disability .... is a full church charge, and as such we, the members of said church, make application for her (or his) admittance to the Home. Signed:.....

.....

Remember all applications must be signed by a majority of the officers. There are eight sisters and four brethren in the Home at present.

FRANK FISHER.

From Macleay, Ore.

THIS morning Bro. Shellenberger and wife, from Covington, Ohio, and the writer, took the train at East Portland, for Macleay. Upon arrival at that place, we were met by Bro. Joseph Early, who took us to his home. Here we met a few of the brethren and sisters. Bro. Barklow, of Norway, Coos Co., Oregon, and Bro. Sidney Hodgden, from Kansas, were among the number. We are sorry to state that grandfather Early has been quite sick, but it is thought that he is now on the road to recovery. May the Lord spare him to his dear family! In the evening we met at the Union church and were addressed by Bro. Sidney Hodgden, Bro. Barklow assisting. We had regular services the next day and also council-meeting. All seemed to be in harmony and peace. The brethren and sisters here are very zealous. After council-meeting we again had services, and in the evening we had a love-feast, at which about thirty-eight members participated. The attendance was generally small, owing to the inclemency of the weather. On Saturday morning they had a social meeting, then regular services. At 2 P. M., we were again addressed by our dear brethren. Brethren Barklow and Hodgden are both able speakers and contended earnestly for the cause.

On Sunday morning quite a number of brethren, sisters and friends assembled for children's meeting. The little ones occupied the front seats, and were addressed by Bro. Joseph Early. Although young, yet he is an interesting speaker. He spoke from Prov. 22: 1, 6. The first part of his discourse was directed to the children, the latter to the parents. The little ones were highly pleased, and I think all were benefited by the remarks of the brother. At the regular meeting, at 11 A. M., we were addressed by brethren Barklow and Hodgden. At the close of the afternoon services, we met at the water-side, where one dear young man was made to rejoice in the God of his salvation. The meetings closed with the evening appointment.

On Monday morning we bade farewell to the brethren and sisters and friends. Bro. Early took us to Salem, where we took the train for East Portland, our present home. May the grace of God be showered on all those who love and serve God aright!

LIBBIE INMAN.

Notes by the Way.

AFTER enjoying our Annual Meeting at Hagerstown, Md., I returned to East Tennessee by the way of Bristol, Va., at which place I was met by Bro. Daniel Wine, who conveyed me to his father's. The next morning, Sunday, June 7, Bro. Benjamin Wine conveyed me to the Pleasant Hill church, where I commenced meetings in the evening. Elders Henry Garst and Joseph Wine have charge of this congregation. Notwithstanding the very busy time of harvest, it was requested that I should remain with them and preach during the week, which I did with increased congregations and interest. I preached thirteen sermons in all, and as a result of the meetings nine were baptized and one dear young sister reclaimed.

June 2 I arrived at the Pleasant Valley church. This is the home of my father and oldest brother, Conrad Bashor. Here I preached five sermons and two united with the church.

I next went to the Old Limestone church, where I held two meetings on Sunday, and on Tuesday, June 30, we attended the funeral of our dear old sister, Susan Sherfy, who lived a faithful member of the Brethren church for about forty-seven years.

At this writing wife and I are at the house of Eld. J. B. Pence, who has charge of this congregation.

M. M. BASHOR.

Limestone, Tenn., July 2.

From Shannon, Ill.

WE had a children's meeting on July 4, when a goodly number of members, children and friends assembled.

We spent about two hours in singing and having short addresses from the brethren and sisters, mostly upon the Sunday-school work. All seemed to think it was a good place to be on a national holiday. Certainly it was far better than to be engaged in reveling, banqueting and abominable idolatries, as many are on such days.

July 3 we held a council, and three, who desired no longer to walk with us, were disowned. It causes sorrow when men's hearts become so corrupt that they no longer find enjoyment in the house of the Lord! May they soon see the error of their way, and return to the fold!

On this Lord's Day, July 5, one erring one came penitently, seeking admittance into the fold. As the Great Shepherd never turned away from the penitent, so the church also was glad for the return of the wandering lamb. The tears of joy and sadness which fell from the eyes of rejoicing souls, were many, as she was being taken into the fold. May the guardian angel ever hover around us, and keep us near the cross!

DAVID ROWLAND.

Quarterly Council.

THE Exeter church met in council June 27, 1891. Eld. G. Stambaugh presided. We had a good meeting. Considerable business came before the meeting, but everything passed off with the best of feeling. We received some good exhortations from the brethren, and we believe that impressions were made that will cause us to keep nearer the cross of our Blessed Savior.

The church decided to hold a love-feast, the Lord willing, Oct. 10 and 11, commencing at 10 A. M. The meeting is to be at Bro. Heiny's place, three and one-half miles north-east of McCool Junction, York Co., Nebr. The brethren and sisters of the adjoining congregations are earnestly invited to be with us. Come and we will rejoice once more together, and try to make one step nearer that haven of rest, prepared by our Heavenly Father for all those who love him. If we love him, we will keep his commandments, and thus become heirs to that inheritance which will stand as long as the years of eternity roll.

L. C. KLINZMAN.

McCool Junction, Nebr.

Report of the Visiting Committee of Bridgewater College.

As an explanation it will be proper to state that this report should have been made at the close of our last Annual Meeting, at Hagerstown, Md., but owing to circumstances, over which the Committee had no control, it was not then presented. By request it is now given through the columns of the GOSPEL MESSENGER, which, we trust, will be satisfactory.

Agreeably to our appointment, Bridgewater College was visited after the opening of the Fall Term of 1890, and again after the opening of the Spring Term of 1891. At our first visit, after the usual devotional and class-room exercises, at a suitable hour the teachers were called together, and the object of our visit briefly stated. We were gratified to learn that the feeling and views of the Faculty were fully in accord with ours. The teachers agreed to conform to, and work in harmony with the general order of our Brotherhood. They also agreed to labor together to secure, as far as possible, a conformity to the order of the church among the members in attendance at the school. To secure this, we recommended the holding of members' meetings in which the young members could be instructed in the duties they owe to the church, to one another, and to God, thus laying, in early life, the true principles of correct discipline and church government.

The following is a brief statement of the work, and the progress of the school:

"MORNING WORSHIP. The students and Faculty meet each morning in the chapel at 8 o'clock for worship.

"PRAYER-MEETING. A weekly prayer-meeting is conducted every Sunday morning at 9 o'clock by the students. Many students date the beginning of their public religious worship to these meetings. Here the students enjoy special training, which lays a good foundation for effective service in the church.

"SUNDAY-SCHOOL. The Sunday-school in the afternoon of each Sabbath consists in the study and exposition of the Holy Scripture.

"PREACHING.—All the students are expected to attend preaching in the chapel every Sunday evening.

"MEMBERS' MEETING.—A very admirable feature of the religious training is observed in the members' meeting held bi-weekly. All the members meet for a short season of worship in which service the endeavor is made to build each other up in the faith of the Gospel, and to cultivate a love for the principles and plainness of the church. We are pleased to state that the order of the church receives due attention. Students, not accustomed to observe the order of the Brotherhood at home, here see and learn the beauty of non-conformity.

"BIBLE CLASS.—A daily Bible Class is conducted. The class, during the first session, studied Names and Titles of Christ, prophecies relating to Babylon, Tyre, etc. Also, Christ's life from childhood to his ascension. Then were considered Paul's missionary journeys, and his voyage to Rome.

"An impressive series of sermons were delivered during the past session in the College Chapel by Bro. H. C. Early. Two students were received into the church."

The school was under careful discipline, and the recommendations of the committee were reasonably well observed.

ISAAC LONG,
DANIEL MILLER,
DANIEL HAYS.

West Virginia as I Found It.

I, LIKE many others, after our late Annual Meeting, visited other parts of the East. To say anything pertaining to the Conference at Hagerstown, at this late date, would be superfluous, as the readers of the GOSPEL MESSENGER have been favored with much that is of interest, pertaining to the meeting.

My son, O. D. Lyon, and I, after hearing Bro. B. C. Moomaw preach in the Tabernacle June 4, hastened to the train, and reached Keyser, W. Va., at 8: 30 P. M. We were tired and sleepy, and accepted the first offer to be shown to a hotel.

Next morning, we took the hack for Maysville. The first familiar face I saw, was my relative, Elizabeth Davis, bereft of the dearest of husbands, since I last saw her. She is strong in the faith, however, and is proving the precious promise of him who said, "I will be a husband to the widow."

Upon arriving at Laurel Dale, I met cousin E. Hilkey, also a widow, who only lately lost her husband, with whom I had many happy hours, in days of yore.

Our next point was Black Rock, where we greeted sister Nancy Reed and her kind family (a sister in the flesh). Here again Death had lately done some of his most distressing work, taking the head of the family. While on a journey homeward with a team, he was stricken down without a moment's warning. His last resting place is near that of my mother's, on the old farm, around which cluster so many recollections. I visited the spot, a half hour after arriving on the old homestead. O, that is a precious spot, where we deposited all that was mortal of my own dear mother, in 1863, at a time when our country was bleeding at every pore!

We stopped with sister Ann Clark (another sister in the flesh), who lives with her son, Dennis Clark,—a minister of the Gospel. Here we enjoyed ourselves very much. This is in the vicinity of Maysville, where we also visited sister Susan Smith and her kind family. When I visited them fifteen years ago, they were an unbroken family, but, alas, here also Death has stricken down a husband, a father and protector. We were shown the place that marks the last resting place of our brother, upon the knoll above the house. Upon returning to the house, we were shown five large family Bibles which the departed one had purchased for his five sons previous to his decease. Surely those Bibles will be appreciated! One of the sons was away at school, but had written home to his mother that if she needed him at home, he would leave school and come home. Surely, such a boy will be blessed!

Accepting the offer of Bro. John Armstead, we were taken in his buggy across the Alleghany Mountains to Bro. Raphael Baker and family. From there we went to sister Sarah Rinker's, a widow of seventy-four years. We found her well for one of her age, and possessed of a sound mind.

From here we went to Cousin Zack, and Keziah Hendrixson's, where we enjoyed a good visit. We also visited friends in Gorman and Bayard; then went to the Abernathy neighborhood, where we had but a few hours to spend, but met with Bro. James Abernathy, N. Rinker and wife, J. Anderson and wife, I. Abernathy and wife. Here we spent a short time very pleasantly, after which we enjoyed a season of devotion together, feeling assured that it would be the last exercise of the kind we would enjoy in this world.

We next visited sister Martha Clark (also a widow). We found her as well as could be expected, having just lately been bereft of her companion. We were glad to find her so much resigned to the will of God, who is too good to err, and whose dispensations are always right.

Sister Lydia Ebert, my own cousin, is also a widow and living with her son, Otis, a minister of the Gospel. I visited many others that space will not permit me to name.

If there is a people in our country that excels in hospitality and kindness, it surely is found in West Virginia.

June 29 I, with sister Jessie Reed, and Leoti Lemon, boarded the train at Keyser for Chicago, where I arrived June 30, at 12 P. M. I reached Hudson next day at 3 P. M., and found all well, for which we thank God.

THOS. D. LYON.

July 7, 1891.

My Trip East.

MAY 14 I boarded the train at Conway Springs for Meriden, Jefferson Co., Kans. I arrived at Meriden next day, at 4: 50 P. M. I preached three times in the M. E. church in Meriden.

May 18 I went to Ozawkie; I held four meetings in Ozawkie in the Brethren's meeting-house.

May 20 I went to McLouth. Here I visited old neighbors and friends, and, on the 21st, went to Chicago *en route* to Annual Meeting.

May 22 I stopped off at Tiffin, Ohio, where I held several meetings with good interest.

May 27 I boarded the train for Hagerstown, Md., where I arrived at 2: 30 P. M., but as satisfactory accounts have been already given of the grounds and general character of the Meeting, I will not occupy space for that.

Returning, I left Hagerstown on the morning of June 5 for Myersdale, where I stopped off to attend a love-feast. Notwithstanding the rainy weather we had a very good meeting. About three hundred members communed.

June 6 I attended a funeral of S. C. Myers' two children who had been consumed by the flames during the burning of a dwelling on Thursday night. It was a sad sight. I was also present at the funeral of sister Miller, of which a notice will appear later on.

June 10 I boarded the train for Washington, Washington Co., Pa., where I arrived at 8: 30 A. M. The next day I reached the "Old Brick" meeting-house in the Ten Mile congregation, Washington Co., Pa. This meeting-house was erected in 1832. Here I was born into the church, here I was called to the ministry in October, 1849, and ordained to the eldership in October, 1854.

Many sacred memories cluster around this hallowed place. Previous to my arrival, the brethren had been preaching for some days and evenings. Arrangements were made for a love-feast on Saturday, June 13, at 2 P. M. A goodly number of members gathered at the house of God, to enjoy the occasion. Ministers present were N. Christner (a resident minister), J. H. Myers, Markleysburgh, Pa.; S. Johnson, Garrison, Iowa; A. Debolt, Pa., and the writer. This congregation suffered much from the effects of our late church trouble. Thirty-five members communed. The order, on the part of the spectators, was very good. I never attended a more quiet meeting at this place.

After the meeting, which closed on Sunday evening, I visited old friends and relatives in this and Fayette Counties, until the morning of June 19, when I was taken to Washington, by Bro. Reuben Bales. There I boarded the train for Cameron, W. Va. My letter, announcing date of my arrival, not having been received, I walked four miles to my youngest brother, Benjamin Wise. After visiting a few relatives here, I boarded the train for Tiffin, Ohio. Here I stopped off over Sunday, and reached my home, in Conway Springs, Kans., on Wednesday morning, June 24, after an absence of nearly six weeks. I found all in reasonable health. My wife is still suffering, and desires the prayers of all saints. Thanks to God for his goodness, and to the many dear ones who contributed to my wants. JOHN WISE.

Conway Springs, Kans.

From Sawyer, Pratt Co., Kansas.

WE, in this part of God's heritage, have great reason to rejoice. This Lord's Day morning, while we were on our way to meeting, and while our eyes beheld the fields of grain yet to harvest, we were made to think of the language of our Savior to his disciples at the well of Samaria, while talking with the Samaritan woman, John 4: 35, "Lift up your eyes, and look on the fields; for they are white already to harvest." This is figurative language, having reference to the harvest of the soul. No wonder the Savior said the harvest is great and the laborers are few.

This is our experience here. The field is large and calls more than we can fill. On the fifth Sunday of May we had the pleasure of leading three dear souls into the cleansing fountain. Prospects are good for more to follow in the near future.

While the Lord is blessing us spiritually, we also feel that he is greatly blessing us temporally, in sending us plenty of rain. We have never had better crops at this season of the year since we are in the West. It makes us feel that we are in a goodly land. Any one desiring a change of location to work for the Lord, should come and help us in the great work of harvesting souls. The time has come when every true watchman should cry aloud and spare not, for there is a famine in the land,—not for bread and water, but for the pure, unadulterated Word of God.

May 9, we had the happy privilege of meeting with the brethren and sisters at Conway Springs, Sumner Co., to enjoy their feast. It did us much good to meet with them and especially our dear old brother John Wise. God be thanked and praised that we still have many good old fathers who are working hard for the prosperity and upbuilding of the church. Our prayer to God is to spare them, that a greater and a nobler work may be done, so that, finally, there may be a great rejoicing in that grand reunion in the Kingdom of our God. May the Lord keep and sustain the lambs of the flock, and keep them from the evils of this world, unto his heavenly Kingdom!

N. F. BRUBAKER.

From Cartersville, Va.

I AM happy to state through the beloved MESSENGER that the good work is moving on nicely. We have good meetings and interesting Sunday-schools and singing-schools. What a charm there is in music! It carries our minds far into the future, when we shall meet in that grand city, and join the heavenly choir! I almost think myself in sight of the city as I sing the beautiful songs of Zion.

Bro. Bowser has two other places where he preaches. Those three, with another that he will have after while, keep him busy. Our church meeting was last Saturday evening. Everything passed off nicely. Bro. Bowser gave us some good exhortations on Gal. 5. We will do well to remember its teachings. We may *know* all the Blessed Book says, but knowing and *doing* are two different things. To know our duty and not do it, will profit us nothing. God does not expect us to do any more than we understand or know, but there is no excuse for us, as he has given us his Word, which is plain enough even for a child. I received of Bro. J. N. H. Beahm 96 cents toward our Hymn Books, which amount had been handed him by others for that purpose. May God continue to bless the good work, is my prayer!

FLORIDA J. E. ETTER.

July 6, 1891.

From the Powell's Valley Church, Oregon.

OUR quarterly council-meeting occurred June 13, at the residence of the writer. All business was disposed of in a Christian spirit. We were glad to see this meeting so well represented. Four new members have moved into this congregation during the last two weeks. At this council we had brethren with us from Ohio and Iowa, whom we were glad to meet, and we hope that some of them may settle among us.

As we have been deprived of a house of worship since last March, necessitating us to use our dwelling-houses, we decided, at this council, to build a house of worship. To this call the brethren donated liberally, though we are in very limited circumstances. We trust the Good Lord will be with us in this important work. Our dear brethren, W. Shellaberger and Inman, from Ohio, saw our need of a house, and lent us a willing hand, which was kindly accepted. Sister Mattie Wakefield was chosen as solicitor for the General Church Erection and Missionary Committee, sister S. E. Day was appointed as solicitor for the State Mission. The writer was chosen as correspondent from the Powell's Valley church.

Bro. S. S. Barklow, from Coos County, Oregon, was with us at this meeting and did some preaching for us on Sunday. The Brethren and friends were glad to hear Bro. Barklow's voice again. All say, Come again. J. A. ROYER.

Clackamas, Oregon, June 18.

Messages Dropped by the Way.

THAT our western correspondents have, for some time, been rather silent should by no means, be taken to mean that the Western churches are drooping. Having traveled considerably among the churches both East and West and having taken observations much more extensive than my travels, I can safely say that the work of the churches is, by no means, unimportant, nor is church-work and general spiritual energy running comparatively low. A few observations taken seem to call for some suggestions like the following:

1. Should not elders take some care to educate their flocks as to what would be proper measures necessary to be taken, in order to hold special, private family Communion services, in order that, when brethren are called from a distance to officiate in such services, things, places, and persons, might be found in readiness and in order?

2. Should not churches, which perform their general visit, and appoint their love-feasts three or four months in advance, have matters in pretty fair shape for a love-feast?

3. Should not churches under charge of elders at a distance, and which can ill afford the expense of frequent visits by their elder, therefore correspond frequently with him, and be sure that he be present, if possible, at least when they hold their council preparatory to Communion?

4. What comfort and spiritual satisfaction can it give a deposed minister to be re-instated into his office, simply to retire from life in office, unless he also occupy and "magnify his office," and, if possible, redeem some lost time? C. C. ROOT.

Ozawkie, Kans.

An Enjoyable Meeting.

AS previously reported, our Communion meeting was appointed for June 18. We were favored with delightful weather and quite a number of brethren and sisters from adjoining congregations were with us. This certainly has a tendency to bind us closer together in the bonds of Christian affection. Good order was maintained during the entire services, although the house was filled to its utmost capacity and quite a number were not able to gain admittance. Good attention was given to the Word preached. Ministers present were Eld. Edward Loomis, J. J. Hoover, Eli Stroup, Geo. Carper, Samuel Sprankle, and E. Holms. Bro. Loomis officiated.

On Sunday morning, promptly at nine o'clock, we met again for Sunday-school work. The house was again filled and we had the Brethren deliver addresses to the school, which they did to the full satisfaction of all. Good music was rendered by the school between each speech. Good thoughts were presented and I trust all will profit by them. After these exercises were over, Bro. Loomis delivered an able sermon from the words, "The night cometh wherein no man can work."

After services we were called to the water-side, where baptism was administered to one that became willing to follow Christ. Rejoice with us, the good work still is carried on and souls are being saved. Thus ended a pleasant feast and to him that is worthy be all praise!

REUBEN SHROYER.

Pierce, Ohio.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

STILL AFFLICTED.—Our aged elder, Bro. Samuel Mohler, is yet lingering with his broken limb. At times we are hopeful of his recovery, and at other times our hopes grow faint. His life has been one so long and useful among us, that we feel loth to part with him.—*I. J. Rosenberger, Covington, Ohio.*

PROFITABLE MEETINGS.—We had a good meeting at Coon River meeting-house, Iowa (near Panora), July 4. Addresses were delivered on nations and church in forenoon, and we had children's meeting in the afternoon. We find these meetings helpful, to our young members, especially when the world has her places of amusements near by.—*J. D. Haughtelin, Panora, Iowa.*

THREE BAPTIZED.—July 3 Bro. Samuel Forney and I were called to the bedside of sister Bechtelheimer to anoint her. Since then she seems to be somewhat revived, but craves the prayers of the brethren and sisters of the church. The Lord bless her, is my prayer. July 5 I baptized three more, to walk with Christ. May they ever prove faithful till death, is my prayer. The general health is good.—*J. J. Kindig.*

TO THOSE DESIRING MINISTERIAL AID.—I purpose to do some traveling this fall in Illinois and Iowa, if the Lord will permit. If any congregations desire my labors, and are not situated too remote from the road over which I intend to travel, I will stop with them and hold some meetings. If they will correspond with me, I will make further arrangements. — *Joseph Holder, Deweyville, Ohio, June 22.*

NEW MEETING-HOUSE.—The Brethren of the Osceola church, Kans., have built a meeting-house 30x40 feet in size, at the south end of their congregation. They have it inclosed but not finished inside. We organized a Sunday-school with N. A. Weed as Superintendent, and Abel Stone, Assistant. — *N. A. Weed, July 3.*

PROSPERING. — According to previous arrangements we commenced to repair our church-house three weeks ago, and have done considerable work thereon. The paper hanger commences to-day. It will be several weeks yet before we will have it ready for services. While the Litchfield church has been a success so far, we much need the prayers of God's people. When you approach the Throne of Grace, remember us.—*J. P. Studebaker.*

FIVE BAPTIZED.—The members of the Sugar Creek church, Ohio, are still trying to move along in the work of the Lord. The spring visit found the members in love and in sympathy with the church. Our council-meeting was held May 23. Five were added to the church by baptism at our council. Our love-feast occurred June 27. It was a season of refreshing from the Lord. Bro. Noah Longenecker, from Stark County, Ohio, and Bro. D. A. Norcross, of California, were with us. Bro. Longenecker officiated. The Sunday-school met at the place of the feast on Sunday morning at 9 A. M. Addresses were given by the ministering brethren. Many good admonitions and much encouragement was given to the school. May the Lord bless all! — *Simon Harshman, Baltic, Ohio.*

PLEASANT QUARTERLY COUNCIL.—The members of the Paint Creek church, met June 27th, in quarterly council, which had been postponed for two weeks by reason of the absence of their elder, S. Click. Eld. Jacob Appleman, of Cherokee County, could not be with them at the regular time. Everything passed off pleasantly. It was decided unanimously to have a series of meetings, both at the church-house on Paint Creek and at Fort Scott, each to close with a love-feast. The former is to commence Sept. 12, just after the close of the regular quarterly council, with Communion services on the 19th, and meetings to close on the 20th or 21st. The series of meetings is to commence at Fort Scott on the 22nd, at 3 P. M., at the residence of A. B. Fisher, unless some other suitable place can be procured. Meetings at this point are to continue to the 26th, the time of our love-feast, and close the day after, unless at that time it is thought advisable to continue them longer. We trust members of adjoining churches will be with us at these meetings, and encourage the work of our Savior. We desire to awaken a deep interest in this County and City, if there is any chance to do so. We are without any ministerial help except Bro. Wm. Stockmyer, who is in his declining years, and living eighteen miles from both the Paint Creek church and Fort Scott. We greatly desire some minister to locate either in the city or near the church. The undersigned was appointed correspondent for the MESSENGER in this church, and all letters of enquiry will be gladly answered. — *A. B. Fisher, Ft. Scott, Kansas, July 3.*

FIVE BAPTIZED.—The members of the South Waterloo church have just enjoyed a pleasant love-feast. Bro. Royer was with us and preached us a number of good sermons, which, we are sure, made good impressions upon some. Five were made willing to forsake sin and engage in the work of the Lord's vineyard. Many others, we think, are near the fold. May they turn from their evil ways before it be eternally too late! We will not forget sister Ida Royer's visit among us. We think she exerted a good influence while here.—*J. H. Fike, Waterloo, Iowa.*

IN PROSPEROUS CONDITION.—The Brethren at Falls City, Nebr., recently held their quarterly church council. Our dear elder, Bro. P. E. Whitmer, was with us. We had a good meeting. All seemed to feel that it was good to engage in the work of the Lord. We decided to hold some meetings in September. Bro. Hutchison has promised to be with us. Our little band is in good working condition, and we are now enjoying a season of peace, such as we have not known for many years. We have an interesting Sabbath-school, with Bro. Jacob Ross as Superintendent. He is full of zeal in the work. May it prosper, is our constant prayer! We use the Brethren's literature. It is second to none. I have just examined the new *Juvenile Quarterly*, and find it adapted to our wants. Our regular appointments have thus far been punctually filled, by brethren Whitmer and Peter Eisenbise, of Morrill, Kans.—*Mrs. C. P. Shaffer.*

ONE BAPTIZED. — We have just been down to the Willamette Valley, attending a meeting, at a distance of one hundred and sixty miles, where we had an enjoyable gathering. Our Communion was held on Friday, June 19. It was soul-refreshing to all. Our ministers were Bro. Sidney Hodgden, of Moscow, Idaho, Bro. Samuel Barklow from Coos County, and Bro. Jos. Early. They preached the Word with the spirit and with power. One was baptized. May he prove faithful, and be a bright and a shining light to the world. We met with some of our members from Ohio, who had come out to take a look at Oregon. For their benefit, and that of others, I would say that land can be had from $10 to $15 per acre. Most all kinds of vegetables and small grain do well here. Our winters are short, and last only from forty to sixty days. The summers are very pleasant; our water is good. Our country is certainly a very healthy one. We want to build up a church here, and we need a minister, who is sound in the faith, to settle among us.—*Franklin Davison, Erskineville, Sherman Co., Oregon, June 28.*

IN PEACE AND UNION.—The Chippewa Creek church, Mich., met in council July 4. All business before the meeting was adjusted in a Christian spirit. We were made sad to see that two of our members would not go with us any longer, but preferred to follow the giddy rounds of the world. At present writing this church is in peace and union, and trying to press toward the mark of the high calling in Christ Jesus. May we ever be faithful soldiers! We are having an interesting Sunday-school here this summer. We have appointed Sept. 26 for our love-feast. Brethren coming by rail will be met at Rodney, Sept. 25 at 10:30 A. M. and 6 P. M.—*Wm. F. Jehnzen, Rodney, Mich., July 6.*

Literary Notes.

What is Religion? By Rev. Thos. Dixon, Jr., with new portrait of the author, and a biographical and critical sketch by Nym Crinkle (A C Wheeler). Handsomely bound in white leatherette with gilt top. Price 35 cents; sent by mail on receipt of price. "The printing and general exterior of the work are worthy of the matter." New York: The Scott Publishing Co, 134 West 23rd Street.

The Greatest Fight in the World. Rev. Charles H. Spurgeon's Conference Address. From "Fight the Good Fight of Faith."—1 Tim. 6: 12. 12 mo, Leatherette, 64 pp, 35 cents, post free. New York: Funk & Wagnalls.

A capital book, one of the most striking and telling utterances of England's greatest preacher. It comes into the Inspiration contest just in the nick of time. It is a conference address of which the divisions are "*Our armory* (the Scripture), *our army* (the church), and *our strength* (the Holy Spirit)." Nearly one-half the address is occupied with a vigorous, unfaltering, uncompromising defense of the Verbal Inspiration of the Bible.

On this point Mr. Spurgeon fitly says:

"After preaching the Gospel for more than forty years, and after printing the sermons I have preached for more than six-and-thirty years, reaching now to the number of 2,200 in weekly succession, I am fairly entitled to speak about the fulness and richness of the Bible as a preacher's book."

"Believe in the inspired volume *up to the hilt*." "If this book is not infallible, where shall infallibility be found? . . . 'The depth saith, It is not in me;' yet those who have no depth at all would have us imagine that it is in them."

"Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have, to-morrow morning, to go down the street, to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority."

The address is one of remarkable power. It is full of those striking Spurgeonisms, which one never forgets.

Whatever views of the recent theories any one may hold, he cannot but find it stirring and inspiring to come in contact with the abounding faith of the great preacher in the Old Gospel—his love of it and his joy in it. The portions on the church, and the Spirit's presence and power are worthy of the man and of the theme.

Of revivals he says (p. 52): "Is it worth while to *get up* a revival? Are not all true revivals to be *got down?* We may persuade ourselves that drums and trumpets and shouting will do a great deal. But, my brethren, 'the Lord is not in the wind.' Results worth having come from that silent, but omnipotent worker whose name is the Spirit of God."

This thoroughly helpful book for every preacher and for every Christian, may be ordered from the MESSENGER office.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

IZER—GORDON.—By the undersigned at his residence, May 28, 1891, Mr. Elmer Izer to Miss Agnes Gordon, both of Franklin County, Pa.

WM. A. ANTHONY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SHORB.—At New Windsor, Md., June 8, 1891, Elizabeth Shorb, wife of Bro. Joseph Shorb, aged 61 years.

She was a consistent member of the Brethren church for a number of years.

EPH. STOUFFER.

GREENWAY.—At Clover, Polk Co., N. C., June 26, friend Nannie, daughter of Bro. John and sister Greenway, aged about 23 years.

Friend Nannie was in the bloom of youth, and of a kind and gentle disposition. After a short discourse from John 14, by Eld. Geo. Branscom, the remains were laid to rest in the churchyard of the Brethren of the Mill Creek congregation at Clover, Polk Co., N. C. J. M. PUTNAM.

COHENOUR.—In the Rock Creek church, Whiteside Co., Ill., June 11, 1891, of spinal meningitis, Minnie, daughter of David and sister Kate Cohenour, aged 10 years, 4 months and 2 days. Funeral services by the Brethren from John 11: 28.

JOHN A. MYERS.

ROTHROCK.—In Bethel church, Thayer Co., Nebr., July 1, 1891, of whooping cough and measles, Ellie Catharine Rothrock, aged 3 years, 8 months and 3 days.

Funeral services were improved by the Brethren. D. H. FORNEY.

MOYER.—At Matthias, W. Va, June 28, 1891, sister Delilah Moyer (*nee* May), aged about 40 years.

Her husband preceded her to the spirit world several years before, leaving her alone to provide for her family of five small children. By strict economy she provided for them a comfortable living. After a long period of intense suffering, from consumption, she passed away in the triumph of a living faith Several weeks previous she called for the elders and was anointed with oil in the name of the Lord, according to James 5: 14, which, seemingly, gave her much relief.

In her death the church has lost a devoted member, the vicinity a worthy citizen, and the children an affectionate mother

During her suffering she seemed fully resigned to God's will, and patiently awaited her summons from on high.

PERRY B. FITZWATER.

LEAHUGH.—At her home, north of Garrison, Iowa, June 20, 1891, Mary Joann Leahugh, wife of Wm. Leahugh and daughter of Joseph and Elizabeth Flickinger, aged 36 years, 9 months and 29 days.

Sister Mary was a member of the Brethren church for several years, and died in the triumphs of faith. She leaves a husband, one son, a mother and one sister to mourn their loss. Funeral services by Eld. Stephen Johnson from 1 Pet. 1: 23-25, assisted by Eld. Peter Forney. LIZZIE JOHNSON.

ADVERTISEMENTS.

Rates per Inch each Insertion.

One time or more,	$1 50
One month (4 times),	1 30
Three months (12 times),	1 20
Six months (25 times),	1 00
One year (50 times),	70
No advertisement accepted for less than	1 00

Tract Work.

List of Publications for Sale,—Sent Postage Prepaid.

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No. 1. Golden Gleams or Family Chart,	$ 85
No 2 Diagram of Passover and Lord's Supper, per copy,	75

CLASS B.

Plain Family Bible, per copy,	$2 70
Trine Immersion, Quinter, per copy,	1 25
Europe and Bible Lands, Miller, per copy,	1 50
Doctrine of the Brethren Defended, per copy,	1 50
Classified Minutes—A M., per copy,	1 50
Two Sticks, Eshelman, per copy,	1 00
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CLASS C.

No. 1. Annual Report,	free
No 2 Path of Life, per 100, $5, per copy,	$ 06
No 3 How to Become a Child of God, per 100, $4; per copy,	05
No 4 Conversion, per 100, $2 50; per copy,	03
No 5. Water Baptism, per 100, $1 50; per copy,	02
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No 7 Sabbatism, per 100, $2.50, per copy,	03
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No 11 Life of Eld. S. Weir (Colored), per copy,	03
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No 13. The Lord's Day and the Sabbath, per copy,	04

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THE Union Pacific, "The Overland Route," proposes to run, in July, 1891, a grand excursion from Omaha to Yellowstone National Park, Great Shoshone Falls, Idaho, Ogden, Salt Lake City, Garfield Beach, Denver, Clear Creek Canon, the famous Loop, and other points of interest. The Union Pacific will furnish six horse Concord Coaches, which will carry the party from Beaver Canon, Idaho, to and through Yellowstone National Park. These Coaches will also be taken to Shoshone Station, and used for the ride to Great Shoshone Falls.

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Announcements.

DISTRICT MEETINGS.

Aug. 6, at 9 A. M., District of Texas, Oklahoma and Southern Indian Territory, in Nocona church, Montague Co., Texas, 40 miles west of Gainesville, Texas, on Missouri, Kansas & Texas R. R. Those coming by rail will be met at Nocona by notifying Abe Molsbee or Henry Brubaker.

LOVE-FEASTS.

July 18, Rock Creek church, Monte Vista, Colo. Brethren traveling over Denver & Rio Grande R. R to Ogden or Salt Lake should change cars at Salida for Monte Vista.

Aug. 8, at 10 A. M., Nocona church, Tex.

Aug. 13, at 5 P. M., Pro Keith's church, 7 miles southwest of Spring Creek, Kans.

Aug 15, at 2 P. M., Ogan's Creek church, 5 miles southeast of North Manchester, Wabash Co., Ind.

Sept. 11, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans., at the home of Bro. Wm Brunk

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Leisew's, 2 miles north of Portis, Smith Co., Kans

Sept 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept 12, at 2 P. M., Falls City, Nebr

Sept 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa

Sept 12, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa

Sept 26, at 2 P. M., in the Lower Stillwater church, Ohio.

Sept. 17 and 18 at 1 P. M., Arnold's Grove church, Carroll Co., Ill

Sept 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind

Sept 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 19, and continues till the 29th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept 19 and 20, at 2 P. M., Sabetha, Kans.

Sept 26, at 10:30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept 26 and 27, at 1 P. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's, Corner 8th St. and Broadway Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher

Oct. 10, Salme Valley church at Ananias Hurting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Henry's, 3½ miles north-east of McCool Junction, Nebr.

Oct 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike

Oct. 11, Walnut Grove church, Pa., 2½ miles south of P. R. R depot

Oct 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M., Pine Creek church, Ind

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich Persons coming will stop off at Bangor Ministers are requested to hold meetings over Sunday

Oct. 17 and 18, Dallas Center, Iowa One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

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Announcements.

LOVE-FEASTS.

Aug 15, at 1 P M, Urbana church, Ill

Aug 15, Estesly, Ind, at the residence of S A Sutter Those who wish to be with us will be met at Estesly, by notifying S A Sutter

Aug 29, at 10 A M, Greene church, Greene, Butler Co, Iowa Meeting to continue over Sunday

Sept 12, at 3 P M, La Porte church, La Porte Co, Ind

Sept 12, at 3 P M, Maple Glen congregation, Savage, Somerset Co, Pa

Sept 13, 4 P M, North Webster, Ind

Sept 19, at 4 P M, Summit congregation, Somerset Co, Pa

Sept 26 Wind Valley church, Barton Co, Kans

Oct 3, at 10 A M, Dayton church, Yoga Co, Ohio

Oct 10, at 10 A M, Indian Creek church, Polk Co, Iowa

Oct 17, at 10 A M, Back Creek church, Henry Co, Ind

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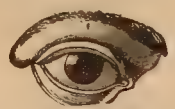
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Keep Your



On this Column.

Next week we want you to look what we may have to say. Next week we shall give you something which you would rather see than the picture of an eye

The Many Improvements

in progress make things rather lively about the college. The cleaners did excellent work, and all the rooms in both buildings are being papered and painted. Then follows new carpet, - roll after roll

The Commercial Hall,

enlarged by adding room "B," and furnished with new single tables,—rooms "A" and "B" furnished for Shorthand and Type writing,—the new Library and Laboratory nicely fitted up, first-class steam heating in the new building, new walks, etc, etc, will all add to make school life enjoyable at Mt. Morris

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Sad mistakes are made by many young people in the selection of a school in which to pursue their educational work. A certain school is chosen because it is near home, —railroad fare may be saved,—they can come home often, etc The money part, and the going home are matters to be considered of course, but these are by no means the most important

Again and again we have heard the expression, "What I received aside of all text-books more than pays for the entire expense of attending the school." Yes, it is what you get outside of text books that should receive attention in selecting a school The constantly growing prospects, with our increased facilities, assure us that our school is a

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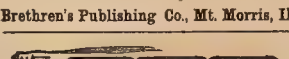
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Excursions to California.

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The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE closing of the College has made quite a change in our church attendance, and yet we are glad to feel that all are enjoying the vacation.

BRETHREN W. S. Howe and D. B. Showalter have returned from Louisiana, where they have been engaged in teaching during the last year.

SOME of our great men, so-called, have got to swinging around, religiously, until they, themselves, are puzzled to know when to stop and where to stand. Men may afford to be singular and to speculate about things of time, but about that on which our eternal all depends, it is best to stand on the tried foundation.

WE are sorry to learn that we have those among us who are so exceedingly narrow and contracted in their views, that, had they control, they would practically close the door of the church to every one who could not come within the limits of their views of religion, which is formal, mechanical and spiritless. If such brethren would study carefully the life of Christ, and the epistolary writings, they would learn that the mission of the embassadors of Jesus is to save souls, rather than to have a special form of government. The latter is essential only so far as it can be made to accomplish the great object intended. We must not forget that Christ came into the world to save sinners, and to do this he mingled with such, and labored where most such were found. Are we following the same rule?

BRO. A. KONIGMACHER and wife, of Ephratah, Pa., have been in town for the last few weeks. They are stopping with their son-in-law, M. G. Brumbaugh, near the Normal College buildings.

SOME people seem to think that the only way to rest and recuperate is to go abroad,—to the seaside,—and some to large cities, the most undesirable of all places for rest during the heat of summer. This is a mistake. There is no place like the quiet home, if made home-like by happy spirits and good papers and books. To those who cannot leave work alone, while at home, there may seem to be an excuse for going away. But why should this be so? If we can get time enough to go away from home, why not be able to spend the same amount of time at home in rest? It will be much less expensive to do so, and at the same time be more restful.

OUR LIFE.

THE most glorious privilege that any of us can have is to be allowed to live, and yet it is often said that it is a fearful thing to live, and in a sense it is, because, for us to abuse the privilege, means loss in its most terrible sense. But, then, what is it to live and when do we live most?

It is said to be a wonderful thing to live, and it surely is when we consider the results. The summation of our own happiness and that of others as well, depends on how we live. This life, for actual living, is necessarily short, but short as it is, we may so live it that the results will never cease. Indeed, we cannot cease living whether we would will it or not. This time only germinates the seed. The stalk and the fruit will grow and develop only after the seed has rotted away. The fruit, however, will be, in kind, after the germinating.

To live, then, is to start and direct the stream. If we do this well, the result cannot be otherwise than glorious.

As to when we live is one of the unsolvable questions, at least it will be so until after the judgment, when the fruit of our living will be all gathered, and we get our credit,—whether good or bad.

It has been aptly said that some men only commence living at the time of their death. Comparatively speaking, this may be true, as time, by no means, ends our living. Of Moses it is said: "He being dead, yet speaketh." And is it not true? Moses speaks more to-day than he did while living, because his life, as he lived it, speaks to more people each day than it did when walking and living before Israel, in going before them out of Egypt.

The Christ lived only a few years in his physical body, though, during his Galilean and Judean ministry, he discoursed to the thousands that daily followed after and lingered to the eventide, that they might catch the gracious words as they fell from his lips; those years formed only a small part of his blessed ministry. For the last eighteen hundred years this life has been living and enlarging in the world, and will continue to do so until the *fulness* of the time comes for the last sheaf to be gathered into the Lord's garner.

We once heard a minister say that, had the Apostle Paul been judged at the time of his physical death, his loss would have been unspeakably great. His thought was, that, in receiving his reward at that time, he would have lost all the fruit that his life has borne since then, and is there not a grand truth in the thought?

Paul is still preaching and will continue to do so until the great scheme of redemption has completed its work. While this is a blessed thought to the good, what must it be to the wicked?

Tom Paine, though his body has long since mouldered to dust, still lives in the fearful life he lived and the dark record he left behind. The seed germinated by him has budded forth into a large harvest, and many of the souls that have passed away in darkness and the gall of bitterness are sheaves of his growing! O, what shall the harvest be?

These thoughts were wonderfully impressed upon our mind a few days ago, while glancing over the new book, published by the Brethren's Publishing Co., entitled, "The Life and Sermons of Eld. James Quinter."

It was a source of comfort to us to know that this good man still lived in the hearts and lives of those who were fortunate enough to be in immediate and personal contact with him, while living in the flesh. But a peculiar feeling of joy came to us when we opened and paged the book that will perpetuate his life and ministry to thousands and, perhaps, millions unborn. Yes, his was a life that should be perpetuated, and his sermons, as they fell from lips touched with a coal from God's altar, can well continue to go forth on their heavenly ministry, giving life and light to souls darkened by sin, yet seeking the light that came into the world to dispel darkness.

Yes, in this book, the life of this good man will continue to live, and our prayer is that it may find a place in every home in the Brotherhood. It will prove to be to such homes what the ark was to the house of Obed Edom,—a very blessing indeed.

In the book will be found, in addition to a very interesting sketch of his life, forty of his sermons which cannot help but prove a blessing to the church and to the world, and we bespeak for the book a large sale. As yet, our church literature is confined to only a small number of works, and they are largely doctrinal. While all those are very good in their place, yet in this book there is reading and sermons, adapted and suited to all persons and homes. The saint and the sinner alike, will find in it gems that will be rich, precious and comforting. May we not truly say of Eld. Quinter: "Though he is dead, yet he speaketh?"

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A MOTHER'S DREAM.

My life was blest
A husband's love was given unto me,
Whose pure devotion caused my soul to swell
With joys sublime and sacred. Yet, in my
Heart there was a yearning void: No childish
Presence lighted up my hearth,—no childish
Prattle filled my home with glee. Through tears I
Begged that heaven might send a child, on whom
I could bestow the boundless treasures of
My fond, maternal love. I prayed and
Yearning, prayed again, until at last the
Long-desired boon was given. A little
Heart pulsated with my own,—a little
Life was woven into mine! Oh, rapt'rous
Joy! And yet that joy was one of which I
Soon was robbed; for while my heart still reveled
In its new-born love, my babe was taken. Ah!
The sweetest blessing of my life was gone.

And how I wept! my bosom heaved with groans.
And e'en the lofty chambers of my soul
Were filled with bitter tears. Rebelliously
I pressed my throbbing brow, and wondered why
The Lord should sunder from my heart a joy
So pure and sweet. Where, now, in all the earth
Could happiness be found? Whose hand should lead
Me over life's hard, stony bath? Whose voice
Should soothe my sorrows? And whose kiss dispel
My tears? Where was the happy future I
Had planned? No need for little garments, nor
Enchanting lullabies.—How useless now and
Henceforth! O, God! my heart was breaking, and
My grief, so fierce and deep, was crushing me.

Wearied and worn, I lay me down to rest,
And soon my sobs were hushed beneath the calm
And peaceful seal of sleep. When suddenly
Before my mental gaze, a scene majestic
And ineffable arose. Methinks that
Earth, with all her skill combined, could not
Present a picture half so wonderful
And fair: A little child, arrayed in garb
Of purest white, with golden tresses, blue
Angelic eyes, and sweetest smile that child,
Or angel ever wore, transfixed my heart
And caused my soul to swell with rapture, fear
And awe. The little face was turned to heaven,
And round her head a halo like unto
A wreath of glory gleamed with dazzling brightness.
In silent reverence I bowed my head
And questioned deeply of my mind from whence
The cherub came. My thoughts grew strangely sacred.
A holy feeling thrilled my soul, and bore
Me far beyond the dark confines of earth.
An unseen Presence whispered: "It is thine.
Behold thy lovely child!" I raised my eyes,
And lo! the cherub stood with outstretched arms,
As if she fain would leap to my embrace.

Then all the mother love within my heart
Blazed forth, and with a cry of glad and deep
Thanksgiving, I exclaimed: "My babe! my babe!
My long-lost treasure found again! my own
Prized jewel, mine once more!" I reached my arms,
But ah! my heart sank in appall. Ere I
Could clasp her to my breast, she spread her wings,
And smiling tenderly, she soared away.

I rose to follow, but alas! I could
Not break the chains which held my frame to earth.
I could but look up through my tears and see
Her join a host of angel forms as fair
And beautiful as she. I could but see
The multitude pass through the pearly gate
Of Paradise, and then the veil which hides
That world from ours was gently drawn, and I
Awoke to roam earth childless yet a few more days.

But Oh! my heart is glad, and I rejoice
To know that in the home above abides
An angel,—and yet my child!—to welcome me
To that divine abode, when once my work
Is finished. I sing forth praise from morning
Until night, from evening until morn
Again, that she was taken from this world
Of guile before her eyes had opened unto
Sin,—before her little feet had ever
Strayed into the paths of wickedness. How
Kind and merciful the Hand that led her
To a better life!

And now methinks I see her walk the streets
Of gold, then wander to the Tree of Life,
And lave her little feet within the crystal
Fountain. Methinks I see her pluck immortal
Flowers from heavenly vines, and weave a
Wreath with which to crown her golden head, and
Sweeter still, I seem to see her bow before
The "great, white throne," and hear her baby voice,
Swell forth in praise to her Creator. Thrice
Happy child! I would not dare to wish thee back!

I cannot know the name my darling bears
In bliss, nor can I tell how many are
Her years; for in that blessed home is kept
No calendar of time. I only know
That she is freed from pain and death for
Evermore. And though in all the earth no
Child may call me by that thrilling Mother name,
Oh, 'tis surpassing sweet to be the mother
Of an angel! Well might I dry my tears
And wait the happy time when I shall meet
My babe in robes of immortality!

Sadie Brallier Neffsinger.

Defiance, Ohio.

"THEREFORE:"—THE GOLDEN PIVOT IN THE HEART OF JESUS, AND ALL HIS ELECT.

BY C. H. BALSBAUGH.

TO D. C. MOOMAW, OF VIRGINIA,

Well Beloved Brother:—

"THEREFORE did my heart rejoice, and my tongue was glad." Acts 2: 26. So said David, the man after God's own heart, on his own account, and more for Him of whom he was a dim representative. My heart rejoiced to see your face at the late Annual Meeting, and that of your brother, B. C., and many other dear fathers in Israel, of whom my soul yearned to get a glimpse before I go hence. Most of all, am I glad that it is given us to see "*with open face*" what was denied to prophets and holy men of old, "*the glory of God* IN THE FACE OF JESUS CHRIST." 2 Cor. 3: 18; Matt. 13: 17; 2 Cor. 4: 6. "Blessed are the *pure* in *heart* for *they* shall SEE GOD." Matt. 5: 8. "Put *no difference* between *us* and *them*, PURIFYING their HEARTS by FAITH." Acts 15: 9. "I foresaw the Lord always before my face, He is on my right hand, that I should not be moved: therefore." Here is a word out of the vocabulary of Deity for the every-day study and gladness, and glory of "the least of all saints."

"Without faith it is impossible to please God," and "whatsoever is not of faith is sin," and "by faith we are kept by the power of God," and by faith we live, stand, walk, work, triumph. Heb. 12: 6; Rom. 14: 23; 1 Peter 1: 5; Gal. 3: 11; 2 Cor. 1: 24; 2 Cor. 5: 7; James 2: 18; 1 John 5: 4. Faith often takes us into strange places, and puts us into unique circumstances, and introduces us into the most marvelous experiences.

It goes, not knowing whither, only so that God beckons. Heb. 11: 8. It loses all that earth holds dear, and yet is richer than all the Rothschilds, Astors, Stewarts, and Vanderbilts. Heb. 10: 34; Philpp. 3: 8. To inherit all things, is to lose all things. The "*wherefore*" of Philpp. 2: 9, and the "*therefore*" of Acts 2: 26, coalesce, and faith rests and knows and rejoices where reason is forever dumb. Faith is as satisfied with Jesus in His person and work as God is, and hence expunges from its dictionary condemnation, doubt, fear, and sin. Rom. 8: 1; Rom. 14: 23; Matt. 14: 31; Rom. 8: 15; Rom. 6: 2; 1 John 3: 9. A perfect faith in a perfect Christ destroys both the guilt and the dominion of sin. Christ knows what it means to *give Himself* for us. And to give ourselves for Him with an equal entireness means salvation. The least conscious and persistent reservation puts the atonement quite beyond our reach.

Some people fancy that by faith they can get and do what they please. But the servant is not above his Lord, and of *Him* it is said that "He *pleased not Himself*," and "THE PLEASURE OF THE LORD shall *prosper* in his hands." Rom. 15: 3; Isa. 53: 10. There is indeed such a thing as *asking what we will*, and it *shall be done unto us*;" but the supreme point is to reach that position in relation to God where our whole being concentrates in the utter self-annihilation of the Gethsemane agony, "AS THOU WILT." When our purpose, and impulse, and aspiration, and undiluted joy are "*the pleasure of the Lord*," our faith has a divine warrant to be as boundless as the resources of Omnipotence.

The sublime claim of Jesus in Matt. 28: 18, is the ground of our confidence to attempt the grand ecumenical commission of verse 19, with unfaltering assurance of success. At our recent Conference, when surveying the vast congregation of saints, and witnessing their ways of sanctified love, I said to myself, *What a glorious Brotherhood.* And yet when we read in the holy oracles the amazing open-heartedness of God toward us, and the illimitable riches of his grace in Christ for our use, we must confess with shame, that the proof of our faith and love is pitifully meagre. When Bro. Royer read the missionary report, and announced the individual contribution as only a little more than a dime, I could not help placing it alongside of 2 Cor. 8: 9, and praying, God forgive us our criminal worldliness and self-pleasing.

Not only our individual history, but the history of the church through all the centuries, demonstrates the extreme difficulty of "apprehending that for which also we are apprehended of Christ Jesus." Philpp. 3: 12. It is the very last thing that our self-centered nature accepts, to *begin* life where Christ ends His—in utter self-abnegation and absolute dependence on God for the genesis, development, perfection, and eternal issues of our being. Faith deals exclusively with one fact, "God manifest in the flesh" for all the liabilities that sin incurs, and all the possibilities of human nature freed from sin.

This covers the entire ground of "the eternal purpose which God purposed in Christ Jesus our Lord." Eph. 3: 11. And this comprehends all that, in any way, or at any point touches our high calling of God in Christ Jesus. Not one of us is close enough in sympathy with Jesus to accept the height and depth, length and breadth, of John 14: 13, 14, and 15: 7, and Matt. 21: 21, 22, and Mark 11: 23, 24.

"ALWAYS!" "THEREFORE." Never losing sight of God, never losing the support and joy of His presence. This is "to walk even as He also walked." 1 John 2: 6. I saw some very beautiful saints at the Conference, and also some, it would seem, who "did not know what manner of spirit they are of," who do well to ponder intently, and with prayerful introspection, 2 John 8. We all need to "pray without ceasing" that God would write in our heart of hearts 1 Cor. 13: 4–7. Love is supreme among the graces, but faith stands first on the list, and without the first, the last can never be ours.

Faith is all-appropriating, and love is all-pervasive, all-beautifying, and all-satisfying, and all-sacrificing. Without love there is no heaven, for "God is love;" and without faith "God is a consuming fire," and heaven inaccessible. Life and manifestation are correlatives. Faith is not dead because it has no works, but it has no works because it is dead. A tree is barren because lifeless, not *vice versa*. Faith alone justifies, but not the faith *that is alone*. It is the lightning that kills, the thunder is the natural accompaniment.

When God becomes incarnate we are sure to have a visible, tangible Christ, but it is not the visible that constitutes the Christ. This is the dual principle of Christianity in its essence and all its expressions. In proportion as we know Christ as the embodied Godhead in the way of actual

identification, we will be living witnesses to the blessedness of the sublime, clearly supernatural claim of Paul recorded in behalf of all real believers. Gal. 2: 20. Faith is a perpetual miracle. Nothing but Omnipotence can originate life, and nothing but Omnipotence can sustain it. The law that keeps the pendulum swinging in the clock, needs the constant volition of Deity. Nothing is self-supporting.

"There is no power but of God"—not even civil government. Rom. 13: 1. *Misdirected* power causes all the trouble in the universe. Jesus Christ is the At-one-ment. In Him all things move with the lubrication of the divine fore-ordination and complacency. Nothing has God ever done, or will do save through that co-eternal Logos who has become bone of our bone, and flesh of our flesh. Oh what a Savior, what a Salvation, what a destiny! only fools despise it. No escape if we neglect it. God has but one Son, and Him He offered to the death of the cross for our sins. What more is possible to the Almighty?

I have no doubt we all believe that there is a fulness of grace in Christ that is sufficient for the chief of sinners. This fact is not questioned even by the devils. But it brings no salvation while held only intellectually as a historic verity. It must be accepted in a way that blots out our past sin-life as completely as though it had never been, and sets us in the integrity of the very righteousness of God, and *keeps* our hearts and minds through Jesus Christ by the very peace of God which passeth all understanding. Col. 2: 13, 14; Philpp. 3: 9, and 4: 7.

This absolute central, all-comprehending, eternal salvation is the *gift* of God offered to us in our Divine-human Elder Brother, Emmanuel, Jesus. It is all that God *can* give, for greater love it is impossible to possess or manifest, than the voluntary, joyful sacrifice of life to win enemies into friends. John 15: 13. How reasonable is 1 John 4: 19 and 4: 11; and John 13: 35. Faith shrinks not to accept the Divine testimony, even to the apparently incredible length of equality forever in all the infinite glory and beatitude, which Jehovah has given His Only Begotten Son. Heb. 1: 2; Rom. 8: 17. Oh the day of *manifestion!* Rom. 8: 19; 1 Pet. 1: 13, and 4: 13, and 5: 1. Oh the fulfillment of John 17: 24. "WHAT MUST IT BE TO BE THERE."

Union Deposit, Pa.

BIBLE THEOLOGY vs. POPULAR THEOLOGY.

BY S. CLICK.

Number Three.

THE popular churches have not only lost sight of the apostolic mode of baptism and the Savior's example in celebrating the Lord's Supper and the holy Communion, but, as might be expected, after one misstep the way was open for further digression. They have perverted the whole system and rendered it impotent to accomplish what God designed it to accomplish. He that offends in one point is guilty of all. James 2: 10.

Christ cannot fellowship sin. Every transgression of law is sin. Christ says, in Matt. 4: 34, that we shall not swear by anything in heaven or earth. Popular religionists practice and teach that it is not wrong to swear. Christ has said we should love our enemies. Matt. 5: 44.

Popular theologians teach that it is not wrong to march to the battle-field and slay our brother, if he interferes with our rights or liberties. Christ says, "If a man sue thee at the law and take away thy coat, let him have thy cloak also." Popular Christianity says not so.

Paul says: "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." Christ prayed for his enemies, yea, he died for them. Had he not died for us while we were yet enemies to him, we never could have been saved, for without shedding of blood there is no remission of sins.

When Christ instituted the cup, he said to his disciples, "This is my blood which is shed for you for the remission of sins." Popular theologians teach people to be baptized because their sins are remitted, thus reversing God's order.

If the same parts of speech do not always convey the same meaning, then language is of but little use in determining facts, but we think Peter knew just what he was talking about when he told the Pentecostian believers to repent and be baptized in the name of Jesus Christ for the remission of sins.

Christ says, "Ye are not of the world, even as I am not of the world." John 17: 14, 16. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

In the face of these plain Scriptures popular preachers encourage pride with all of its concomitant evils. God hateth even a proud look, and the prophet Malachi (4: 1, 2) says: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

One of the great characteristics of the religion of Jesus Christ was, that to the poor the Gospel was preached, but in these days of millionaires and extortionate ministers poor people cannot go to church and feel at home there. Especially is this the case in the large cities. Things seem to be all the while growing worse. This thing of pride and caste is destroying more souls than all other evils put together, and, I am well convinced, will be the hastening of the close of the present dispensation. According to the progress that anti-Christian powers are making, the time is not far distant when this mighty spiritual Babylon will be brought down.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

Nevada, Mo.

THE PARABLE OF THE PRODIGAL SON.—Luke 15.

BY DANIEL HAYS.

As a literary production, the parable stands unrivaled for purity, simplicity and pathos, uniting all the elements of beauty in language so touching, that we see the stamp of divinity in the narrative itself. No author has ever been able to produce anything approaching it in perfection of its arrangement and expression, let alone the exalted lesson it teaches. It has been read by missionaries to the wandering Arabs, and has called forth the highest appreciation from these wild sons of the desert.

The parable stands in immediate connection with the parable of "the lost sheep," and of "the piece of silver," which our Lord used to show that "there is joy in the presence of the angels of God over one sinner that repenteth."

THE YOUNGER SON.—From a happy home of plenty we are led, step by step, to view the prodigal's career till he reaches the lowest depths of poverty and wretchedness. After he had *wasted* all his goods in *riotous* living, then came the famine. The greatest distress came in his greatest need. To add yet to his distress, the citizen of that country to whom he had joined himself, "sent him into his fields to feed swine." Feeding swine, yet no man gave unto him even of the husks that the swine did eat, and he perish with hunger!

"AND WHEN HE CAME TO HIMSELF."—The younger son, thus far in his reckless course, had not exercised his reason. He thought he knew more than his father, and he intended to improve upon his father's quaint ways. This is the case with most, if not all, fast young men. Now his reason returned,—or, more properly, he begins to think and to think rightly.

His soul is stirred within him when he compares his present condition with that of his father's servants. He resolves to arise and go to his father, and not only to go, but also to confess that he had sinned,—not wishing to be taken back as a son, but to be made as a hired servant. Thus is it with the sinner. When he comes to himself, when he thinks for himself,—reasons upon his past course and his future destiny, he will not remain satisfied with himself till he return to his duty and his God. A change in mind will produce a change in life. To think of father's house begets a desire to go. A resolve to go, induces a confession of sin, and a return to God, who, as a father, pitieth his children and restores the penitent wanderer.

"BUT WHEN HE WAS YET A GREAT WAY OFF, HIS FATHER SAW HIM."—God is not indifferent about the sinner's absence from home. He sees the sinner in all his wild career. He sees that the paths of virtue are forsaken, and moral principles are abused. And when, at last, he drinks the bitter dregs of sin, and reason returns, and he rises in the dawn of a better day, and retraces his steps with sorrow in his heart, and confession on his lips, God meets him on the way, and welcomes him home with compassion and forgiveness. No greater encouragement can be given to the wanderer in the paths of sin, to return to God, than is given in this parable. He returns with a desire to be made a servant, and is received back with joy as a son: "This my son was dead and is alive again; he was lost, and is found."

The parable gives us an extreme case that will cover every case. The younger son certainly knew what he was doing, and acted upon his own responsibility when he left his father's house. His life was one of his own choice. He did not only spend, but he wasted his substance in riotous living. He had wicked associates. He was as he thought, a free man, and could do as he pleased. He went down the ladder of sin to the lowest ditch. He did this because he chose to do it. He was having his way. But he could not do as he pleased all the way through. When he reached the lowest depths of sin, he felt that he was a slave, and, happily for him, he fully realized it. This was the turning point in his life. He thinks of home and freedom. He resolves to return. He arises, and goes to his father.

Now the sinner does not return to God simply by thinking of father's house. Neither does he get there by making good resolutions. He must arise with penitence, and go with confession, ready and willing to accept the position of a servant. No one is ready to return to God who is not willing to confess his sins. "With the mouth confession is made unto salvation." All that is expressed by faith, repentance, and entrance into the kingdom of God, is implied in the prodigal's return and restoration to favor and sonship.

There is a lesson, also, to be derived from the action of the "elder son." He was "in the field;" and when he drew nigh, and learned through the servants that his brother was come, and his father had killed the fatted calf, because he had received him safe and sound, "he was angry, and would not go in." When God, through Peter, opened the way of repentance unto life to the Gentiles, they, of the circumcision at Jerusalem, "contended with him (Peter) saying, Thou wentest in to men uncircumcised, and didst eat with them." (Acts 11: 3.) When the elder son refused to go in, his father came out and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

The elder son claims a priority, based on a faithfulness of service over the younger, and would not join in the rejoicing, because he conceived that his father was partial to the younger son. His father, however, said to him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." His father's reply is conclusive. It teaches a special cause of rejoicing when one repents. It is "thy brother" who "was dead, and is alive again; and was lost, and is found." This is a personal appeal to the elder son, and shows that they were of the same household. "*My son*," "*thy brother*."

Practically, the church may be instructed and benefited by the lesson. If "there is joy in the presence of the angels of God over one sinner that repenteth," why should not the members of the church join in the general joy? God makes special provision for a feast of divine things when sinners return. Why not all enjoy the feast together, and rejoice together? If we turn from the returning prodigal and intimate that he has been too bad to become good again, are we not setting up for ourselves the claim of the elder brother? Then, too, our fellow-christian may fall, and become a prodigal, and waste all his living and religion in sin,—he may rise from the lowest depths, and return with sorrow in his heart, repentance in his soul, reformation in his life, and ask forgiveness. Here the elder son, by comparison, may say, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, — that is, *I have remained in the church, and a faithful servant in the church.*

In such a case, our kind Heavenly Father would come to us and say, "Son, thou art ever with me, and all that I have is thine. It is meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

Moore's Store, Va.

THE HARVEST.

BY SARAH M. SAUNDERS.

THE term harvest brings to our minds the thought or idea that there has been also a sowing, or planting of seeds. "To harvest," literally means, to gather up the ripe sheaves of golden grain. "The harvest," is used to designate the time or season for gathering the precious seeds together. In the Holy Scriptures we have this declaration: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8: 22.

In different climates the time for harvest differs, and in this, our native land, we realize just now, that the harvest is ripe,—ready to be gathered. On every hand we see the fields of "whitening" or ripening grain: we hear the clatter of the machinery; we see the busy men hurry to and fro. All this reminds us that now is the time to work in the harvest field. Suppose a man should sit idly down, and refuse to work simply because the sun is too warm for comfort,—most certainly his grain would be lost, and he would, sooner or later, realize the fact that idleness during the harvest time brings misfortune and loss.

To be successful as husbandmen, we cannot wait till cooler weather comes, nor take the fields to some shady retreat, but we must begin early and work until late, toiling on through the heat and burden of the day, and when the harvest is past we will enjoy the fruit of our labors. When the Savior was on earth among men, he very often had occasion to refer to "the harvest," in demonstrating some grand and glorious truth to his listeners.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest." Matt. 9: 37, 38. Here the Son of God had reference to the great harvest of souls,—men to be safely gathered and garnered in the great storehouse of his Heavenly Father.

He likewise endeavored to rivet in their moral and spiritual understandings the great necessity of sowing good seed so as to insure a genuine harvest. On a certain occasion he went to the seaside as was his custom, "and great multitudes were gathered together unto him," so that he went into a ship and sat while he taught them the words of eternal truth, and the whole multitude stood on the shore, eagerly listening to his words, while he spake many things unto them in parables. Among other things he spake unto them the parable of the sower that sowed the good seed, and while *he slept*, the enemy came and sowed tares in his field, and his servants came and said unto him, "Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He answered them, An enemy hath done this." He well knew that he had sowed good seed, but that an enemy had been on the alert, who, while he slept, had done this great injury.

"They that sleep, sleep in the night" and while the laborer was slumbering, and darkness prevailed over all nature, the enemy had taken advantage of him, preferring darkness rather than light because his deeds were evil." After he had sent the multitude away and gone into the house, his disciples asked him to declare unto them the meaning of the tares or cheat, in the field. He answered them and said, "He that soweth the good seed is the Son of Man; (meaning himself); the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the eneny that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. 13: 37, 38, 39.

What a comprehensive explanation to their inquiry! How definite the application of his parable to their understanding! Not very long before this interview, he had informed them that the harvest was truly great, and advised them to pray the Lord for more *laborers*,—not reapers, but tillers of the soil, men and women to cultivate the tender plants, and watch over their Lord's ripening fields until the time of the harvest shall come.

As our Lord said, "The harvest is plenteous," while he was here, we see the great necessity, in this age, for more workers who will work for the Master in the heat of trials and bitter persecutions, as well as in the calm and gentle eventide. It is a fact, undeniable, that many of us who falter and faint when the scorching rays of summer heat beat upon us, can labor uncomplainingly if we can have some easy part, or if we can enjoy the cool and shady nooks, without encountering any oppositions or crosses and trials to mar our enjoyment, or if no great amount of self-sacrifice is required to labor in the harvest of the Lord.

Landess, Ind.

THE TWO BUILDERS.

BY CHAS. M. YEAROUT.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."—Matt 7: 24, 26.

IN building a substantial house, there are several things necessary: (1) the architectural design; (2) a solid foundation upon which to build; (3) the proper kind of material; (4) men who understand the art of building, and who are willing to minutely follow the design and specifications of the architect.

1. The architect is one that designs the building, giving dimensions, height, number of doors, windows, and where each must be placed. He specifies what kind of material shall be used, and minutely describes and portrays upon paper, every room, door, window, stairway and porch, telling where each shall be placed.

2. He is very careful about the foundation, in describing just how it shall be laid; the kind of stones to be used, etc., as everything depends upon having a solid foundation.

The builders are now employed to erect the house. All they have to do is to put up the building according to the specifications. The wise builder is very careful to follow closely the designs. He finds no fault with the work of the architect, but builds according to his instructions until the building is completed.

The building is then inspected by competent judges, from foundation to garret, and the specifications are used as the basis of judgment. When the building is found to be true to the architectural design, it is received, and the faithful builder is rewarded for his labor.

The foolish builder sets up his judgment against that of the architect, and finds fault with his design and specifications. "I cannot see the propriety of putting a door here." "This window is useless, so I will leave it out." "I do not see any need of this partition," so he leaves that out. "I don't think it necessary to be so particular any way." So he completes the building according to his own notion or liking, regardless of the design of the architect. The judges inspect the building, and it is rejected. The builder loses everything,—his time and labor is lost, and his reputation is gone. These two builders represent the entire human family who are building for eternity.

"Whosoever" is indefinite in its application,—applying to all mankind. There is a great building being constructed. God is the architect that designed it, and he gave minute and specific directions just how it should be built, and of what kind of material. He was very careful in specifying how everything should be done. The design and specifications are perfect in every particular. Christ is the foundation upon which this building is to be erected. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. The whole world has the privilege, and all are invited to come and build upon this foundation. "Come, for all things are now ready." Luke 14: 17. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke (service) upon you, and learn of me." Matt. 11: 28, 29. "And the Spirit

and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

Laborers are commanded to go into his vineyard (the church) and work. Matt. 20: 2 7; 21: 28. The church of Jesus Christ is a structure, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for a habitation of God through the spirit." Eph. 2: 20, 21, 22. It is composed of spiritual material. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

The design and specifications of this building are given in the New Testament, and are plain and easily understood. What is the difference between these two builders? The difference is great. The wise man hears, and does the sayings of Christ; the foolish man hears, but does *not* the sayings of Christ. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation upon a rock. . . . But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth." Luke 6: 47, 48, 49. The first was built according to the directions given in the Word of God; the other was not. The first stood the storm and great day of trial; the other fell, and was ruined. The first is of God, the other of man.

In accepting of Christ, and becoming a workman for God, man has no alternative in the matter. He must accept of Christ as he presents himself, and do just as he tells us,—finding no fault with him or the plan he has devised, but work in harmony with that plan, following closely the commandments and teachings of God,—doing whatsoever he says unto us. Then, by and by, when the building is completed, the work done, the Lord will say, "Well done, good and faithful servant, enter into the joys of thy Lord." Not so with the foolish builder. He finds fault with the plan that God devised for his salvation and eternal happiness. He looks over the design and specifications of the Heavenly Architect. When he comes to baptism,—the door of entrance or initiation into the family of God, he says, "I do not see any need of this water baptism. There is no virtue in it; it is simply a form. Of course it is all right for those that believe in it, but I can be saved without it."

Thus the door is left out. He goes on perusing the sacred page till he finds where the children of God are commanded to wash one another's feet, with a promise,—"If ye know these things, happy are ye if ye do them." He sees no spirituality or good in this, so he leaves it out, notwithstanding its observance is required at the hands of the faithful. See John 13. He continues to read and finds in Rom. 16: 16; 1 Cor. 16: 20; 1 Pet. 5: 15, where the children of God are commanded to salute one another with an holy kiss. He seems to see no love and union in it. Thus he leaves out a window with two large lights in it: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5: 16. He sheds no light. None ever saw him wash the saints' feet, or salute the brethren with an holy kiss.

When it comes to non-conformity, he says: "I see no need of this partition between the church and the world." So he tears it away, or leaves it out, making no distinction between the body of Christ and the world. He identifies himself with worldly, oath-bound, secret societies, thus doing most of his good works behind bolted doors and heavily curtained windows, where none can see but the adherents of these oath-bound leagues. There is not one semblance of Christ about such work. He yokes himself equally together in brotherhood with haters of God,—infidels,—and all manner of evil persons. He gives dollars to the support of darkness, where he gives pennies to the cause of Christ. He engages in all the worldly pleasures, clothing himself in the latest worldly garb, often pointing the finger of scorn and laughing at the attentive wise builder, who follows closely the teachings of God. He makes noisy prayers, to be heard of men, and is often heard to speak of his goodness in public places. Let us view with awe the picture of the two builders of the antediluvian world. We see old Noah going to work on the ark, just as God instructed him. God gave him the plan and specifications, just how the ark should be built, and the kind of material he should use, and Noah built it accordingly.

"By the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7. Methinks I can see the antediluvians pointing at faithful Noah, and ridiculing him. No doubt Noah warned them of the approaching danger, and told them of the fearful consequences of rejecting the counsels of God, but they give no heed to it. They go on in their worldly amusements until the flood of waters comes upon them. From the house-tops they flee to the high mountains, but finally they all perish in the seething waters of God's wrath,—they had no foundation to stand upon! Their building was swept away, for it was built of human material, and according to human knowledge! While the building, designed and built according to God's directions glided safely over the turbulent waters, not a soul in the building of God was lost; not a soul in the building of man was saved. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." "The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 6, 7.

As I look down the vista of time, and view in the Gospel mirror the great judgment day when these buildings shall be inspected by the Judge of the quick and dead, and the builders each receive their reward according to their work, I hear the foolish builders arguing with the Lord of glory, — trying to convince him they are his. They will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? We have eaten and drunk in thy presence, and thou hast taught in our streets." Matt. 7: 22; Luke 13: 26.

The Lord answers them: "I never knew you: depart from me, ye that work iniquity. Why call ye me, Lord, Lord, and do not the things which I say? I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Matt. 7: 23; Luke 6: 46; 13: 27. You heard my sayings, but you did them not. You knew these things, but would not do them." John 13: 17. I became the author of salvation to all them that obey me. Heb. 5: 8, 9. "Whosoever heareth these sayings of mine and DOETH THEM," is wise. Every one that heareth these sayings of mine and DOETH THEM NOT, is foolish, and, like the five foolish virgins, will be shut out when the wise enter in with their Lord and Master to enjoy eternal happiness. Matt. 25: 8–12.

Kind reader, how are you building? What kind of material are you using? Are you building up noble traits of character,—fashioned after the pattern of the Divine Master, or are you following the inclinations and desires of the flesh,—setting up self against Christ and his law?

Westphalia, Kans.

PEACE ON EARTH AND GOOD WILL TO MEN.

BY B. F. MOOMAW.

Number Two.

"THE question, then, is," says our author, "Does the Word of God prohibit such defensive wars? Or, if I am permitted to state the proposition, Does the Gospel of Christ justify his disciples to participate in carnal warfare,—either offensive or defensive?"

We have now the question at issue fairly before us, and he has appealed to the Gospel, and to the Gospel we will go. He has admitted that aggressive war is out of the question. Then, of course, there is no controversy on that point, and if we succeed in showing that defensive war is not justified, of course that will settle the whole question beyond the reach of controversy.

Now, since he has appealed to the Gospel, why does he, then, so soon abandon it and appeal to other authority? Why does he say that the right of self-defense is every-where recognized as the first law of nature? Every-where recognized! Where is it recognized? Echo answers, Where? He appeals to the Gospel. I deny that it is recognized therein. The burden of proof rests upon him, and he has failed to produce it. What is this law of nature? If we were governed by the law of nature, we would be like our Divine Master who knew no sin, and his apostles who were inspired, and had their perverse nature subdued by grace, through faith, all of whom taught us that we should not resist evil, that we should not avenge ourselves against our adversaries, — not give place unto wrath, but submit all our wrongs to him of whom it is said, "Vengeance is mine; I will repay."

Again we are taught to exercise that "charity that hopeth, that believeth, and that beareth all things." So this first law of nature, as assumed to be planted in us by God, turns out to belong to the preternatural state, imbibed in the fall of our first parents. Cain was under the influence of this preternatural law, while Abel, his victim, was under the influence of the divine law, and did not resist. This disposition we see manifest in the whole life and death of our Savior. When he was persecuted, he suffered it, though he had power, by a word, to have crushed his enemies. In order to give us an example, he suffered every insult and indignity without the least show of resistance. This was imitated by the apostles and first Christians, who were not under the influence of this pretended law of nature, but under the law of grace and love.

In keeping with this principle we hear the apostle commending the Hebrew brethren because they took joyfully the spoiling of their goods. It is needless that we add testimony upon this subject, because they are legion. It would seem to suffice when we say that there is not a single exception to this rule in the whole Gospel. When *one* is presented it is time enough to enumerate testimonies to meet it.

(*To be Continued.*)

Bonsacks, Va.

"CHRISTIAN songs have often awakened responsive tones in dull souls, and Christian testimony has convinced gainsayers of the reality of personal faith in Christ."

BLESSED ARE THEY THAT DO HIS COMMANDMENTS.

BY J. H. PECK.

Number One.

THE above is the language of the Alpha and Omega, the beginning and the end, the first and the last, as recorded in Rev. 22: 14, and is immediately followed by a reason: "That ye may have right to the tree of life, and may enter in through the gates into the city,"—just what all Christian professors hope to do by and by. But how strange that, in the face of this and many similar passages of Scripture, requiring action, obedience and performance of duties on our part, the mass of Christian professors in this nineteenth century content themselves with faith alone, entirely ignoring all works as a condition of salvation.

A recent number of the *Christian Herald and Signs of Our Times*, contains the following anecdote:

"A young lady, whose parents were wealthy and moved in fashionable society, was lying on a bed of sickness. Feeling that the end was very nigh, she said to her father: 'Father, I am going to die; where am I going?' The father could give no reply.

"'Mother, dear, can you tell me what to do to get to heaven?' No reply.

"'I am lost!' she exclaimed. But the servant girl who knew the Savior, told her mistress of the minister who preached forgiveness through the finished work of Christ. 'Oh, that I could see him!' exclaimed the dying girl. He was sent for and came. She appealed to him, 'Can you tell me what I must do to obtain rest to my soul, and die at peace with my God?' He replied, 'I cannot.' She cried, 'Alas! and is it so? Is there no help for me?' 'Stay,' said he, 'though I cannot tell you what you can *do* to be saved, I can tell you what *has been done* for you. Jesus Christ, the Savior, has completely finished a work, by which lost and helpless sinners may be saved. The Savior left the throne of his glory, bled and died that the sinner might live. He bore our sins in his own body on the tree. As our sin-bearer and substitute, he endured the punishment we deserved, in order that God might be able to pardon sinners. You have nothing to do; Christ has done it. Believe and trust in him.' The dying girl exclaimed: 'And have I really nothing to do? Nothing to pay? Nothing to give? Nothing to recommend me to God?' The minister replied, 'Nothing. Christ has done it all. God commands you to believe that Christ died for our sins, and he says that whosoever believeth this, shall not perish, but have everlasting life.'"

While believing and trusting may have been all this lady could do when so near to death's door, the day of judgment only can reveal, whether even a belief and trust in Christ, brought on by force of circumstances, after a life of wasted opportunities has almost passed away, will avail. But this system of salvation is not even confined to cases of this kind. It is boldly preached from the pulpits of our land, to such an extent that thousands claim they are saved, because *they think* they believe on the Lord Jesus Christ, and if one would ask them if they had received the Holy Ghost since they believed, I fear many would have to answer, "We have not so much as heard whether there be any Holy Ghost."

And why this ignorance? Because they have been taught they have nothing to do. Christ said to the Jews, "Search the Scriptures," John 5: 39, but according to our nineteenth century nothing-to-do-doctrine, it is not even necessary to search the Scriptures, for Christ has done it all. If we believe that he died to save sinners, that settles it,—that is the sum total of what God requires of us, and we can even go on in the indulgence of the "lust of the flesh, and the lust of the eyes, and the pride of life," for if we should deny ourselves of ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, as taught in Titus 2: 12, that would be doing something, and we have nothing to do, according to this theory.

But let us see how this "nothing-to-do" doctrine compares with the Word. "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4. Is there anything to do in keeping God's commandments? We shall endeavor to show, in due time, that, in all ages, those who kept God's commandments, did not keep them in their minds only, but kept them by *doing* what God commanded. We have several instances, however, in God's Word, where persons kept God's commandments only in their minds, if at all, and the results were not to their benefit. The Lord said unto Moses, saying, "Take the rod, and gather thou the assembly together; thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." Num. 20: 8.

This was God's command to Moses after he had once brought water from the rock by smiting it. But there is a slight difference in this command from the former, which is found in Ex. 17: 6.

In the latter God commanded Moses to take the rod and gather the assembly together, and *speak* unto the rock, and it shall give forth his water. But in the eleventh verse we read, "And Moses lifted up his hand, and with his rod he *smote* the rock twice."

Though the water came forth abundantly, to satisfy the thirsty congregation, God was displeased with Moses' disobedience, or, perhaps, we might say his keeping of God's command in his mind only, and not by doing it. For this Moses was not permitted to enter the Promised Land.

Another instance of a similar character is found in 1 Sam. 15, where God commanded Saul to go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man woman, infant and suckling, ox and sheep, camel and ass. This was a very plain command, and easy to understand, and I have no doubt Saul kept it to the letter (in his mind); but Saul and the people spared Agag (the king) and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as much delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15: 13–23.

McPherson, Kans.

SELFISHNESS does not always prompt to action in the line of self-interest. Selfishness is likely to give the first place to the present moment. Self-interest considers the future as well as the present. If a man would never do anything that he saw was to cost him more than he gained by it, a large proportion of the evil that is now doing in this world would be refrained from. It seems strange, indeed, that men are not readier to choose that course which they know to be for their permanent welfare; but, as a matter of fact, the choice of most men is a deliberate choice of pleasure or interest for the moment, rather than of advantage and profit in the end. Shakespeare asks:

> "What win I if I gain the thing I seek?
> A dream, a breath, a froth of fleeting joy,
> Who buys a minute's mirth, to wail a week?
> Or sells eternity to gain a toy?
> For one sweet grape, who will the vine destroy?
> Or what fond beggar, but to touch the crown,
> Would with that scepter straight be stricken down?"

But the average sinner, in his folly, replies: "Give me the present, and the future may take care of itself."—*Sel.*

"IN all Christian gatherings Jesus is in the midst. How safe we should feel, how cheerful we should be, because Jesus is in the midst. Jesus is in the midst when we *devotedly* gather around the family altar. What a glorious opportunity to make known all our desires! He will listen to us, for he never turned one away when upon earth, and our dear Lord is the same yesterday, to-day, and forever. Jesus is in the midst of *all* our gatherings, when our hearts are in communion with him. Jesus is not only in the midst of Christian assemblies, but is in the midst of our trials, if we take them as coming in his name, for there is the promise that all things shall work together for good to them that love God. I am glad that he is in the midst of the hearts of our young people. Let us beseech him to remain, a permanent guest."

"THESE are 'hard times.' I'll tell you why. The nation is spending more money for intoxicating drinks than for all the bread it eats, and all the clothes it wears, for all the books it reads, or for all the churches it has ever built. If every one of its accursed drinking saloons could be shut up, and every bottle smashed forever, we should have good times in thirty days. Begin the work by cutting off the tow line, and let the liquor-seller drift into other business."

"How much unhappiness we might save ourselves if we only learn to trust in God, and to take cheerfully and thankfully just what he sends, believing that he loves us, and cares for us, and that 'all things work together for good to those who love God.'"

"NEW relations between God and his people imply not a change in him, but in them."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE WATCH TOWER.

BY GALEN B. ROYER.

"A MASS of iron was to be broken. An axe said, 'I will cleave it;' but each blow only dulled the axe. A saw said, 'I will cut it;' but the teeth were all worn down, and the block was uncut. The hammer said, 'I will crush it;" but on the first stroke the head flew off. 'Shall I try?' said the soft small flame. To this the iron yielded, melting under its irresistible influence." While our lives should be as gentle as the little flame, they should be as powerful and conquering for Christ.

* * *

There is a tendency on the part of both professors and non-professors of Christianity, not to regard Sunday with as much sacredness as we believe the Bible teaches us to maintain. It is true the Sabbath was made for man, and not man for the Sabbath; but that does not imply that we should misuse the day. The benefits and blessings derived from a proper observance of it are innumerable and varied, and it is not our design to note them now. We regret, however, to see in localities,—in some more than in others,—a strong inclination to disregard the day, and thus degenerate the moral and religious status of the community.

We strongly urge that any labor for the promotion of his kingdom, which of need should be done on Sunday, should not be neglected. But any other business, the carrying on of which takes time and labor on Sunday does not have, because of its worldly aim, an elevating influence upon the laborers. It is difficult enough, under the most favorable circumstances, to prepare our minds for a profitable waiting before the Lord in his sanctuary. How must it be with that one who has spent from one to three or four hours attending to such business! When he enters the house of God, if he goes to church at all, his mind is not bent on worship; he is fatigued, and is soon fast asleep; and while the day will be one of partial physical rest, it is *not* one of spiritual refreshment. The worldly man may have little to lose by it, but the Christian has much. He grows cold to the church; his children and neighbors feel it. When he is urged to more Christian activity, he finds fault with the church. His children hear him and form a dislike for the service of Christ. Years roll rapidly by and the father begins to look in earnest about his interests over there. He is then heard to lament because his children are so godless and totally disregard the fervent prayers of his old age. The generation is one of Sabbath breakers, and who is in fault? All this because we have not observed properly the day of rest; because a business was conducted in our midst on Sunday, and WE the patrons, both saint and sinner, patronized it on that day. Enterprises are found on every hand that are leading to such results. Brethren, what is our attitude towards them? We cannot afford in any way to encourage them.

THE NEGLECTED BIBLE.

A TRUE INCIDENT.

A YEAR or two ago a young man caught the "Go West, young man" fever, and determined to go to the "Great West" and "grow up with the country." His preparations were about completed when his good Christian mother came to him, and, handing him a copy of the Word of God, said: "My son, here is a Bible. Let it be your constant companion, and in the hour of your greatest need search therein, for between its covers you will find that which will meet your want." With a shrug of his shoulders he carelessly tossed the precious book into his trunk. A few days later he left behind him his home and his godly mother to seek a fortune in the mines of Colorado.

Time passed. Failure after failure met his every effort, until he was glad to tramp many miles, begging his way into the City of Denver, where, after repeated attempts to find work, he accepted employment as a driver of a street car. He managed to keep soul and body together and to save enough to pay his way home in an emigrant car, a disappointed and disheartened man. During all this time he entirely forgot his mother's advice: "My son, in your time of need search in your Bible for the relief you will find there."

He reached home a mere wreck of his former self, clothes in rags, and scarcely recognizable by those who loved him and knew him best.

One day his mother said, "John did you ever read the Bible I gave you?" "No, indeed," he lightly replied; "I never had time." "Where is it, John?" "Oh, out West, in Leadville. I left my trunk as security until I could send my landlord the money I owed him for board, and the Bible is safe enough there with my other things." Nothing more was said, but John noticed his mother's sad look as she quietly left the room.

Shortly afterward John sent and redeemed his trunk, and it was forwarded to his city home. Weeks passed, and again he was asked if he had read his Bible, now that it was again in his possession; but he answered, "No, it is still in my trunk." Asking for the key, Mrs. A—— went to John's room, and taking the Bible from beneath a pile of clothing she brought it down, and placing it in his hands she said, gently: "My dear son, if you had only heeded my words and opened this dear book when you needed help most, you would have been spared much of sorrow and hard toil," and then left the room.

John wondered at his mother's remark, and mechanically opened the book, when the meaning of her loving admonition was made plain. There, to his astonished gaze, he found, carefully placed here and there between the leaves, *ten clean, crisp, new $10 bank notes.*

"My son, in the hour of your greatest need, search in this Bible for the *relief which you will find there.*" How the words came to his mind and sank into his inmost soul! His mother's love—her provision against his want! How she feared he would neglect the Word of God in prosperity, but hoped he would search the Scriptures, should adversity come and the future look all dark! Thinking all this over and realizing how he had acted, he bowed his head in shame that his mother could so clearly read his character. He thought of those days of privation and want when, like the prodigal, he would have been glad to have accepted the very "husks which the swine did eat." Had he but read the book, if only to please his mother, he would have found the provision of her love placed where she hoped he might look for help to bear the trials of a disappointed life, which the Word of God holds ready for those who seek it.

"Search the Scriptures," for therein is stored a wealth of love to meet the greatest need of every soul. Don't be Johns who "haven't time to read the Bible." You may find there the words which will provide for you all through the journey of life, lighten every care, make your pathway bright and cheerful, guiding you through "green pastures and beside the still waters," and bring you safe at last to the Father's house.—*H. T. Gray, in the Intelligencer.*

IN a recent editorial the *Christian Standard* says: "We know the preacher and the city, and have the facts on good authority. The preacher's field for several years, of his own choice, has been in the poor quarter of the city. Not only does he gather up and preach to great crowds of the poor, but he has established comfortable sleeping quarters for the shelterless, and other much-needed charities. Not long ago he invited a rich brewer to visit his dormitory for the homeless. He showed the brewer the long rows of those who, 'in a whole city full, home had none,' and after they had gotten out into the street the preacher said, 'These are your people; the fruit of the stuff you make and sell.' The beer-maker saw the truth too plainly for denial, and then and there handed over fifty dollars for the support of the good work. Probably this brewer had never before been brought so fully face to face with the results of his work, and there are many who do not realize the ruin they are causing—including those who vote to legalize the liquor-seller's business."

PRIVATE prayer is the channel through which the Lord is graciously pleased to convey spiritual blessings to the soul. He knows all our wants, and, without our asking him, could supply them in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he hath given."

SOMETIMES the black storms of trouble blot out the bright stars from the sky of enjoyment, and then the faint heart feels the blackness of darkness overwhelming it; but just then the Savior rebukes the wind and bids the waters be still, and the faint heart starts anew on its journey to the celestial city.

"THERE is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires and ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life."

"IN all our doings, spiritual and bodily, faith must rule and reign, and let the heart hold it sure and firm that God is looking on us, holds us dear, will help us, and not forsake us."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - July 28, 1891

PRICE of the MESSENGER from now to the end of the year, fifty cents.

SOME one, at Bonbrook, Va., orders eight copies of the Report, but fails to give his name.

ON the account of putting in some new machinery the next issue may possibly reach our readers a few days late.

Do not fail to read and carefully consider the supplement in this issue. Those who have no way of making use of it might do well to send it to some one who is not receiving the MESSENGER.

ON page 458 of this issue will be found a friendly letter, headed, "From an Outsider," showing how the MESSENGER and tracts are appreciated. This ought to encourage the sending out of our literature in all directions. Some of it is sure to fall on good ground.

BRO. J. G. ROYER, who is now traveling and preaching in Indiana, expects to be near Bourbon August 2.

JUST as we go to press we learn that Eld. J. F. Oller, of Waynesborough, Pa., is dangerously ill. He is hardly expected to rally.

IT is said that two-thirds of the church members in this country are women; 43,000 of the 45,000 convicts in the State prisons of the United States are men.

NEVER fail to write love-feast and all other notices for publication on separate slips of paper, with your name and address to each. Please do not mix business with matter intended for publication.

WE are in receipt of a very neatly written letter from Bro. John Wolfe, of Liberty, Ill. We say *neatly* written, for he lacks only a few days of being eighty years old, and wrote this letter without the aid of glasses. So far as we know he is the only living child of Eld. George Wolfe, of the "Far Western Brethren" fame. Bro John reports his health generally good, yet he is getting somewhat feeble.

WRITING from Keuka, Fla., Bro. Ira Garman says: "The church here seems to be moving along very pleasantly, and a good Christian feeling prevails among the members. Bro. E. J. Neher stands up to the work quite well, and is doing some good talking for us." He also reports fine weather and an abundance of fruit. We certainly enjoy good news from Keuka and are glad to know that the church is in health and at peace.

IN sending in Sunday-school news, always weave the same in with church news from the same localities. Some desire a quarterly Sunday-school report, giving a list of teachers present and absent, the same of the officers, etc. We cannot spare the space for matters of that kind. We like to give short, readable reports of Sunday-school work, where said reports are in connection with other news and made interesting to the general reader.

EVERYTHING, relating to the Land of Palestine, seems to be interesting to Bible students. The eyes of the whole Christian world seem to be turning in that direction. The *Sabbath Advocate* says: "Hebrew is again becoming a living language in Palestine. The thousands of Jews who are going there from different countries, being unable to communicate with each other in their ordinary languages, resort to the knowledge which they have of Hebrew, in their religious services, for a means of communication." The city is rapidly rebuilding, and we may well look for some important developments.

"THE American Sunday-school Union recently reported the receipt of $500, which was willed to the society more than forty years ago. But the will was broken and the widow was not able to carry out the wish of her deceased husband. However, the daughter, upon succeeding to her share of the estate, sent five hundred dollars in memory of the original bequest, which, though declared invalid by the law, she gave as carrying out the wish of her step-father who entered into rest so long ago." That is what we call genuine honesty. If any of our members should pledge money to be paid over to the Lord's cause on their death, and any of it should be withheld by those who have the money in their power, we trust the Lord will yet raise up some one in the family who will have the honesty to pay the debt. Then the Lord will surely bless that person.

THE *School and Home*, for July, published by Royer and Young, in the interest of the Mt. Morris College, is before us. It is a very interesting number, and will be appreciated, especially by those interested in education.

THE Moravians are probably greater missionaries in the field, according to their numbers, than any society in existence. It is said that one of their missionaries named Letzen, with his wife, has for thirty years past been preaching and working at a station in the Thibetan Mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams. This is the kind of zeal needed to make missionary work a success.

IT is hard to say what man will not yet undertake, and perhaps equally difficult to predict what he may not yet accomplish. Neither the rain, sunshine, heat or cold pleases him; he is now trying to manufacture rain. One of our exchanges says: "If the experiments now being made by the Government, in the manufacture of rain, shall prove successful, it will inaugurate a new era for the arid regions of the earth. The plan is to send up balloons inflated with powerfully explosive gases, and by means of electricity, explode them in the cloud regions. It is supposed that the air has always sufficient moisture for a rain, and that a violent disturbance will secure its precipitation. There are many things which tend to establish the possibility of producing rain when we choose, and we shall watch the experiments to be made in Western Kansas, with much interest and some hopefulness."

PREPARE FOR THE WORK.

ON the missionary page, of last issue, under the head, "The Outlook," Bro. Royer, Secretary of the Mission Board, had a good and timely suggestion in regard to missionary work, the coming fall, in the Western fields. It is to be hoped that all of the Mission Boards in these Western States will immediately act on the suggestion, in order that everything may be placed in good shape for an earnest and consecrated effort during the fall and winter months.

And while this subject is before us, we wish to further suggest, that the Mission Boards, all over the Brotherhood, take a careful look at their home fields, select their men, raise the necessary means and prepare for prompt and vigorous action in every section, where they can find an encouraging opening.

All the border State Districts, East, West, North and South should prepare for vigorous work on the outskirts of the Brotherhood, and call on the General Mission Board for help and co-operation, if necessary. Select some of the best ministers in your State Districts—men adapted to missionary work, recommend them to the General Missionary Board, suggest fields of labor, and let there be a general and a united effort to push our cause in every direction. There is no telling what we may accomplish, if we properly prepare for it, and get right down to earnest work, doing our part and trusting God for the rest. There are scores of fields and good openings where our people should enter at once. We have the religion for the masses, and let us prepare to push it. Broad and unoccupied fields are before us in every direction, and we have the authority from heaven to enter them. To the North and South of us, as well as in the West, are fields with good openings, and there may also be places in

the East where good work might be accomplished. It will be well for the State District Mission Boards to suggest, to the General Missionary Board, men suited for work in these isolated fields, and we feel confident that the General Board will receive and consider such suggestions with pleasure.

It will also be proper for every congregation in the Brotherhood to prepare for special efforts in their own local congregations. Much of this local work can be done by the home ministers, and if the congregations feel so disposed, help might be obtained from other sources by calling in ministers adapted to this line of work. But we must get ready for it. Let the preachers get ready for the work, and also the congregations. In short, let there be a general move along the line, not alone for the purpose of converting sinners, but for the purpose of instructing and building up the church in the most holy faith. We, at times, need as much work done among the members as we do among the sinners. There are hundreds of churches that need more life, more faith and zeal in the Master's work, and the minister who can arouse them to a full sense of their duty and responsibility, is doing a grand work. A church that is fully alive to the work entrusted to her, will be the means of converting many souls, hence it will sometimes pay to give more attention to arousing the church than to a direct attempt at converting the sinner. When the sinner is converted he ought to have a good live church to help him become more useful in Christ Jesus. So let all parties interested commence laying plans and preparing for the work as early as possible.

J. H. M.

QUINTER'S LIFE AND SERMONS.

We had not space to say much about the "Life and Sermons of Elder James Quinter" last week. The work was prepared by his daughter, sister Mary N. Quinter, who has devoted much time and care to its preparation, and has certainly performed her work well. It is a neatly-printed and well-bound volume of 426 pages. In addition to a biographical sketch of Bro. Quinter, the work contains forty of his sermons. The biographical part will be found both interesting and impressive. No one can read the account of Bro. Quinter's life without feeling deeply and sensibly impressed. He was indeed a devout man, fully consecrated to God, and spent a long and busy life in the service of his Master. The sermon department contains forty of his sermons. These will prove exceedingly interesting and profitable reading to all, especially to ministers and isolated members. Hundreds, who have not the pleasure of attending regular services, will spend many happy hours on Sundays, reading one or more of these sermons. This department will fill a long-felt want in our Brotherhood.

The book will be the means of inspiring many, and prompt them to a greater consecration of body and soul to the cause of Christianity, and aid them in attaining to a higher degree of personal piety and Christian devotion. We bespeak for the book an extensive sale and a wide field of usefulness. Price, $1.25, post-paid.

BIOGRAPHICAL ARTICLES.

There, is perhaps, no department in our editorial work requiring more care, in order to render satisfaction to those concerned, than the publishing of memoriams and obituaries. Were we to give space to all the memoriams sent us, much of the paper would be taken up with that class of reading. To this our readers would most seriously object, hence we are compelled to either cut such notices down, so they can appear among the obituaries, or reject them entirely. Of course this does not give satisfaction to the bereft ones, but it is the best we can do. Many, weighed down with sorrow, send poetry in memory of their dear ones, thinking that it will in some manner afford a degree of consolation. We can decline ordinary articles on their merits, and do it with good grace, but when it comes to declining some of these touching letters, bathed in tears, and filled with tender, loving expressions in memory of the dear loved ones, it puts us to the test for we, too, have passed near the valley and shadow of death, and know what it is to give up those we love so dearly. You may think your editor would soon become indifferent concerning articles of this class, but he receives some that come very close home.

In order to deal justly by all, we have published no memoriams for some time. When a member seems to be widely enough known, to render an article concerning his death interesting to our readers generally, we usually publish such articles as biographical sketches, under headings suited to the occasions and persons. This, we think, will give very general satisfaction.

Articles of this class might be made both interesting and profitable. We have hundreds of ministers very widely known, an account of whose lives would afford very profitable reading, and we desire to encourage this class of writing. When a good man is called home we rejoice to know that he died in the faith, and a carefully-written article, stating the time and place of his birth, his boyhood life, his occupation, conversion, election to the ministry, marriage, his travels, any important work he has done, peculiarities, and scores of other things that may be learned concerning him, will be generally appreciated by all of our readers. Sentimental articles, on the death of our friends, are interesting only to a small circle, but the class of articles to which we have referred, will be welcomed at this office and relished by all of our readers, especially as they deal with, and tend to encourage and lead us to, a higher and a more consecrated life in Christ Jesus.

HOW THEY BAPTIZED.

One of our readers wishes to know whether John Wesley ever practiced trine immersion. Turning to Moore's Life of Wesley, Vol. 1, page 425, may be found the following language:

"When Mr. Wesley baptized adults, professing "faith in Christ, he chose to do it by trine im- "mersion, if the person would consent to it, judg- "ing this to be the apostolic method of baptizing."

Inquiry is also made whether Martin Luther ever practiced trine immersion. In the year 1530 a minister wrote Martin Luther, making inquiry about the manner in which he should baptize a converted Jewess. The following is Luther's reply:

"As to the public act of baptism, let her be "dressed in the garments usually worn by females "in baths, and be placed in a bathing tub, up to "the neck in water; then let the baptist dip her "head three times in the water, with the usual "words, 'I baptize you in the name of the Fa- "ther,'" etc.—*Luther's Works, ed. Walch, Part X, page 2637, translated by C. L. Loos for the Disciple.*

The above is sufficient to show with what respect these venerable reformers regarded trine immersion. Comment is unnecessary. J. H. M.

THE LORD'S PRAYER.

Our blessed Lord, in Matt. 6: 13, taught his disciples to pray and ask the Father to lead us not into temptation. Now James says, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." James 1: 13. Would it be right to say, "Suffer us not to be led into temptation?"

Charles M. Groves.

Ans.—The proper way to use the Lord's prayer is the way the Lord himself gave it. He certainly knew what he was doing. He says: "Lead us not into temptation." Some have tried to improve on this by saying: "Suffer us not to be led into temptation. Others say: "Abandon us not in temptation," and still others say, "Lead us, but not into temptation." It will thus be seen that those who do depart from the written form do not agree in their departures. It is true that God tempts no man, but he may nevertheless lead men to where they may be tempted, in order to test them. Jesus, by the Spirit, was led into the wilderness to be tempted of the devil. Matt. 4: 1. The term Spirit here has reference to the Holy Spirit, or the third person of the Trinity. This Spirit did not tempt him, but it led him to where the temptation was. Christ stood the test. In like manner may we be led into temptation. We shrink from the thought of being placed in the hands of Satan for testing, and pray God that it may not so happen to us. This we can do just as consistently as Christ prayed the Father that the cup of suffering might be taken from him. And yet, if we are led into temptation, we should say, "Not my will, but thy will be done," and resolve to stand the test, and thereby prove ourselves.

Around Job the Lord had placed a hedge so that Satan could not injure either the property or person of Job. In order to permit Satan to test Job the Lord moved the hedge, thus exposing him to temptation. The test was a severe one, but Job stood it manfully. Abraham was tested when he was commanded to offer his son Isaac on the mount. Thus God leads many Christians to where they may be tempted in order to test them, usually for the purpose of demonstrating their ability to stand firm in the face of opposition. He does not usually call men to important positions without first testing them in some manner.

We, therefore, see no reason for departing from the written form in using the Lord's Prayer, for in doing so we change the sense of what the Lord intended we should pray for. When the Lord goes to the trouble of having anything worded as nicely, and as appropriately as in the Lord's Prayer, our better way is to follow copy. If we want to make prayers of our own, all right, but we do not need to change the one the Lord gave us. The complete Lord's Prayer reads thus: "Our Father which art in heaven hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matt. 6: 9-13. The same prayer is referred to in Luke 11: 2-4, but the form there is not as complete as in Matthew. J. H. M.

CHAS. H. SPURGEON.

For some weeks Mr. Spurgeon, the great London preacher, has been quite ill, and it was feared that he might not recover, but late reports seem more favorable. He is certainly a remarkable man, and has been a hard worker from boyhood to the present time. The amount of work he has accomplished is simply astonishing. Speaking of his illness, the *Chicago Evening Journal* says:

"The world has on its invalid list, just now, a number of its most brilliant, famous and useful men, but it is doubtful if any of them receives such universal and heartfelt sympathy, or could be so poorly spared, as Charles H. Spurgeon, the famous London Baptist divine and preacher. The prayers of his devoted flock, who have held a perpetual prayer-meeting during his illness, find an echo in every Christian community on the globe, and are followed with the devout 'amen' of universal humanity. If it were possible that the death of another human being could be substituted for his, there is no doubt that thousands of Christian people, some from America, some from Australia, some from China, some from India, and some from the remotest isles of the sea, would cheerfully consent to die, to prolong his invaluable life.

"Mr. Spurgeon is not a college-bred man, but all the universities in Christendom could not confer the learning, the wisdom, the genius and the lofty graces with which he is endowed. Demosthenes, Cicero, Bossuet and Whitefield are not forgotten; but still we doubt if history can boast another such eloquent tongue as his. Such fertility, such logic, such wealth of language, such aptness of imagery and illustration, such imagination and poetry, such unfailing yet kindly wit and humor, such resistless pathos and tenderness, will probably never fall to the lot of another man.

"Spurgeon is a Baptist, but not a mug-wump Baptist. He has an unshaken and immovable faith in the inspiration and inerrancy of the Holy Bible. One of his last acts before his present deplorable illness was to join with thirty other Baptist ministers in a public manifesto, asserting their unwavering allegiance to this and other fundamental doctrines of Christianity. He is as innocent as the child unborn of the 'higher criticism,' and with all his unrivaled Biblical learning and mental acuteness, he has never yet been able to discover a single error, historical, scientific, or otherwise, in the book which he honors as the Word of God. In the college which he has founded in London, he would probably not employ as an assistant janitor any one who differed with him on this point."

The above is from a secular paper, and shows the standing of the man in the estimation of the world. And while we cannot discover in Mr. Spurgeon that soundness in the practice of the Christian ordinances that should characterize a minister of the uncontaminated Gospel, we nevertheless must admit that he has stood as one of the strongest of the strong in defense of the authenticity of the Scriptures. In our Literary Notes of last week mention was made of his last work, entitled, "The Greatest Fight in the World." This is, perhaps, one of the most important books that has come to our desk for review. It treats of the authenticity of the Bible in a masterly manner, and should be in the hands of every minister. Price, only 35 cents, and it may be ordered from this office.

"When God blesses us with some special favor, let us be less in haste to tell it to men than to speak of it to God himself."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Rockton, Iowa.

The Iowa River church met in quarterly council July 11. We had a very pleasant meeting together. All the business that came before the church was disposed of pleasantly. A loving spirit seemed to rule the meeting. Our elder, Bro. Stephen Johnson, was not present with us, as he resides at some distance. We decided to hold our love-feast Sept. 19 and 20. We extend a hearty invitation to all who wish to be with us.

We expect Bro. Moses Dierdorff, from Yale, Guthrie Co., this State, July 15, to commence a series of meetings. I do not know how long he will continue. Let us all pray that souls may be brought to Christ!

The readers of the Messenger have not seen anything from our church lately, but while we have been silent we have not been idle. We have Sunday-school every Sunday, the year round, prayer-meeting every Thursday evening, and we have also done something for the missionary cause. We always want to be found doing something for the Master.

Our dear sister, Betsy Arnold, has been suffering from cancer, but is, we are glad to say, improving. Ellen M. Nicholson.

July 14.

From an Outsider.

Would the Brethren care to hear from an outside friend? I have just received several copies of the Messsenger and a bundle of tracts, which please me so much that I can hardly forbear expressing my joy. Although I have been trying to serve our Blessed Jesus for almost twenty years, I have never met a member of your denomination that I know of, since I was a very small child, living in Astoria, Ill., twenty-one years ago. Then I had no acquaintance with them, but one of your good families found me out, through whom, by correspondence, I have found out the Brethren, whose faith and obedience greatly rejoices me.

This is a very barren field. I mean that it is almost destitute of laborers in the good cause. The weeds, rocks and thorns greatly exceed the wheat in quantity, but the few earnest believers, here as elsewhere, have hearts of pure gold. Most of the soil in this vicinity is "stony ground," but there are some crevices amid the rocks, where, if a good seed fall, it will spring up and grow, and yield a pleasant shade from the scorching rays,—a gentle, lovely influence.

Let the sower scatter his seed broadcast. Some will fall upon stony ground and among thorns. Hard hearts will not let it take root and thorns will not let it flourish. Not all of the seed sown can bring forth a hundredfold or even sixtyfold. Some will not even sprout, but let us not be discouraged, though the Western field is so rocky and bare. Scatter the seeds of Truth! Some will fall on good ground, spring up, and grow, and yield fruit.

There are eight organizations of Christian denominations at Canon City. None of them are very prosperous on account of the condition of the soil (infidelity) and the thorns, or worldly cares, which abound in this region. The man who does not devote all his influence to worldly matters, and the woman who does not spend every nickel she can obtain for costly array, is a rare exception.

Your correspondent is not a resident of the city, but an isolated soul on a lonely stock-ranch, away off from any other human habitation. Her only company is her family, her own precious letters and other mail, which comes semi-weekly, her good old Bible, and the blessed Holy Spirit, without whose society the solitude would be unendurable. Most of the people here are stock-men (owners of cattle, etc.), who, with a few exceptions, are most ungodly. True religion here is so scarce that one nearly starves for its beneficent influence. Many persons here not only work themselves, their wives, children, servants and horses, early and late, seven days out of every week, hoarding up or spending every penny selfishly for worldly things, but also slander, persecute, slight and ignore, any one who dares to do otherwise.

Some men, who are worth thousands of dollars, deprive their families of all the comforts of life to buy a few more cattle each year. The unhappy wives die or become insane early, the unfortunate children grow up in ignorance and vice, and the rich heads of such families,—what becomes of them? Poor, foolish, deluded creatures,—denying themselves, their families, neighbors and all creatures of all the joy, comfort and happiness possible in this world for a little of this world's goods which they must soon leave. With no hope of a future life, no treasure in heaven, and no friends there,—how sad is their condition!

Nancy D. Underhill.

Canon City, Colo.

From the Rock River Church, Ill.

July 12 one precious soul was accepted into church fellowship by baptism, in this arm of the church. While this sister could apply the fingers deftly in operating on telegraphic batteries, God's "finger" of love was even stronger to the operating on her heart with the "finger" of his love. How wisely and discreetly she acted in heeding the call! Oh, that many more would do likewise! May she be a bright example in the profession she has espoused!

We were very agreeably surprised in having Bro. J. G. Royer call upon us and preach two acceptable sermons, July 12.

Bro. J. C. Lahman takes his leave of us to-day, July 13, for a few weeks' sojourn in Pennsylvania among some of the churches. We are glad to note that this church has not lost any of her zeal in the Sunday-school and social meeting during our absence of five weeks. C. H. Hawbecker.

Franklin Grove, Ill.

The New Enterprise, Pa., Sunday-School.

The Brethren's Sunday-school at New Enterprise, Pa., was organized about twenty-five years ago. To some of us this seems but a short time, yet, when looking over the school, we could scarcely pick out as many now that were connected with the school then, as the years that have elapsed since its first organization.

What changes have been wrought by the ruthless hand of time! Those bright-eyed boys and rosy-cheeked girls that used to gather at the "Old church" every Sunday afternoon have grown to be men and women, and are scattered over many States.

Our dear old fathers and mothers, who labored so hard to establish this Sunday-school, where are they? In the silent city on yonder hill the epitaphs mark the last resting-place of many of them.

While this school has ever been a blessing to the community, yet we believe that its influence has been extended farther. Not long since one of our ministers, who is an active Sunday-school worker in the Far West, visited our school and

gave us a few words of encouragement to continue in the good work. During his remarks he spoke of the many pleasant hours that, in his boyhood days, were spent under the shadow of this school, of the good instruction that he received from his first teacher, who has long since passed to the Great Beyond.

Some time ago we had a children's meeting, conducted by Eld. J. G. Royer, of Mt. Morris, Ill. Bro. Royer talked to over one hundred little children and entertained them very pleasantly. Not only were the children edified, but many parents and friends were benefited by the good instructions given.

The school at present is under the direction of elders D. T. Detwiler and C. L. Buck. The average attendance of teachers and scholars of the quarter just closed was one hundred and twenty-six. ROSIE S. MYERS.

From Stillson, Iowa.

JUNE 28 was a day of rejoicing for our little band of Brethren in Hancock County. After our regular meeting we had the pleasure of leading three precious souls into the liquid stream and baptizing them for the remission of their sins. Bro. A. Reeves, from Clay County, was with us, and assisted us in the work. We have concluded to hold a love-feast Aug. 22 and 23, in the barn of Bro. W. Smith, one mile south of Stillson. We would like to see many of our Brethren from a distance with us at that time, as this is the first love-feast in Hancock County. All those who come by railroad will inform G. D. Aschenbrenner, at Britt, and those who come to Stillson will inform E. Long, W. Smith, or G. Aschenbrenner, Stillson, Iowa. Will our ministering brethren make a note of this? A good work can be done here if the right effort is made, and all the members live out their profession.

G. ASCHENBRENNER.

July 13, 1891.

My Trip to Michigan.

JULY 2 I left home for Northern Michigan. As I came near Benton Harbor, I saw a heavy cloud hanging over Lake Michigan. Soon the rumbling of distant thunder was heard, and before we came to the Harbor, the rain, with wind, was forcing its way against the train. For a short time we had fears of a heavy storm and, for nearly three hundred miles, our travel was through a heavy rain, but to our surprise, when we came within about twenty miles of Petoskey, in Northern Michigan, there had been no rain-fall, to do the parched earth any good. In Northern Michigan the rain-fall has been very slight,—only enough to dampen the ground to the depth of one inch, since the first of last April. Crops are, to some extent, dried up. The crops in Southern Michigan and Northern Indiana, however, are good. Wheat has not been better for many years.

Petoskey and Harbor Springs, located around Traverse Bay, are much noted for their summer resorts. Thousands of tourists are here from the South during the hot summer months. Hay fever and throat troubles are scarcely known here.

A query presented itself to me: Why are people so anxious to leave places where fevers and other diseases prevail, in warmer climates, and, with their families, will move North, hundreds of miles, to escape those malarial troubles, depriving themselves of home enjoyments for a short time, in order to retain good health, and yet never turn their attention to a land,—to a spiritual summer resort that is far greater and more endurable than anything on earth?

The waters around Traverse Bay are clear as crystal. Springs and flowing fountains are here in abundance, and many thousands of people visit these beautiful waters every year. Sinner, have you any trouble with sin? Do you wish to enjoy a "health resort?" You need not come north to find that health-giving stream during the hot summer months, or go south during the winter to enjoy the "Sunny South" with all its loveliness. In the Sacred Volume you can read of the "Beulah Land." You may read of the flowing fountains and the River of Life. Come, sinner, drink, and quench your thirst!

July 4 the Brethren of the Little Traverse church held their Communion services. As the Brethren of that vicinity are in limited circumstances, they have their feast at a time when they can take advantage of excursion rates. For this reason they celebrated their Communion on the evening of the above day. Being weak in the ministry, they made a call on the State District for help. In accordance therewith the writer agreed to be with the Brethren at their feast, and preach awhile for them. The feast was held on Bro. J. R. Stutsman's premises. A canvas tent, sixteen by twenty-four feet in size, gave ample room for members and spectators. Eleven brethren and eight sisters, making nineteen in all, composed the number of communicants. I never enjoyed a more pleasant love-feast. Some of their members came thirty miles, and brought their children. The Little Traverse church is much isolated. It has Lake Michigan for its boundary on the West and North. On the East and South it has no boundary. The main body of the Brotherhood is far away. What a place for missionary work!

This church has only two ministers, - Bro. J. R. Stutsman, the elder, and Bro. Isaac Hufford, in the second degree. There is entirely too much work for those two brethren here. There seems to be an open door here for the Word of God! Preaching must be done here in the summer months. The winters are long and cold. The snow often falls from two to four feet deep. The country being thinly settled, and there being no houses of worship, makes it difficult to hold meetings. The Brethren claim some good results could be had by holding services in towns, even if we had to go into court-houses.

The better way would be to have a tent, and put that up for a time, and hold services. Much good could be accomplished, and we would feel more free to speak the truth of God's Word. More in our next. J. H. MILLER.

Harbor Springs, Mich.

From Scalp Level, Pa.

WE held our love-feast June 14. We were favored with a most beautiful day, and, as a result, we had a large crowd of people. Members from all the surrounding congregations met with us to celebrate the feast. The ministers from other congregations were, C. S. Holsinger, from Illinois; Aaron Hoffman, from Indiana; John S. Holsinger, E. J. Blough, A. Fyock and A. W. Meyers, from adjoining congregations. They held forth the Word with power. Bro. C. S. Holsinger officiated. It was a feast that will not soon be forgotten. One dear young sister was reclaimed.

On the day before the feast Eld. Joseph Berkey baptized an aged man and his wife. Our council, preparatory to the feast, took place June 11. We had a pretty fair attendance, but not very much business. All seem to be in union. Permission was granted to hold a series of meetings in each one of our six houses sometime during the fall. All business that came before the meeting was disposed of with the best of feeling.

Mrs. Vaniman, who was visiting friends and relatives in this place over our love-feast, came to Eld. Musselman June 17, and requested to be baptized. Her request was granted. No doubt the angels in heaven, and the saints on earth, rejoiced when she returned home.

Eld. C. S. Holsinger, who, with his wife, made an extended trip through the East, preached for us June 13, 14 and 26. As this was at one time their home church, he feels much interest in our welfare. His last sermon was from the words: "Be not deceived." Many good points were brought out, and, as it was his last sermon, the occasion was a very solemn one.

June 15 a private love-feast was held at the residence of sister Bena Hoffman, for the benefit of our aged sister Hoffman, who has not been able to attend public feasts for about four years. June 16 a similar feast was held at the home of Bro. A. A. Weaver, who has been confined to his room for over two years, and the greater part of the time to his bed.

Some weeks before the feast, there was a private feast held at the home of John Hoffman, for the benefit of himself and his companion who is also old and infirm. Sister Hoffman is past eighty-seven years of age, and her sense of hearing is very much impaired. The only way one can converse with her, is by the aid of an ear-trumpet. Her sight is good, and the greater part of her time is spent in reading her Bible. It generally lies open on the stand. It is a massive volume (the largest I have seen) of Martin Luther's translation, and published in Nuremburg, Germany, in 1765, and well preserved. It is remarkable how well she is informed in the Scriptures, and how readily she can refer to a certain passage. She told me she read it (at least the New Testament) through many times, and has now commenced in the beginning again with the intention of going through more thoroughly than ever, reading all the notes, comments, and explanations in which it abounds. She lived the greater part of her life in widowhood, and longs for the end.

We met in the Scalp church April 26, for the purpose of organizing our Sunday-school for the summer. Brethren J. E. Blough and A. S. Hoffman are the Superintendents. There are over 250 names on the class books, but the average attendance is not much over half that number. We combined the brethren's and sisters' Bible classes this summer, and find it to be an improvement over the old plan. Eld. Musselman has charge of the class.

Health is good. Crops and fruit of nearly every kind will be abundant. J. E. BLOUGH.

Scalp Level, June 29, 1891.

From Grand Junction, Iowa.

OUR love-feast of June 27 and 28 will long be remembered as the first one ever held in this little branch of the church. It was truly a feast to the hungry soul. We did not have a commodious church-house to hold our feast in, as is the case in large churches, but it was held in a large upper room in Bro. Shaddler's barn, and we believe it has done much good to the outside world, as well as the members. We had the privilege of seeing six dear souls buried with Christ in baptism, during the week afterwards.

The heart-cheering songs, the encouraging words, and the earnest appeals to the unconverted at our feast, made all feel that it was good to be there. Better order we never saw at any place, and we believe there are many more seriously counting the cost, who will soon enter the fold. We earnestly desire an interest in the prayers of all God's children, in behalf of this little flock at Grand Junction. Ministering brethren present were brethren M. Sissler, Jas. Goughenour, Diehl

and Hipes, of Butler County. The latter stayed with us and continued the meetings one week, with the above results. MARTHA J. IKENBERRY.

On the Way.

JULY 6 I was called to hold a meeting in a school-house in the thick forests of Emmet County, Mich. People in this new country will walk many miles to church. Some drive ox-teams to church. Here, in Northern Michigan, is a great opening for mission work. If some of our Brethren in the older States, who drive nice horses and easy-cushioned buggies to church, could be here and see how some of these people do, I wonder if they would not be willing to offer a greater sacrifice, upon their part, for the Lord?

I have been solicited to preach in four different towns since here. If I were only so situated, I would stay here the rest of the summer, and preach for these people. In mid-winter the snow gets too deep, and weather is too cold to hold successful meetings.

July 7 I went north to Levering, to see my brother, Daniel D. Miller, whom I had not seen for ten years. Our meeting was a pleasant one. Five of us children are living in four different States, going as far west as Oregon.

Forest fires at present are raging in Northern Michigan. No rain has fallen during the summer, and there is much timber growing that will easily burn in dry weather, such as pine, hemlock, cedar, and a small shrub, growing in most of the woods, called "ground hemlock." All these are full of pitch, and, when once exposed to fire, will give the settlers much trouble. Thousands of acres of valuable timber-land are being destroyed.

How strange the seasons are in different parts of the world! Recent reports in GOSPEL MESSENGER show that in Kansas the crops are suffering from too much rain. Canadians tell us that the drouth district extends over into Western Canada, and they experience much suffering there, for the want of rain.

July 9 I held a meeting in Levering,—a small town on the Grand Rapids & Indiana R. R. This town has no church-house, and meetings are held in a hall. The Methodist people talk of building a house of worship soon. Some of these people tell me that I was the first brother they ever heard preach. Some wondered how a Dunkard minister looked, and how he would preach. I told them we, as other ministers, preach from the Bible, and hold that book very sacred,—so sacred that we believe it necessary to obey a whole Gospel, preach and practice all of God's revealed Word through Jesus and the apostles. To this no one objected, and all felt pleased with our doctrine.

July 11 and 12 I preached in the U. B. church in Clarion, south of Petoskey. The attendance was good, and many strongly invited me back again. Bro. Hufford preaches here regularly.

After the Sunday-school was over (which was held after the forenoon meeting), an old lady from Chicago was called upon to address the school. She spoke in an interesting manner. The lady is a Quaker, eighty-two years of age. Her zeal for the Master's cause is strong, and her work during life, from thirteen years of age, was mostly devoted to the young. This aged lady is plainly dressed. Her attire is similar to that of our sisters, and she is not ashamed to wear the prayer covering.

July 13 found me seated in the Grand Rapids Union Depot, waiting for the train. Many trains are moving, with their living mass of human beings, north, getting away from the hot and smothering districts of the South. If only people were as much interested to purchase a ticket for a summer resort over a road where people need not return,—where excessive heat or cold never come,—where a genial and mild climate is ever found,—where sickness, sorrow, pain or death never come!

I had under contemplation a visit to Ionia County, to visit the Thornapple church, but my wife's ill health, and other hinderances, came in the way. The Lord overrules all for our good! The members in the Lower Peninsula of Michigan are very anxious to have more preaching. Some have promised to unite with the church at some future time. I do not know of any place in the States where preaching is more needed than in Northern Michigan. I see the State District is not able to heed all the calls made. One good, active minister should be located there with those now in the field, and help to push the good work along. I will return home to-day.

J. H. MILLER.

Grand Rapids, Mich., July 13.

Good News.

WE again come to you bringing good news. Last Sunday two more young people were buried with Christ in baptism and arose, we trust, to walk in newness of life. May they, by the help of the Lord, become worthy exponents of his cause, and strive daily to cultivate and adorn their lives with such Christian graces as will lead them to a higher, holier and better life.

Since the 20th of May, ten precious souls have come out on the Lord's side and were received into the church by baptism, and one reclaimed. O, may they be bright and shining lights, and may they ever remember that the crown is not in the beginning, but at the close of life, and when they meet with difficulties and afflictions as they journey through this life, may they not forget that we have a friend in Jesus!

He who chooses all our changes could spare us every grief and affliction and take us to the better world without suffering; but for the good of our souls he has laid the hand of affliction upon some of us. Our sorrows reach beyond the grave and prepare us for a more abundant entrance into the everlasting kingdom. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Do not forget to read the Bible, for in it you will find many glorious promises of which you will probably never know if you neglect to read the Bible. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." MAGGIE E. FLORY.

In the Field.

WIFE and I left our home in Greene, Iowa, May 7, *en route* for wherever we can do good. I do not think it necessary for me to give all of our travels, but will say that we visited many dear brethren, sisters and friends, and attended four love-feasts, which we enjoyed very much. We want to speak of the last one more particularly, because it was held near Grundy Junction, Greene Co., Iowa, the first meeting of the kind ever held in that part of Iowa. The brethren and sisters prepared for the occasion a large upper room in a barn, which was all that could be desired. It made us think of the time when the Blessed Master met with his disciples in that upper room. The meeting was truly a glorious one.

At the close we saw there was such an interest that we thought it best to stay with them a few days. Although it was a very busy time with the farmers, still we staid and tried to preach the Word as best we could, preaching in all eight sermons after the close of the feast. There were six additions by baptism, and many more are counting the cost.

We wish to say to our dear brethren in the ministry that there is a little band of members at the above-named place, with Bro. S. E. Eikenberry as their minister, and they greatly desire that the Brethren come and help build up the cause.

We are now in Des Moines, and have commenced a series of meetings here,—the first series of meetings ever held in this great city by our Brethren. We have quite an interest so far, and there are requests for the meetings to continue. May we have the prayers of all our dear Brotherhood! Dear brethren, when we look about us we see on every side human souls starving for the Bread of Life. May God help us to work!

WM. C. HIPES.

Des Moines, Iowa, July 15.

The Old Folks' Home.

THE old people at the Old Folks' Home, Mexico, Ind., enjoy themselves together like children. One who is around occasionally gets some real cute points. A correspondent of a Peru (Ind.) paper recently visited the Home, and relates the following which may be read by some young people to advantage:

"After supplying the table for the large family, there were four bushels of strawberries picked for market one morning at the Home. The small patch set apart for that luscious fruit is made to yield an enormous crop. Not only the strawberries show the mark of a master hand, but everything on the grounds is kept growing by the best of tillage, which gives healthy exercise for the aged inmates whose health will permit them to do this light work. By the way, one of the aged men, whose name we cannot now recall, who is a German, hit the key-note of good health the other day when he said to the Superintendent: 'Now, Frank,' meaning Bro. Frank Fisher, the Manager, 'you shust must go and get a load of wood for me to saw, or I gets sick.' This aged man takes great delight in preparing and getting in the fuel, and rightly realizes that the exercise in doing so is a great promoter of health, a lesson that some of our sickly-looking young men who lie in bed until their mothers get breakfast ready would do well to heed."

Self-Examination.

[THE following article was mislaid; hence this delay. It, however, contains some good thought, and we make room for it now.—ED.

Since meeting with the misfortune, which fastens me to this couch,—during my wakeful moments and hours of comparative comfort the above subject suggested itself to my mind, and the more forcibly, as the time approached for the love-feast at Marsh Creek. Although I cannot hope to be present on that occasion, the necessity of a thorough and prayerful consideration of the subject becomes apparent, hence I will endeavor to make a few remarks which all of us, who are invited to eat and drink, may consider.

If we are of those who profess to have died to sin, to have renounced the hidden things of darkness, have we realized, in eating and drinking, an increase of spiritual strength? If we have, this increase will reflect itself upon others, whose souls are equally precious,—and many will be forced to acknowledge their sins. These are truly the children of God, who realize their acceptance with him.

Again. If, upon a careful examination of our hearts and lives, we see what wondrous results may be accomplished in us and in others, do we grasp the sacred emblems in order that they may give us new vigor and increased devotion to the cause of Christ, that, with redoubled energy, we

may "go on unto perfection?" Or are we content, forgetful of the object to be attained through an application of the saving ordinances of God's house?

Another consideration should arouse a concern in us.

Why is it that another, and still another privilege is given us to participate in these sacred yet joyful exercises? It is because more of life's trials are to be met, more of self to overcome, more victories over sin to be won, and more of our influence to be exerted over the children of men.

But we cannot perceive how it is possible for us, in our finite natures, even to merit such great blessings as are set forth in the Divine Record; nor should we. Our sufficiency is in Jesus, and he only can make us worthy to approach his table. Then let us, at every recurring Communion season, examine ourselves, and so let us eat of that bread, and drink of that cup, for Jesus says, Unless "ye eat of my flesh and drink of my blood, ye have no life (spiritual circulation) in you."

B. F. KITTINGER.

Death of David Minnich Fogelsanger.

IN the Ridge Church, Cumberland Co., Pa., June 18, 1891, Bro. David Minnich Fogelsanger passed away at the age of fifty-five years and sixteen days.

He was the fourth of our official members removed from time to eternity in about two months. Two of our deacons were buried the same day. Last year, on his way to the Annual Meeting, when in St. Louis, Bro. David, with others, ran to the train. He being weak in body, could not withstand over-exertion, and soon complained of failing health.

He, with his wife, went to the Meeting, but not feeling well, did not enjoy himself. With his wife and son he started for home. Being for several days and nights without rest and sleep, he was very much broken down in health upon his arrival at home. His physician said all he needed was rest and quiet. In a few weeks he was able to attend to his business again. He seemed to preach with more than usual zeal and earnestness, and during the fall and winter baptized six or seven, being apparently quite well.

Jan. 23 he sat up with Bro. H. S. Neff, who was suffering great pain. This was too much for his strength, and completely unstrung his nerves, and from that time his health gave way, and he grew worse until the morning of June 18, when he breathed his last.

May 11, 1864, he, with his wife and sister-in-law, was baptized. June 5, 1867, the church elected him to the ministry. Since that time he has been faithful to his calling. Oct. 16, 1872, he was advanced in the ministry.

Bro. Fogelsanger always had the good of the church at heart, never shunned to do his duty, and was always willing to serve the church whenever called upon. Among his last words to those around were, "Keep close to Jesus; keep close to his Word."

Funeral services were held at the house by Eld. J. F. Stamy and Henry Etter, and at the church by Eld. J. F. Oller and S. Stouffer from these words: "He was a good man, full of the Holy Ghost and faith." Interment at the Fogelsanger cemetery.

J. R. FOGELSANGER.

Europe Bound.

As everything is now arranged, and all seeming hindrances removed, it is but right that your many readers should know that the Mission Board desires me to accompany our dear brother, D. L. Miller, and wife, on their mission of love through Scandinavia. We would ask a few favors of as many as would earnestly enter into the work and grant them:

1. Let us have your prayers,—in behalf of my family that remains in Herington, Kansas, and also for myself who shall go away.

2. Please write once in a while, some of you, to my wife and children, to encourage them. This they need, and all,—both young and old,—can give it.

3. God has promised somewhere that his Spirit shall rest in North-land. Years ago we had but an inaccurate history about our foreign missions. Now an accurate account, both verbal and printed, will be scattered, comprising a larger territory than ever before. Let all, interested in mission work, pray for a special blessing, from now on as long as it is allotted us, unitedly to co-operate there. Asking in faith, we have the promise of receiving.

With these requests I say, "Farewell, dear brethren and sisters, till we meet again, either here or in a better land." CHR. HOPE.

Herington, Kans., July 7, 1891.

From the West Branch Church, Ill.

JULY 4 the brethren and sisters of the West Branch church met in quarterly council. Not much business came before the meeting, but all was disposed of in love and union, to the satisfaction of all.

This church seems to be moving along in the even tenor of her way. Love and union seem to pervade every heart. Two were received into the church by letter, and three letters were granted to some who have moved away.

On Sunday, June 28, two were received by confession and baptism. The brethren have a prosperous Sunday-school, superintended by Bro. B. F. Stouffer, assisted by brethren Calvin Binkley and John Dierdorff, and a full corps of officers and teachers. May the good cause continue to prosper every-where to the upbuilding of Zion, is my prayer! CLEORA E. WALLACE.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

TWO BAPTIZED.—The Berkeley church, W. Va., received ten members by letter in the spring of 1890. May 24 of this year we received a sister by baptism. June 21 her husband became willing to be baptized. We have hopes that others will come to follow Christ in baptism.—*John Brindle, Martinsburg, W. Va., July 6.*

QUARTERLY COUNCIL. — The brethren of the Rockton congregation met in quarterly council April 11, and decided to hold their love-feast Aug. 21, at 3 P. M. We also met in quarterly council July 11, and further agreed to hold a series of meetings in connection with our love-feast. Bro. J. C. Johnson was selected to be with us at these meetings to do the preaching and officiate at the feast.—*V. V. Clouser, Rockton, Pa., July 15.*

ONE RESTORED.—Our love-feast at the Sunfield church, Mich., will occur Oct. 17, commencing at 10 A. M. The usual invitation has been extended. All those coming by rail will please stop at Sunfield, two and one-half miles north of the church. Our old and much respected sister, wife of Bro. Christian Frantz, is sick and was anointed this afternoon by elders B. F. Fryfogle and Isaiah Rairigh, in presence of a number of brethren, sisters and others. At Bismark, on the same day, one precious soul was received back into the church again. Bro. Adam Shaffer of this place is quite ill, but seems to be resigned to the will of God. May God bless us all!—*S. C. Smith, Sunfield, Mich., July 5.*

SERIES OF MEETINGS AND LOVE-FEAST.—The Cameron church, Mo., purposes holding a series of meetings in the Free Methodist church, of Cameron, to commence Aug. 14 and continue over two Sundays. A love-feast will be held on the evening of Aug. 22. There will be no eating at the church, excepting the Lord's Supper. Bro. J. S. Mohler, of Kansas, is to do the preaching. —*J. B. Sell, Cameron, Mo.*

PLEASANT COUNCIL. — The members of the Wallace congregation held their council-meeting July 4. All business brought before the meeting was disposed of in a Christian way, and according to the Gospel. On account of our elder not being present, we deferred some business till such a time when he could be with us. Five were added to our little church by letter. This gives our little band nineteen members in all.—*Allen Cripe, Wallace, Nebr.*

CHURCH TO BE ORGANIZED.—The brethren and sisters met in council at the residence of the undersigned and, by unanimous voice, have concluded to form an organization here, Aug. 15. They have the promise of the assistance of Bro. James R. Gish, of Arkansas, at that time. At the same time we will hold Communion services, and we extend a hearty welcome to all who may be with us. They will be met at Esterly, on the Southern Pacific railroad, by notifying me. We now number twenty-one members, with bright prospects for the future. Pray for the little band in Louisiana!—*S. A. Sutter, Esterly, La., July 4.*

HARMONIOUS COUNCIL.—Our quarterly council July 4, was well attended, and we were truly glad that so many of our members were present. Among the business was that of appointing our fall love-feast, which is to be Oct. 17, with a week's meeting prior to the feast. Any of our ministering brethren that contemplate a western trip, will please note this, and try to be with us, to help in the good work. Prospects are good for a crop here. We have had an unusal amount of rain for this country. This is unfavorable for hay-making, but all that the Lord does is well done, and we should not murmur.—*G. W. Fesler, Longmont, Colo., July 7.*

PLEASANT MEETINGS.—God's children at this place spent a very pleasant Fourth of July at their house of worship. They had a stronger desire to worship God than to mingle with the world. All came to the house of prayer and praise. We had preaching in the forenoon, then, after partaking of refreshments for the body, we had a very pleasant council-meeting. All seemed to be desirous of advancing the work of the Lord. The church agreed to have a Communion the coming fall. We decided to hold a social meeting once a week. Our Sunday-school continued all winter and is growing in interest. Upon the whole, the church is very hopeful, and much encouraged in the Lord's work at this place.—*Sidney Hodgden, Moscow, Idaho, July 6.*

FOUR ADDITIONS.—Bro. O. J. Beaver, of Fredericksburgh, Chickasaw Co., Iowa, came to us and commenced a series of meetings June 28, and continued until July 5. As an immediate result four precious souls were baptized. Some are seriously considering, and, we think, will soon follow. We had good attendance and the best of attention during our meetings. We hope that, by the united prayers of all, much good may be done here. When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. This we should always bear in mind and, by keeping bitter words from our lips, drive them from our hearts. Love we can never regret, but hate may fill our lives with bitterness! —*L. E. Broadwater, Greenleafton, Minn.*

GROWING IN INTEREST.—Notwithstanding the disadvantages, our little Sunday-school is growing in interest, and we feel that it is surely a soul-reviving institution. We ask the Brethren to remember us before the Lord, that we may grow in zeal and grace and become approved workmen. —*M. Colebank, Farnham, Nebr.*

MOVING ON STEADILY.—The good work at Osawkie, Kans., is moving on steadily and surely. Bro. David Kimmel, of McLouth is with us at present and preached for us yesterday morning and evening. Our monthly council, on Saturday, proved victorious in work of a very threatening character. We take courage and thank the Lord.—*C. C. Root.*

DISTRESSING ACCIDENT. — June 8 Eld. Daniel Glick, of the Greenwood church, Texas County, Mo., met with a very serious misfortune. He was taking a load of posts to the railroad, and just as he was driving down, off the railroad,—some of the posts slipped forward with him, causing the team to run away. He fell between the horses, and was badly hurt about the neck and breast. He was taken home by a friend and medical aid was rendered as soon as possible. Upon a careful examination it was found that he had received serious, internal injuries about the throat and right lung. He is receiving all the care that kind hands can administer. He called for the elders of the church and was anointed in the name of the Lord, July 6. The scene was one of deep solemnity. Bro. Glick is resting fairly well, but his recovery is considered very doubtful.—*J. J. Troxel, Cabool, Mo.*

SAFE AT HOME.—Wife and I arrived safe at home on the last day of June, after being gone just seven months and a half, visiting among Brethren in Nebraska, Iowa, Illinois, Indiana and Pennsylvania, and also attending the late Annual Meeting at Hagerstown, Md. On all our long journey we enjoyed the best of health, and no accident befell us at any time. For all these blessings we feel very thankful to our Heavenly Father. We also thank the kind brethren and sisters everywhere for their kindness and love, shown us in helping us along, so that we could labor among them with courage. We shall long remember all of them, and pray God's blessing to rest on all of them. Everything looks encouraging here. Crops look fine. We have plenty of rain all the time, so all are cheered up! Yesterday we had meeting at our school-house with a good attendance.—*John and Susan Snowberger, Holyoke, Colo., July 6.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NILL—KEENEY.—At the residence of the undersigned, July 2, 1891, David Nill and Almira Keeney, all of Moscow, Idaho.
S. HODGDEN.

BROWN—SUMMERS.—At the residence of the bride's parents, July 5, 1891, by the undersigned, Mr. Amos C. Brown, of Barryville, Ohio, and Miss Ida E. Summers of Marlboro, Ohio. J. J. HOOVER.

PRISER—BRANDT.—At the residence of the bride's parents, July 2, 1891, by Bro. J. R. Frantz, Bro. John W. Priser and sister Kate Brandt, both of Wilson Co., Kansas.
VIOLA RENCH.

HARDEN—MACONAUGHEY.—By the undersigned, June 18, 1891, James B. Harden and sister Annie E. Maconaughey, both of Berkeley County, West Va.
JOHN BRINDLE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

KINGERY.—In the Lower Deer Creek church, Carroll Co., Ind., July 10, 1891, Sylvester Kingery, aged 21 years, 5 months and 7 days.

The above was killed by a railroad locomotive near Camden. Funeral services conducted by Rev. J. G. Tedford, of the Baptist church. S. H. BECHTELHEIMER.

HOFF.—In the Lower Deer Creek church, Carroll County, Ind., July 8, 1891, Bro. Abraham Hoff, aged 36 years, 9 months and 8 days. Funeral services conducted by brethren W. S. Toney and A. J. Flora.
S. H. BECHTELHEIMER.

ADAMS.—In Waynesborough, Pa., April 1, 1891, Jacob Adams, aged about 74 years.

Deceased united with the church in early life. He was a kind father, and led an exemplary life. He was sorely afflicted and confined to his room for several months previous to his death. On the day of his departure, while walking out in the yard, he suddenly fell. On being led into the house, Nancy, his loving wife, saw that he was sinking and helped him to the settee, and in a moment he expired. Bro. Adam was a good man, a kind, affectionate father, a loving husband, and a good neighbor. He was always found in his seat in the church when he was well. After walking many years together in life, sister Nancy is left to finish the journey alone. Three daughters and one son are left, with a dear mother, to mourn the departure of a kind husband and a loving father. May the consolation of his truth and grace abundantly sustain and comfort them! Funeral services were held in the Brethren church in Waynesborough, Pa. The services were conducted by the writer and Eld. Jacob Linder. J. F. OLLER.

LONG.—In the English Prairie church, LaGrange Co., Ind., June 14, 1891, of dropsy, Sarah, wife of Eld. Peter Long, aged 56 years, 7 months and 12 days.

Deceased was born in Holmes County, Ohio, Nov. 2, 1834. She was married to Peter Long June 22, 1854. One daughter blessed their union. Sister Long belonged to the Brethren church for forty years. She was an exemplary Christian, a dutiful wife and a kind mother. A few weeks previous to her death she enjoyed her last communion meeting with the people of God, and was then anointed by Eld. J. C. Murray, much to the strengthening of her faith. Funeral services improved by Eld. Shotts from 2 Tim. 4: 6, 7, 8 to a large concourse of people.
Y. D. YODER.

RONY.—In the Grundy church, Grundy Co., Iowa, June 7, 1891, sister Phebe Rony, daughter of Bro. Michael and sister Anna Myers, aged 25 years, 5 months and 7 days.

Deceased leaves a sorrowing husband, two small children, the oldest about two years, and the other a babe three months of age.

She was sick for nine weeks. Sister Phebe was married to Silas Rony, November, 1888. They moved to Kossuth County, Iowa, March, 1891, from which place her remains were taken to Liscomb, Iowa, for interment.
SIMON ARNOLD.

SHEAFFER.—At the home of her son-in-law, Bro. Wesley Star, at Waddam's Grove, Ill., May 30, 1891, sister Leah Sheaffer, *nee* Shirk, widow of the late Bro. Martin Sheaffer, aged 71 years, 6 months and 23 days.

Deceased was born at Ephrata, Lancaster Co., Pa., Nov. 7, 1819. She was united in marriage to Bro. Martin Sheaffer in 1839, who preceded her to the spirit world four years ago. She was a consistent member of the church over forty years. She leaves, to mourn her departure, three sons and their wives, four daughters, and three sons-in-law,—all faithful members of the church. One son and two sons-in-law are efficient deacons. Funeral services were conducted by brethren D. B. Eby and Israel Stees, from Philpp. 1: 21 to a large concourse of people.
ALLEN BOYER.

VANDOLAH.—In the Amwell church, N. J., May 5, 1891, Bro. VanDolah, aged 84 years, 11 months and 5 days.

May 8, 1891 we were called upon to pay the last tribute of respect to our old and much esteemed brother, Cyrus VanDolah. He had been a member of the Amwell church for forty-nine years.

During a large portion of that time he was an officer in the church, and was distinguished for his Christian principles, always endeavoring, so far as he knew, to be on the side of right and justice.

Up to within a few weeks of his death, he was among our most regular church attendants. He took a lively interest in all that pertained to the progress and welfare of the church. While we all mourn the loss, both personally and to the church, we are thankful for his long and useful life, the example he gave us, and a character, we believe, above reproach. May God raise up others to take the place of those whom he calls to their happy reward! AMOS H. HAINES.

BRONAUGH.—At his residence in Oskaloosa, Jefferson Co., Kans., of heart trouble, July 5, 1891, Mr. Bronaugh, aged 57 years. Funeral services conducted by the writer from Job 14: 10 and Eccl. 12: 7.
DAVID KIMMEL.

WARNER.—In the bounds of the Walnut Level church, near Reiffsburg, Wells Co., Ind., June 27, Emily Warner, aged 36 years, 8 months and 1 day.

Deceased was the wife of friend David Warner. Seven children blessed their union. One preceded her to the spirit world. She leaves a husband and six children to mourn their loss. May the bereft husband and motherless children put their trust in God, who is ever ready to hear those who call upon him.

The funeral services were conducted in the Methodist church by Bro. Samuel Neher to a large circle of sympathizing friends and neighbors from Eccl. 9: 10.
MALINDA S. STUDEBAKER.

BOURBON.—Near Hodgensville, LaRue County, Ky., May 21, 1891, sister Susan Bourbon, aged 40 years, 9 months and 19 days. She was born in Stokes County, North Carolina.

BOURBON.—At the same place June 31, 1891, Bro. Samuel, son of sister Susan Bourbon, aged 28 years, 11 months and 20 days.

Both died of consumption. Sister Susan, for years, has been a widow, the only daughter of our aged sister Hill, in whose hospitable home we hold our meetings. When Bro. M. G. Hill wrote to our editors that he was an applicant for membership, sister Susan met the move with much criticism, he having been a member of the Baptists for many years, but on our visit she gave attention to the Word preached, became at once interested, and the same day followed her brother and aged mother into the baptismal stream. Her faith was strong, her convictions clear, and she never faltered. She was anointed in the public congregation on our visit to their feast last fall. Her request was, that the prayer-covering be put on her, when prepared for burial.

Bro. Samuel was baptized on our second visit. His short pilgrim life was one of faithfulness. His devotion to the cause was a subject of remark in the neighborhood.

He was anointed on our visit just before his death. Both of the above died calm, peaceful, joyous and happy, for which we praise the Lord! I. J. ROSENBERGER.

PALMER.—At Longmont, Colo., June 25, 1891, Nancy Jane Palmer, aged 61 years, 8 months and 25 days.

She suffered much in her last afflictions, but bore it patiently. Funeral services by the writer to a large attendance of friends.
G. W. FESLER.

SNIDER.—In Lafayette, Ind., June 24, 1891, after a lingering illness of many months, sister Mary Snider, aged 24 years, 6 months and 9 days.

The above sister was buried in Christ just one week before being laid in her final resting place. Funeral services by Eld. Driver.

JONES.—In the bounds of the Wakendah church, Mo., July 3, 1891, of malaria typhoid and inflammation of throat, John Irvin, son of Bro. Edwin F., and sister Sallie M. Jones, aged 8 years and 1 month.

Johnnie's parents moved from Rockingham County, Va., to Carroll County, Mo., in the spring of 1883. On account of two others being sick, the funeral will be held in the future. I. N. MILLER.

NICHOLSON.—At Glendora, Cal., June 7, 1891, sister Jane Nicholson.

She came to California sometime since, for asthmatic trouble, and was staying with her daughter, Mrs. Warrell, of Glendora, Cal. She was the daughter of M. and Susanna Allen, and born in North Carolina, Sept. 6, 1821. She was a member of the Brethren's church for thirty-seven years, and worked zealously in the cause of her Master. It seemed as though she was anxiously awaiting the call, "Come."
S. W. FUNK.

BEEBE.—In the bounds of the Fairview church, Sherman County, Kansas, May 1, 1891, Mrs. Myrtie Beebe, wife of friend John D. Beebe, aged 19 years and 6 months.

Her maiden name was Night. She was a member of the Christian church at the time of her death. Her illness was of short duration. She was not even permitted to speak a parting word to those she loved. Truly in the midst of life we are in death. She leaves a husband and one little daughter,—a father, mother and three brothers to mourn their loss, which, we fondly hope, is her eternal gain. Funeral services by Rev. Pittman.
EMMA B. WELCH.

SHERFY.—In the Limestone church, Tenn., June 28, 1891, Susannah Sherfy, aged 71 years and 9 months.

She was born in Rockingham County, Va., Sept. 28, 1819. Her maiden name was Miller. She came to Washington County, Tenn., when but fourteen years of age. She was married to Joseph Sherfy, Feb 11, 1845. She was a member of the Brethren church for about forty-seven years, and served as deaconess for a number of years. Her Christian walk and conduct were irreproachable, and her seat was rarely vacant in the councils or the devotional meetings of the church. But she will meet with us no more, having gone, we trust, to join the "general assembly and church of the First-born." Her husband preceded her to the spirit land nineteen years. She leaves three children to mourn their loss,—a son and two daughters,—all devoted members of the church.

Her remains were laid to rest in the cemetery at the Limestone church on the morning of June 30. Funeral services were held in the church from Rev. 14: 13, 14. Brethren John Bashor, of Pleasant Valley, Tenn., and M. M. Bashor, of Oregon, were present and took part in the services. J. B. PENCE.

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Announcements.

DISTRICT MEETINGS.

Aug. 6, at 9 A. M., District of Texas, Oklahoma and Southern Indian Territory, in Nocona church, Montague Co., Texas, 40 miles west of Gainesville, Texas, on Missouri, Kansas & Texas R. R. Those coming by rail will be met at Nocona by notifying Abe Molsbee or Henry Brubaker.

LOVE-FEASTS.

Aug. 8, at 10 A. M., Nocona church, Tex.

Aug. 13, at 5 P. M., Bro. Keith's church, 7 miles southwest of Spring Creek, Kans.

Aug. 15, at 2 P. M., Ogan's Creek church, 5 miles southeast of North Manchester, Wabash Co., Ind.

Aug. 15, at 3 P. M., Urbana church, Ill.

Aug. 15, Esterly, Pa., at the residence of S. A. Sutter. Those who wish to be with us will be met at Esterly, by notifying S. A. Sutter

Aug. 29, at 10 A. M., Greene church, Greene, Butler Co., Iowa. Meeting to continue over Sunday

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans., at the home of Bro. Wm. Brunk

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans.

Sept 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to River-side or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept. 12, at 2 P. M., Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa

Sept. 12, at 5 P. M., La Porte church, La Porte Co., Ind

Sept. 12, at 2:30 P. M., Maple Glen congregation, Savage, Somerset Co., Pa.

Sept. 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa

Sept. 16, at 2 P. M., in the Lower Stillwater church, Ohio

Sept. 17 and 18 at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept 18, 4 P. M., North Webster, Ind.

Sept. 19, at 4 P. M., Summit congregation, Somerset Co., Pa.

Sept. 19, Union Center church, Elkhart Co., Ind.

Sept 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans

Sept. 19 and 20, at 2 P. M., Sabetha, Kans

Sept. 26, at 10:30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co., Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kan., at A. B. Fisher's, Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 10, Sahne Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Henry's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa

Oct. 11, Walnut Grove church, Pa., 2½ miles south of P. R. R. depot.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct 15, at 4 P. M., Pine Creek church, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 17 and 18. Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

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Announcements.

LOVE-FEASTS.

August 1 at 2 P. M., Pleasant Hill church, Christian Co., Ill., at the residence of J. J. Cartwright, one mile northwest of DePue, Mercerville, Ill.

August 8 at 2 P. M., Lafayette church. There will be a series of two weeks meetings held before the 2nd Bro. Geo. Studebaker expected to be present.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,

And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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"THAT man is in darkness who never brings himself forth into the living presence of the Most High; who never brings his thoughts, his aims, his principles, his works to the test of some high and unfailing standard, even the standard of the divine righteousness and truth."

Do we ever take to heart truly that our children are largely a reproduction of our own lives? Whether we do so or not, it is none the less true. But we wonder at it, as though some strange thing had happened, and yet it is the most reasonable thing in the world. What else can a child be than that which it receives from its surroundings. On these it feeds and grows, so that every thought expressed and every act done is a reproduction of that which it has received from its surroundings. Yes, like begets like, and every seed after its kind. Though this law is inexorable, the planting and molding is ours. We have the privilege of molding our own lives for good and in this way we can mold the lives of others. We are molding and being molded every day, and it is well if this molding is of God.

BRO. W. J. SWIGART is now in Ohio, doing some preaching and working for the school. We hope that he may be successful in both.

WE have been made sorry to learn of the illness of Eld. J. F. Oller, of Waynesborough, Pa. On last hearing from him, his condition was critical and fears were entertained that it might prove serious. We hope and pray that the Lord will restore him again to the church and to his family.

THE Aughwick brethren held their harvest meeting on last Saturday. Bro. J. B. Brumbaugh conducted the services. The harvest this year has been one of more than ordinary fullness, and we should not only be very thankful for it, but should use it in a way that will be a glory to the Bountiful Giver.

ROBBINS' circus stranded in our town last week and this week was sold by the sheriff. Connected with it were almost one hundred men and women, many of them young men who ran away from the restrictions of home. The whole represented the lower and rougher class. That a gang of this kind should be supported in their idleness and wickedness by Christian communities, is an unfavorable comment on the morals and religion of our County, and that it should be disbanded by the sheriff, is a hopeful indication. Why spend our hard-earned money for that which can only lead to demoralization, poverty and sin? No, such institutions are not needed, and the sooner the country gets rid of them, the better.

WE are glad to learn that a number of our church Districts have under contemplation the erection of an "Old Folks' Home." This is a move in the right direction, and should receive the hearty encouragement and support of our membership every-where. The committee, appointed by the Middle District of Pennsylvania, for the purpose of making the necessary preparations for a home of this kind, expect to hold a meeting some time in September. Any of the churches having suitable locations to offer, or suggestions make, should send them to the Chairman of the Committee, Andrew Spanogle, Lewistown, Pa. The essentials to a good location are convenience to railroad station, stores and post-office, clear, fertile land, at a low price, and good water. Good railroad facilities are more important than a central location.

REGENERATION AND CONVERSION.

SOME years ago a young man came before an Examining Board for the purpose of getting a license to preach. Among other questions, he was asked the difference between regeneration and conversion. He promptly replied: "I have not been in the habit of making any." With surprise the Moderator exclaimed: "The young brother could not have understood the question." He repeated it but received the same answer.

The Board decided that this young man would not be a fit person to feed a flock and rejected him.

We were made to wonder if all of our ministers were to be examined by a board of this kind, how many would be accepted. The question is a vital one and should be carefully investigated. To do this, it will be necessary to get a clear definition of the words, as used in the Bible. This is the true basis upon which Biblical interpretations must be made, as we want to get the use of words when made.

The simple word, used eighteen times in the New Testament, rendered only once "converted" (Matt. 18: 3) is elsewhere translated "turned." Its compound, found in Luke 22: 32, used forty times, is, in nine cases, rendered "convert" and elsewhere "turn." In four out of ten cases the passage in Isaiah 6: 10 is quoted, and in four out of the remaining six instances, the word "conversion" refers to a change that occurs in those who have long been disciples of Christ.

To the disciples, in the presence of a child, it was said: "Except ye be converted (*strepho*, to turn) and become as little children, ye shall not enter into the kingdom of heaven." Matt. 6: 3. And to Peter Christ said: "When thou art converted (*Epistrepho*, to turn) strengthen thy brethren." These and many other Scriptures that might be given seem to confine conversion to such as have made a start in the divine life but have either fallen or backslidden, and to be saved need turning about. We will stop right here and look at the other word, regeneration (*paliggia*) to create anew or a re-creation. Nicodemus was not told that he must be converted, but he *must* be born again which is equivalent to being re-created or regenerated. The convicted ones, on the day of Pentecost, were not commanded to be converted but to "repent and be baptized" in which we have the elements and sign of regeneration, or, as John puts it, "being born anew or from above."

Now, if conversion means to "turn" in the new life, and if a man cannot turn until after he has started, and if a start cannot be made until he is regenerated or born again, then we are prepared to make the following summation: Regeneration is the giving of new life to the spirit dead in sin; and conversion is the act, instantaneously put forth by that new-born spirit, in turning to God; an act repeated after every successive wandering. The last clause should be emphasized to get the Biblical view of conversion.

In our presenting this view, perhaps it would be well for us to follow parliamentary rulings and say: "Be it understood that this decision annuls all decisions heretofore made. We put it on its passage. Who objects?

Our object is not to open a discussion but to start some careful thought along this line, and thus enable us, as ministers and Bible students, to give an intelligent expression on these and other important Biblical subjects. "Study to show thyself approved" is still in force and there was no time that it was needed more than now.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE REAPER'S REWARD.

BY SADIE BRALLIER NOFFSINGER.

FIRM he stood amongst the reapers in the Master's vineyard, toiling
With a strength repressing faintness, as the noonday hour drew near;
Binding sheaves of priceless value, gleaned 'neath scorching suns, for heaven;
When God's own, dear voice in mercy, sounded on his wond'ring ear:

"Come, thou good and faithful servant! Leave the vineyard hot and dreary.
Lo, the rest which thou hast labored long and earnestly to win,
Now awaiteth thee. Why wonder? Gladly cast aside thy sickle,
Lift thine eye far, far beyond thee; view thy home and enter in!"

Then the veil was rent asunder, and the pearly gate was opened.
Harp of gold, and voice of seraph were attuned to joyful song.
Rays more dazzling far than the sunshine, streamed from out the "many mansions,"
While the angels swung a ladder to the earth and echoed, "Come!"

Sweetly, joyously, he answered: "Lord, I come to thee most gladly!
I believed in thy rich mercy. Lo, the recompense is great!
I was lost and thou restored me. I had sinned and thou didst pardon.
Alleluiah!" and his spirit floated through the pearly gate.

Oh, we weep! but tears of sorrow flow not from our hearts' full fountains.
We rejoice that thou art sheltered in a home so fair and blest!
Fain we, too, would wing our spirits, cumbered with earth's heavy burdens,
To that dwelling, where our Father giveth his beloved rest.

PEACE ON EARTH AND GOOD WILL TO MEN.

BY B. F. MOOMAW.

Number Three.

MR. GROVE has made an ingenious effort to maintain the right of self-defense, reasoning from the nature of things, but he has failed to give us a "thus saith the Lord." (See Buck's Dictionary under the head of "Self-Defense.") Bishop Scott, in his commentary upon Matt. 5: 38, 39, tells us, "A single exception is wanting to this general rule." "While," he says, "under the judicial regulation revenge and defense were allowed, Christ declared that the moral law required the reverse of this vindictive spirit and conduct. His disciples are not allowed to resist evil either by violent opposition or litigious law-suits. In the present state of human nature there is no need of exceptions; self-love will suffice and more than suffice."

From these investigations we are forced to the conclusion that the whole theory of self-defense, either individually or nationally, rests upon human reasoning, without the aid of any support from the Gospel.

This being the case, let us, for a moment, examine the dangerous consequences of such a mode of reasoning and see if we are not in danger of falling into a species of infidelity, or, at least, deteriorating the validity of the Word of God.

In connection with this subject our author says, "This natural law of self-defense is implanted in our nature by God himself, and if the Bible teaches contrary to this, we have two laws contrary to each other, emanating from the same Perfect and Holy God, who is unchangeable. This is simply an absurdity, and would destroy the perfect character of God. This, then, affords us a strong presumptive proof that the Bible does not forbid defensive war."

What are we to understand by this? Is it that our principles are not to be controlled by the Bible, but that the Bible shall be tried by this law of nature, implanted in us? Let us try this theory and see where we will arrive. We will have to conclude that the Word of God must be made to support certain human opinions, or forfeit all claims to our faith, and, may I not say that this very theory is the legitimate cause of our present distress? By such a course we are not only setting up our notions of the teachings of the Word of God as a higher law, but we are setting up an assumed law in our nature, depraved as that nature is, as still a higher law. When sinful men assume such prerogatives, may we not tremble for our liberties? Hear Barnes in his application of this theory to his favorite subject: "There are great principles in our nature as God has made us, which can never be set aside by any authority of a professed revelation. If a book, claiming to be a revelation from God, by any fair interpretation defended slavery, or was not in accordance with these great principles of our nature, it could not be received by the mass of mankind as a Divine Revelation." "This assumption," says De Bow, "that men are capable of judging beforehand what is to be expected in a Divine Revelation is the cockatrice's egg from which in all ages heresies have been hatched. This is the spider's web, which men have spun out of their own brains, and, clinging to which they have attempted to swing over the yawning abyss of infidelity."

When a man sets up the great principles of his nature, by which is always meant his own opinions, as the supreme tribunal by which the law of God must be tried, -when a man says that the Bible must teach certain doctrines or I will not receive it, he has already cut loose from the sheet anchor of faith. True belief says, "Speak, Lord, thy servant heareth," but unbelief says, "Speak, Lord, but speak in accordance with the natural laws of self-defense, or it will not be received as Divine Revelation. Indeed it seems clear to me that when we set up this law of human nature as a rule for our faith and practice, we have no rule at all, and everything would run into anarchy and confusion. Every man's opinions would be his rule of action, and the imagination being a fruitful soil, will produce anything the inclination may desire.

The next argument presented by the gentleman is, that the Old Testament is a revelation from the same God as the New, and Christ says, "I am not come to destroy the law or the prophets, but to fulfill" (or cause to be fulfilled or obeyed). Why foist upon us these unauthorized interpolations? Does the gentleman not know that "Christ is the end of the law for righteousness to every one that believeth"? It was not the design of Christ to destroy the law or the prophets; he came not to destroy but to fulfill. The law was a shadow of good things to come and Christ was to fulfill the intent of it, and to hold forth the truths and blessings, typified by it, in a plain and intelligent manner.

The moral law he came to fulfill, by perfectly obeying it, as the surety of his people, in his life, sufferings and doctrine, and in all this we have no encouragement for violence in precept or example. The fulfillment of legal types, and the prophecies of the Old Testament, concerning the Messiah and his kingdom must be intended, as well as the establishment of the moral law, in full honor and authority. As above stated, the history of the life and doctrine of Christ and his apostles, is the plainest and most intelligible commentary that can be given upon the true design of this moral law, and that the law, as understood and practiced under the former legal dispensation, differs from that enjoined by Christ, as regards requirements. I cannot see how any intelligent man can deny, that under the law it was allowed to take an oath, but the law of Christ says, "I say unto you, Swear not at all." Under the law of Moses it was admissible to "take an eye for an eye and a tooth for a tooth." "But I say unto you," says Christ, "that you resist not evil."

Here we see that there is no exception allowed whatever. The lesson designed is that we should not violently resist evil under any circumstances, but, in imitation of our Savior's example, submit all things to him that judges righteously.

Further, in proof of this proposition, that the law is changed, we refer to the declaration of the apostle to the Hebrews, seventh chapter. Here he informs us that perfection was not attainable under the Levitical priesthood, for under it the people received the law which could not make the comers thereunto perfect. If that had been the height of perfection, there would not have been any need that another priest should have arisen after the order of Melchisedec. "For the priesthood being changed there is made of necessity a change of the law." The former covenant was made after the law of a carnal commandment, but the present after the power of an endless life, for the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God.

Although that dispensation was a revelation from God, he chose, in his wisdom, to reserve the more perfect state of his church for this time, under which it is our privilege to live, by which we may draw nigh, and approximate nearer to the character of God, be like him "and see him as he is," as seen in the life and character of his Son, -the Savior of the world, of whom it is said, "Of his government and peace there shall be no end."

All this I do not understand to be at all inconsistent with the attributes of the unchangeable God. He, who sees the end from the beginning, has he not had in his divine mind all these dispensations, and, for his own wise purposes, determined the peculiar regulations in each of them, respectively? Then, if he should vary the ritual, shall he be charged with inconsistency?

We will farther proceed to show that, whatever our notions of right or wrong may be, it all amounts to nothing if it is not supported by the Word of God, and that what he commands is right, and what he forbids is wrong. To see how much these commands may vary under different circumstances, let us go "to the law and to the testimony." When God commanded Joshua to besiege Jericho, he commanded that all that pertained to the citizens thereof should be destroyed or consecrated to the Lord, and because Achan disregarded this command, it went ill with him, but afterwards, when the children of Israel were commanded to go against Ai, he told them to do unto Ai and her king, as they had done to Jericho; only the spoil thereof they should take for a prey unto themselves. Then it was right to take the spoil because the Lord had allowed it.

As to the great law of love to which our author refers, this is the principle for which we are contending, for this is the message that you have heard from the beginning, that we should love one another, not as Cain, who was of that wicked one and slew his brother, but, as we may reasonably infer, as Abel who submitted without any attempt at defense.

We do not deny that in the Old Testament wars were commanded by God, and because he so commanded, it was right, and it would have been wrong if they had not obeyed. This is the prin-

ciple for which we are contending, and when God commands, we will fight, but as we have fairly proven that all his precepts and examples under this dispensation forbids it, we cannot conscientiously do it.

I here repeat that presuming to do what God has not made it our duty or privilege to do, is the very thing that has brought all our miseries upon us, but if our friend will show us a "thus saith the Lord," that it would be right to participate in this conflict, it will suffice, for it certainly requires more courage to stand in the position that we occupy, with the invectives and persecutions that we have to endure, than it would require to stand in the front of the battle, with the encomiums of the masses, representing popular sentiment.

THE WORLD RELIGIOUSLY FROM A PANORAMIC STAND-POINT.

BY P. S. MYERS.

A SHORT time ago I saw a chart, in the form of a tree, with the portrait of John Wesley at the root,—the branches representing the numerous divisions of the Wesleyan church. The writer boasted of the numerous branches, as reflecting great credit on the founder, John Wesley.

Now the diagram proves one of two things,—either John Wesley's foundation was defective, or, if not, then those who departed laid aside a good foundation, and are now founded on error. If it be a fact that the numerous branches that grow out of any organization reflect credit, and are a subject of boasting, then the world is in a very creditable condition at the present time. Then the church, established by Jesus Christ, has grown indeed like Nebuchadnezzar's tree, until it has filled the whole earth.

The chart further says that "the leaves (doctrines of the church) were for the healing of the nations." If so, then this tree that the world represents with its multiplied branches, its foliage of human doctrines, garnished with the fruits of the flesh and filled with the sap of unbelief, certainly forms a spectacle that might astonish angels. But a holy watchman will come down from heaven and cut down the tree. He will cut off the branches and he will shake off the fruit as a fig tree casteth her untimely figs, and scatter its leaves (doctrines) as chaff before the storm. "Every tree that my Heavenly Father hath not planted, shall be rooted up." John says, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, for she saith in her heart, I sit a queen and am no widow and shall see no sorrow. Rejoice thou barren that barest not, for the desolate hath many more children than she which hath a husband."

Luther and Wesley may boast of their numerous daughters, yet each have married a husband of their own choosing, and yet are a unit with the spirit of the mother that the sword is the end of all strife. The church of Jesus Christ is represented as a vine, with all its branches bearing the same fruit.

A tree with Jesus at the root, with its branches reaching up to heaven and spread to the four quarters of the earth, while not two branches are bearing the same fruit and yet all claim to be produced by the same sap, is indeed a spiritual anomaly. To-day, if you do not eat fruit from every branch, and praise its excellence, you are regarded as bigoted and selfish. The spirit of the times is, "You eat of my fruit and I will eat of yours." Thousands unite with religious bodies, knowing neither the foundation nor builder.

In consequence of these facts we felt the necessity of getting up a diagram, showing the relative condition of religious bodies, that, instead of boasting of the many offshoots, we should be led to see the mistake and go to the fountain-head.

There is much in church history that is of great importance to souls seeking the truth, that is locked in silence. One very common idea is, that all denominations are the result of the Reformation, that all are but daughters of Rome, and but a branch of one common family.

There were those who never yielded to the beast, but were the persecuted ones. The Reformation was a great event in the world's history, in procuring the religious liberties of the people, but it did not restore primitive Christianity. There is a line that never imbrued its hands with the blood of the saints, but furnished the persecuted. Take the Reformation and all the host that sprang out from it, and they are no nearer the apostolical church to-day, than the church of Rome, nor have they lost one jot or tittle of her spirit,—the sword is the end of strife.

There always has been a line through which the divine character was promulgated, until it was made manifest in visible and tangible form in the person of Jesus Christ, and so there has been and will be a line, through which the life and character of Jesus Christ is exemplified until he comes again. Our diagram clearly exhibits that line, and that it never had to protest to get back, and also that but one church was founded by Jesus Christ, but, through dissatisfaction and a disposition to improve on things pertaining to the way of salvation, it started out in search of the elixir of life, until lost in the jungle of human creeds, disciplines and unbeliefs.

The arrangement of the several classes, represented by the different colors, are the natural result of historical compilation, so, the more it is studied, the more prominent the truth, that like begets like. We believe if the view of the religious world could be placed before the thousands who are being misguided, they would be led to consider the source of the organization, as well as the doctrine they advocate before entering. Behold the axe is laid at the root of the trees! "Every tree that bringeth not forth good fruit shall be hewn down."

Cerro Gordo, Ill.

IF THE HEART IS RIGHT, ALL IS RIGHT.

BY A. HUTCHISON.

Number One.

THAT the above is true, none will dare deny, but we must have a true standard by which to test the heart. It is claimed by some that the heart itself will testify. This must be very risky, as will be plainly apparent to every one when we call the Scriptures into requisition.

Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. This looks very much as though the heart would not do to depend upon in matters of so much moment. Solomon does not make the case any better for the man who trusts to his heart. He says, "He that trusteth in his own heart is a fool." Prov. 28: 26. This makes the case look very dark for such as are depending upon their heart, or their emotional feelings, to tell them if they are right.

In the same verse, last cited, we have the following: "But whoso walketh wisely, he shall be delivered." The next thing to be determined, is to ascertain who is walking wisely. We will call upon Jesus to tell us. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." Matt. 7: 24. You will observe that in this case we have something solid to build upon and the highest authority for it.

But, again, we hear persons affirming in very strong terms, that the conscience is entirely safe, as a guide in matters of religion. As to this, a question of serious doubts arises. Let us listen to Jesus on this question also. He testifies as follows: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16: 2.

Here you will notice that it is possible that persons may think they are doing God service, and at the same time killing the true servants of God. Now we must admit that when any one thinks that he is doing God's will, his conscience approves, and, therefore, says it is right. Do you suppose that such persons' hearts are all right? The verdict will come in from every quarter that such persons are far, far from being right. But, we inquire, why not right? If the conscience is a safe guide, they certainly have that, when they think they are doing God service. But since it must be clear to every reflecting mind that the heart, the emotional feelings and the conscience are all unreliable witnesses in the case, let us look for something that is not deceptive. We will turn to the Word of Inspiration. Jesus says, "If any man will do his will, he shall know of the doctrine." John 7: 17. Again, the apostle John says, "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. Here you discover no uncertain sound.

(To be continued.)

THREE DAYS AND THREE NIGHTS.

BY N. D. UNDERHILL.

AS I have read only one article in your paper on this subject, not having received the former numbers of the MESSENGER, I do not know how much has been written about it, yet I beg leave to submit my own views, which are held by a good many, it being, I think, a very important subject, which all ought to understand in order to defend the Truth against the arguments of infidelity.

I have often been grieved by hearing ministers of the Gospel, Sunday-school teachers and influential writers advocate the idea that Christ lay in the grave only from Friday evening till Sunday morning,—at most thirty-nine hours, which makes the following passages of Scripture untrue: "After three days I will rise again," "And in three days I will raise it up," "Him God raised up the third day," "To day is the third day since these things were done," "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," and several other similar passages of Scripture. If all these passages are untrue what is the use of us contending for the truth? Let us examine the facts. Even the Jews do not claim that his body was raised before the third day, but that it was stolen upon the third day, early in the morning or during the night (according to the manner of counting time then, the day began in the evening), while the guards slept. If there was any room to pick a flaw in the Christian's statement of this fact, surely they would take advantage of it. The chief priests and Pharisees doubtless understood that the first day of the week would be the third day after his burial, or they would have deferred setting a watch about the tomb until after the Sabbath, for the watch was not set the first night of his burial but on the next day, that followed the day of preparation, the chief priests and Pharisees went to Pilate to see about having a watch set, lest his body be stolen and his disciples claim that he had risen according to his word.

We are told that he died about the ninth hour, which would be about three o'clock in the afternoon, and was buried the same evening, which was the day of preparation and that the day following was a Sabbath day, - that this particular Sabbath day was an high day, St. John 19: 31, that the women rested on the Sabbath day according to commandment, and that Christ rose early in the morning upon the first day of the week.

Some claim that Christ lay in the grave seventy-two hours, but how could that be when he was buried in the evening and arose in the morning? Let us suppose that he died about 3 o'clock on Thursday afternoon and was hastily buried the same evening in a new tomb, which was near at hand, because of the Jews' preparation day. For what were the Jews so busily preparing and why should the bodies not remain upon the cross that Sabbath day as well as upon any other Sabbath? We answer the last question first: "Because it was an high day. It was doubtless the Paschal Sabbath which fell that year on Friday." Read Lev. 23: 5-7. According to this law, the next day after the Paschal supper was a Sabbath day, no matter what day of the week it came on. Lev. 23: 15; Ex. 12: 14, 46.

Christ, then, was buried and lay in the grave a few hours on Thursday afternoon. Then the Paschal Sabbath drew on,—the evening and the morning were the first day. The Paschal Sabbath was followed by the regular weekly Sabbath, the seventh day or Saturday, the evening and the morning of which were the second day. The first day of the week now followed, which begins,—according to their method of counting time,—in the evening and the evening and the morning were the third day. Thus Christ arose from the grave upon the third day, according to prophecy. This theory is sustained by Alexander Campbell, who, in the sixth edition of his new translation of the New Testament, says, "Now it was the preparation of the paschal supper." Dr. A Clarke says that, according to the strict rendering of the Hebrew, three days and three nights mean, "three evenings and three mornings."

Now if any one can throw more light upon this subject, please let us have it, for we need all the knowledge and wisdom we can get to defend the Truth against the attacks of the enemy.

Canyon City, Colo.

TRINE IMMERSION.

BY C. H. BALSBAUGH.

A letter to Bro. Charles D. Fortner, of West Virginia. Republished by request from the *Christian Family Companion and Gospel Visitor* 1875.

THE Philistines beset you, and perplex you with "fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." This prompts you to present certain points the elucidation of which you deem essential to the establishment of the claims of the church. You require no vindication for the confirmation of your own faith, but a logical presentation "of those things which are most surely believed among us," for the conviction and recovery of those who are led captive by "the traditions of men." It is not logic that these cavilers need, but liberation from an "evil heart of unbelief." It does not more certainly require three persons, each engaging in a separate action, to bring this letter before the reader, than it requires three persons and three actions to constitute baptism. But to your queries in their order.

1. The *omission* of trine immersion, for any period, and its *resumption* by the Brethren, cannot possibly invalidate the ordinance, as its validity rests in the authority of Christ, and not in historical continuity, so far as it can be objectively traced. Only one side of history is addressed to the senses, and its most vital constituent may be continuous where there is neither written nor traditional record. The baptism of Christ and *your* baptism are brought into organic connection by the Holy Ghost, even if not a single soul had been immersed in the interval. The history of the church and the individual is in Christ before it is in form, so that *He* is the link that connects the convert of to-day with the Apostolic Band. Do not confound an organic with a material connection. If you insert a dead graft into a living tree, the connection is not organic because of the absence of reciprocity in the conjunction.

2. Baptism, as administered by the Brethren, is entitled to the appellation *Christian*, no matter how many external historical "links" are wanting, because its name, significance and benefit are derived from Christ, who is "the same yesterday, and to-day, and forever." The yesterday of Eternity, and the Forever of the same, is in the Baptism of to-day, if it represents in form and spirit the trinity of persons and functions which make it *Christian*. I do not say that any links are missing, only that the validity of the sacred rite is not dependent on an unbroken material connection. If your assailants can triumphantly point to a millennial chasm in the outward history of the church, they do not touch a single stone, from Foundation to Dome, in that superstructure which the Triune God is building for the glory of His name, and the wonder of the universe.

3. If we are vitally united to Christ, we need not apprehend an "*over*throw," simply because we can not trace the brotherhood, *as a distinct body*, in every historical link to the Great Staple fastened in the floor of Jordan. If the word of *commandment* has lost none of its energy, being as imperative to-day as eighteen centuries ago, the word of *promise* is equally immutable, and retains all its pristine elements of support and victory. No bombardment of heresy, though it combine all the infernal agencies of earth, and employ all the engines of Hell, can sack the Citadel of Eternity, which is TRUTH. God will remain God, and baptism will be baptism,—Three in one, though "the heathen rage, and the people imagine a vain thing," and Beelzebub open all the sluices of the Pit to overwhelm "the woman with the Man-Child." "He that sitteth in the Heavens shall laugh: the Lord shall have them in derision."

4. In speaking of Christ's burial, Paul had no occasion to refer to its mode, but to the fact itself. Nobody was concerned whether the dead Christ was on his feet or on his head in the sepulchre. All that his enemies wanted was the assurance that he was buried; and what his friends yearned for was the certainty of his resurrection. He found his way up into the light, whether on his back or his face, as inevitably as a grain of wheat sprouts up, no matter how it lies. That he was buried on his back I have no doubt; but where the *fact* is the ruling feature of a figure, it is nonsense, not to use a stronger term, to press all the *circumstances* of the fact as equally significant with the fact itself. Because Christ washed his disciples' feet, coupled with the injunction, "that ye should do *as I have done unto you*," must therefore the bishop wash and wipe the feet of the whole congregation? Through that little word *as* many souls drop into perdition. It requires no more than a superficial investigation to find that the principle which underlies the argument in support of backward baptism, converts the Bible into the most contradictory, puerile book ever written. The practice has no more claim to the authority and sanctity of a Divine Institution, than has the Christmas pie or Thanksgiving turkey. All the figures of single action which are so pompously flaunted in favor of the tri-abolition doctrine, are made to render fraudulent service by conferring the significance of the central idea to the incidental and unimportant.

5. *As a matter of fact* there must be agreement between our burial and resurrection in baptism, and the burial and resurrection of Christ. But to argue that because Christ lay on his back in the grave, we must be put backward into the water, demonstrates with equal force that, because he was three days in the grave, we must be three days in the water, unless it can be shown that *the position* of his body is the ruling idea of the apostle's figure, which no honest, intelligent person will attempt. When once the legitimate bounds of interpreting figurative language are passed, consistency requires us to push the correspondence into all its details. Let us at least be honest, and allow our principles the scope to which they are entitled.

6. The geometry of theology is not the same as the geometry of angles and numbers. It is not true in relation to symbols and figures, that things which are equal in relation to the same object, are equal to each other. The passage through the Red Sea, salvation by the Ark, and the natural birth, while they represent the same thing, are not homogeneous, and can be employed for spiritual uses only at a single point as regards the matter of baptism, leaving the type of regeneration in the concluding dispensation to be rounded out *by the accomplished fact of redemption*. "In these last days," Father, Son, and Holy Ghost, is a most fitting formula for the sacrament of initiation; and a triple action, correspondent of these names and their relation to the method of grace, a fit mode of induction into the visible church. Whatever propriety might have attached to a single immersion in the Adamic dispensation, when neither Son nor Spirit had appeared personally in the mundane sphere of redemption, it is palpably out of place in the economy of grace. Swine's flesh was not more obnoxious to the old dispensation, than is single immersion to the new. When God gives a plenary representation of himself in symbol, in harmony with the stage of his redemptive work, let us not mock him with a caricature. "I am a jealous God."

7. Filling out the ellipsis of the commission is *no!* "making grammar our authority *instead* of Scripture," as your adversaries assert. Without grammar there is no Gospel, no communication in word form between God and man, or between man and his fellows. Grammar has reference to the construction of language, and not to its ornateness. Grammar and rhetoric are not identical. The grammar of God is perfect as to its sense, and needs no ellipsis save as an economy of words. When we say, "Give me a drink," no one can miss the sense, or pretend that the elliptical form gives obscurity to the request. "Give (thou to) me a drink," adds nothing to the sense although it is perfect grammar. The doctrinal grammar of the commission is without a flaw, and necessitates a trinity of actions as clearly as it announces a Trinity of Persons. We can no more have Christian baptism by one action, than redemption by One Person. One God in Trinity; one baptism in trine action. This is the idiom of heaven; this is the grammar of the great world-commission, a living analysis of which is salvation.

8. We *need* no "other authority" than the commission to prove trine immersion. It includes "every creature" under heaven, and extends to every inch of this vast globe. It comprises the all of God and the all of man. A single presentation of the formula is sufficient. Deity is authori-

ty enough for baptism, and the tri-personality of Deity is no less urgent a reason for a correspondent repetition of the act. Every reference throughout the New Testament to plurality in the Godhead, assigning a specific agency to each in the work of redemption, is an illustration and confirmation of the commission. Single immersion is a symbolical lumping of the Godhead, annulling the personalities in the formula. It is but once formally stated that baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Ghost," and yet no one complains that the authority of this single injunction is inadequate. That those twelve Ephesians were immersed by single action, because "the name of the Lord Jesus" only is mentioned in the narrative, is as unreasonable a conclusion as that they were baptized in violation of the original formula. That the one name only is mentioned, is clearly accounted for by the error in relation to baptism and the trinity in which Paul found them. A restriction of the ordinance to a single action would be a glaring, self-stultification of the apostle. The necessity of re-baptism lay in their ignorance of the existence of the Holy Ghost; and to administer the ordinance without express reference to this neglected Divine Person, in a distinct action, so as to be *baptized in His Name*, as truly as they were before baptized in the Name of God, is the climax of absurdity. Baptism is an action; and to be baptized in the Name of a Person *without* an action, is simply impossible. This is a point which no candid, unbiased single immersionist can thoroughly consider without perceiving the rottenness of his doctrine. If being immersed "in the Name of the Lord Jesus" constitutes a complete single action, it surely requires no more than the logic of faith and common sense to prove that baptism in either of the other names necessitates the same action. No baptism is valid or Christian that has not the endorsement of these three names; and no action in the baptism is accordant with the commission which is not consummated in the name to which it is attached. Baptism in the name of the Father must be an action *in that name*, or it is an acted falsehood. Not that it must be precisely synchronous, but the action must stand for that Personality, and what it represents in the scheme of salvation. So of the Son and the Holy Ghost. Anything less is a perversion of the Divine arrangement, and a symbolical mutilation of Deity.

9. You urge me to do my best, and make my argument strong, so as to shut the mouths of the gainsayers. I can add nothing to the omnipotence of Truth. "*Baptizing* them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST," is a TRIANGULAR PYRAMID buttressed with the authority and majesty of the Everlasting God, against which "the gates of Hell shall not prevail." He that is not willing to accept the words of the Lord Jesus as a sufficient ground for as many actions in baptism as there are Persons in the Godhead, will "not be persuaded though one rose from the dead." Salvation comes to us in triple form, and in like manner it must be returned to its Source perfect Righteousness, perfect Love, and perfect Holiness; and what more fit representation could be given than a three-fold immersion into the element that symbolizes the "pure river of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb!"

EVIDENCES OF BEING A CHILD OF GOD.

BY J. J. BEEBE.

CAN a man know when he is a child of God? We often hear persons say, "I believe I am the nearest right, and you believe you are, but," they will add, "we both have a right to our opinions." Now I ask, "Do we have a right to our opinions, as the term is generally expressed? If we all have our opinions, independent of the Word of God, what a mass of confusion there would be! But suppose our opinions are all based on the Word of God, will they not be just alike? Can a man prove by his opinion, outside of the Word of God, whether he is a child of God or not? I answer, "He cannot." Yet there is an abundance of evidence in the Word of God to prove to us when we are his and when we are not.

We will notice a few of the evidences of a child of God. Mark says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 16. Does a man not know when he believes and is baptized? Mark, by inspiration, says, A man that believes and is baptized, shall be saved. Again we hear the Savior say, "Blessed are the peacemakers for they shall be called the children of God." Matt. 5: 9.

Now, if being at peace with our Heavenly Father, living in peace with each other, endeavoring to keep the unity of the Spirit in the bond of peace, constitutes us children of God, do we not know when we are in that happy condition? But men will say, "One man preaches one thing and another man another, and all claim to take the Bible for their guide. We cannot tell who is right."

To all such I want to say, "Whenever men preach the Word of God, they all preach just alike. The Word of God is the same yesterday, to-day and forever, and I thank God that we do not have to take any man's word, for our Heavenly Father has given us his Word in such plain, unmistakable terms, that we may know when we are his and when we are not.

Again we hear the Savior say, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 13: 50. Now, if doing the will of our Father, which is in heaven, makes us brothers and sisters, then, do we not know when we are his? The Savior makes it plain who are his, and he makes it just as plain as to who are not his. We hear him say, "He that is of God heareth God's words; ye therefore hear them not because ye are not of God." John 8: 47. Again we hear him say, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35. In John 14: 23, 24 we read, "Jesus answered and said unto him, If a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not, keepeth not my sayings." Now, in the face of all these Scriptures, men will say they cannot tell what is right. Yet they will tell you they believe God's Word. Now, what is wrong? We hear James say, "The devils also believe and tremble." James 2: 19.

Again we hear James say, "Be ye doers of the Word and not hearers only, deceiving your own selves." James 1: 22. There is danger of us deceiving ourselves. We may believe with a partial assent of the mind, but if our faith or belief does not prompt us to action, it is a dead belief, or a dead faith. James says, "Faith without works is dead." James 2: 20.

We are told, "Hereby we do know that we know him, if we keep his commandments. 1 John 2: 3, and, again, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." 1 John 2: 29. In 1 John 3: 10 we read, "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death."

John, the Revelator, says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. The Savior says, "My sheep hear my voice and I know them, and they follow me." John 10: 27. The Savior has not only shown us in his Word how we may know when we are his, but he also says he knows his sheep, and they follow him. Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

Every true child of God can say the same. When we follow the Savior in all his appointed ways, and then say we do not know whether we are right or not, we simply doubt the veracity or truthfulness of God's Word. Paul to the Romans says, "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. 8: 16, 17. Every truly adopted child of God may, by continuing faithful, have the promise of being a joint-heir with Christ. Paul, to the Ephesians, says, "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6: 13. We are to believe all, and not only do a part, but do all. When we are willing to lay down self and take the Word of God for the man of our counsel, and live it out in practical life we can, when our Heavenly Father sees best to call us from time, go home with a full assurance of gaining heaven, with all that heaven means.

FEET-WASHING AND ITS ADVOCATES.

BY LANDON WEST.

Is it not remarkable that all the phases of the service of feet-washing are introduced and taught by the greatest men of the Bible?

Abraham is the first to name it and to prepare for it, that his worthy guests might enjoy it upon their celebrated visit to his tent. Gen. 18: 4. Moses prescribed it for the priesthood, as a religious rite, and also led the way in the observance of it. Ex. 30: 18, 21; 40: 31, 32. Jesus Christ gave us the example in washing the feet of others, and gave the precept for its continuance amongst his followers down to the end of time. John 13: 4, 17.

Paul, the great apostle to the Gentiles enjoined the service of feet-washing upon the sisterhood, and as one, too, who did not witness the lesson given the twelve at Jerusalem, but who had received his call after the ascension, and after Pentecost, but in the revelation made by him, as a minister to the Gentiles, comes also the service of feet-washing. See 1 Tim. 5: 10. And should not the light, that has thus come down to us, from these four great leaders of the church, give weight and importance to any thought named by them, and especially upon service to others? We have no thought or service, approved and shown us by all these master-workmen, like this one of feet-washing.

And should any one now feel ashamed to advocate the service of feet-washing, when the greatest men of the Bible, and men, noted for both faith and works, have named it, taught it and observed it, in all its phases and for all classes of God's people, — for angels, for priests, and for saints, both Jews and Gentiles?

THE TEACHER'S WORK.

BY S. B. MILLER.

In 1 Cor. 13 we are taught of the greatest thing on earth,—that of charity or love. Though other things may change, rise and fall, this remains unchangeable, because it is of God.

As the result of this, the greatest thing on earth, we have given to us the greatest work on earth. There is nothing that equals in essence, in substance, and in symmetry, the grandeur of that toil, which, through prayers and pains, endeavors to train a child that it may enjoy all the royalties of a heavenly birth, and come into possession of an inheritance incorruptible and undefiled.

What can be greater than to build up a man in the image of God,—fit the mortal for immortality; transform the image of the earthly into the image of the heavenly? 'Tis the noblest and most important work that can fall to the lot of any Christian. Think of it! Moulding the lives of humanity for God! Ministers and missionaries may work with diligence upon material hardened into the consistency of stone, and the result be but unsatisfying half-success. But the teacher, working on the plastic clay of childhood, has but himself to blame if he fails to leave a worthy impression.

His mission is to teach the Word of Truth, and it is a mission deserving solid, earnest work. He knows it is impossible to teach a foreign language until he himself has learned it. It is equally impossible to teach the great truths of Christianity, until he feels, experiences and understands their importance.

He should be as familiar with his text-book, the Bible as an Alpine guide is with the mountain passes. His familiarity inspires confidence. Eagerly we follow those who know the road to truth. But, how we tremble when the guide becomes bewildered, when he shows his lack of knowledge, and when his inexperience becomes evident.

His work is upon souls bound for eternity. It brings before him the most solemn realities of life, and the more impressive realities of death, the grave, judgment, and an irreversible destiny. The importance of his position brings him nearer to the foot of the cross, where Christ alone can bring comfort and strengthen.

No one can remain luke-warm in the cause of Christ and conscientiously superintend the religious life of children. He has no energy to waste upon parties, cards, and theatres. He can permit no game, conversation, or book to weaken his faith, and divert him from the supreme aim of a consecrated, devoted life. He should exercise every spiritual muscle and fibre, that he may obtain power with God. All religious exercises are to him but food for his hungering soul. The associations of spiritually-minded people are to him a source of constant pleasure. The advice of the fathers and mothers in Israel buoy him onward and upward. He feels his dependence upon an independent God, and realizes the importance of the work which God would have him to accomplish.

He knows that, to be a successful teacher of Christianity, he must be a Christian. He must be right as well as teach right, *live* the Gospel as well as explain it; exemplify as well as exhort. Religion is never so effective as when seen through a living Christian. The vicarious sufferings of Christ must be felt as being real, before they can be expressed with power. As Paul arose, and addressed Festus and Agrippa, rehearsing to them, with irrepressible zeal, that wonderful story, so vivid in his memory, so powerful in his hopes, he caused their very hearts to quake and thrill. This earnestness of feeling gives but a natural expression to a realization of the sufferings of Christ in our behalf.

The time spent by the teacher before his class is devoted to God and eternity. He must feed souls as well as intellect,—enlighten hearts as well as brains. To do this he must be full of the truth as it is in Christ Jesus. There is little intellectual culture in a hasty glance at the weekly lessons. There is but little spiritual growth in asking a list of questions and listening to a dozen Bible verses read in answer to them.

Whatever we do for God must be as thoroughly done as what we do for man. We need not let a day pass without winning some reward from the Master, and, as we labor on day by day and year by year, our lives will become more Christ-like.

Our love to God becomes more real as our love to humanity becomes more earnest and fruitful of Christian effort. Nothing adds greater charm to life than the friendships formed with others, and chief among these are the tender affections of the child, clustering around the teacher's work.

Dear fellow-workers, our efforts will not be in vain in the Lord. As we go forth, bearing the precious seed, often we may weep because the seed seems to fall upon the hard rocks, the thorns seem to be stronger than the frail plants; but under the barren soil o'er which we weep, rare seeds may be springing into life. "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death."

Think of the work! Think of the reward! It is worth life's entire energy to possess it!

SHALL WOMEN PREACH?

BY MARGARET HARSHBERGER.

In 1 Cor. 14 we get the most definite Scriptural answer on this question. Paul is here giving instructions to the church at Corinth, with reference to prophesying and speaking with tongues, etc. He desired them, when speaking in public, to speak in a comprehensive manner. His design was that they should seek to edify, not only the church, but also all that may be present, hence he recommends prophesying in the following language: "If the whole church be come together into one place, and all speak with tongues, the unlearned or unbeliever will say, Ye are *mad;* but if all prophesy, then he that is unlearned or believeth not, is convinced of all, is judged of all."

Paul is also here giving a reproof, and we think it similar to the one given to this church, with reference to eating the Lord's Supper, which caused disorder and confusion among them. Instead of eating the Lord's Supper, each one, in a selfish manner, took before others his own supper.

There was a similar disorder in this case. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying." 1 Cor. 14: 26.

Just think of the confusion and disorder, after coming together in the church, for one to have a psalm, and, in an animated tone, individually to take before others the benefit of his psalm! Another would take benefit of his doctrine; another, the benefit of his tongues, and so on,—all in confusion. This was not to edification, and no real benefit; hence Paul instructs them how to do when they come together in the church. If they speak with tongues, there must be one to interpret, but if there be no interpreter, let him keep silence in the church. "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted."

Perhaps it would be well to notice the meaning of the word "prophesy." It signifies to foretell future events, and also to teach or instruct privately, as well as publicly. There are references made in the New Testament in regard to women prophesying, yet there is no command nor permission given them publicly to preach or prophesy in the congregation, to the edification of all present, as Paul had instructed the church at Corinth to do, for he has most emphatically decided that matter by saying, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law." See also Gen. 3: 16.

Woman's work is more generally confined to private work, which also includes teaching and instructing as well. Wisdom has so provided, that they need not be exposed to the public gaze of the world. It was intended that the male sex should bear the burden, hence the reference, made to women prophesying, must have been with reference to private work and *not* public. See 1 Tim. 2: 12; 1 Cor. 11: 3; Eph. 5: 22; Col. 3: 18; Tit. 2: 5.

Paul, having been filled with all wisdom and knowledge, understood human nature, and lest some one should accuse him of being presumptuous, inasmuch as he had taken upon himself the care of a woman, he calls special attention to the things he had written on the occasion, by saying, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write are from the Lord,"—or the commandments of the Lord. They are not only the productions of Paul, as a *man*, but they are things entrusted to him by God. The things he has mentioned, viz., that they shall not speak with tongues without an interpreter, but are to prophesy to edification and comfort to all that may be present,—they are not to do in a selfish manner, by each one taking the benefit of his psalm, another of his doctrine, etc. To prevent disorder, the women are commanded to keep silence in the churches, just as the one is to keep silence in the church who speaks with tongues without an interpreter, for, says Paul, "It is a shame for women to speak in the church." They are commanded to be "under obedience as also saith the law."

"A little, with the blessing of God upon it, is better than a great deal with the encumbrance of his curse. His blessing can multiply a mite into a talent, but his curse will shrink a talent into a mite. By him the arms of the wicked are broken, and by him the righteous are upholden; so that the great question is whether he be with or against us; and the great misfortune is that this question is seldom asked. The favor of God is to them that obtain it a better and enduring substance, which, like the widow's barrel of oil, wasted not in the evil days of famine, nor will fail."

"No child of God has more to do than he ought to do. It may seem to such a man that he has more to do than it is possible for him to do; but God wants no child of his to do more than he can do, hence what is really beyond a child of God's capability of doing is beyond his responsibility for doing. And since a child of God's responsibility to do is limited by his capacity to do, it is obvious that what a child of God cannot, —as divinely aided,—compass, he ought to be willing to leave unaccomplished. In other words, if a child of God seems to have laid upon him more than he can possibly attend to, he may be sure that God will not ask of him more than he can accomplish."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE WATCH TOWER.

BY GALEN B. ROYER.

FOR two years two persons, dissatisfied with the emptiness of their own church homes, met and studied their Bibles with the prayer, "Holy Spirit, lead us to the truth," and the desire to find a church that believes and obeys the letter and spirit of the New Testament. Lately, in a way unaccountable, a GOSPEL MESSENGER was found in the house of the one. The principles it advocates led him to seek at its source, and ask if there is a congregation of Brethren living near.

Thus the spirit of the Word and of the GOSPEL MESSENGER is leading two more souls into light and truth. How much good one MESSENGER or tract may do in calling men from the highways! Here is an opening to establish a church, and the District Mission Board is looking after it.

* * *

The Mission Fund should not be looked upon as a bank of deposit where each congregation or State District has the right to draw out what it has deposited, whether that church or District is able or not to meet its home demands. The fund has a higher purpose. It is a *bank of faith*, where we *all* place, at least some of what belongs to the Lord. Those congregations and Districts which are among the wealthiest, deposit much and withdraw little, while the weaker and poorer ones deposit little and draw out much. In this way the burden is equalized, and we all become partakers in the great work of the church, and sharers in the blessings.

Also, this bank of faith is the best place in which Christians can deposit their money. For in doing so, they have the sweet consolation of doing good in this world, and the promise of rich returns at an unmerited rate of interest in the world to come.

* * *

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5: 15. Selfishness, to say the least, is not a commendable thing in any one's make-up. The apostle strongly admonished against it in 1 Cor. 10: 24 when he says, "Let no man seek his own, but every man another's wealth." If there be any one who should labor earnestly to rid himself of this detestable element in his nature, it is the Christian. It cannot abide in conjunction with that love so beautifully described in 1 Cor. 13, because in the fifth verse Paul says that love "seeketh not her own." It is very difficult, if it be possible at all, for any one to strive to gain this world's honor, greatness, power, or wealth, without being, in some degree, selfish. Not so with him who gives himself solely to the Master's work. While there may be those not having right hearts and yet they are missionaries, the whole tendency of the work is to rid one's self of selfishness. The missionary cannot live unto himself and make a successful worker in the field. He must give up home, friends, relatives, and bright worldly prospects. And yet this is in harmony with the first quotation "henceforth not to live unto himself, but unto him (Christ) which died for him." Certainly this is a pleasing characteristic in any one's character. Such, indeed, make a great sacrifice and have the promise of a glorious reward.

Mt. Morris, Ill.

TWENTY THOUSAND DOLLARS FOR THE BODIES, HOW MUCH FOR THE SOULS?

BY S. Z. SHARP.

ON account of extraordinary reverses for several years in succession, some parts of the Far West were in want of the necessaries of life, and means to provide for the future. The sympathies of our brethren were touched and in a quiet way, and comparatively short time, the German Baptist Brethren church became the means of furnishing to sufferers the above-named sum in money, clothing and provision. This is much better than was done by any other denomination, society, or civil authority. No one felt the amount contributed to make him any poorer, yet the result is far beyond what was contemplated. This act of charity placed our denomination in such strong contrast with others that it has aroused an inquiry among many to know more about this church that seems imbued with true Christian charity. It is but natural that people should look to a church that practices charity as well as preaches it, and now there is, in the West, an immense harvest ready to be gathered.

People are ready and anxious to hear the people that have been their friends in time of need. We have spent twenty thousand in sowing, is it wisdom to let the immense harvest remain ungarnered and go to waste? Are the souls worth less than the bodies? Can we not raise at least one-fourth as much to send the bread for the souls as we sent for their bodies? Just think what five thousand dollars would accomplish in paying the way of earnest, faithful evangelists who would proclaim the Gospel to these people! I move that we raise another sum and place it into the hands of the General Mission Board, and they send missionaries into this field so ripe for the harvest. Who will second the motion?

McPherson, Kans.

EDUCATION.

BY LULU KETZLEY.

WHAT is a good education? Is it to get lessons well, and to excel in every study? This is a part, but not all. Some make great progress for a time and then become indolent. Others are distinguished while they go to school, but when they leave it, cease to improve.

Is education a knowledge of books? Yes, and something more. It is possible to possess learning and to be ignorant of necessary things.

Is it to cultivate the intellect? This is not enough. It must also strengthen the morals, and regulate the affections. It must teach us the right use of all the powers the Creator has given.

A good education is that which prepares us for our future sphere of action, and makes us contented with our lot. It has not to do with the mind alone, but the heart, the disposition, the spiritual part of man may become educated.

A choice of immodest, incivil companions, a restless and complaining temper, irreverence and selfishness prove to be a bad education.

A good education is a fortune in itself,—not that it will always secure wealth, but it brings something more precious than gold that perishes. For this may suddenly be lost, fire may consume it, or water overwhelm it, the tempest may destroy it or the thief take it away.

But that knowledge which enriches the mind, draws the affections heavenward, purifies the heart, and moderates its desires, is superior to the elements, and fears neither rust nor robber.

A good education is but another name for happiness, and forgetting self,—living for others,—is the surest way to reach it. He is not educated who does not strive to make those happy with whom he mingles; who makes no sacrifice that another's joy may be increased. His mind may be well stored with knowledge, and he may be distinguished for his learning, but he has failed to cultivate the heart,—to improve the soul.

The objects to be kept in view by those seeking a good education, are,—to make others happy, to love good things, and to live for heaven. Crippled and unfinished is the education that stops short of a higher world than this.

Is the education of the young man and woman finished when done with science, language and art? No, the greatest lessons are to be learned when we have left school, and stand facing the world, where experience, affliction, the voices of those we love, and, perhaps, our sins and mistakes are our teachers.

Our education begins and ends with life. He, alone, who has created and governs the universe, and who has given us life, can say, "It is enough."

Only when life's ledger has been fully written up and closed, will our education be finished. How supremely happy shall we be, if we can bear our records, all spotless and correct, to the Master! Then, for the first time, can we see into the lessons that we learned by heart, but never could fully understand, and, perhaps, we will thank God that all our prayers were not answered.

Happy, too, we may be, that our souls have been educated for heaven, and our lips for the language of angels.

"A REAL Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds, and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images."

"THE Spirit is called the Comforter; but before he assumes that name, he is called the 'Spirit of truth.' All true Christian comfort must be based upon truth. There is no comfort in a lie. There may be an opiate, or there may be a stupefaction in it; but the Truth alone is the Comforter. As long as he comforts he will tell you the truth; and he will tell you the truth in order to comfort you."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - Business Manager.

ADVISORY COMMITTEE
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Postoffice at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Aug. 4, 1891.

WE learn that Bro. D. F. Eby, of Mt. Vernon, Ill., will shortly remove to Indiana.

BRO. D. S. T. BUTERBAUGH, of North Manchester, Ind., reports two additions to the church at that place July 25.

THE Brethren in Chicago seem much encouraged. They have their feast July 30. Bro. J. G. Royer has arranged to be with them.

BRO. A. W. VANIMAN and wife, of McPherson, Kans., are spending a few weeks among the churches in the vicinity of Warrensburgh, Mo.

WE are in receipt of $2.75 from Osceola, Iowa, but the sender failed to sign his name. We, of course, cannot send the goods ordered until we receive the name.

WE are indeed pleased to learn that Eld. J. F. Oller, of Waynesborough, Pa., is slowly improving, and hopes are entertained of his recovery. This will be encouraging news to his many friends.

WE succeeded in getting our new boiler into position without the loss of as much time as we had anticipated. So far it works quite well, and will likely furnish all the power needed to run our machinery.

BRO. H. W. STRICKLER, of Loraine, Ill., has been so unfortunate as to fall and break some of ribs. He fell from the wagon while assisting some in the hay-field. We trust that he will soon recover so as to enter upon his work again.

THE following from sister Susie Melson, Reese, Kans., came too late for the last issue, and we now give it room here. "We desire a change in our love-feast announcement, which now reads, 'At Bro. Keith's church.' Make it read, 'Aug. 13, at 5 P. M., Spring Creek church, at the Chapel, seven miles west of Wassam's school-house.'" Bro. John Wise is expected to hold a series of meetings just before the feast."

BRO. J. G. ROYER, who is spending some time among the churches in Indiana, was at home here a few days last week, but returns to his work in Indiana, where he may remain several weeks. He reports some interesting meetings and large fields of usefulness opening up to those who desire to work for the Master.

BRO. P. R. KELTNER, of Nora, Ill., has located in Sterling, and may now be addressed or found at 605 Broadway St. His work in the ministry is greatly needed there, and we trust to see the church prosper both in numbers and interest. There is a good opening in the city, as well as in the adjoining rural districts.

WE have just learned that Eld. Samuel Mohler died at his home in Covington, Ohio, July 26th. He leaves behind him a noble record for true Christian piety and usefulness to the church. It is a matter of joy to the living saints to learn that Bro. Mohler goes prepared to meet his Master, and it fills our hearts with sorrow to part with him. His work was finished, and a noble work it was. We expect an extended notice of his life for publication shortly.

BRO. P. S. MYERS, of Cerro Gordo, Ill., has favored us with one of his "Historical, Doctrinal and Denominational Charts." It will be found both beautiful and instructive, and, by a careful study of the same, one becomes impressed with the importance of church history as a study. Christ was the founder of but one religion, and from that have grown systems running into hundreds. The chart aims to show the relation these systems sustain to each in the way of origin. See Bro. Meyers' advertisement on the last page of this issue.

BRO. LEVI H. EBY, of Lincoln, Nebr., has been spending a few days with old friends in Mount Morris, and gave us a good talk at our prayer-meeting while here. He has been in Northern Illinois since the middle of June, most of the time in the Waddam's Grove congregation. He filled one of the appointments in Chicago, reporting a pleasant meeting and the best of interest. He expects to return to his home in a few weeks. We are glad to learn that Bro. Levi thinks seriously of devoting his efforts to the missionary cause, and, if possible, give that line of work his entire attention for years to come. We trust that he will receive the necessary encouragement, and make early preparations for the work. We ought to have at least a score of active men in the field, and see no reason why there should not be.

IN this issue will be found an article on True Immersion, by Bro. C. H. Balsbaugh, published in the *Gospel Visitor* many years ago, and also issued at that time in tract form. It was then widely read, and made a very favorable impression. It deserves a more extensive circulation than it has heretofore received. A brother, who does not care to let his left hand know what his right hand doeth, has us to print 2,000 copies of it for him in tract form, at his expense. It makes a very neat little tract of eight pages, and the brother will give them a wide circulation, for he does a great deal of that kind of work in a quiet way. It is as bread cast upon the waters, and will do good along the line for years to come. We commend the brother's wisdom in selecting such a good tract, and we also commend his unassuming zeal in spreading the Truth. The example is certainly worthy of imitation. The article contains some splendid points in a clear, forcible manner. It is about as a good thing as the brother could have selected for distribution in his section of the country.

THE Old Folks' Home committee met in the MESSENGER office Friday, July 24, for the purpose of receiving proposals for locating the Home. A number of propositions were handed in and will be duly considered after the committee examines the different locations offered. They will probably examine all the locations this week, and shortly make their report. In next issue we hope to be able to say where the institution is to be located. It certainly is a commendable project, and deserves the sympathy and support of all the members in the Northern District of Illinois.

SPECIAL NOTICE.

WE printed twenty thousand copies of the Minutes of our Annual Conference held at Hagerstown, Md., and the supply has been exhausted. Last year the same number of copies were printed, and a large number were left over, and we concluded that it would be useless to print more this year, but, for some cause, the demand has been much greater this year than last, and as a result, we are not now able to fill orders, and unless we publish a new edition, which will incur a large additional expense, a few who have ordered Minutes will not get them. Those who have received more copies than they can use, will please return them to the MESSENGER Office at Mt. Morris, so that we may use them where they are needed. Unless it is imperatively demanded, we do not feel justified in incurring the expense of printing a new edition, as it will very materially reduce the balance that the General Conference will receive from the publication of the Minutes.

D. L. MILLER,
Writing Clerk of A. M.

EDITORIAL WANDERINGS.

JULY 6 we bade farewell to the loved ones at home, and started on our long journey which, if God prosper, will take us across the broad Atlantic and into three of the earth's great geographical divisions, Europe, Asia and Africa. We had looked forward to the time of parting, and had tried to school ourselves to meet the ordeal bravely, but it was hard to leave the dear old home. It was hard to take the last look at the place where we have enjoyed so much of home life, and harder still to say farewell to those we love so well, realizing as we did that we were going out upon a journey that might end in that last of all journeys to the silent land. It cost us more than we care to tell, to leave our home and those with whom we have labored these many years in the work of the school, the MESSENGER and the church. Our labor and our associations have been very pleasant to us, and the strongest ties of Christian love and fellowship have bound us to those with whom we have been associated in the work, and to leave them all was more of a sacrifice than we thought it would be.

Eight years less sixteen days have sped away since we at the same place said good-bye to our brethren and sisters, and started on our trip to Europe and the Lands of the Bible; years that have been most abundantly blessed of God to us, years of labor, and we trust of growth and development in the spiritual life. And now as then, our brethren and sisters came to the depot to bid us a parting God speed; now as then, many were the tears shed, and many were the prayers pledged for a prosperous voyage and for our safe return to our home again; now as then, we wondered

whether we should ever meet with these dear Christian friends again in this world, whether, if God permits us to return to our home again, no face will be missing from the number who said farewell to us on this July morning, and if some face shall be missing, whose will it be? The question must remain unanswered, for it is hidden by the veil of the future. But this we do know, that faithfulness to our calling in Christ will bring us home at last, where partings are unknown.

The last farewell is said, the train that is to bear us away from home and loved ones is at hand. We step aboard and just as the train begins to move, our dear old brother Zellers, belated, comes into the car to say good-bye. Dear, faithful, loving old brother! We shall always remember Uncle Dan's kind face as we saw it that morning through a mist of falling tears. At last we are away, speeding on our journey, and we have ample time for meditation and reflection. The ordeal of parting is over, and then comes to us the thought that it is pleasant to know that we have the love and respect of those with whom we live and labor, and our prayer is that we may, by God's help, prove worthy of it all. We resolve anew to give our lives more fully to the Lord and the work of the church, and thus even amidst tears, we go away trusting in God, and rejoicing that we are counted worthy to labor for him.

At Chicago we spend a short time with our brethren in the flesh and spirit, and then go on to Nappanee, Ind., where we stop with Bro. Murray, and meet the brethren and sisters in public worship. The church here is enjoying a season of prosperity, and we are glad to see so much spiritual life manifested among the members. Our brother, Dr. Geo. L. Shoemaker, is located here, and we are glad to note that he is meeting with deserved success. Bro. George is a close and careful student, and is in love with his profession, and he is sure to succeed. He added a few valuable remedies to wife's medicine case, which may come good to us on our journey in the East.

One night at Milford, and another at Syracuse, Ind., a visit to the homes of Bro. Hiram Forney, friend Aaron Miller, brethren William R. Deeter and Reed, and a pleasant meeting with Bro. Lemuel Hillery and family, and Bro. Daniel Shively and wife, and we leave our Indiana brethren, carrying with us their good wishes and prayers in our behalf. At Defiance, Ohio, a stop of an hour and a half enables us to call on brother and sister Noffsinger. Our readers need no introduction to sister Sadie Brallier Noffsinger. Our short stop with them was exceedingly pleasant to us.

On Saturday morning we reached Ashland, Ohio, where Bro. David Workman and his daughter met us and took us to their hospitable home. Saturday evening, Sunday morning and Sunday evening we attended public services in the Ashland church. The attendance at the meetings was large, and the attention and order were most excellent. Where the people respect the house of God, we know that their training has not been neglected. The cultured man never allows himself to behave unseemly in the house of worship. It is only "fellows of the baser sort," who indulge in such ungentlemanly conduct.

Bro. I. D. Parker has his home in the Ashland church, and we enjoyed a very pleasant visit with brother and sister Parker. They live within a mile and a half of the meeting-house. Bro. Parker is turning his attention to evangelistic work, and the Lord is abundantly blessing his labors. Bro. D. N. Workman, the elder in charge of the church, lives only a short distance from the house of worship, and has a pleasant and comfortable home. Bro. Workman has been one of our most successful evangelists, but for several years he has not labored much in the field, but we hope the time is not far distant when Bro. David will again enter upon evangelistic labor. The church now, more than ever, has need of all her laborers. The Lord is opening a great field before her, and from all sides the call is heard, "Come and help us." Our stay at Ashland was all too short for us, but we had other engagements to meet and we go away, bearing with us on our journey many pleasant recollections of our short visit with the brethren and sisters at Ashland. May God bless and prosper them abundantly!

Hagerstown, Md., our next stopping place, has become historic to our people as the place where one of our most successful Annual Meetings was held. From every stand-point the meeting was a great success. The impression made on the citizens of Hagerstown was most excellent. We met a number of business and newspaper men, and all spoke in the highest terms of the Conference and of our people. To many the meeting was a surprise. The large attendance, the most excellent order, the prompt and efficient manner in which the business of the meeting was conducted, the excellent arrangements made by the Committee having charge of the Meeting, the quiet, unassuming character of our members, the ability with which many of the City pulpits were filled by our ministers, the strong character of the preaching in the Tabernacle, the collection taken up for the Orphans' Home, and many other features of the Meeting are spoken of in terms of strong commendation, and a general desire is expressed that the Meeting may be held here again. The Committee of Arrangements managed the business of the Meeting most successfully, and as a result, a handsome surplus will be paid over to the Missionary and Tract Work of the church.

The advantage of holding our Conferences in large towns and cities must be apparent to the most casual observer. In the matter of railroad arrangements, the advantages cannot be overestimated. In round numbers it is officially stated that the different railway lines, entering the City, sold altogether fifty thousand tickets to parties who visited Hagerstown during the Meeting. This immense throng of people was handled by the railways without inconvenience. Then, too, the Meeting becomes a great educator. We come more closely in contact with the large masses of population and our church becomes better known. The newspapers give us, as a rule, favorable notice. The disposition to misrepresent our people is giving way to a spirit of fairness. The reports in the City papers, as well as those which appeared in the Baltimore and Philadelphia papers of our last Meeting, were characterized by a spirit of fairness that is very commendable. A number of the dailies published either fully or in part, the historical sketch of the church which appears in the Almanac for 1891, and which is being put in tract form for more general distribution. Taken altogether, we believe that our Conference, held at Hagerstown, was one of the most successful ever held by the Brethren, and that the results will be far-reaching for the good of the church.

At Hagerstown, at the Broadfording and Welsh Run, we met the members in public service, and enjoyed a pleasant visit among them. We are beginning to feel quite at home here again, having visited our old home three times during the last year, and while we love our western home, there are many things in the beautiful Cumberland Valley that make a residence here very desirable, and it would not be a difficult matter for us to go back to our first love and return again to the old home of our youth.

During our stay in the Cumberland Valley we visited at the home of our dear brother, Jacob F. Oller, of Waynesborough, Pa. We found Bro. Oller severely afflicted by disease, and suffering from severe pain. It was feared at one time that his time for departure had come, but at this writing we are glad to learn that he is slowly improving, and hopes are now entertained that he will be spared to his family and the church. His labors are much needed, and we know that all will join us in the prayer that, if it be the Father's will, our dear brother may be fully restored to health and usefulness.

At Edgemont, Md., we stopped with Bro. J. M. Stover, the peach king of the Blue Ridge. Bro. Stover's orchards are in fine condition, and cover an immense tract of land. He has, at this time, about fifty thousand peach trees; only a part of them, however, are old enough to bear fruit. His peach crop this year is estimated at twenty thousand bushels. The early varieties were ripe when we visited him, and we enjoyed the luscious fruit. Here we found two of our Mount Morris boys, brethren Wilbur and Mitchell Stover, busily engaged in picking and packing fruit for shipment.

Our next stopping place was at the home of Bro. D. R. Sayler, Double Pipe Creek, Md., the former home of Eld. D. P. Sayler who, in his day, was one of the leaders in our church. We visited Bro. D. P. Sayler's old home, and we were impressed with the beauty of the location. Here he lived and labored for about thirty years. Eld. D. R. Sayler, a nephew of D. P. Sayler, is the elder in charge of the Monocacy church. Our stay here was short. We visited the home of Bro. John Weybright, one of the deacons of the church. Sister Weybright placed us under special obligation by presenting us an old German Bible, printed by our brother, Christopher Saur. We also spent a short time at Bro. Samuel Weybright's home. We met the members in the church in Double Pipe Creek, and enjoyed two interesting meetings. We enjoyed our visit very much at Double Pipe Creek.

Westminster, Md., in the Meadow Branch church, at the home of Bro. D. D. Bonsacks, was our next resting place. The Brethren have a large meeting-house in Westminster and here, during our stay, two meetings were held. The large house was crowded with the interested audience. After a short but pleasant stay with the Brethren here, we left for Philadelphia and New York, and here we close this letter. By the time the issue of the MESSENGER, containing this letter, reaches our readers, if all is well with us, we shall be on our voyage across the Atlantic, a thousand miles or more from New York. We shall be far out on the mighty ocean, but even there the Lord will care for us, and we go trusting in him. We know, too, that the prayers of our dear brethren and sisters will go up in our behalf. We go away from our home, our country and our church, praying God's blessing upon all, and indulging in the fond hope that we may be permitted to return again.

D. L. M.

AMERICAN BIBLE SOCIETY.

THE American Bible Society has distributed Scriptures in twenty-seven different languages in this country, during the last eight years, to the amount of more than 8,140,000 copies.

During its seventy-five years of existence this society has received for its missionary and benevolent work $9,936,340.88, besides remittances for books and income from other sources amounting to $10,928,621.27, making a grand total of $20,804,926.15. The sources from which the benevolent income of the society has been derived are as follows: From churches, $735,649.70; from individuals, life memberships, etc., $1,682,225.85; gifts from auxiliary societies, $3,055,82456; from legacies, $4,462,640.77.

The following table shows the receipts from these resources for each quarter of a century:

	Church Collections.	Individual Gifts.
First 25 years,	$ 28,938 04	$432,006 79
Second 25 years,	353,404 37	655,643 87
Third 25 years,	353,307 29	594,575 19
Total,	$735,649 70	$1,682,225 85
	Legacies.	Aux. Donations.
First 25 years,	$ 109,504 57	$ 91,055 09
Second 25 years,	1,148,673 52	1,386,238 89
Third 25 years,	3,204,462 68	1,578,530 58
Total,	$4462,640 77	$3,055,824 56

THE NEW JEWISH EXODUS.

FROM time to time we have given our readers items of interest concerning the Jews in Russia, but we are indebted to the *Christian Herald* for the following very complete account of the inhuman treatment these people are receiving at the hands of the Russians. It is hard to believe that such cruelties should be tolerated in any civilized land in this enlightened and liberty-loving age:

"The Paris Rothschilds have cancelled their contract with the Russian Government for the proposed New Loan, as a protest against the Jewish persecution, which, consequently, is stated to have somewhat slackened. The *Telegraph's* St. Petersburg correspondent says he has 'excellent authority for stating that the Government has under consideration a most important project for the solution of the Jewish question, which, if adopted, may please or shock, but will certainly astonish the civilized world.'

"The Jews are arriving in thousands, from various parts of Russia, in the districts set apart for them, many dying on the route through the harsh treatment they receive, being forwarded in company with criminals for weeks and months together. The misery in the Jewish Pale of Settlement is indescribable.

'CLEARED OUT' IN LOCKED CARRIAGES.

"The harsh treatment of their poorer brethren has produced something very like a panic among the higher classes of Jewish merchants in Moscow, who live in daily expectation of an extension of the rigors of the Government to themselves. Large numbers of Jews lately residing in Moscow on sufferance only, and without a legal right, have now been, to use the Russian phrase, 'cleared out,' and despatched in batches, under military escort, in railway carriages with locked doors to the Jewish Pale.

FURNITURE AND CREDITORS ABANDONED.

"The lower classes of Jews, who had no legal right of residence in Moscow, were cleared out so promptly that, in many cases, they have been compelled to abandon their furniture and bulkier belongings, while Moscow dealers within the Jewish quarters are now ruefully writing off their books bad debts, amounting in the aggregate to considerably over a million roubles, on account of these summarily-ejected defaulters, whose money has always hitherto been safe. Bankruptcy as the result threatens many dealers.

WEALTHY MERCHANTS LEAVING RUSSIA.

"The synagogue in St. Petersburg has been sold for seven hundred thousand roubles, and the Moscow synagogue, a new building, which was but recently completed, after many vexatious hindrances from the authorities, and has never been opened, is now offered for sale, and will probably be acquired by the Tartars as their mosque. Several of the wealthiest Jews, members of the First Guild of Merchants, and enjoying the right of residence there are leaving Russia altogether, and the majority have determined to quit Moscow.

HOW THE EXPULSIONS WERE CARRIED OUT.

"That the authorities should have issued their edict on the eve of the Russian Easter, the great festival of their church, when vast crowds of the Orthodox, filled with religious enthusiasm, capable of degenerating into militant fanaticism on the slightest provocation, are assembled round every church; and, moreover, just at the time of the Jewish Passover—this (an Englishman now in Moscow writes) is the most spitefully cruel and dangerous piece of anti-Semitic legislation ever devised even in Russia. Many Jews were taken to prison to be sent like criminals by *etape* to the birthplace of their parents on whose passports they are inscribed. In some cases young children were taken away from their parents because they were not yet officially written down in the parental passport. In Madina Koshtche, the suburb inhabited mostly by Jews, there was quite a panic, and heartrending scenes were witnessed. Large numbers fled into the woods outside the city, and wandered about in despair. Those who had three days to dispose of their chattels realized hardly enough to keep them in bread. Chairs were sold for twopence, bedsteads and bedding for sixpence. Many well-to-do artisans were ruined in the course of a day, and had to ask for transport by *etape*. Some of the poor people in prison were supplied by benevolent Jews and Christians with bread and railway tickets. The men were escorted to the railway station two and two in fetters like criminals. The women and children were not chained.

EXPULSION OF EX-SOLDIERS.

"In Kaluga there were about 300 Jewish families living in perfect harmony with their Christian neighbors. Some of them—artisans and merchants—have been there for twenty and thirty years, and most of them have served in the Russian army. Although the new law is ostensibly for application only to the Moscow district, yet certain families in Kaluga were compelled to leave in three days.

"A usually well-informed newspaper (the *Kievlanin*) announces with satisfaction that since the commencement of the present rigorous treatment of the Jews 50,000 of them have joined the Greek and Lutheran churches. A gratuity of fifteen roubles is given to every Jew joining the Orthodox church."—*Christian Herald.*

"IN the United States is a religious body of people known as Free Methodists, who are clearly committed against secret societies. They sustain about 500 preachers, who are said to be "free from habits of snuff-dipping, tobacco using and membership in secret orders. The influence which such a body of men can carry into the churches placed in their charge must be grandly strong for personal purity among their members. It was a wise provision which that church placed in its Discipline that 'any society requiring an oath [or an] affirmation, or promise of secrecy . . . is held to be a secret society; and any member joining or continuing in such, violates his covenant obligation, and shall in due form be excluded from the church.' And it was also wise to require each member to promise that he or she will abstain from all connection with secret societies. Hence the church is free from the sin of lodgery."

THERE is nothing wrong about being rich, but as Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts." 1 Tim 6:9. The tendency of riches is to expose us to many temptations such as visiting places unbecoming a Christian, decorating and adorning, running into extravagance in our dwellings, furniture, clothing, and possessions generally. If rich, we have the money to indulge in these things and we are not only tempted but are often, by our own lust, led into the temptation and ruined. Those who are rich should exercise themselves in things pertaining to godliness, and thus, as much as possible, avoid falling into temptations. For those who are rich there is set before them an open door through which they can carry their riches to the destitute of the land as well as being the means of sending the Gospel to the nations of the earth. Send your spare money out into these needy fields; it will not only do good to suffering and sinful humanity, but will greatly lessen your liability to temptation. They that will be rich may accomplish a world of good with their riches if they only feel disposed to do so.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notices of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Wallace, Kansas.

WE left home on Saturday, July 19, for Bro. Johnson's, where our ministers held two meetings. At the meeting Sunday morning a woman, who is not expected to live, sent word that she requested the prayers of the church. This woman never knew anything about our church till last spring. She said then that it was the right church.

The Brethren at this place have not ministerial force enough to fill all the calls. Brethren, where there are four or five ministers in one congregation, could not some of you take a trip through the West instead of being all together every Sunday? Who will come to our aid in the Master's cause? We need aid in Sunshine precinct as well as other places around here. ALLEN CRIPE.

From Ozawkie, Kansas.

AN edifying social meeting was enjoyed by those who met with us last Wednesday evening. A large congregation met at the church to hear God's children talk on the subject of "Christian Experience." Many good thoughts were brought out, causing one to feel that it was good to be present. Fathers and mothers rejoiced to have their children rise and testify before the world of the real enjoyment, experienced in the service of God. No one can attend such meetings without being benefited. Even those, hardened in sin, became interested, when our young brethren and sisters boldly testified of the real enjoyment, to

be found where the love of God is shed abroad in the heart.

God be thanked for his visitation in our midst in the past! We thank him that he has given us brethren and sisters who are striving for a higher degree of Christian perfection. If every conversion (so-called) were a true one, —such a one as would lead unto a perfect Christian life, oh, what a bridling of the tongue there would be!

J. A. ROOT.

A Sad Accident.

JULY 8, 1891, Mr. Henry Horning, of the village of Malvern, was painting the gable end of Mr. Rennels's barn, situated within the bounds of the Rock Creek church, Whiteside Co., Ill. He had three ladders tied together, and then braced and tied with a rope, one end of which hung to the ground.

When Mr. Rennels came home from town, he unhitched his horses, and led them to the stable. While he was unbridling one horse, the other turned and walked out at the back door. Getting fast in the rope that hung down, it dislocated the ladder, causing it to break near where Henry was standing. He fell about thirty feet to the paved yard below. Striking on his shoulder and neck, the fall resulted in instant death. All this was done in less than a moment's time. Surely in the midst of life we are in death! Just six months ago his wife was taken away, very suddenly, with *La Grippe*, leaving five little children to the Father's care, and now the thought comes to us, Who will take care of those five little children? The oldest is eight years old, and the youngest two years of age. Henry was a young man of about thirty-three years. We regret that he put off that one thing needful. Funeral services took place July 10, in the house of Mr. Rennels, by Rev. Prichard and Bro. Jacob L. Myers. The remains were taken to the M. E. cemetery for burial.

JOHN A. MYERS.

From the Auglaize Church, Ohio.

THE members of the Auglaize church, Putnam Co., Ohio, met in council, June 13. Elders Samuel Driver and Joseph Holder were with us. Some very important matters were considered, but we have every reason to believe, that, by the assistance of the above-named brethren, and the guidance of him who doeth all things well,—everything was disposed of in a way that will promote personal piety, enhance the usefulness of the parties interested, and also that of the church. Thus it will also tend to the glorification of God's worthy name among men.

Although the dark clouds had gethered, and ominously lowered, and thickened the darkness around us, yet they have passed away, and the shadows have passed away with them. We thank God that the sunlight of his promises seems so much the purer and sweeter, and that his redeeming love is so much the brighter and more vitalizing.

Bro. Holder remained with us over Sunday and gave us three soul-reviving sermons. May they prove to have been the "good seed," sown on well-prepared soil! Brethren, come again!

J. A. CARNAHAN.

Dupont, Ohio.

From LeMars, Iowa.

WE are in need of willing workers, and will say, if there are any ministering brethren, sound in the faith, who wish to change location, there is a large field of labor opened here in this part of God's moral vineyard. Who will come to help gather in the sheaves?

When I look around and see so many starving for the Bread of Life, it makes my heart ache. Our greatest need is to have a ministering brother settle among us. We feel sure you will like our country, for to our mind it cannot be surpassed for farming. I have given this country a fair trial, and know of what I speak. I have lived here for seven years, and feel safe in recommending this location to others. Any brother wishing further information can obtain it, by addressing the writer.

We feel encouraged when we look over the field of labor. The people come to meeting regularly, and give good attention, which cannot be said of all places where meetings are held. Bro. J. W. Trostle is our elder. We live about forty miles from the main body of the church,—the place where Bro. Trostle settled a year before we came here. His outlook was not bright at first, but he has persevered, and, as a result of his labors, he has gathered a large body of members,—something over fifty. He has built a good meeting-house, and the church is prospering. Thus we see what can be done when brethren work together with the Lord. This is missionary work in the strongest sense of the word.

We should have more brethren like Bro. Trostle. Were a brother of like energy to move here, there could be likely as much done here as at the above place. He came to us a few weeks ago, and preached over Sunday. He also left an appointment for every two weeks, on the second and fourth Sunday of each month. Brethren, passing through LeMars or Ireton, are heartily invited to stop with us.

D. A. MILLER.

The Mission Field.

FOR the last four years we have spent some time in the mission field, not as a missionary sent by the church, but of free will.

During our stay with the isolated of Texas as well as those of Western Kansas, where we spent most of our time, we noted closely what was needed to do efficient work in those peculiar fields. We say *peculiar* because we find them such for various reasons.

Such notes in reference to the work as we have gathered by experience, as well as by observation, we shall present to the readers of the MESSENGER.

While we are very much opposed to any one thinking of himself, "I am the man, send me." I very heartily endorse J. H. M's admonition. "The harvest is great and the laborers are few." Let every minister think of himself and prepare himself for the work he may be called to do. Let the church pray earnestly that the Lord of the harvest may send laborers. Then let the church work in harmony with those prayers. Going through the church as we do through our temporal fields, you can then select those who have prepared themselves for the work. You can say, "Brother and sister, we want you; the church wants you." Then, we believe, a good work may be done.

Considering the men and their qualifications, we deduce the following:

1. Men who carry themselves with dignity, to whom the community will look up.

2. Men of taste and system.

3. Men that will work hard, though the outlook may not be encouraging.

4. Men that can control themselves well when others get out of place.

5. Men, grave and solemn, — not men that will laugh at those who say smutty things or act unbecomingly.

6. Men who will suffer and continue to bear the burdens and hardships of mission life, when they know that others in the ministry, better able than themselves, to bear a like burden, are enjoying themselves and living well in other fields, less burdensome.

7. Men who will observe neatness of dress with cleanliness. Ministers should labor as much as lieth in them to have their family observe the same, especially since some in the field, to which they are called, may do very much otherwise.

8. Men who can positively refuse to dabble into politics.

9. Men who have control of their children, by love.

10. Men that have no other ambition than to serve the church in the highest sense. They should not be schemers, traders, speculators, or lovers of praise.

11. Men who, while thinking of their isolation and their friends and loved ones, still work on and on.

12. Men, of whom, when they fall in the field, the church can say, "That was a good servant."

13. Men who, while others add farm to farm, can say, "As for me and my house, we will serve the Lord."

J. P. HARSHBARGER.

McPherson, Kans.

A Home for the Baltimore Bible School.

THE following is a list of donations received by me for the above purpose:

Jessie B. Martin, Marion, Iowa, 15 cents; Emily R. Stifler, Holidaysburgh, Pa., 10 cents; Mary Brubaker, Rockton, Pa., 20 cents; Flora, Isabella, and Joseph, Golden Corners, Ohio, 30 cents; a sister, Box 80, Auburn, Ill., 20 cents; J. H., B. A. and Lizzie Fahnestock, Montrose, Mo., 30 cents; Nannie Mangus, Roanoke City, Va., 10 cents; Maggie Bolinger, Redfield, Kans., 10 cents; Conrad Kahler, Canton, Ohio, $2.00; Lizzie A. Hope, Mandan, N. Dakota, $1.00; Mary C. Kuse, Westminster, Md., $1.00; M. T. Harvy, Jasper, Mo., 10 cents; a sister in Kansas, 10 cents; W. W. Kulp, Coventry, Pa., $3.00; Christie H. Sunderland, Shank's Run, Pa., 50 cents; a sister, Lovell, Kans., 10 cents; May Long, Leslie, Colo., 10 cents; A. H. and Lydia Lutz, Winslow, Ill., 25 cents.

The following amounts were sent by Mrs. Savilla Barnett, of Husband, Pa.: Wm. N. Barnett, 10 cents; Sarah Barnett, 10 cents; Mrs. Savilla Barnett, 10 cents; E. P. Adams, 10 cents; C. Adams, 10 cents; Emma B. Adams, 10 cents; Christian Gnagy, 10 cents; Lillie E. Arisman, 10 cents; Eddie C. Arisman, 10 cents; Wm. J. Weller, 10 cents; Sadie N. Weller, 10 cents; Emma L. Weller, 5 cents; Emma S. Boyd, 10 cents; Chas. B. Boyd, 10 cents; Chas. Miller, 10 cents; Annie Shaulis, 5 cents; Daniel A. Miller, 5 cents; Nettie G. Lint, 5 cents; Jacob Maust, 5 cents; Jacob C. Maust, 5 cents; Tillie E. Maust, 5 cents; Levi Lint, 5 cents; Susan Lint, 5 cents; Hiram Lint, 5 cents; Emmie Lint, 5 cents.

The total amount received by me is $11.60. Please do not send any more money to me, but to the manager,—J. T. Quinlan, — and oblige your unworthy sister in the sweet service of this same Jesus. Heb. 15: 8. Pray for me that I be restored again to perfect health of soul and body. Ps. 103. "Even though he slay me, yet will I trust him;" even so, "Come, Lord Jesus." Rev. 22.

ELIZA J. MCGAUGHEY.

P. S.—While my regular address is Ladoga, Ind., Box 3, I am stopping at present near Middle Brook, Va.

From Ashland, Ohio.

OUR quarterly council was held at the Maple Grove church, Ashland Co., Ohio, July 18, Eld. George Worst presiding. All business was transacted satisfactorily. Our church is in peace and union, and the members are laboring for spiritual advancement. A harvest-meeting has been ar-

ranged for Aug. 29, to commence promptly at 10 A. M. A missionary meeting will be held during the afternoon. Short talks will be given by different brethren and sisters on missionary work, and plans and suggestions will be made for more effective home work.

A children's meeting has been arranged for Aug. 30, to commence at nine o'clock. It will consist of interesting exercises and songs. All are heartily invited to be with us on these occasions. Our love-feast has been arranged for Oct. 10, to commence at 4 P. M. DAVID SNYDER.

Ashland, Ohio, July 20.

A Word of Encouragement.

To my Cousin of Middletown, Ind., and all whom it may concern:—

YOUR letter caused me to be much interested in your spiritual welfare. You seem to be somewhat discouraged, and say you think sometimes of giving up the battle. Then you think of the danger that will befall you if you do, and I say, too, "Do not give up, or you will meet with greater obstructions than you do now. If you do meet with trials and crosses now, they are only temporary,—only for awhile, but, on the other hand, there will be no end to the joys of a true Christian, for his happiness will last through all eternity.

Jesus is your friend. Look to him; he has promised to be with you! When all others have forsaken you, he will ever be with you! Troubles will come, for man is born unto trouble. Job 5: 6, 7, 8. The Christian has the gracious promise that the Lord will be with him "in the sixth trouble and not forsake us in the seventh." We often feel that our lot is drear and more painful than we can bear, but God will not put more on us than we are able to bear.

Satan will try in every way to lead us away from God; he tries every inducement to hinder our progress in serving our Master. He tells us our road is rough, and tries to make us believe there is no redemption for us.

One gracious promise is ours,—that Christ is occupied with all our needs. Let Satan try us in every way, he cannot have the power if Christ is on our side. Christ has the reigning power over the adversary. Let us trust our Redeemer; he is able to save us unto the uttermost.

Satan goes around as a roaring lion, seeking whom he may devour. He tried to tempt our Blessed Savior, but what was the outcome? Christ steadfastly resisted him and so must we. Then Satan will flee far from us.

Satan often tries to make us believe a lie. He wants to make us think that we are doing ourselves injustice, traveling the road our Savior trod. He throws so many obstacles in our way, that we sometimes are almost ready to say as you do,—"We will give up." Often we are so discouraged that we feel we are nothing in the sight of God. Right there is the place where Satan wants us, then he will be sure to win us over if possible. But God does not desire us to fall back into sin, for his grace is sufficient to bear us up through every trial and difficulty of this life. It is true, God sometimes tests our faith, but there is always a way opened for our escape. When we are weak, then we are strong. Just before the dawn of day is the darkest hour, and there is always a calm after a storm. Every cloud has a silver lining. Cheer up, take courage and bear the cross bravely as a valiant soldier. Where there is no cross, there is no crown. "God is our refuge and strength and a very present help in trouble." Cast thy burden on him and he shall sustain you.

There is much contained in his Divine Word to encourage us! Though we are cast down we shall not be utterly destroyed; though we be persecuted we shall not be forsaken. Be of good courage and wait on the Lord. He is your friend.

You speak of hard times and we hear many speak of the same thing, and they seem to be discouraged. "With food and raiment let us be content." "Consider the lilies; they toil not neither do they spin." Think of the fowls of the air who are all bountifully provided for without any effort on their part! Think of the many thousands that do not enjoy all the blessings we do. If we trust God we are safe; all shall be right! Contentment is great gain! Though we are poor in this world's goods, let us be rich in faith and love toward our Heavenly Father who has never forsaken us! He has blessed us bountifully,—far more than we have deserved.

Looking at myself, I see that I am continually receiving rich blessings of God and I feel that, during the past year, I have been more blessed than any one of whom I know. I cannot render thanks enough to my dear Savior for his great kindness shown me during the last year and all the days of my past life. Let us love him and serve him more, and try to fight our battles with fortitude and vigor, that we may gain the victory. Then the glory shall be ours forever and forever. Think of what Jesus passed through for us, and are we not willing to share the cross with him? He bore it all with patience, as a brave soldier, and now he is seated upon his throne.

Let us be faithful and we we shall obtain the reward of the faithful. Free from every sorrow we shall be happy forever upon the shores of the bright beyond. FLORIDA J. E. ETTER.

Cartersville, Va.

From Waddam's Grove, Ill.

ACCORDING to previous announcement many of the members of our church assembled to celebrate the Fourth of July and we tried to be together to the glory and honor of God, who has given us so much liberty through the blood of his dear Son.

Bro. Levi Eby spoke to us on the occasion. After meeting there were three that desired to enjoy the liberty of God's children. We went to the water as they did of old, and they were buried in the watery grave, to arise and follow Jesus whithersoever he leadeth.

Much joy prevaded the hearts of many that day, but our joy and the joy of the angels in heaven exceeded the joy of the world, and we are made to rejoice again, that there are still more willing to come and be liberated from sin. ISRAEL STEES.

Lena, Ill., July 12.

From Belleville, Kans.

IT seems to me, if ever there was a time when we should feel grateful to our Heavenly Father, it is now. The bountiful harvest which we are just now gathering, shows us that truly the Lord has been good to us and blessed our labors by giving us an abundance of everything. As far as I can learn, those living farther west are having plenty. Now, how are we going to repay our Heavenly Father for his goodness to us? Are we willing to give some of our abundance for the spreading of his Gospel? I rejoice to see an awakening in this direction in the Brotherhood. I hope and pray that the missionary cause will prosper more this year than at any time before.

Let us all put forth more energy for the saving of souls. We can give a little of our means for the foreign mission, and at the same time we can help the home mission by living right before our neighbors, and talking to those who are away from Christ. We all have an influence over some one, and if every member of the Brethren church could be the means of saving *one* soul, what a great work it would be!

I am sorry to see so many living a careless and indifferent life. They are satisfied if their names are found on the church book. They seem to think that is all that is necessary.

Dear reader, remember the Lord has given you a talent. Do not lay it away! The Master will come after while; then you cannot meet him with joy. Let us improve the talent which the Lord has given us, so that we can meet him with joy and gladness. There is nothing that gives me more happiness in this life than to know that I am doing something for the Lord. This life, at the longest, is short, and if we do not make good use of our time, while here, we will, when we come to die, look back with regret upon a misspent life.

An old uncle of mine said, when he came to die, "Oh that I had lived better, so that I could die better." I think when he looked over his life he could see where he had neglected his duty. May the good Lord help us all to work for him while we live here, that we may not look back with any regret when we come to die. LIZZIE HILARY.

The Kansas City Mission.

LAST Sunday one more was added to the faithful,—a lady of influence in the part of the City where she lives. There is another applicant, and, we think, a good prospect ahead There are now in the City and near the City sixteen members so far as I know.

I want to call the attention of those interested to the fact that we have changed the place for our of our monthly meetings, and they are now held as follows:

In North Argentine, on the South side of the river, meetings are held on the first Sunday of each month, at 11 A. M., and 4 P. M. Sunday-school is held every Sunday at 3 P. M. The place of meeting is two blocks North of the depot and five blocks North-west from the end of the "Electric Railway," in a frame school-house.

On the third Sunday we held meetings in the Chelsea Park school-house at 11 A. M., one block North-west of Chelsea Park depot on the Elevated Railroad. Members from any part of the City can connect with the Elevated Railroad at the Union depot, and take the Chelsea Park train. We would like if some of our ministering brethren, stopping in the City, could fill some of the appointments.

The two great needs for successful work at this place are, first, a located minister, who can fully devote his time to the mission, and, second, a house of worship for our use exclusively.

I. H. CRIST.

Gardner, Kans.

From the Lordsburg Church, Cal.

JULY 18, the members met for business. Elders J. S. Flory and Peter Overholtzer, of the Covina church, were present. Elders John and J. W. Metzger also were present and handed in letters of membership. Less than eighteen months ago Bro. T. J. Nair and wife, and the writer and his wife were the only members here, and now there are seventy-four. Bro. Nair had the care of the congregation up to the 18th of July, when he turned it over to elders John and J. W. Metzger, and we hope the good work may go on prospering in their hands.

With reference to the school the church adopted the following:

"Whereas a Brethren's school has been established within the bounds of the Lordsburg church, and as said school will be attended by members from the various churches of the Brotherhood, therefore be it

"*Resolved*,—That this church shall care for all her members, looking after their welfare and spiritual needs, administering, when necessary, the proper discipline, thereby reserving her Gospel power and not delegating it to the school.

"2. Each member, whether coming to attend the school or otherwise, if desiring the benefits and care of the church, is required to bring a certificate of membership and present it at once.

"3. Members of the church, who are participants in the school, as well as all others, will be expected to conform in their lives and character, conduct and appearance to the principles of the Gospel, as understood and practiced by the General Brotherhood."

After the business was concluded, about 2 P. M., the Mission Board of Southern California met to consider the request to have services at Redondo by the sea. The committee was favorable to a trial at that place, but for the want of necessary funds the way was not clear at this time. An effort will be made by individuals to fill the demands at that place, where hundreds congregate every Sunday to bathe in the placid Pacific. We are glad to know that a few friends, who are not members of our Fraternity, have come forward with an offer to supply the necessary singing books and Bibles to conduct Bible readings. God can bless the work, and will if the workers go in his strength. Where sin most abounds, there grace is most needed.

The East Riverside mission, under the care of . S. Flory and J. F. Neher is full of promise in he Lord. The field is large and workers few. Pray that the Lord of the harvest may send forth many earnest, faithful laborers.

M. M. ESHELMAN.

A Sound Article.

We speak of a sound body or mind, sound sleep, nd sound principles. There is also a sound religion, and while talking about that, I must say hat I am well pleased with our church paper. s soundness is wholesome, its principles are ood and strengthening to the child of God. In he last issue we have an article on "Church ower." Let every member carefully read that rticle. The three powers that concern the urch,—legislative, judicial and executive,—are and principles. I fear that too many nowadays may listen to unsound doctrines, and rely too uch on the persuasive principle, and thus lose ght of the Gospel principle. I feel thankful at God can legislate for us, and that we may terpret and execute as the Gospel may direct.

J. H. MILLER.

From the Mount Hope Church, Oklahoma, Ind. Ty.

Our love-feast will occur, the Lord willing, Oct. . We solicit the help of our ministering brethn on that occasion.

Since our last report the church was made glad one dear sister coming out on the Lord's side. e also had one addition by letter, making a to- membership of nineteen, with more to come. he Brethren are holding meetings each Lord's ay. Bro. Geo. Landis has most of the work to , as Bro. Burns is in poor health. I hope that me brother will come to his assistance before ng. The harvest truly is great in this territory. We have good crops of all kinds, but prices are v. Still we have much to thank the Good Lord .

I ask the united prayers of the dear brethren d sisters in behalf of my *afflicted* companion. e was taken ill nearly eight months ago and t being able to get the proper medical assistce here, we had to take her back to Topeka, ns.,—our former home. We are waiting with zealous care her return, and pray the Good Lord to sustain us in our sore affliction and separation.

A. J. PEEBLER.

The Work in Chicago.

This day our hearts are glad and we rejoice, because the angels in heaven are rejoicing over the return of a precious soul that was "lost, but is now found."

Bro. E. S. Young preached for us a most practical sermon; subject, "Seeing and Hearing," to a fair-sized audience and with good attention. Bro. Grenewalt was then received by baptism, and still there are more to follow. On Thursday evening, July 30, we hold a Communion service, at which time we expect to receive another by baptism. Rejoice with us and pray that the good work may go on until many, yea, very many sheaves are gathered for the Master!

July 29. W. R. MILLER.

Western Sufferers.

From a sister and a few friends, Strawtown, Ind.,	$ 1 00
J. E. Gnagy, Accident, Md.,	5 00
Lydia Beeghly, Accident, Md.,	1 00
White church and friends, Ind.,	4 50
A sister, Dillsburg, Pa.,	3 00
A sister, Good Hart, Mich.,	50
H. Etta Mow, Millwood, Ind.,	25
A friend,	50
Eliz. Texter, Auburn, Ind.,	1 42
Meyersdale congregation, Meyersdale, Pa.,	7 40
Alice S. Christlich, Centralia, Wash.,	3 00
Barbary Stayer, Ridgely, Md.,	4 25
H. R. Tice, Centralia, Wash.,	1 00
Sarah A. and Truman Marshall, Fisher Station, Mich.,	1 00
Upper Conewago church, Pa.,	15 00
Libbie Hall, Batdorf, Ohio,	50

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ONE BAPTIZED.—The members of the Garrison church, Benton Co., Iowa, have cause to rejoice. One more dear sister has been added to the fold. May she ever be guided by the Good Spirit into the ways of peace and holiness! -*Lizzie Johnson, Garrison, Iowa, July 22.*

ONE ADDITION.—The members of the Mississinewa church, Ind., re-organized their Sunday-school recently. It resulted in the election of Bro. Lewis Moomaw as Superintendent, and the writer Assistant Superintendent. Yesterday, after our regular meeting, there was one sister added to the church at this place.—*Calvin W. Hooke.*

PROSPECTIVE MEETINGS.—Our love-feast in the Waddam's Grove church, Ill., will occur Oct. 14 and 15, commencing at 1 P. M. We intend having a series of meetings, to commence about Oct. 3, and to continue until the feast. Ministering brethren are invited to be with us at our meetings. —*Israel Stees.*

HARMONIOUS COUNCIL.—Our quarterly council, July 3, passed off pleasantly, with the exception of granting letters to our dear brother, G. S. Rairigh and companion, as we always feel sorry to part with those we love. They contemplate leaving us in the near future, to locate in the Johnstown church. This will leave us almost without ministerial help, but we hope all will work together for good. The business of the above meeting could not all be finished, which called for a special council July 11, at which meeting all was adjusted, seemingly satisfactorily. One was also received by letter. Brethren and sisters, pray for us!—*Lydia A. Spicher, Hillsdale, Pa., July 17.*

LOVE-FEAST RECALLED.—The love-feast announced for Sept. 18, in the Litchfield church, Ill., has been recalled, owing to the fact that the time, as previously given, will conflict with other appointments.—*J. P. Studebaker, July 20.*

INTERESTING MEETING.—Bro. H. S. Claypool, of Salt Lick Bridge, W. Va., came to us July 17, and preached the Word of God with power. It caused God's children to rejoice and sinners to weep. Many said, it was the best Gospel preaching they ever heard. I believe if Bro. Claypool could hold a series of meetings at this place there would be an ingathering of souls into the kingdom of Christ. We ask the prayers of all the people of God in our behalf, to the saving of many souls. —*Harriet Bankhead, Hacker's Valley, W. Va., July 20.*

QUARTERLY COUNCIL.—The Mineral Creek church, Johnson Co., Mo., held her quarterly council July 16. A considerable amount of business came before the meeting, which was disposed of in the spirit of brotherly love towards all. Eld. Jacob Witmore, from the Center View church, and Eld. D. M. Mohler, from the Warrensburgh church, were present. Bro. M. S. Mohler, of this church, was ordained to the full ministry. The Mineral Creek church also appointed a love-feast for Oct. 9, to commence at 10 A. M., to which we extend a cordial invitation.—*Fred Culp, Leeton, Mo., July 17.*

TWO BAPTIZED.—Bro. F. F. Holsopple, of Indiana, who graduated from the Huntingdon Normal College this spring, spent some time in our community, visiting friends and relatives. During his stay he preached four sermons, three in Scalp Level and one in the Greenland house. After his last sermon, on Saturday evening, July 11, a young man and his wife were received into the church by baptism. He is a Sunday-school teacher, and we hope the step he has taken may have a good effect upon the young men composing his class. One brother was restored three weeks ago.—*J. E. Blough, Scalp Level, Pa., July 19.*

MADE TO REJOICE.—While at our late Annual Meeting we were made glad to meet with so many loved ones of the same precious faith. We enjoyed the Christian spirit that was manifested amongst the saints in all the deliberations of the business that came before the meeting throughout the whole Conference. The Good Lord is always pleased, and will abundantly bless the labor of his children when done with zeal and much charity. Since our return, and meeting with loved ones at home, we were again made to rejoice to see three heads of families unite with us by baptism. One came from the Progressive element, and one from the U. B. church. They now feel well satisfied, and we hope they may ever hold out faithful to the end and be saved!—*Joseph John, Roann, Ind., July 4.*

PRESSING FORWARD.—The members of the Franklin County church, Iowa, held their quarterly council July 11. Considerable business came before the meeting, which was disposed of satisfactorily. This church was organized Oct. 11, 1890. We have two ministers, Bro William Eikenberry in the first and Bro. Joseph M. Hanawalt in the second degree. We also have two deacons. We number thirty members in all. We chose for our elder, Bro. J. F. Eikenberry, of the Green church. We are now taking steps toward building a meeting-house, which we hope to accomplish in the near future. We have a very interesting Sunday-school in progress. May the Lord help us to press forward in the good work. We ask the prayers of the brethren and sisters everywhere in our behalf.—*Mary C. Allen, Hansell, Iowa.*

FOUR ADDITIONS.—The members of the Middle Creek church, Mahaska Co., Iowa, are enjoying a refreshing from the presence of the Lord. Four sisters were added to the fold by baptism,—two on July 4, and one on the day after, at two different appointments. We pray that the Lord may keep them faithful!—*John Gable, July 17.*

COUNCIL-MEETING.—The Brethren of the Pokagon church held their council-meeting July 11. The business of the meeting was disposed of pleasantly. One brother and sister decided to walk with the church no more. May they see the great mistake they have made and again return to the fold! We appointed our love-feast for Oct. 10, commencing at 5 P. M., at which time all are invited to be with us.—*Ida Stretch, Dowagiac, Cass Co., Michigan, July 13.*

HARVEST MEETING. — The members of the Seneca church of Northwestern Ohio have decided to hold a harvest-meeting in connection with their quarterly council, Aug. 22, at their meeting-house, one and one-half miles north of Bloomville, meeting to begin at 10 A. M. An invitation is extended to members of neighboring churches. Our Communion meeting is appointed for Sept. 12, 1891, at the above-named place, to commence at 10:30 A. M. — *S. A. Walker, Bloomville, Ohio, July 21.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NETZLEY—VANDYKE At the home of the bride, May 20, 1891, Bro. John A. Netzley and sister Maggie H. VanDyke, both of Gage County, Nebraska.

H. M. NETZLEY.

SHUMAKER—HETRICK.—At the residence of the bride's father, July 16, 1891, by the undersigned, Mr. M. S. Shumaker and sister Mary A Hetrick, both of Armstrong County, Pa. D. A. HETRICK.

NEHR—MILLER.—By the undersigned in Lordsburg, Cal., June 17, 1891, Bro John F Nehr and sister Katie Miller.

D. B. HEINY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WEYBRIGHT. In the Monocacy church, near Double Pipe Creek, Md., July 9 1891, of tabercule is of the brain Vernon, youngest son of Samuel and Mary Weybright, aged 13 years, 5 months and 18 days.

Vernon Weybright was a bright, intelligent boy, and bade fair to become a useful man, but the Lord has seen fit to call him to the spirit land. Let us all take warning of our approaching end! Funeral services at the home of his parents. Interment at Rocky Ridge. Services were conducted by the Brethren D. R. SAYLER.

NEFF.—In the same church, April 13, 1891, Bro. H. S. Neff, aged about 38 years.

Bro. Harry was a great sufferer for quite awhile. The cause of his suffering originated from a bruise. He was running a warehouse, and while engaged in cleaning up, he stooped to pick something from the floor, and struck his hip on the iron part of a plow beam. As he struck the sciatic nerve, it caused intense pain at the time,—almost unendurable. He applied different liniments, which eased his pain for awhile, but it grew worse, and a hard lump formed. He applied to different physicians and had to resort to hyperdemics in order to stand the pain.

For about eight months he suffered intensely, saying sometimes that no one could imagine the pain he had to endure, but when he thought of his Blessed Master and what he endured, it helped him greatly to bear his pain. Later on the lump turned to cancer and finally caused his death.

Bro. Harry was a live, energetic business man. In the church he was a faithful deacon, a good singer and full of zeal for the cause of Christ, holding up the idea that a Christian should be known wherever he goes. During his sufferings he called for the elders of the church, and was anointed. Funeral services by Eld. J. F. Oller, Martin Overholser, of the River Brethren and the home ministers, from Philipp. 1: 23. J. R. FOGLESANGER.

SHULLENBERGER.—In the Ridge congregation, Cumberland County, Pa., April 15, 1891, Bro. Adam Shullenbarger, aged about 91 years.

Bro. Adam was strong in the faith, and an active deacon for many years until age disabled him from serving the church. Funeral services by Eld. J. F. Stamy.

FOGELSANGER. — In the same church, June 1, 1891, Bro. Jacob H. Fogelsanger, aged 51 years, 11 months and 23 days.

Bro. Jacob was born, lived and died in the Ridge church. He was married to Catharine Miller. Their union was blest with ten children, four of whom were baptized Jan. 24, 1886. Oct. 12, 1890, two more were received by baptism. His desire was, to live to see his children all in the church at the time of his death.

They were all in the church, save one or so. Deceased was a devoted husband and a kind father. Oct. 4, 1868, he and his companion were received into the church by baptism, and a few years later he was chosen to the office of deacon. He served the church faithfully, and was Assistant Superintendent of the Sunday-school for a few years. Early last fall he was taken with *La Grippe*, then pneumonia, then rheumatism, which finally terminated in Bright's disease. During his sickness he requested to be anointed, which was attended to in the name of the Lord. Funeral services by Bro. H. Etter at the house, and Eld. J. F. Stamy, Albert Hollinger, and others, at the church. Interment at the Fogelsanger cemetery in the presence of a large audience.

J. R. FOGELSANGER.

KIMMEL.—In the Plum Creek congregation, Pa., June 26, 1891, sister Barbara Kimmel, aged 75 years, 4 months and 20 days.

She leaves a husband and seven children, who watched over her as she passed from this to the life eternal. She was a devout Christian woman in the church for almost half a century. Her life was such that she will long be remembered by those that knew her, for the kindness that she showed to all those who were acquainted with her. The funeral services were conducted by the writer in the presence of a large concourse of people from Philpp. 1: 21. The remains were buried in the Elderton cemetery.

B. W. MILLER.

ZUMBRUN.—At Columbia City, Ind., June 11, 1891, Judah Zumbrun, aged 75 years and 5 months. Her maiden name was Kinsey. She was married to Henry Zumbrun Oct. 12, 1836. Twelve children were born to them. Funeral discourse by Eld. Leonard Hyre and David Miller.

BRANDENBURG.—In the Lower Twin Creek church, Preble Co., Ohio, July 8, 1891, of paralysis, Mrs. Mary Jane, wife of Josiah Brandenburg, and daughter of Samuel and Rebecca Oldfather, aged 54 years, 11 months and 2 days.

Deceased was identified with the Reformed church, in which faith she died, leaving a husband and four children, who very keenly feel their loss. Funeral occasion from the words, "He hath done all things well." Services by the writer.

DANIEL M. GARVER.

HARTZELL.—In the bounds of the Bear Creek church, Montgomery Co., Ohio, June 26, 1891, Eugene Hartzell, son of Mr. and Mrs. Leonard Hartzell, aged 21 years, 4 months and 21 days.

Deceased was just entering a promising manhood. His great and constant desire was that he might recover from his sickness, but as death was inevitable, he became reconciled, and he was heard to say at last, that he was going home. Services conducted by Eld. John Bowman and the writer in the U. B. church at Liberty, Ohio, from Ps. 39: 5.

DANIEL M. GARVER.

ERVIN.—At Rockwell City, Kansas, July 11, 1891, Sarah Ervin, wife of Elmer L. Ervin, aged 35 years, 7 months and 6 days.

Deceased was born Dec. 5, 1855. Her maiden name was Sarah Nedrow. Sept. 27, 1874, she united in marriage with Elmer L. Ervin in Richardson County, Nebr. In February, 1879, both united with the German Baptist church near Falls City, Nebr. She leaves a husband and seven children to mourn their loss. The cause of her death was dropsy. The funeral occasion was improved by the writer, assisted by Bro. J. R. Garber, from Heb. 13: 14 to a large concourse of sympathizing friends and neighbors. Interment in Maple Grove cemetery.

G. M. THRONE.

JOHNSON.—In the Berrien congregation, April 23, 1891, sister Catherine Johnson, wife of Bro. Henry Johnson, aged 70 years, 9 months and 8 days.

Deceased was born July 20, 1820. Their married life was fifty-one years and six months. To this union were born eight children, four of whom preceded her to the spirit land. The old brother and four children,—three daughters and one son,—survive her. The funeral services were improved by the writer, assisted by the Advent minister, from the words, "Therefore be ye also ready." Matt. 24: 44. D. P. MILLER.

DIVELY.—Also, in the same congregation, July 18, 1891, sister Katie Dively, aged 20 years, 10 months and 18 days.

Sister Kate had been a sufferer nearly all her life with rheumatism, which developed into dropsy and heart trouble. She felt that all was not well, and that she wanted to secure a home in heaven. In the early spring she called for the brethren to come and baptize her. As she was unable to go to the water, we constructed a box that held sufficient water and baptized her into Christ. Shortly afterwards we had a small Communion with her, as she desired to do all that she could for her Blessed Savior. Soon after she called for the elders of the church to come and anoint her. Having complied with all these requirements, she felt that she had made herself ready, and was willing to go home and be at rest, as she told her mother just a few hours before she died.

The funeral services were improved by the writer from the words, "She hath done what she could," Mark 14, to an attentive and sympathizing congregation of weeping friends. Peace to her ashes! D. P. MILLER.

ZERBE.—In the Upper Stillwater church, Ohio, July 11, 1891, Samuel B. Zerbe, aged 70 years, 10 months and 23 days.

Bro. Zerbe was born Aug. 18, 1820. He was married twice,—first to Elizabeth Deeter, Feb. 8, 1843. Of the seven children who blessed this union, four survive him. The second marriage was to Catherine Bollinger,—maiden name Hoover,— April 27, 1854, who preceded him to the grave nearly one year ago.

We believe all who have learned to know Bro. Zerbe can say that, since he became a member of the church, he has tried to live a devoted and consistent Christian life. After an illness of over a year, the cold messenger of death called, and he sank peacefully to rest. The burial took place on Sunday afternoon from the Upper Stillwater church The last sad rites were witnessed by a large concourse of friends and neighbors. Funeral services by brethren I. J. Rosenberger and S. D. Royer. Interment in the new cemetery.

J. G. PORTER.

MYERS.—In the Waddam's Grove church, Stephenson Co., Ill., June 4, 1891, of diphtheria, Nellie Ray Myers, infant daughter of Albert and Clara Myers, aged 2 years, 8 months and 12 days.

MYERS. — Also in the same place and from the same family, June 29, 1891, Loydie A. Myers, aged 6 years, 4 months and 20 days.

Thus, in so short a time, have these two buds been plucked from earth, to bloom in heaven, their own country. It was indeed hard for the parents to give up these dear ones, but by this visitation of God's providence the father has been brought nearer to him and, July 4, he, with his two sisters, was led into the liquid grave, to come forth in newness of life. Our prayer is that more may follow! Funeral occasion improved by the writer and others from Jer. 31: 15–17.

D. B. EBY.

ABBOTT. — In the West Branch church, Ogle Co., Ill., June 4, 1891, Calvin Arvine, son of Bro. John and sister —— Abbott, aged 23 years, 2 months and 28 days.

This young man was handling a gun and accidentally discharged the contents of two barrels into the lower part of his bowels, after which he lived but a few hours.

This is another warning to those who have not made their peace with God before, to do so, before it is forever too late. May God comfort the bereaved family in this their sad affliction, knowing that our Heavenly Father doeth all things well. Funeral services were conducted by Eld. Joseph Amick from Heb. 9: 27, 28. CLEORA E. WALLACE.

BOLLINGER. Near Walnut, Juniata County, in the Perry congregation, Pa., Feb. 21, 1891, sister Elizabeth, wife of Bro. Benjamin Bollinger, aged 76 years, 3 months and 14 days.

Funeral sermon by Bro. Christian Myers.

EMMA BOLLINGER.

BOLLINGER.—Bro. Benjamin Bollinger, husband of the above died April 30, 1891, aged 83 years, 4 months and 26 days. Funeral sermon by Bro. Isaac Book.

Sister Bollinger was sick from July 11 to February 21. The latter half of that time she was confined to the arm-chair. Bro Bollinger was afflicted from Dec. 15 to April 30. Both had heart disease and suffered intensely.

He was married to a daughter of Bro. Jacob and sister Mary Stong in 1836. Nine children blessed their union,—four sons and five daughters, of whom two sons and three daughters are living. One son and daughter belong to the church (also one daughter who is dead).

The departed brother and sister joined the Brethren church in 1836 at Germany Valley, Huntingdon County, Pa., where they lived for eleven years. Thence they removed to Tuscarora Valley in 1859, where they lived for thirty-two years and died, after a wedded life of almost fifty-five years, being consistent church members for over forty-four years.

EMMA BOLLINGER.

HOOKER.—At Woolwine, Patrick Co., Va., July 11, 1891, Earnest A., son of John A. and Mollie Hooker, aged 2 months and 28 days.

Little Earnest was afflicted from birth and suffered greatly, but we rejoice to know that his afflictions are over, and he is now a bright angel in heaven. MOLLIE HOOKER.

CURRY.—In the Beaver Creek congregation, Rockingham, Va., July 16, 1891, William Curry, aged 85 years, 3 months and 4 days.

Interment at Ottobine. Funeral services by Eld. Jacob Thomas, followed by the writer, from Ps. 119: 59, 89.

G. W. WINE.

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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially

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Announcements.

DISTRICT MEETINGS.

Aug. 6, at 9 A. M., District of Texas, Oklahoma and Southern Indian Territory, in Nocona church, Montague Co., Texas, 40 miles west of Gainesville, Texas, on Missouri, Kansas & Texas R. R. Those coming by rail will be met at Nocona by notifying Abe Molsbee or Henry Brubaker.

LOVE-FEASTS.

Aug. 8, at 10 A. M., Nocona church, Tex.

Aug. 14 at 3 P. M., Bear Creek church, Christian Co., Ill., at the residence of J. J. Cart one mile northwest of DePue, Morrisonville, Ill.

Aug. 22, at 4 P. M., Lafayette church. There will be a series of two weeks' meetings held before the 22nd. Bro. Geo. Studebaker is expected to be present.

Aug. 13, at 5 P. M., Spring Creek church, at the chapel, seven miles west of Wassau's school-house, near Reese, Kans.

Aug. 15, at 2 P. M., Ogan's Creek church, 5 miles southeast of North Manchester, Wabash Co., Ind.

Aug. 15, at 1 P. M., Urbana church, Ill.

Aug. 15, Esterly, La., at the residence of S. A. Sutter. Those who wish to be with us will be met at Esterly, by notifying S. A. Sutter

Aug. 29, at 10 A. M., Greene church, Greene, Butler Co., Iowa. Meeting to continue over Sunday

Sept. 12, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans., at the home of Bro. Wm. Brunk.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans.

Sept. 12, at 1 P. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert

Sept. 12, at 2 P. M., Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Sept. 12, at 3 P. M., La Porte church, La Porte Co., Ind

Sept. 12, at 2:30 P. M., Maple Glen congregation, Savage, Somerset Co., Pa.

Sept. 13, Johnstown congregation, in the Horner church, 5 miles west of Mineral Point, Pa.

Sept. 16, at 2 P. M., in the Lower Stillwater church, Ohio.

Sept. 17 and 18 at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 18, 4 P. M., North Webster, Ind.

Sept. 19, at 4 P. M., Summit congregation, Somerset Co., Pa

Sept. 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 29th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept. 19 and 20, at 2 P. M., Sabetha, Kans.

Sept. 26, at 10:30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co., Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's. Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Henry's, 3½ miles north east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa

Oct. 11, Walnut Grove church, Pa., 2½ miles south of P. R. R. depot

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

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Announcements.

LOVE-FEASTS.

Aug 22 and 23, at Bro Jacob Merly's, joining Washington on the north-west, Washington Co., Kans

Aug 22, at A M, Hadley Creek church, Pike Co., Ill

Aug 2, Cameron, Mo

Sept 12 at 10 A M, Liberty, Adams Co., Ill

Sept 12, Hurricane Creek church, Ill

Sept 12 and 13, at A M, West Branch, Ill

Sept 12 and 13, at 2 P M, Shannon, Ill

Sept 16 and 17, Scott Valley church, Kan, at the home of E J Moll, 2 miles north of Westphalia Those coming by rail will be met at Westphalia by notifying E J Miller or C M Yearout

Sept 17, at 2 P M, Rock church, Wabash Co., Ind

Sept 18, at 11 A M, at Leeds, Ill, Ill

Sept 19, at 10 A M, at the Virginia Chapel, 9 miles west from Dayton, O

Sept 19, at 2 P M, Kansas Center church, 4 miles east of Lyon, Rice Co., Kan

Sept 19 and 20, at A M, Deep River, Iowa

Sept 19, at 2 P M, Harlow church, Kans

Sept 19, at 10 A M, Pipe Creek church, Md

Sept 19, at 10 A M, in the Dry Fork church, Clark Co., Ohio, 7 miles north-east of New Carlisle, same distance from Bergy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Bergy by notifying Henry Frantz, Bergy, Ohio, in due time from the east will stop at Springfield and notify Joseph Sadzbagh, Springfield, Ohio

Sept 12, at 10 A M, Bremen church, Marshall Co., Ind.

Sept 19, at 10 A M, Nevada church, Mo, at the home of Bro James Miller, 1 mile south of Nevada The coming by way of Nevada, will be met at Deerfield, on the 18th, with conveyance The coming by way of Nevada, will be met at Deerfield, on the 18th, with conveyance The coming by way of Nevada, will be met at Deerfield, on the same day

Sept 19, at 10 A M, Lanark church, Lanark, Adams Co., Ill

Sept 19, at 4 P M, Turkey Creek church, Ind, at Greenleaf house

Oct 2, at 10 A M, Upper Fall Creek church, Ind

Oct 3, at 2 P M, Clear Creek church, Huntington Co., Ind

Oct 3, at 10 A M, Mineral Creek church, Johnson Co., Mo, 14 miles south of Warrensburgh

Oct 10, at 2 P M, Oak Grove meeting house, Log Creek congregation, Caldwell Co., Mo

Oct 10, at 5 P M, Pekin church, Mich

Oct 10, at 4 P M, Maple Grove church, Abbeville Co., 10 miles north from Abbeville City

Oct 13, Lanark church, Crawford Co., Ill

Oct 14 and 15, at 2 P M, Wolfram's Grove, Ill

Oct 15, Bethel church, Noble Dry Fork congregation, during the week, to continue

Oct 17, at 2 P M, Bethel church, meeting-house, Walnut Creek congregation, Ray Co., Mo

Oct 16, at A M, Sugar Creek, Ind

Oct 17, at P M, Adelphi congregation, Grant Co., W. Va.

Oct 17, at 2 P M, West Creek church, Johnson Co., Mo

Oct 17 and 18, Round Prairie church, Ark

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[illegible] of 44 pages. [illegible] CARDINAL DOCTRINES of the Gospel, as contended for by the Brethren, [illegible]

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Last week we said that parents are responsible for what they teach, and for what they allow others to teach their children. Now one asks, "Are not parents responsible for what they cannot teach their children?" Yes, they are. Many parents have their faithful children to add secret, when they should be in some good school, preparing for life's work. Such parents forget that, as we eat the fruit of trees planted by our parents, so the church of the next generation will reap the results of the training we give our children. We cannot afford to neglect the education of our children.

J. G. ROYER, Pres.,
Mt. Morris, Ill



Brethren's Quarterly.

Orders should be sent in at once for the Quarterly for the Third Quarter of 1891. Price, three copies, 25 cents; eight copies, 40 cents; twenty copies and over, four cents each. Address,

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READ CAREFULLY!

Our Wants.

Our real wants in this life are but few. But we all want money. The laborer, the mechanic, lawyer, physician, teacher, and even the minister wants money for service rendered, because with it other wants can be supplied. Money has a standard and a personal value. If I spend one dollar for twenty pounds of meat, I get from a common value. If I spend a dollar for tobacco I get no personal value for it at all. If I spend a dollar for missionary purposes, I lay up treasure in heaven. If I spend a dollar in obtaining a good Christian education, I get possibilities for doing the greatest amount of good work, in the sight of our Lord, is better than money loaned at usury.

What we want to know is how I can put them in ways we love that we may get the most good from it.

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about which we will have more to say next week.

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For complete description of Garfield Beach and Great Salt Lake, send to E. L. Lomax, Gen'l Pass. and Ticket Agent, Omaha, for copies of "Sights and Scenes in Utah," or "A Glimpse of Great Salt Lake." 22–34.

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The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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Concerning the feast in Chicago, Bro. Wm. R. Miller writes: "As previously stated in our last note, we held our love-feast Thursday evening, July 30, Bro. J. G. Royer officiating. We had a very delightful little service. About twenty members were present, but the best of all, three precious souls were willing to walk in newness of life, and were, after the service, received by baptism. Six have, within the year, been received into the church by baptism, and we think there are others very near."

Can any one tell why it is that so many of our young men are making so much preparation to fit themselves for the secular callings of life, while so very few are preparing for the highest of all callings in life,—that of the Christian ministry? Is the church at fault in trying to make believe that no preparation is necessary for this calling? There may be such persons in the church, but they must be such persons as have but little knowledge of the fitness required, or such as have never gotten far enough to learn the grave responsibilities that are connected with the holy calling. Men may afford to be novices and unskilled in secular callings,—but never in the sacred calling of the ministry, where the salvation of souls is at stake.

"John Adams in his old age went to Faneuil Hall to see Stuart's Washington, near which stood his own bust. Pointing to the hero's firmly closed mouth he said: 'That great man could hold his tongue, which this fool,' tapping his own bust with his cane, 'never could learn.'"

Please do not write articles for publication with a pencil. By the time such matter reaches us through the mail it becomes too dim to be read with ease. Parties who do not have ink convenient may be excused for writing church news with a pencil, but please write all regular articles with black ink. Never use red ink.

Prophets are always in abundance. Not long since we were to have a drought, and, as a result, we would have no summer crops, and the fruit, though well set, would dry up on the trees, and a general failure would follow. Soon after this the refreshing showers came in such abundance that the tune was changed, and the grain was all to rot in the shock on the fields. Good weather followed, the grain was gathered, the hay made, and the promise for an abundant summer crop was never better, and what now? Over-production and a crash! Money may get tight, and a general series of financial failures is coming. No matter how good our Heavenly Father is, the people must grumble and have terrible things happen. What a world of trouble could be saved, if we all could trust in the goodness of a Loving Father!

Two Alabama doctors have gotten into a discussion about the form of baptism, one Episcopal, and the other Christian or Disciple. The Episcopal made a wager of $1,000 to any man who can give conclusive evidence that immersion is taught as Christian baptism,—that is, as the only form of Christian baptism taught by the Bible. This wager is made with the condition that there shall be ten judges, five of whom are to be Episcopal ministers of his *own* choosing, and the other five to be chosen by the Disciple doctor. The division of the judges seems to be fair enough, but it does not require a very wise man to determine how the vote would be cast. Each doctor will be quite sure of keeping his $1,000, and we suppose this will be the right thing to do. The childish part of it is to offer a wager of this kind. Dollars and cents cannot make a decision for God, and it is a defamation on God's character for such offers to be made or accepted, and we hope that none of our Brethren will be caught in either. The true man of God needs no wager to spur him to a defense of the truth. He will do this because he loves it, and because on it depends his salvation.

JEPHTHAH'S VOW.

We have, at different times, been urged to give an exposition of Judges 11: 37–40, but on account of the many opinions that have already been advanced,—some most unreasonable and barbarous,—we have hesitated.

But as we are now again asked to give our views, we will now do so, hoping that what we may say will be in harmony with the mind of God and his truth.

In trying to interpret any of these seemingly abstruse utterances, we must first take into consideration the customs and laws of the times and the character of those connected therewith.

Jephthah, though rash and impulsive in disposition, was not only a good man, but he also understood the laws of God as they related to offerings and sacrifices, so that, in interpreting the meaning of the vow which he at this time made, these two facts must be the basis upon which the interpretation is made.

First, in this circumstance the translation is faulty. According to the best Hebrew scholars, it should read this way: "I will consecrate it to the Lord; or, I will offer it for a burnt offering." This rendering is in harmony, both with the law and with reason. There were certain things that Jephthah, as a believer in God, could and *could* not do. Had there, on his return, a dog come out to meet him, he could not have consecrated it to the Lord, neither could he have offered it as a burnt offering to the Lord, because the dog was one of the unclean animals by law. Therefore a dog or any other unclean beast could not be included in the vow. Had a neighbor, neighbor's wife or child come out to meet him, he could not, by law, have either consecrated or sacrificed them, because they would not have been within his power, and therefore neither they nor any other living person, outside of his own family, could have been included in his vow. So the vow made must be confined to either clean beasts or members of his own family. If the first, they could be offered as a burnt offering, and if the second, consecrated. And as it happened to be one of his own family,—his daughter,—she could be lawfully consecrated to the Lord, which Jephthah did, and thus fulfilled his vow. This makes the whole matter very simple, reasonable, and in harmony with the actions of a Christian man and the laws of God.

To accept the idea that he offered his own daughter as a burnt offering,—a humam sacrifice,—to the Living God, is an outrage, and prostituting God down to barbarism.

The consecration of Jephthah's daughter, in this case, meant giving her to the Lord's service in a perpetual state of virginity. This harmonizes with the request of the thirty-seventh verse. Before entering into this state, she wished to have a short time to take leave of her young associates, as was the custom in such cases.

Taking this view of the matter, we have in it a very interesting narrative of the actions and doings of God's people in former dispensations, and this gives us two very important lessons,—that we should be careful in making vows, and, when made, we should conscientiously carry them out as far as they are in harmony with right.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ONE MORE IN HEAVEN.

SELECTED BY AMELIA C. NOFZIGER.

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace.
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word spoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
Chill as the east-born mist, the thought would rise,
And wrap our footsteps round, and dim our eyes,
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mold,
Our sight of Christ is dim—our love is cold;
But *there*, where face to face we shall behold,
Is home and heaven!

One less at home!
Its pains, its sorrow, and its toil to share;
One *less* the pilgrim's cross to bear,
One *more* the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high, our souls to raise
To home and heaven!

One more at home!
That home where separation cannot be,
That home where none are missed eternally;
Lord Jesus, grant us all a place with thee,
A home in heaven!

PEACE ON EARTH AND GOOD WILL TO MEN.

BY B. F. MOOMAW.

Number Four.

His third argument is that the spirit of the New Testament is not different from that of the Old in this respect. It would hardly seem necessary to say more upon this subject, for what has already been said cannot fail to satisfy every intelligent mind that this position is untenable, but we will add a few testimonies.

We have admitted that, in the Old Testament, war is allowed, but in the New it is forbidden. We are commanded not to resist evil. The author of the New Testament is a priest after the order of Melchisedec, who is the King of Salem, which, being interpreted, is King of Peace. Upon one occasion the apostles James and John asked the privilege of Christ to punish their enemies, but he turned and rebuked them, saying, "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." When Peter would have taken the sword to have prevented the arrest of Christ, he straightway commanded him to put up his sword. The apostle Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," etc.

We will next notice the quotation made by him in support of this position, and will certainly claim it upon a logical interpretation, as an evidence in our favor. Christ says, "My kingdom is not of this world, else would my servants fight, that I should not be delivered to the Jews." "That is," says he, "if he had intended to set up a kingdom like the kingdoms of the world, he would have armed his followers, thus showing that it is right to resist evil," etc. What, then, is the legitimate conclusion arising from this text? We understand the Savior to imply that he is a king, and intends to set up a kingdom. That kingdom will be composed of the children of men, but as Christ will give them of his spirit, they will be different from the subjects of the kingdoms of this world. They will be inoffensive in their habits, for I have forbidden them to fight, even when I was apprehended, for as I am not of the world, and do not fight, so they are not of the world and will not fight. "I have given them the Word, and the world hated them, because they are not of the world, even as I am not of the world." If they were of the world, the world would love them, but because they are not of the world, but I have chosen them out of the world, therefore the world hateth them. If my kingdom were of the world, then would my servants fight, but my kingdom being not of this world, therefore my servants do not fight.

Our author next informs us that the argument adduced against war is generally drawn from Christ's Sermon on the Mount, and that it apparently contains the most conclusive proof found in the Scriptures. This declaration we deny, and flatter ourselves that we have shown in this article that the whole letter and spirit of the New Testament teaches the same doctrine, and challenge proof to the contrary.

"But," he says, "if the argument is good against war, it proves too much." No doubt it proves too much for the carnal mind. "It proves not only that you must not resist evil," (says he) "but that you must submit to the loss of property, and the other inconveniences and injuries therein commanded." So be it. The Lord has spoken, and it is for us to obey. The promise is: "If we forsake all for Christ, we shall receive an hundredfold in this life, and in the world to come life eternal." We should not fear him that kills the body, and has no power further, but rather fear God who is able to destroy both soul and body in hell. We understand, as before stated, that we are not violently to resist evil. This doctrine requires strong faith and much grace, for we must admit that it comes right in contact with our nature and requires great self-denial.

"Deny thyself and take thy cross,
Is the Redeemer's great command;
Nature must count itself but dross,
If she would gain that heavenly land."

Further on he says: "Your policy then would be, if your principles be correct, not only to not resist, but when they would come and take forty acres of land, you must give them eighty."

In this the gentleman is a little mistaken. The command does not say, "Give," but, "Let them take." If they will violently take all, we can do no better. "But," he says further, "if the interpretation that makes this or any other passage in the sermon on the mount teach non-resistance, it is false and absurd." Well, if it does not teach non-resistance when it says, "Resist not evil," pray, what does it mean? We know what it says, and if it does not mean what it says, please tell us what it does mean. Please tell us the private interpretation, and by what rule you obtain the information. Remove these restrictions from around us, and you will do us a great favor. You will enable us to fall into the popular current, which would be very agreeable to our nature, apart from the spirit of Christ. We are social in our disposition, and if you could so enlighten us as to remove these convictions, you would relieve us from this unpleasant exclusive position. But I greatly fear that when we hear from you again, you will refer us to the law of human nature, which is so greatly at a discount with us.

But you gravely tell us again that Christ has said, "Think not that I have come to destroy the law and the prophets. I am not come to destroy, but to fulfill." What is this law and the prophets? Hear what Christ says to the young nobleman: "What is written in the law? How readest thou?" "Thou shalt love the Lord thy God with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself, and on these two commandments hang all the law and the prophets." Here, then, we have the law and the prophets all included in the great law of love. Where, then, is the law for shedding the blood of your fellow-men? We will have to be told again, In the great principles of our nature, as God has made us, and which cannot be set aside by any authority of a professed revelation. Our author quotes in this connection that saying of Christ, "Whoever shall break one of the least of these commandments and teach men so, shall be called the least in the kingdom of heaven." What application he wishes to make of this, I am at a loss to know. Certainly he does not mean to say that God has commanded his people to make it a business to kill one another. If so, why quote this passage in this connection?

Right here he fancies to himself that he has demolished the very foundation of the peace principles, when really I cannot see that he has produced a single testimony, or offered a single argument, affecting it in the least. But being sanguine of his success, he concludes that he that teaches that war is wrong, denies that Christ was right when he said, "My servants would fight if my kingdom were of this world." It is not necessary that I should repeat the explanation of this passage, as it can be referred to by the reader. But he says we also deny that the magistrate bears the sword lawfully. We do not deny any such thing, for we have always made it a point to respect the laws of our country, and to do that which is lawful and right, but when the powers that be, should make laws that conflict with the laws of God, as clearly revealed in the divine code, we think it our duty to obey God rather than man. If the powers that be would require us to do anything conflicting with the law of God, we could not do it, but we willingly pay our tribute, and do anything that we can conscientiously do. "Such a theory," says the gentleman, "would destroy all government," etc.

We are no prophets, and, therefore, cannot say what would be the result of our theory, but we are entirely willing to leave it to him who has given us this theory. He knows what the result will be, and what he has determined shall be, will be. If it results in the subversion of the kingdoms of this world and the introduction, or rather the more full development of his peaceable kingdom, we say, "Amen, thy kingdom come, thy will be done in earth as it is in heaven," and if the result should not be to the liking of our friend, let him complain of the Author and not of the disciple.

His fourth proposition is: "If war and self-defense are right, and justifiable in the sight of God and man, what is our duty in the present crisis?" This is his assertion, but his attempt to prove it has resulted in a signal failure, and therefore it would seem unnecessary to take any further notice of it, but I will notice some of his remarks farther. He asks, "Is it right to preach peace, when such preaching only weakens the hands of the Government, in maintaining the position into which, by your votes, you have helped to bring it? Is it right to throw obstacles in the way of the prosecution of this war, when your own rights and safety depend upon its success?"

To the first I answer that we do not wish to be the means by which any person shall be made to suffer, and do not know that our votes affected it in any way. I did not vote for secession, but

singly voted against it in the presence of five hundred persons in our court-house.

As I have said before,—if all had been of us, there would have been no war. But to preach peace, I conceive to be right under all circumstances, because it is impossible to preach the Gospel without preaching peace. This was the theme of our Divine Master and his Apostles as well as the messengers from heaven, who proclaimed the advent of the Prince of Peace, "Glory to God in the highest, peace on earth, and good will toward men."

Again, we are commanded by the apostle to "be shod with a preparation of the Gospel of peace," "for he is our peace who hath made both one, and broken down the middle wall of partition between us." He came and preached peace to them that were nigh, and to you that were far off.

This seems to have been the whole design of the Gospel, and, in its ultimate results, we learn from the Scriptures, all enmity will be slain. "The lion shall lay down with the lamb, the young lion and the fatling shall eat straw together, and the young child shall lead them all, and nothing shall hurt nor destroy in all my holy mountain, saith the Lord." Why, then, should not we preach peace?

To the second question we reply, that it is not our intention to throw any obstacle in the way, and as to our rights, etc., we are not so much concerned, as to preserve our conscience void of offense against God.

Our opponent further says that if our principles be correct, certain things follow: (1) If the Government, under which we live, calls for our services, then we ought to go for twice the length demanded. (2) If the Government drafts one of our sons, we ought to send another as a volunteer, etc. This is what I call trifling with sacred things, and every person, with any intelligence, will see at once that this is an illogical and unreasonable position, and, therefore, needs but little further notice. Any one will see at once that this view comes in contrast with the first principles, and is, therefore, a fallacy.

He further says "that to be consistent, we should go and make ourselves a target to be shot at, so as to carry out our non-resistant principles fully. Otherwise malicious persons might take occasion to call us cowards which would be a great reproach."

As far as that is concerned, we are very indifferent about what poor, degraded mortals may say of us. Their time is very short when all their power will be at an end, and for the information of the gentleman, I will tell him that, as far as my acquaintance extends, it is none but cowards who are so clamorous for us to be put in the army. I have not heard of a single case of a volunteer saying anything about it. They are somewhat like the brave young officer under General DeKalb, who said, with relation to the ministry and Christians generally, "They may do the praying and I will do the fighting." I do not know why it is that those who have not engaged in the war themselves, are so much concerned about us, unless it is to shelter them from danger. Here he again asserts that he believes that our principles are unscriptural, etc., without sustaining one proposition by the Scriptures or argument. How easy it is to believe anything when we want to believe it! Therefore he concludes that, because he believes so, and because we might be called cowards, we should at once abandon those principles that we have always held sacred, without a single reason except the great principles of our nature. If we would do this we might, with propriety, be called cowards.

He says again, "If our premises are right, we are equally bound to go, and be shot at, if we cannot shoot." What sense would there be in such a course, -what good purpose could it answer? It would only destroy those citizens, who, according to your own showing, contribute most to the material interests of the country. You would destroy that portion of your citizens who contribute a larger share, comparatively, to the support of your government than any other class. Not one of them is suffered to become a charge to the commonwealth, and not only this,—they do more than any other class of citizens in promoting agricultural industries, and advancing the general interests of the country in which they live. Besides this they are peaceable and quiet, attending to their own business. Why, then, have them destroyed, without the hope of anything being gained? Let them stay at home; let them make bread, and if you think proper to take it for the support of your army, they will not resist, nor murmur much. They will also freely contribute in comforts for your sick and wounded; only do not force them to do what they cannot conscientiously do.

Bonsacks, Va.

FROM JERUSALEM.

[THE *Age to Come Herald* has in the City of Jerusalem a correspondent who writes some exceedingly interesting letters. Below we copy a few of them. They will help our readers to a better understanding of the feelings and condition of affairs in that place.—ED.]

Jerusalem, April 22, 1891.

Here we are, all well, and up to our eyes in work, as the saying is.

We hear of new arrivals every week; some with special messages for Jerusalem. It seems that some who get new light upon religious subjects feel like coming to Jerusalem. Well, this is not strange, as it really is the place God has chosen for the people to flow to for instruction, and straws tell which way the wind blows.

One day a woman comes to me with the claim that a woman is to save the human race. Next will come a man with the claim that a certain man will bring deliverance to our race. A third declares that Christ will soon come to the Mount of Olives, and take his sinless people up into the air, while the largest portion of the race, especially the poor Jews will be left behind to weep and gnash their teeth.

However, I am expecting more and stranger events than these. Many will run to and fro, and knowledge shall be increased.

The Jew in silence keeps his own counsel; and wakes up to a new interest in the prophecies of the God of Israel; and goes on with the work of rebuilding Jerusalem as fast as possible.

According to the present feeling of the Jews that I am acquainted with, they would not exclude Christians, Moslem, nor pagan from the blessings promised to them. All are welcome to share in the great salvation.

Tourists are still arriving from England and America; a large number of whom are clergymen, which is a significant fact. It is, indeed, time that the ministry were awake.

Jerusalem, April 29, 1891.

Another week has passed since I last wrote. How swift the days, and weeks, and months pass away! I cannot get through with the work I plan to do.

The last I have heard from America the people were dying with *La Grippe*. We are having it here in Jerusalem, but it does not appear to be very fatal.

I have mentioned the cranks and strange people who still continue to come. Mystics, Spiritists, Agnostics, and I know not what else, all have plans of their own for setting up the kingdom; and it is unaccountably strange that they all believe Jerusalem is the place for the news to go forth from.

The tourist season has about ended and our city is getting to be quiet again.

We hear much about the Russian Jews who are coming to Jerusalem. Some say many thousands are coming. I think no one knows how many are coming.

Last week the Jews all kept the passover, after which they go on building as usual.

The Latins continue to buy all the houses and land they can get hold of. It is difficult to get tenements now at any price.

It is quite cool. The wind is blowing a gale, with very little rain.

I wish you could see what the Jews are doing. It is astonishing beyond all account.

The English Consul has been obliged to take a small house, very unsuitable. I think we shall be glad to have even a tent for a shelter soon.

Prices of all eatables have advanced. Of course the merchants will take advantage of the situation.

If we did not know for a certainty that a wise God was at the head of matters, we might well despair. He will provide, miraculously, too. Shall we open our lips to complain when we see just what we have been expecting to take place for twenty years? It is truly encouraging to find that we have been misled in the course we have taken. Let us take courage and keep on in a straight and narrow way to the end! God will provide. All things must work together for good to those who love the Lord and for the glorious truth and the coming Kingdom.

Jerusalem, May 12, 1891.

It has been a long time since we have heard from you. I hope *La Grippe* has not caught you. I sometimes almost dread to hear for fear of bad news. There are many calamities taking place.

We are having strange weather now. The wind is blowing a gale this morning.

The tourists' season is closing up fast, except a few remaining to get a few more glimpses of the famous old beloved city of the Great King.

I get very tired in my daily labors. However, we have the best air in the world to breathe, and with such air my work is not so tedious as it would otherwise be.

Our garden is looking most beautiful and nice. The grape and fig crops are very promising.

Benjamin is picking beans for the market. He gets a better price for beans and almost everything else than many, he is so careful to have it all so nice and perfect. He is a spendid gardener anyway, and he can sell almost everything the people want, because they know it is good and nice.

He manages to buy all he wishes to purchase in the market, and sell whatever he has to sell, and does all his business in every way with all classes of the people, and yet he cannot speak Arabic. It is remarkable how well he gets along with his business, for which he deserves great praise.

The Jewish families have not arrived, neither has the Consul, Mr. Merrill. However, they will all be sure to come.

I understand that the hotels have gathered in a rich harvest this year; as there have been more visitors than usual. There are three hundred French people here now.

There are some cases of *La Grippe* still in Jerusalem, but it has not been fatal with many. I have thus far escaped it.

I am told that the Latins have bought all that part of Mount Olives where the Mosque and the Church of Ascension are situated. [The Latins

are the Catholics.—Ed.] They are trying to get possession of all the sacred places they possibly can about Jerusalem. They are pushing ahead to keep even with the Jews; but they can never do it; prophecy is against them.

The Jews are now praying in the synagogues for rain. We had great rains through the winter, but for two months have had but little.

A. E. Davis.

HONESTY.

BY D. E. PRICE.

Number One.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7: 12; Luke 6: 31.

By special request I undertake to write on this subject, and could think of no more suitable Scripture than the above as a foundation. We mean to first treat it from a natural or financial stand-point, and, secondly, shall try to make some application of it spiritually.

We seldom find persons dishonest with themselves, but if they take advantage at all, they try to deceive their fellow-men, or, as is sometimes said, "they try to get the longest end of the bargain." Let us apply the Golden Rule: If we would not take advantage of ourselves, nor want others to take advantage of us in our business affairs, we ought not to take advantage of those with whom we transact business.

There are a great many ways by which dishonesty can creep into our business transactions, if we are not careful in our dealings with one another and the world. The prophet has truly said, "As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buyer and seller." Ecclesiasticus 27: 2.

1. We may be dishonest by living beyond our income, and thus living at the expense of others. How many to-day, by endeavoring to keep up to the times in *style* and *fashion*, have become bankrupt, and probably have been the cause of others failing, who placed confidence in them, and who all the time, apparently, stand high in society and in the church?

Again there are others who feign bankruptcy in order to get rid of paying their just debts. They assign their property so their creditors cannot reach it by law, settle with them for twenty or fifty per cent, and start in business again on a larger scale than ever. Too often such men are recognized as shrewd business men, while they ought to meet the frowns of the entire community. As long as such men are held up in society and in the church, we need not expect a reform in this direction.

2. We are dishonest when we give our obligations or make promises, when we do not know if we will be able to meet them, thus disappointing our creditors time and again, thereby losing our credit. Even from a financial stand-point, I believe, a man would better borrow money a dozen times, to meet his obligations, than to disappoint once. It is said that honesty is the best policy. Hence, if a man will not be honest from *principle*, he would better be honest, even for policy's sake. I am afraid many of our young men, and older ones too, and sometimes brethren, make a great mistake by not living up to their promises. Thus they lose their credit, and then, when they need friends, they have none, and very seldom succeed in business. A rich man may, *possibly*, get along without friends, but a poor man cannot *afford* to be dishonest.

There was a time when the Brethren church had the reputation of being honest, and if they wanted credit, they always got it, if it was possible to be gotten, but I fear we have lost that reputation to, at least, some extent, because we hold such in fellowship who are dishonest, and frequently do not bring them to judgment, as we ought, for their wrong doing.

We remember, some years ago, of a brother approaching another brother in this way: "What shall we do with Bro.——? He borrowed $20.00 of me about one year ago and promised to pay it in thirty days, and has not paid it yet." The brother said, "Why do you come to me with it? Why don't you proceed according to Matt. 18,—not because he owes you $20.00, but because he has violated a principle of the Gospel of Christ? Have him acknowledge his wrong, and promise to do better, and then he will not likely do it any more."

But we too often do not go according to Matt. 18, as we all *promised* before we were received into the church, but let the brother go, with the sin resting upon him, and he next does business the same way with the people of the world, and brings reproach on the cause of Christ, and the church has to suffer in consequence of his wrong doing. I am afraid we may sometimes think we are suffering for Christ's sake, when we are only suffering for our evil deeds, or for a neglect of duty. Probably, if we had done our duty towards that brother in time, the world would have had no occasion to speak reproachfully of the church. The apostle Peter, in his first epistle 4: 15, 16, when writing on the subject of suffering, says: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

3. Dishonesty is sometimes shown by our being always ready to correct mistakes when they are against us, but when they are in our favor, we let them pass. A strictly honest man, who is honest from *principle*, will as readily correct mistakes in his favor, as when they are against him. There are, no doubt, many who are thought to be strictly honest, and may think so of themselves, until some great temptation comes in their way. Some may be tempted by a very small amount, while it may take thousands to tempt others to fall into the same error.

4. Another species of dishonesty is in appropriating that which is committed, by others, to our trust, or under our control, to our own use, especially when we are not sure whether we can replace it again at the proper time. Many have been ruined in this way, financially, morally and spiritually. They have applied that which belonged to another to their own use at first, at least, with the intention of paying back before it would be needed, but when the time came, they didn't have it. This opened the way for another and greater temptation and finally the matter ended by paying the penalty of their crime in the State Prison, and thereby bringing disgrace on themselves and their families.

(To be Continued.)

Mt. Morris, Ill.

CHRIST THE ROCK.

BY MATTIE A. LEAR.

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Cor. 10: 4.

Paul, the learned Pharisee and disciple of Gamaliel, was well instructed in the Jewish Scriptures. The law and the prophets were familiar to him. Perhaps no man was ever better qualified to comprehend the great truths, taught by Jesus of Nazareth, and to see in them the fulfillment and complete complement of the Old Testament Scriptures. He understood that the law was but a shadow of things to come, while the body is of Christ.

In our text he alludes to the miraculous supply of water, furnished to the Israelites in their journey through the desert. At Rephidim, their third encampment after leaving the Red Sea, the people were distressed for want of water, there being no water there for the people to drink. As was their custom, they murmured against Moses, saying, "Give us water that we may drink." The Almighty directed Moses to take the rod in his hand, with which he had smitten the waters of the Red Sea, and go to a certain rock in the mountains of Horeb, and smite the rock, the blessed promise being given, "Behold I will stand before thee there upon the rock in Horeb; and there shall come water out of it that the people may drink."

How long the stream that issued from this rock, supplied them with water, we know not; but after the lapse of about thirty-eight years, having wandered so long in the wilderness of Paran, as a punishment for their sinful murmurings and rebellions, on the return of the spies from the land of Canaan, they again reach the station of Kadish. They are near the completion of their wearisome journey.

Again they are in want of water. In their distress they complain, and blame Moses and Aaron, as was their wont. These faithful men lay their burden before the Lord, who directed them to proceed to a certain rock, and speak to it before the eyes of the people, promising that "it shall give forth his water, so thou shalt give the congregation and their beasts drink."

It was here that Moses made his one fatal mistake,—a mistake that barred his entrance into the Promised Land. It was here that he disobeyed the voice of his Divine Master. Instead of only speaking to the rock, as directed, he manifested impatience by smiting it twice, and, instead of speaking to the rock, he spake to the people, calling them rebels, and seemed to ascribe the glory partly to himself and his brother.

But what are we to learn from all this? This rock, as the apostle explains, represents Christ. It was necessary in the divine economy that this Rock should first be smitten. He must be wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was to be upon him, and with his stripes we are healed. He must suffer all the shame and agony of Gethsemane and Golgotha that a world might be redeemed from the awful thraldom of sin.

But the debt having been paid, divine justice having been satisfied, the great redemptive plan having been fully wrought out, and, "It is finished," having been uttered from the cross, the life-giving fountain that emanates from him, is free to all who will approach, and, in sincerity and truth, ask him for those blessings which he alone can give. What a parched and barren desert this life would be, but for these living waters that are ever accessible to the thirsty soul!

Oh, what a privilege that in all the conditions and circumstances of life, we may speak to this Rock! That we may speak to him as to our Elder Brother, telling him all our wants, laying all our sins at his feet, asking him to pardon and cleanse us from their awful defilement,—to deliver us from the power and love of sin. How blessed that we may ask him to purify us, and make us meet for a home among the sanctified! To him we may take all our sorrows, if we have no earthly friend to whom we may tell our griefs. Here we will always find one, tender and full of sympathy.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!"

But while we may speak to him, speak to him freely, speak to him in confidence, speak to him with the blessed assurance that our pleadings will not be in vain, for he has given us the comforting promise, that, "All things, whatsoever we shall ask in prayer, believing, we shall receive," oh, how we need to guard ourselves, lest, like Moses, amid the perplexities, temptations and countless annoyances, incident to life, we may be betrayed into impatience, and thus smite this Rock, smite him by our murmurings at the manifold misfortunes and afflictions that fall to our lot, imagining that our cup is more bitter than that of others. Unbelief will repine at this. But hush, oh hush! thou doubting heart! Wherever my Master places me, that is the sphere best suited for me, the place where I can best work out my salvation.

We may smite him by our disobedience. He himself hath said, "If a man love me, he will keep my words," and "He that loveth me not, keepeth not my sayings." John 14: 23, 24. We may smite him by our want of gratitude. We are commanded to "give thanks always, for all things, unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 20. Do we do this? Do we give thanks for that which is distasteful to us, or do we complain about it?

We may smite him by our unseemly conduct. Says Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. We may smite him by our unbecoming conversation. It is enjoined on us to refrain from "foolish talking and jesting." Eph. 5: 4. Alas! how common this is even among professors, and also that our conversation be without covetousness. Would that the household of faith were free from this fault; but how often, in our associations with each other, do the things of this world form the chief topic of conversation! And against the slanderer, Holy Writ has this fearful denunciation, "Whoso privily slandereth his neighbour, him will I cut off." Ps. 101: 5.

Moses, because he smote the rock in the wilderness, was not permitted to enter the earthly Canaan. So it is possible to those who have tasted the good Word of God, and the powers of the world to come, to fall away, to crucify to themselves the Son of God afresh, and put him to an open shame. To such the heavenly Canaan will forever be closed.

May God in mercy save each one of us from this awful doom, and may all, each in the place allotted to him by an infinitely Wise and Holy Father, "work out our salvation before him with fear and trembling; for it is God which worketh in us both to will and to do of his good pleasure." Philpp. 2: 12, 13. Oh, let us ever work in harmony with God, that this great work may be accomplished, and it can only be accomplished by a perfect submission of our wills to his will.

Sellars, Ill.

A TALK ON CONGREGATIONAL SINGING.

BY L. W. TEETER.

No arguments are needed to prove that singing "with the spirit and with the understanding" is an acceptable service with God; so is prayer. But there is a feature in the singing exercise, peculiar to itself, not found in prayer. One may pray acceptably when alone in his closet. He can pray fully as acceptably in the congregation, either vocally or secretly. So he may sing acceptably to God when alone, but when he is in the congregation, the singing that might be acceptable in private might not be acceptable there. Suppose every one would sing in his own way, it would be utter confusion,—grating on the ear, and displeasing to the Lord, yet, the way each one would sing, might be acceptable to the Lord in private, for discord would then be impossible. In congregational singing it is just as necessary to be perfectly joined together in the same mind, and in the same judgment, as in anything else.

Discord is an unwelcome associate anywhere. We have no use for it anywhere between baptism and the grave, and when it gets among us, we should immediately take consistent steps to rid ourselves of it. But now, in this singing service, we should employ every consistent means to prevent discord. Of course we make all due allowance for those who have not the natural faculty for singing. Such persons are generally good listeners, or if they do attempt to sing, they are very seldom heard, for fear of a mistake, and we should all have forbearance and sympathy for them, and what they lack we should try to supply. Various efforts have been made by the church to encourage congregational singing in the church. Some advancement has been made, but much more can yet be made. The first aim at success, to gain the greatest good from the least effort should be, to have harmonious efforts, that is, let all our efforts, the church over, be, as nearly as possible, conducted in the same manner, by the same helps, so that, when members go into another congregation, they may participate in the service with ease and enjoyment, and that their associations together may stir up an interest in both. It would be but a short time until the congregational singing would be as uniform all over the church as is any ordinance of the church, or as our peculiar manner of conducting church services in general.

To accomplish that end, efforts should be made at our Annual Meetings, at our District Meetings, Ministerial Meetings, and wherever an opportunity might be had, to have a special session or sessions for training in song service, giving brief instructions on the subject. The book that should be used in all those song services should be the recognized one in the church, which at this time is "The Brethren's Hymn Book," or "The Brethren's Hymnal." Instead of introducing new books, at Annual Meeting especially, which can be of no service in congregational singing, for scarcely any would have them in each congregation at home,—let every brother and sister, who can do so, bring the "Hymnal" there. Then, in the song services, all will have books,—for the lack of books has always been against the song services at Annual Meeting. Then, what is gained or acquired by a few, will be distributed almost over the entire Brotherhood, and the benefit will be general and uniform.

Let the use of any other book be discontinued in church service, if possible, in all the congregations over the Brotherhood.

The present Hymnal contains a sufficient variety of hymns and tunes for all purposes. The music is good. All that is needed is to fully render it. Often, in private singing, persons remarked: "Why, I did not know that there were such good pieces of music in the 'Hymnal.'" The only reason why they never knew, was, they did not test them.

We now come to a suggestion which we made to the Brethren's Publishing Company, as an "expedient," to encourage an interest in congregational singing in the local congregations. Seeing, in the later editions of the "Hymnal," the rudiments of music, printed in a good shape, on four pages, but sufficient to learn to read music, we thought of the idea of having those four pages of rudiments with a number of select pages from the Hymnal, printed in pamphlet form, bound in good, solid paper, similar to the Annual Meeting Report.

The Brethren reported that they could print a pamphlet, containing sixty-four pages, including the rudiments, for ten cents per copy, saying that if 500 copies could be sold, the work would be put up immediately.

The pages have been selected, and if printed, the work will contain 101 pieces of music, a good variety for every purpose, as drill, with the rudiments, and, at the low price, will be in reach of all to have a copy of their own, in which the rudiments can be learned.

The most beneficial singing we have ever had in our congregation was the "free singing class,"—*everybody come and sing* being the only compensation.

Lastly, the advantage of the above project is, that out of those select pages, whatever is learned in the way of drill or song service, is of practical use in the congregation, and at once proves a benefit. The work can be used in connection with the Hymnal, the numbers and pages corresponding.

This work should be forthcoming soon. Therefore we will say to the Brethren, Send in your orders to the Brethren's Publishing Co., Mt. Morris, Ogle Co., Ill., stating the number of copies you want. Every young person and child, old enough, should have a copy, and let the parents or older children teach them; then let them meet and be led by some one who can conduct the exercise.

The Brethren's Publishing Company will give wholesale rates.

Hagerstown, Ind.

REMARKS.—The selection referred to by Bro. Teeter, is now in the hands of the printer, and will be ready for mailing inside of a few days. It is made up of entire pages taken from the Hymnal, and will contain 101 hymns, and sixty-four pages. The rudiments of music are placed in front, and it is so arranged that it will be very convenient for those who desire something cheap, and yet good. It can be used in connection with both the Hymnal and the Hymn Book, as the hymns will all correspond in number. The book will be known as "Selections from the Brethren's Hymnal." Price, ten cents per copy, or $1.00 per dozen, post-paid.

Remember, that in using this pamphlet you are learning to sing the very hymns and music found in the Hymnal. We simply take of the plates used in printing the Hymnal, and print the little book, hence the pages will appear just the same as they are in the Hymnal in every respect. Send in your orders at once. They are cheap, and you can use them every-where.

"PRAISE, when it is deserved, is of more importance to the giver than to the receiver. Praise does not immediately affect the merit of him to whom it is awarded, but it does immediately affect the merit of him to whom its awarding belongs. If a man deserves praise, he is quite as much of a man without praise as with it; but no man can be so much of a man, nor seem so much of a man, while withholding just praise as while bestowing it. If, for example, a man risks his life for another in an act of unselfish heroism, it in no way affects his merit, that he is given or denied praise; but it does affect the merit of an observer of that act, that he renders praise unstintingly, or that he withholds it ungenerously. And the same principle is operative all along the line of human conduct and of its observance. Praise is the price that an on-looker puts upon a well-doer's performance; and the on-looker measures himself in the measure of the price which he awards to the performance of the well-doer. In little matters as in larger, the giving of deserved praise is a duty, the performance of which is even more important to the one who owes it than to whom it is owed."

JOSHUA.

BY LIZZIE BRUBAKER.

JOSHUA was the son of Nun, of the tribe of Ephraim, and nearly forty years old, when he was made successor of Moses as the prophet of the Lord, and leader of his people.

Joshua is first mentioned in connection with the fight against Amalek, when he was chosen by Moses to lead the people of Israel. When Moses ascended Mt. Sinai, to receive, for the first time, the two tables, Joshua accompanied him part of the way.

Not long after that we find him out with the twelve spies, to explore the land of Canaan. He was one of the two, who gave an encouraging report of their journey.

Thus we find them associated at different times, and after the forty years' wanderings were almost ended, Moses publicly invests Joshua with definite authority to rule over the people. He beseeches him to be strong and of good courage. He tells him to meditate day and night on the Written Word, so as to be successful. After communing with the Lord and listening to his instructions, Joshua calls the officers, telling them to inform the people to prepare for the crossing of Jordan. After this is accomplished, they fortify a camp at Gilgal, in the eastern border of Jericho. After a renewing of the rite of circumcision the passover is kept on the fourteenth day of the month. Here an angel appears to Joshua, reminding him that the place where he stood is holy.

Next we have the destruction of Jericho. Rahab, who hid the messengers that were sent, is spared. She, together with her household and kindred are brought to the camp of Israel. The entire city and all that was therein is burned, excepting the gold, silver, brass and iron. These were put into the Lord's treasury.

After the defeat of the Israelites at Ai we find Joshua much discouraged, and he says: "O Lord God, why hast thou brought this people over Jordan to destroy us?" But the Lord is with him and tells him where the trouble is. Achan is put to death, Ai is destroyed by fire and the king hanged. Then an altar is built unto the Lord of Israel at Mt. Ebal, where they offer burnt offerings and sacrifice peace offerings.

A copy of the law is now newly written, and read to all,—the blessings and the cursings. All the law, as given by Moses, is read before Israel.

After this some of the kings of Canaan conspire against Israel, and while, by their shrewdness, they are able to preserve their lives, they are condemned to perpetual bondage. Next we see the five kings, with their hosts, encamped before Gibeon, and, in the great battle of Bethhoron, the Amorites, are defeated. In trying to escape, there are more killed by the hail than with the sword. It is on this occasion that Joshua tells the sun to stand still upon Gibeon, and the moon in the valley of Ajalon.

This is the first and last time that the Lord obeyed the voice of man of which we have any direct evidence. The five rebellious kings seek refuge in a cave at Makkedah where they are securely kept until Joshua commands them to be hung. After that seven more kings are conquered.

The Israelites now resume their journey, having conquered half of Palestine. In the North, at the waters of Merom, Joshua defeats the Canaanites, under Jabin, king of Hazor, and pursues his successor to the gates of Zidon, and to the valley of Lebanon. In six years, six tribes, with thirty-one chiefs or kings are conquered.

After all is finished that the Lord had required of Joshua, he calls the Reubenites, Gadites and the half tribe of Manasseh and says, "You have kept Moses' commandments, and obeyed me, therefore take your possessions. Be diligent to do the commandments of Moses, love the Lord your God and serve him with all your heart and soul." With this blessing they all go to their tents. Just before his death he again tells the people of God's goodness, and reminds them of what he has done to these nations, and how he had divided unto them by lot that which is to be their inheritance.

With this he leaves them. His parting blessing is, "Be faithful!" They promise to be true. The life of Joshua is ended at the age of 110 years. In his own city, Timnath-serah, which is in Mt. Ephraim, on the north side of Gaash, he is laid away, to await the reward of the faithful. His patriotic name will be revered in the ages to come.

Girard, Ill.

STIR UP THE GIFT.

BY FANNY MORROW.

IN a recent number of the GOSPEL MESSENGER, we were kindly exhorted to "stir up the gift that is within us," and also taught that that gift is love. We know that we should love God supremely, and if we are truly his, we can delight ourselves in nothing short of this. If we feel that our love for God is faint or cold let us reflect much upon his great love for us. Remember all that he has done, and is still doing for us. With this blessed memory in our hearts there will be no room to cherish earthly pleasures to the exclusion of heavenly joy and peace. We will often be constrained to cry out:

> "Come, Holy Spirit, heavenly dove,
> With all thy quickening powers;
> Come, shed abroad a Savior's love,
> And that shall kindle ours."

A frequent stirring up of this gift with sacred song and prayer will bring a warmth and brightness that will be felt by all around us. Christ teaches us to love our enemies. To do this truly, the "gift" needs stirring, perhaps more vigorously than in any other case. We need not question why we should,—or do,—have enemies. The history of God's people is ever the same,—the spirit of enmity is manifested in some degree, by some one, at some period of our lives. Else the command, "Love your enemies," had never been given.

"Pray for those who despitefully use you." Yes, pray for them. When alone with God in your closet, breathe their name in his ear, and ask a blessing upon them, and prove it true that a feeling of love and pity will revive in your heart for them. Let us all, dear sisters and brethren, stir up this gift more frequently, and not wait until about love-feast time, before we know whether we love at all or not. Stir it up each day of our lives, so shall it increase more and more.

THE END OF THE KINGDOMS OF ISRAEL AND JUDAH.

BY J. E. YOUNG.

THOSE who study the Sunday-school lessons, as marked out by the International Committee, get a connected series of lessons with a definite object in view.

The first half of this year was on the Old Testament history. Near the close of last quarter's lessons we studied the captivity of Israel and Judah. To the thoughtful there are many practical lessons to be learned from the result of these two kingdoms.

They once were one people, with one object in view, and we asked our Sunday-school class these questions:

What caused the division?

When were they the happier, stronger, and better in every way,—when they were one or when they were divided?

What was the result of the division? Both came to naught sooner or later.

Then we applied it to the present age. When was Christianity the most powerful,—in the apostolic age, when there was one body, or now, when it is divided into over one thousand sects and denominations?

What has caused these divisions?

What will be the end of all denominationalism?

An aged lady once asked, "Oh tell me which is the right church that I may go there." I answered, "If you mean denominations, none are so near right as they ought to be. If you mean *church*, I answer, the church of Christ,—the only *church* established. It is not divided, it never was, and never will be."

Beatrice, Nebr.

THE FALL OF OUR FIRST PARENTS.

BY ANDREW HESTER.

WHEN God placed Adam and Eve in the "Garden of Eden," and told them what they should eat and what they should not eat, the serpent,—which seemed to be the most subtile creature, beguiled the woman and she ate of the forbidden fruit, and, through her influence, persuaded the man to eat. Thus they brought sin and death unto all mankind; and for fear they would eat of the Tree of Life and live forever, God drove them out and placed the flaming sword at the gate, so that man could not enter again.

Christ came into the world and made a new way for us to enter,—not into the Garden of Eden, but into his vineyard, his kingdom, his church.

It seems that this great fall of our first parents was the work of Satan. Through his influence the woman was persuaded to do what God told her not to do. Have we not many of those serpents to-day, going about trying to persuade people to disobey God? I think we have plenty of them. Take a boy, for instance, who may have been raised in the most Christian-like manner. When he becomes a man and starts out to fight the battle of life alone, he finds himself in the company of some dissolute character, who, through his influence drags him into the theater, the saloon, and other evil places. Just as Eve of old was deceived, so our young people are now.

Let us all keep out of evil company, and guard against the deceiving tongue of the devil. When evil-minded people seek to entice us to wrong-doing, let us not be afraid to say, "No," lest God drive us out of his kingdom!

Mansfield, Ill.

"SOWING and reaping are not processes that are sure to be separated by an intervening season; but in the mental and moral world it is often the case that sowing is reaping. He who sows the seed of truth in another's mind reaps the result of his sowing while he sows. He knows more than he knew before, by the very fact of helping another to know. He who sows the seed of kindly thought and speech in conversation with another reaps the harvest of it in his own looks, as well as in his own spirit, while he speaks. And as it is with good seed, so it is with bad; "whatsoever a man soweth, that shall he also reap."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not"—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

TO BE DONE.

BY GALEN B. ROYER.

WE frequently talk about home mission work, but I fear we too often have only a vague idea of what the words really mean. As regards territory, there are two meanings which may with justice be assigned to them. The first and more general one comprises the territory known as the United States of America. The second and more restricted one, our own State Districts. In this latter meaning do I wish to look at our home mission work.

From the late census of our church, as taken by Bro. D. L. Miller, I have compiled the following table:—

STATES.	Number of Counties in which the membership is found.	Number of Counties in the State
California,	2	52
Colorado,	3	42
Illinois,	39	102
Indiana,	54	92
Iowa,	40	99
Kansas,	48	106
Michigan,	11	84
Maryland,	9	24
Missouri,	29	135
New Jersey,	3	21
North Carolina,	8	96
Ohio,	51	88
Oregon,	6	29
Pennsylvania,	41	67
Nebraska,	23	85
Tennessee,	13	96
Texas,	6	244
Virginia,	22	100
Wisconsin,	4	68
West Virginia,	21	54

I have not given in the table such States as Arkansas, Florida, and Idaho, each of which has one congregation within her borders, Minnesota with three, South Dakota with four, and some others considered as mission fields entirely. Yet these States come under some one of the State Districts, and should be seriously considered in the plans for some mission work. Neither can I take into consideration that in many Counties there is only one congregation, and that with less than a hundred communicants. Neither does the table show that some of the Counties counted as having a congregation, especially in the Western States, are nearly as large as some State Districts in other States. neither will I take into comparison the number of members in each State with the population of the State because they would hardly bear comparison. But, take only that part of the country, included in our State Districts, and how do you like the picture? Does it not show room for preaching the Gospel? Have we not had calls from the adjoining Counties to come over and preach? Have the State Districts with their mission boards ever considered the *vastness* of the field which they have to work?

For instance, the two Districts of Illinois include all of that State and Wisconsin. (I would that I knew the dividing line between the two Districts so that I could show what belongs to each). Take Illinois alone, and we see that not half the Counties by twelve have organized congregations of the Brethren in them. Then add to this for the Northern District of Illinois the whole State of Wisconsin with sixty-eight Counties, only four of which have congregations, and what a field!

Again, notice Pennsylvania. The per cent of her Counties, in which the Brethren have organizations, is greater than in any other State. But there are still twenty-six Counties not represented; and when we take into consideration that New Jersey which has congregations in only three out of the twenty-one Counties of the State, belongs to the Eastern District of Pennsylvania, even here is seen a great work to be done.

The other extreme is found in Texas which, including a part of Indian Territory, has recently been organized into a District. Counties as large as some States, the entire State covering an area equivalent to Iowa, Illinois, Indiana, Ohio, Pennsylvania, West Virginia and about half of Maryland; and the extent of the work passes beyond our comprehension.

Let us look at the picture from another standpoint. Referring to Bro. S. P. Weaver's article, "Our Resources and Our Field," GOSPEL MESSENGER, current volume, No. 13 I find that Pennsylvania has 319 ministers, and if distributed over the State there would be from four to five to each County. Indiana having 292 would have from two to three; Ohio the same; Kansas from one to two; and so on down the list until, in some States there is but one minister to from ten to sixty Counties. Although some States are more highly favored with preachers than others, yet can we not justly say, Behold the great harvest field, and few indeed are the laborers!

But what are we going to do about this work? Shall we sit down and lament because so little has been done? Shall we complain and censure the church of the past? Shall we try to throw off the responsibility by saying, "Our fathers did not urge such general work, and did comparatively little beyond their own County? Shall we become discouraged, give up in despair, and sink back into our selfish selves, because of the greatness of the work, and let our near neighbors perish? No, no, no, methinks I hear from a thousand faithful ones over the Brotherhood. Well, what then *shall* we do? In that loving, yet authoritative, accent I hear a voice sounding through nearly 1,900 years, from way over yonder on the Mount of Ascension, commanding the followers of the "Lamb of God which taketh away the sin of the world," to "Go ye and teach;" "Be not weary in well doing;" and I hear the echo of the song which the church has been singing for ages past, "We'll work till Jesus comes."

This should be the sentiment of every faithful heart. This great work should inspire us to greater diligence and more determined efforts. Does it not, my brother, my sister? I shall have something more to say concerning this work in next issue.

Mt. Morris, Ill.

IS IT RIGHT?—A WORD TO MINISTERS?

BY A. A. ADAMS.

THERE may be others, but, I know of one preacher, who, on a rainy or cloudy Sunday, when there is a small congregation present, invariably says, "Well, I intended to preach on a certain subject to-day, but, as there are not many here, I will not do it, and will, instead, have a little talk."

I think he is all wrong, for the *few* faithful ones, who are at church in all weathers, deserve the very best the preacher can give them. By thus doing he not only deprives them of their due, but he shows disrespect to the one who has said, "Where two or three are gathered together in my name, there am I in the midst." That speaker forgets that the Lord of all has promised to be one of the few, and he also loses influence with persons who do not belong to the church, as such have been heard to say, "There is no use going to that church on a rainy Sunday, for the minister thinks his talents are of such a high order, that he cannot waste them on a *few* persons, but must reserve them for a large concourse of people. He does not follow the Master, who says that but *few* shall find the narrow way." I think the majority of conversions receive their most serious impressions in the prayer-meeting, rather than in a crowded assembly.

I hope all ministers will be as anxious to save the "one" as the "ninety and nine."

I wish to say a hearty amen to Bro. B. C. Moomaw's article on "Private Communion." The crowd of strangers takes all the solemnity away, and our Savior did not invite the multitude to that service, but preached to them at other places. That service should be sacred to the minister and members of each church. Our people are too much given to having a crowd on every extra occasion outside of the regular service. Other denominations do not do so, why should we?

IT is said that when the story of the West India slavery was told the Moravians, and that it was impossible to reach the slave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations and work and toil under the lash to get right beside the poor slaves and instruct them." And they left their homes and went to the West Indies as slaves, and lived in company of slaves, to get close to the hearts of slaves. And the slaves heard them because they had humbled themselves to their condition. That was grand, it was glorious; and yet Christ's example was more glorious;—for he stepped from heaven to earth to get by our side. He laid himself down beside us that we might feel the throbbings of his bosom and be drawn so close as to hear him whisper, "God is love."—*Bishop Simpson.*

"THE springs at the base of the Alpine mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burnt the arid plains has melted mountain glacier and snow, and increased the volume of the mountain stream. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, Baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dress and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is an advocate of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be scripturally safe.

Mount Morris, Ill., - - - - - Aug. 11, 1891.

PRICE of the MESSENGER to the end of this year is only 50 cents.

BRO. ELEAZAR BOSSERMAN has changed his address from Carson City, Michigan, to Middleton, the same State.

IN next issue will appear a biographical sketch of Eld. Samuel Mohler, whose death we mentioned last week.

IT is said that there are strong prospects of the Jews in Chicago abandoning their Saturday worship and making Sunday their sacred day.

SEND to the Brethren's Tract Work, Dayton, Ohio, for copies of Bro. D. L. Miller's new twelve-page tract, entitled "The Brethren or Dunkards," and distribute them every-where. It is one of the neatest printed little tracts we have yet seen. Price, $1.50 per hundred. It is just the thing for new fields.

Do not fail to let us have some good matter for the Almanac. It goes into thousands of families and should contain the very best of reading.

IT is said that during its long period of existence the British and Foreign Bible Society has issued 124,000,000 copies of Scripture writings, translated into 290 tongues.

BRO. JAMES R. GISH, of Arkansas, is now engaged in missionary work in Louisiana. From there he expects to go to Texas to aid the Brethren in that much needed field.

ON another page of this issue will be found some interesting letters from Jerusalem. They will somewhat prepare the mind for Bro. Miller's letters which will commence in a few weeks.

W. T. MOORE, a leading Disciple minister of England, proposes to make a tour of the Land of Palestine. The Holy Land is just now becoming a place of uncommon interest to Christian pilgrims.

BRO. J. G. ROYER is in receipt of a telegram announcing the death of Bro. I. N. Brubaker, at Girard, Ill., Aug. 5. Bro. E. S. Young took the next train for Girard, for the purpose of attending the funeral.

DR. GEO. W. BOTETER, of Waynesborough, Pa., writes us that Bro. J. F. Oller is convalescent, and hopes are entertained of his recovery. He writes this in answer to the many communications that he is receiving, inquiring after Bro. Oller's condition.

THE North-western District of Ohio will hold their Ministerial Meeting in the Sugar Creek church, Allen Co., Ohio, October 5. We hope to hear of other Districts holding similar meetings for the encouragement and improvement of the ministers.

BRO. J. G. ROYER, who attended the feast in Chicago, reports a good meeting and three received by confession and baptism. From Chicago he went to Bourbon, Indiana, and remained over Sunday, holding some interesting meetings which, he says, were largely attended.

THE good work is moving along encouragingly on the mission field in Louisiana. Bro. S. A. Sutter, writing from Esterly, July 31, says that three more have been added to the church by confession and baptism. We presume Bro. Jas. R. Gish is with the little flock by this time.

WE are now printing a new edition of the Minutes of the late Annual Meeting, the former edition having been exhausted. Those desiring the Minutes should send in their orders at once, as this will be the last edition we shall print. Orders on hand will be filled just as soon as the edition is off the press.

WE learn that Bro. Joseph Eby, who was very severely injured by a falling elevator, July 3, in the Speis' Wagon Works, Sterling, Ill., is rapidly recovering. He had one leg broken, and his face badly torn. He came to Sterling from Morrison, and had been at work only about one week when he met with the accident.

WE again call attention to the necessity of sending in corrections to our ministerial list for the Almanac. It is impossible for us to get the list correct without the aid of our leading Brethren in all parts of the Brotherhood. Then we also need good articles for reading matter, such as biographical sketches, histories of churches, and other articles of special interest. Those who desire space for advertising will please write for rates. It will be found an excellent advertising medium.

BRO. CHRISTIAN HOPE says that after reaching Denmark his address, as well as Bro. Miller's, will be Augustegade, No. 22, 1 Sal. Amager, Copenhagen, Denmark, Europe, care of C. Hansen. In a former issue we had it 26, instead of 22, as seen above.

OCCASIONALLY we receive an item of church news or an obituary notice with the writer's name omitted. For that reason they do not appear in print, much to the regret of the writers. The best of people will now and then forget to sign their names to letters they write.

ELSEWHERE in this issue it will be seen that the Mission Board of South-eastern Kansas is going to work in real earnest, and commences in good time. That is what we like to see and encourage. We trust that all the churches in South-eastern Kansas will respond to the request of the Board, and act promptly in collecting the necessary means. We further trust that all other Mission Boards in the Brotherhood are preparing for prompt and vigorous action, so there will be a united missionary move among all State Districts. Let the work be pushed with vigor!

MR. SPURGEON, the London preacher, is improving, and gives hope of restoration to health, and may possibly be permitted to resume his work as a minister and writer. He commenced his work at the age of sixteen, first as an active tract distributor and school-teacher. Soon after that he commenced delivering sermons to small gatherings in his own neighborhood at Cambridge. His congregations at first were small, but he worked the harder until his increased ability enables him to hold the largest congregations in the world. The amount of work he does is simply astonishing. His work in defense of the inspiration of the Bible is of special value at this critical period.

MUCH as we need missionaries in foreign fields, we also need good workers at home to take good care of the old churches and bring our children into the church. While we should not neglect our foreign work, we should by no means be slack in our home work. Our home churches are the wheel-horses, or our stand-bys, and we must spare neither pains nor time to keep them in the very best condition possible. We rely on them for most of our preachers, and we should also rely on them for the means to carry forward the Gospel. They are also living epistles of Jesus Christ, to whom we can refer for proof of what the Christian religion may do. So while we are looking to other fields, we must not forget the old mother churches.

WE are just in receipt of a letter from Bro. D. L. Miller, dated August 1, and written on board the ship "Aller." He says, "In a few hours we set sail, and then farewell to our dear native land. God be with you all till we shall meet again. We have bright skies, a gentle breeze and a warm sun. May not this be a harbinger of a pleasant voyage? We send our greeting to all the readers of the MESSENGER, to all at Mount Morris, and to all in the office." He found about forty letters awaiting him when he reached the vessel. They made quite an impression on his mind, and while he felt it his duty to continue on his journey, he realized more keenly than ever before, how painful it is to bid adieu to the loved ones in his native land. Bro. Hope was with them. If all goes well, they will reach the end of their ocean voyage this week. Thousands of our readers are offering up daily prayers in their behalf, trusting that God may give them a prosperous journey, and permit them to return again to their pleasant home at Mt. Morris.

ACCOMPANYING his articles, Bro. Balsbaugh always sends a private note to the editor. In one of these notes we find the following, which will afford food for a good deal of thought. "Self kept and God kept is well kept. Jude 21: 24." In another he says, "Heaven is no place for drones." But we know that a great many are counting on getting there.

BRO. ANDREW HUTCHISON is probably in the field again. He is booked for a series of meetings in Platt County, Mo., between St. Joe and Kansas City. He says: "I do not expect to reach home any more till Nov. 1. I will probably write a brief report now and then. My going to California will depend somewhat upon circumstances and conditions of things of which I am not fully informed at this writing. My Bible and the MESSENGER constitute my principal company when I am not preaching. If I get to a place where the MESSENGER is not, I don't feel at home, I feel lonely. May it live long and do much for Jesus." We hope Bro. H. will find the MESSENGER in every family he visits. Wherever he finds the MESSENGER he will be certain to find the Bible also.

IT is gratifying to learn that the rate of increase of paupers in the United States is much less than the increase of the population. While we still have many poor among us, the increase is far from being as great as the population itself. The per cent of paupers in some States is very small, especially in Illinois. According to these published tables, New York, in round numbers of 6,000,000 population (exact figures, 5,997,853), has 40,272 paupers. Pennsylvania, with a population of 5,258,014, has 8,653 paupers. Ohio, with a population of 3,672,316, has 7,400 paupers. Illinois, with a population of 4,000,000 in round numbers (exact figures, 3,826,351), has 5,395 paupers, or one pauper to about 700 of the population. Massachusetts, with a population of 2,238,943, has on its pauper roll 4,725 men, women and children.

HE who lives alone to himself can neither be happy nor render others happy. No life, in this world can be a success unless it is, in a great measure, devoted to the interests of others. Laboring solely for self renders one selfish and narrow, but laboring for others fills the throbbing heart with love for humanity, and broadens the idea of goodness. The husband and wife are happy only in proportion as they sacrifice for each other. And then as they increase their interest for the good of others, they correspondingly affect each other's capacity for enjoying still greater happiness. This principle is also true in regard to churches. The churches that are thoroughly interested in the welfare of others, always enjoy more of religion than those who seem concerned only about their own personal interest. It is the reaching out to help others that gives life, growth and happiness to churches. There are churches dying out to-day just for the want of missionary exercise. They do but little for themselves and nothing for others. They need more of that zeal that will prompt them to extend a helping hand to suffering and erring humanity.

REVELATION ENOUGH.

WE are perfectly willing that God shall legislate for us. We want him to make all the laws that pertain to our religious work and privileges, and want none that he has not made. We are willing to help interpret and execute these divine laws, but desire to take no part whatever in making any. All the laws necessary to our salvation or church work are already made and placed on record in the Sacred Volume. Men who cannot be saved by these cannot be saved at all. Any church that cannot properly keep house with these laws cannot keep house though it had more. They contain everything essential in the shape of law. Our sole duty is to properly interpret and execute them. If we do these things right, that is all that any one church, or a hundred for that matter, needs to undertake. This is the limit of power delegated to any religious body, large or small. Christ once said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." John 19: 11. That is also true concerning the church. All her power is delegated from above, and she is held responsible for her manner of using or abusing it.

When a case comes before the church, it is her duty to search the Scriptures carefully to learn what they teach. What they teach is law. If they teach nothing, in word or spirit, on that question, that should be the end of it, for "where no law is there is no transgression." Rom. 4: 15. If God thought a matter not of sufficient importance to give directions concerning it, what business has man with it? Man's only authority is that received from above, and his only proof of his authority in regulating religious matters, is the written Word. If by that he cannot settle a question of Christian duty, he may rest assured that it does not need settling. There is something in the Scriptures, in either word or spirit, that will enable every consecrated man to settle all questions pertaining to his salvation or anybody else's. It is the one law for everybody in every age and condition. What we need is more close study of the Scriptures. Paul told Timothy to study, and we must too, if we learn to do our duty.

It is sometimes said that we must pray the Lord to reveal his mind to us. That is not the way to pray for help. The Lord has already revealed his mind to us. We find the mind of God fully expressed in the Bible. If he has any mind outside of that, concerning our religious duty, no one knows it, nor is it necessary to know it; if it had, it would have been placed in the Bible. The simple fact that it is not in the Book, ought to settle it. There is but one place in this wide world where we can find the mind of God on all essential points of religion, and that is in the Book. People who will not heed that, will not be benefited though another should rise from the dead. It is sufficient for every one who can be reached at all.

People who would like to know more of the mind of God, do not realize what they are talking about. Most of them do not obey what they do know. What do they want with more? A woman once prayed the Lord to reveal unto her whether it was her duty to be baptized. The Lord had already revealed her duty on that point, and had it plainly written in the Scriptures, but she did not wait to listen to what was in the Book. Another one prayed and prayed, to learn direct from heaven whether feet-washing was a Christian duty. The 13th chapter of John contains the Lord's mind on that subject. But that did not suit her. Most of those who pray the Lord for new revelations on points where the Scriptures are plain enough to be understood by any one, have very little confidence in what has already been revealed from heaven, and confirmed to us by miracles and wonders.

God has made his own laws—we are in no sense responsible for them, but it is our duty to gratefully receive them, and make them our rule of action, and instead of praying for more revelations we need most earnestly pray the Lord to help us to understand and obey that already revealed unto us. That revelation contains his mind in full. It contains his will all complete and sealed. That is certainly enough for any one who is willing to learn and obey. J. H. M.

THE POINT AT ISSUE.

Dear Brother:—In your article, "The Three Powers Delegated to the Church," you refer to the question that the disciples at Antioch sent with Paul and Barnabas to Jerusalem. Why is it, that the council, in its answer, said nothing about the very thing that was at issue? The answer is not like many of ours, of much less importance. They did not disown the erring parties even in so great a point of doctrine. J. E. YOUNG.

Beatrice, Nebr.

By referring to Acts 15: 23, 24, it will be seen that the council did act on the very point in dispute. The Scripture reads thus:

"And they wrote *letters* by them after this manner: The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment."

The last clause,—"to whom we gave no such commandment,"—refers to the point in dispute, and gives the Brethren to clearly understand that the Brethren at Jerusalem gave no authority to any one to teach that "ye must be circumcised, and keep the law." That settled the question of circumcision at Antioch and elsewhere.

True, the apostles did not expel any for merely teaching or believing in circumcision just at that time, for in weaning the people from the rites and ceremonies of the law of Moses, it was needful that they act with great prudence, and thus correct the errors by degrees. When the Gospel order became well established among the believers they were then instructed to "withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." 2 Thess. 3: 6. This may very properly refer to every department of misconduct, on which the church should act. Hence it became the duty of the church to "mark those which cause divisions and offences contrary to the doctrine which ye have received; and avoid them." Rom. 16: 17. In Titus 3: 10, Paul tells us just what to do with those who *are* false in doctrine: "A man that is a heretic, after the first and second admonition, reject." And while the apostles did not in the beginning reject those who both believed, and even taught the necessity of obeying the law of Moses, they nevertheless, in later years, laid down, and urged the enforcing of principles that would result in the church finally rejecting all those who taught erroneous doctrine. Like their Master, the apostles in the early stages of their ministerial work, under the influence of the Holy Spirit, showed great kindness and charity towards those who were blinded by the Jewish traditions, yet never gave an uncertain sound in their preaching or writing. And all the churches that followed their divinely inspired instructions finally rejected the heretics, but not till after the first and second admonition; this they did in perfect keeping with principles laid down for private offenses in Matt. 18. And even after they had rejected them, and had no more church fellowship with them, it was still their duty not to count them as enemies, but to admonish them as brethren. 2 Thess. 3: 14. J. H. M.

If there is a poor minister among you, make him a present of the "Life and Sermons" of Eld. James Quinter. It will not only encourage him in the work of the ministry, but will afford him no small amount of information. Give your sons and daughters a copy, and let them see how a poor orphan boy rose, step by step, until he reached a field of usefulness and honor as broad as the nation. It may prompt your sons to a life of Christian consecration, and give your daughters as well as your sons, a good impression of the happiness and cheerfulness that may pervade a home hallowed by the presence and prayers of a devoted Christian man.

Methodism in this country has over four and a half million members, led by over 30,000 preachers; Baptists, nearly four million followers, led by over 28,000 ministers; Presbyterianism a million and a half, led by a ministry of 11,500; Lutherans 1,023,000, headed by over 4,200 preachers; beside, a host of smaller denominations, and a band of Sabbath-school scholars, numbering over 9,000,000. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4,867 ministers, and 8,494 churches, and a Bulletin, soon to be issued by the United States Census Bureau, it is said, will show that there are in this country 6,250,000 Catholics over fifteen years of age.

The money and notes in the United States Treasury have just been counted. This must be done every time a new Treasurer comes into office. It is quite a task, for there are nearly 5,000 tons of gold and silver, besides $300,000,000 in bank and treasury notes. But the department is extremely particular, for the new Treasurer must give a receipt for every cent of money, and when his time is up, and any of it should be found missing, he must make it up out of his own pocket. At the close of the last count that was made of the money in the treasury the cash was found to be $19 short, but the amount was subsequently swept out of the corners of one of the vaults in the shape of some stray silver coins. It is said that no deficiency of this sort has ever occurred save once, when the specie turned over to a new Treasurer proved to be just three cents short, and the outgoing official was obliged to make up the amount out of his own pocket.

PAMPHLETS WANTED.

We purpose holding a protracted meeting in this City of 4,000 people, to commence Aug. 14, and continue two weeks. Bro. J. S. Mohler, of Kansas, is to do the preaching. Could you favor us with some "Charts on Baptism," pamphlets on "Trine Immersion Traced to the Apostles," also tracts on "Safe Ground?" We expect large congregations, and may be able to sell a good many of those publications.

J. B. Sell.

Cameron, Mo.

We are receiving a number of calls for "Trine Immersion Traced to the Apostles," and also a few for "Perfect Plan." We beg to state that both pamphlets have been out of print for some years, and we take this method of informing our readers that we know of none for sale. We have a few copies on the way here from Florida, but they are promised. Both tracts have been examined by the Examining Committee, and we understand that it is the intention of the Brethren's Tract Work, at Dayton, Ohio, to have them republished as soon as they can arrange for it.

We have just printed for the Tract Work a new tract, entitled, "The Brethren, or Dunkards," by D. L. Miller. It is the article published in the Almanac for this year, properly revised and corrected. This will be found one of the best tracts ever put out by our Brethren, and ought to be distributed by the millions. It will be just the thing for new fields, and will fill a long-felt want. We recommend it for protracted meetings. Price, $1.50 per hundred.

Another tract we recommend for protracted meetings is "The House we Live in," by Daniel Vaniman; price, 60 cents per hundred. If a third tract is wanted, where there is much opposition on baptism, "The Origin of Single Immersion," by James Quinter will be found excellent. Price, $1.50 per hundred. All of these tracts may be ordered of the Brethren's Tract Work, Dayton, Ohio. For further particulars, see their list of tracts on next to last page of this issue. We further state that the "Historical Chart of Baptism" is also out of print, and no more are likely to be printed.

J. H. M.

MANNER OF PREACHING.

Unfortunately for the cause, as well as for themselves, some of our ministers seemingly can never preach a sermon without running into special subjects that they use so repeatedly before the same congregation, until the people become sick and tired of it. Occasionally there is a man who seldom or never preaches without saying something about baptism. Another treats nonconformity in every discourse, more or less. Another must say something about tobacco and intemperance every time he comes before the public, and thus it goes with various special lines of thought.

It all may be good and even instructive in its place, but the thing of telling people the same thing over and over, time and again, finally becomes disgusting, and does much more harm than good. Congregations enjoy a variety of preaching, and it is altogether proper that they should, for the Good Book is full of most excellent things, both new and old, and it is the duty of ministers to study the Scriptures in order to give their hearers some of the new as well as the old. Variety in spiritual as well as in temporal things is the spice of life. The great central object of preaching is to make better men and women, and it is only by a continued effort in the right direction that this can be accomplished. Ministers who are more or less inclined to run into one or more of these favorite subjects in all their discourses, will do well never to say anything about such subjects, only when they preach a regular discourse on them, and then be careful that they do not deliver these discourses too often before the same congregation.

Every minister should bear in mind that he is responsible to God for the manner of his preaching, as well as for what he preaches. No minister can succeed who does not make his congregation as well as his Bible a study. He studies the people to learn what they need, and what will result in the most good, and then studies how to present it in the most acceptable manner. In this line he must be as wise as a serpent, and yet as harmless as a dove. He studies his Bible that he may learn how to rightly divide the Word of Truth for the instruction and warning of sinners as well as for the information and edification of the saints. While it is his duty to rebuke sin most earnestly, he should remember that it is an unwise use of his authority to spend all of his precious time before a congregation in that manner. Christ told Peter to feed both the lambs and the sheep—the young as well as the old, but never told him to whip any of them,—deal tenderly and yet firmly with the Master's flock, leading them to pastures fresh and new, and beside the still waters,—keep them not on the old pasture all the while; change them now and then from the Old to the New Testament, from the Law to the prophets, from the sorrows of earth to the joys of heaven. And when you have spent many years leading the flock all through the Bible you will, in your old days, find many a shady nook entirely new to you as well as to the sheep of your Master's flock. That Bible of yours is a good old book, and if you study it well and prayerfully, you will never cease to find something new and refreshing for both the lambs and the sheep.

J. H. M.

DECLINING HONORS.

It takes a man of nerve and conviction to decline honors in this day of unceasing striving for distinction, but Mr. B. W. Johnson, Editor of the *Christian Evangelist*, St. Louis, Mo., and author of "People's New Testament with Notes," etc., has done so. He is a minister in the Disciple church, a man of brilliant talent and scholarly attainments, but lately refused the title of D. D., proffered him by the Drake University. His reasons for declining the title are well worth reading. We give them below:

"The only reasons necessary to give are that my understanding of our Lord's words in Matt. 23: 8-10 is that their spirit forbids the wearing of such a title by those who are loyal to the New Testament. All our better informed brethren require no telling that this has been the opinion of the Lord's teaching held by the older teachers of the "current Reformation." If there has arisen a new generation who have no reverence for the convictions of our older teachers it is well for them to know that many of the best interpreters of other religious bodies take a similar position. Lyman Abbott, in his Commentary on the passage, says: "*Be not called Rabbi* forbids all ecclesiastical titles given and received *for the mere sake of honor*. In direct violation of its spirit, and almost in direct violation of its letter, is the custom of conferring the title of Doctor of Divinity on clergymen." Albert Barnes in his *Notes on Matthew* says, "The title Rabbi corresponds with the title of Docter of Divinity as applied to ministers of the Gospel; and so far as I can see the Spirit of the Savior's command is violated by the acceptance of such a title, as really as it would be by ministers being called Rabbi." These two quotations are samples of the opinions of many commentators. I have myself said in the *People's Testament*, in the note upon the passage, "The spirit of his command forbids all ecclesiastical titles of honor." One could easily see that I would be false to my own expressed convictions if I were to accept such a title.

That the primitive church thus understood the Savior is shown by the entire absence of such titles until after its corruption. There were no *Doctors* Paul, John, Clement, Ignatius, Polycarp, Irenæus, or Eusebius. It is only after the "falling away" that the "Doctors," and "Reverends," and "Right Reverends" come to the front. Shall we stand before the world as the advocates of Apostolic Christianity, and disdain its practice? Shall we insist upon the letter of the baptismal commands, and yet disobey the spirit of so plain a command as the Lord's words in the twenty-third chapter of Matthew? There are circumstances that have made it painful for me to decline this honor, but when I have consulted my conscientious convictions of duty there has never been a doubt.

A GOOD PLAN.

THE Antietam church, Waynesborough, Pa., has nted a very tasty leaflet, naming the place and r for each and all of the appointments for that gregation during the year 1891. In the centre the leaflet is found the following, neatly ar-ged:

RESOLVE. That a system of collection be adopted, taking place of the late system, from Jan 1, 1891. That all the bers be visited by the deacon brethren and asked to set n on paper what they will obligate themselves to pay month, putting said amount in the envelope, provided hat special purpose, on the first of each and every month, ing it to the deacon brother visiting the territory in h they live; which can be done at our regular meetings sewhere, when they meet the deacon brother, said money credited to each member. In case any member fails to p regularly, he or she shall be notified by said deacon, gh the mail or otherwise. Passed by the council, Jan. 1891.

pon the first day of the week let every one of you lay m in store as God hath prospered him."—1 Cor. 16: 2. l loveth a cheerful giver." 2 Cor. 9: 7.

ne of these leaflets is given to each member e congregation. It not only affords a record ll the appointments, but reminds them of duty respecting the missionary cause. The seems to be a good one.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

Church News solicited for this Department. If you have had a eeting, send a report of it, so that others may rejoice with you. ng give name of church, County and State. Be brief. Notes of should be as short as possible. Land Advertisements are not so- or this Department. We have an advertising page, and, if neces- ll issue supplements.

The Ideal and the Real.

E ideal of anything or person is what it ap- in the imagination. Our idea of any matter form or image it assumes in the mind,—in- ual conception. The ideal, from *beau ideal* nception of it in its most perfect state.

st people form some ideal of happiness, but eals are as diversified as our natural beings. base their ideal of happiness on wealth, on fame, some on social position, while not a se their ideal on "pure and undefiled relig- Experience teaches us that women indulge ideality more than men, and more especial- young women. Stupid, indeed, is the who has not indulged in "day-dreaming." the school-girl, while conning over her les- involuntarily drifts away into reveries of ture, building air-castles of her own. She es the monotony of her school-days past; hello appears on the scene. He becomes ro and ideal of her fancy. She pictures be- er mind's eye, the cottage home in some pleasant nook, "close beside a gurgling fair flowers bloom and bedeck her path- rough life, and shed their spicy fragrance ry passer-by, crowning the picture with ontent, surrounded with clusters of "olive each one of which shall develop into a branch that shall rejoice the parental

is her ideal of all true earthly happiness. as, how few have ever attained to their The old adage, "There is many a slip he cup and the lip," is oftener realized, t as she lifts the enchanting draught to s, the glittering chalice is dashed to the her air-castles fall to the earth and vanish bles in the breeze.

. 25 of the MESSENGER, appears our be- ster Flory's ideal, and what mother, wor- name, has not, or does not behold it in ideal of motherhood! Her ideal is truly weet, pure and noble.

We may mount and soar aloft on the airy pinions of idealism until we reach the ethereal heights on the summit, yet, when time, with its stern realities, is encountered, we are compelled to submit to an unpleasant, unwelcome, and even ignominious, descent and disaster.

We just now call to mind a mother whose ideal, a quarter of a century ago, was just as heavenly as ours are. To her were given two buds of promise to gladden her young heart. Many were the air castles she builded on her ideal of true nobility in her children. But God, in his infinite love and mercy, kindly transplanted one into that more congenial clime, and though, at the time, it left the parent stem all torn and bleeding, she now looks back over the vista of years, and realizes it as one most sacred spot in her memory, having the blessed assurance, that "of such is the kingdom of heaven." Who knows, but that Mrs. Nicely, who is said to be a raving maniac, over the sad fate of her two sons who were hung for the murder of an old man in Pennsylvania, not many months ago, once cherished as high ideals of the future greatness of her boys, as any other mother! Had she foreseen and known the tragical ending of their lives, no doubt she would have plead with God night and day to call them hence in their innocent childhood.

But ah! the sad and heart-rending *reality* has come and gone over her head like a terrible cyclone of destruction, and left nothing but desolation and despair!

How many mothers consecrate their sons to the service of God like Hannah of old? Not many. And often, when they do, they soon become the sons of the old prophet Eli,—"the sons of Belial," or are enticed and decoyed into the snares of vice and iniquity, after they leave the influence of the parental home. SARAH M. SAUNDERS.

Landess, Ind.

Farewell Words.

BRO. D. L. MILLER'S address in Denmark, as well as my own, during our stay, should be, "In care of Bro. Chr. Hansen, Augustegade No. 22, Amager, Kjobenhavn, Denmark, Europe," and not No. 26, as you had it.

In going to Europe, I would state to our Brotherhood that the Mission Board have worked at this plan ever since our return to this country, but hindrances of various kinds have so far interposed. That Bro. D. L. Miller needs an interpreter between him and our members, seems evident, in order that he and the Mission Board might be able to look into matters, and express what they want to impress on the members of our churches in Europe. Hence they (both the Mission Board and the members in Europe) thought I would better go along.

Though my family need me at home, perhaps more so than any other family, I did not feel like refusing to comply with that reasonable and urgent request. Ever since I decided to go, sorrow, tears and grief have been in our humble home.

We hope, by God's will, to return, yet the uncertainty of life is so great that we would better not depend on anything but a reunion when Christ comes to gather us in the clouds.

Now, since I leave all the dear ones a second time, to go and work for the Brotherhood, may my family and I be remembered by you all! Especially let my wife and children be remembered, —not only in your prayers, but much rather in visiting them, for their encouragement. Please write them occasionally,—as some have done heretofore, and for which we have felt very thankful. Let that good work go on! Many who can do no other missionary work, are good letter writers, at least. It is not only my family who need such workers, but it is every minister's family who are left at home, with all the care and trouble resting on them. Brethren and sisters, if you knew how much good you could do by encouraging and consoling them, and assisting them in any way they need, you certainly would be glad to do it, and some day you will hear your Master say: "Well done, good and faithful servant; what you did to them, you did to me." Whenever our people learn to encourage and bear up their ministers, as those ministers are now upholding the church, we will have the most happy and powerful church the world has ever seen. Then the Lord's work will be done with zeal. A minister, as well as his family, stands in need of care and tenderness.

Now farewell. May God bless you one and all! Address my family: "Mary Hope, Herington, Kansas." CHR. HOPE.

To the Churches of the North-western District of Kansas and Colorado.

I HEREBY submit my report as Treasurer of the Mission Board of said District, as, by some means, it did not appear on the Minutes of the District Meeting, although the report was presented to the District Meeting and passed as accepted, and reads as follows:

RECEIPTS.

Balance on hand after District Meeting of 1890,	$ 27 88
May 17, 1890, from Belleville church, by Henry Johnson,	5 50
May 19, 1890, from Burr Oak church,	5 82
July 10, 1890, from General Missionary Fund,	150 00
July 11, 1890, from Russell church, by Clara Himes,	5 76
Oct. 29, 1890, from Saline Valley church, by sister Fitzwater,	4 25
Dec. 8, 1890, from Good Hope church, by Philip Landis,	2 30
March 26, 1891, from Saline Valley church, by Martha E. Fitzwater,	1 00
From White Rock church, by John Ikenberry,	10 00
From Belleville church, by John Ikenberry,	4 40
April 11, 1891, from General Missionary Fund,	100 00
June 17, 1891, from Saline Valley church,	40
Total,	$317 31

EXPENDITURES.

June, 1890, to John Hollinger,	$ 33 00
June, 1890, to John Ikenberry,	6 00
July 11, 1890, to John Hollinger,	8 35
Oct. 2, 1890, to B. B. Whitmer,	10 00
Oct. 29, 1890, to B. B. Whitmer,	19 10
Jan. 3, 1891, to John Ikenberry,	8 13
Jan. 21, 1891, to B. B. Whitmer,	5 86
April 25, 1891, to C. H. Brown,	30 00
June 17, 1891, to L. W. Fitzwater,	6 00
June 17, 1891, to John Hollinger,	6 50
June 17, 1891, to B. B. Whitmer,	2 60
For postage and drafts,	68
Total,	$136 22
Balance on hand,	$181 09

G. ROESCH, Treasurer.

From Salem, Ill.

WE, the members of the Romine Hill church met in council in Salem, July 18. Brethren David Eby, of Mt. Vernon, and Geo. Gibson, of Girard, Ill., were with us. Our meeting passed off pleasantly, considering the business before us. Bro. David Eby, who has been our

elder for some time, has sold his farm now and will move to Indiana. We selected Bro. John Hershberger, of Wayne County, to fill the vacancy caused by the removal of Bro. Eby.

We appointed our Communion for Oct. 10. We hope those who can will make this one of their stopping-points on their way to the District Meeting, as they can go from here direct to District Meeting. Those wishing to attend our meeting will stop off at Salem, on the O. and M. R. R., where they will be met by the brethren and taken to the place of worship. LIZZIE FOUTS.

July 22.

Meeting of the Mission Board of South-eastern Kansas.

THE following brethren, composing the Mission Board of the South-eastern District of Kansas, M. O. Hodgden, S. E. Cornelius, E. M. Horner, J. M. Quackenbush, and N. Trapp, met in the Neosha church. After singing and prayer they organized by choosing M. O. Hodgden, Chairman; N. Trapp, Secretary; S. E. Cornelius, Treasurer.

The following rules for the government of the Board were adopted:

1. The solicitor of each church, in the South-eastern District of Kansas, shall, as soon as possible after each quarterly council, report all money received by him for missionary and other purposes to the Secretary, and remit the amount to the Treasurer of the South-eastern District of Kansas, who will send a receipt to the solicitor for the amount.

2. Five per cent of all money collected, shall be set apart for General Missionary purposes, and five per cent for Church Extension purposes, unless otherwise ordered by the donor.

3. When calls for preaching are made, the chairman shall have the power to fill, or refuse to fill, such calls, being governed by the amount of funds in the hands of the Treasurer.

4. What shall be considered a call for preaching? First, By isolated members through their home church. Second, By isolated members not knowing what church territory they are living in. Third, Churches having no home ministers.

5. The evangelists shall be compensated for their labor at the rate of one dollar per day and expenses. No extravagance will be allowed, and they must be governed by the interest taken at place of meeting, and not use time unnecessarily.

6. No money is to be paid out, excepting when ordered by the Chairman of the Board, countersigned by the Secretary. The order should be drawn on the Treasurer, designating for what purpose funds are to be used.

7. The Chairman shall have power to call a meeting of the Board whenever he believes the urgency of the case requires it. He also shall have power to fill all vacancies that may occur during the year, from one District Meeting to the other.

8. The Board shall meet at least once a year at place of, and one day before, District Meeting.

Any member of the Board may be addressed as follows: M. O. Hodgden, Galesburgh, Kans.; N. Trapp, Altamont, Kans.; S. E. Cornelius, Parsons, Kans.; J. M. Quackenbush, Olpe, Kans.; E. M. Horner, Fredonia, Kansas.

The meeting closed by singing and prayer.

N. TRAPP, Sec.

Eld. J. F. Oller.

THE following, clipped from the *Waynesborough Gazette*, will enable Bro. Oller's many friends to more fully understand his condition:

"Eld. Jacob F. Oller, at whose bed-side a loving family have been watching, at times with despair, for the past four days, and the tidings from which the public have been noting with painful interest, passed a fairly comfortable night and this morning gave evidence that the progress made yesterday in his case was yet well maintained, and the crisis had probably been passed. The difficulty in his case, as was noted heretofore, was an obstruction of the bowels. This was relieved Tuesday by the attendant physicians by the vigorous application of enemas, with poultices to keep down inflammation and avoid the danger of peritonitis. This morning the digestive functions were for the first time natural, and the esteemed patient expressed himself as feeling much better.

"Tuesday afternoon, when the patient was at his worst, a consultation of local physicians was held, and to gratify a desire on the part of the family to omit nothing that would be helpful to his case, Dr. Tiffany, a noted surgeon of Baltimore was telegraphed for, with a view to perform whatever operation the case might seem to require. Dr. Tiffany arrived at 11:30, being brought down from Pen Mar by a private conveyance.

"Tuesday afternoon at 2 o'clock a consultation was held by the attending physicians and Dr. McLane Tiffany, of Baltimore. It was decided that the obstruction was fully removed, and the only danger was from inflammatory action of the bowels following. No operation was necessary unless serious inflammatory trouble should supervene. Whilst Mr. Oller's condition is better it is still grave, and will require the utmost care and attention."

In the Field.

WE always like to hear from the Brotherhood, far and near. When we hear of the many good meetings, it builds us up in the faith once delivered to the saints. We have been spending most of our time since March laboring among the churches, and have had many meetings with good interest. Some are coming to the church, and there are others who will come in the near future.

I baptized a few days ago near the top of a mountain. The applicant was a man that was born blind, — a minister who had belonged to another denomination, but became dissatified, because his people do not keep all the commandments. This is becoming very prevalent amongst the different sects in our country.

I have just returned from the Dunn Hill church, Montgomery County, Va. The church there had gotten into some trouble, and was not getting along very well. After a few hours' work, in the spirit of meekness, the troubles were adjusted in such a manner that all seemed to be satisfied. May it so remain, is my prayer!

J. H. SLUSHER.

Falcon, Va.

REMARKS. — If in the New Testament we should read of Paul or Philip baptizing a man near the top of the mountain, the Pedobaptists would conclude at once that sprinkling or pouring was the mode used. We do, however, read that both Philip and the Eunuch went down into the water, and that they came up out of the water, and yet there are those who seem to see sprinkling in this case. If they can see sprinkling so clearly in a case like this, what would they not see if it should read: "And they both went near the top of the mountain, both Philip and the Eunuch, and he baptized him. And when they had come down from the mountain," etc. There would be no getting around a case of sprinkling as clear as that. Still everybody knows that Bro. J. H. Slusher immersed the candidate near the top of the mountain, for there is plenty of water there. We understand language in newspapers, but how such expressions would be twisted if found in the Scriptures! It is hard to see clearly through colored glasses, and how promptly people put on these glasses when they read the Bible, and remove them to read newspapers.—ED.

From the LaPorte Church, Ind.

ON Sunday, June 28, Bro. R. J. Shreve filled his two weeks' appointment at the Waterford school-house. We were made glad to see one dear sister leave the world and come and accept the Gospel. Although she is young in years, may it be an example for her little friends who are yet out of the church.

July 26, at the same place, three more united with the church. Two are young men, and the other is a married man who lives in Michigan City. Bro. Shreve has been holding meetings at the City. He is the first one of the brethren who has held meetings at that place. There are but a few brethren and sisters who live there now, but we hope there will be more in the future.

DOLLIE SHREVE.

From the Little St. Joe Church, Ind.

THE members of the above church are laboring for the upbuilding of the Master's kingdom. We are having a Sunday-school at the church conducted by the Brethren. Bro. Geo. Killian is Superintendent, Bro. John Killian, Chorister. We use the GOSPEL CHIMES. This book, we think, is well adapted to Sunday-school work. We are also using the *Young Disciple*, which gives excellent satisfaction. We have an average of about sixty scholars, although another school is in session within one mile of us, at the same hour. We are having preaching every two weeks at the church this summer. The first Sunday of this month we had the pleasure of leading three persons down into the liquid stream, there to be planted in the likeness of the death of our Savior, and we hope, to arise to walk in newness of life. Among the number was one old mother, seventy-eight years of age, and blind. JOHN STAFFORD.

Spencerville, Ind., July 25.

From Rock Creek Church, Colo.

ON account of the sickness and death of the infant son of brother and sister Price, our quarterly council, which was appointed for July 4, was postponed one week. July 11 the members met at the home of friend Frank and sister Mary Whitney, to transact church business. As this was the council preparatory to our love-feast, which was held on the evening of July 19, the annual visit was paid to all the members, and the report given found all to be in love and union. Everything passed off very harmoniously. July 18 the hearts of the members were all made glad at the coming of our beloved elder, G. W. Fesler, of Longmont, Colo., who came to deal out the Bread of Life to our hungry soul. All seemed well pleased, and we think many good impressions were made. A. C. SNOWBERGER.

Monte Vista, Colo.

Chips from the Work-house.

I HAVE just finished reading the "Life and Sermons of James Quinter,"—a gem of first water. There are forty sermons, mostly to students,—all teeming with truths expressed in a clear, logical and helpful way for only $1.25,—three and one-eighth cents per sermon, to say nothing of the sketch and incidents of a life, showing how a poor boy by early in life giving his heart to God, and by faithful continuance in well-doing, rose in use-

ss until thousands have been helped to a higher
l nobler life by his example and ministry.

The book is neatly printed, on good paper, and
ntains a portrait of Bro. Quinter in full man-
od, about as we saw him at the Annual Meet-
g at North Manchester, Ind., May 19, 1888,
ere the Lord took him while on his knees,
ding in prayer an assembly of three thousand
more of his brethren and sisters. You need
hesitate to be agent for this book. It will do
od wherever read. It should be read by both
and young. Thousands, if put in possession
t, would, when deprived of the privilege of go-
to church, read one or more sermons and thus
edified, encouraged and helped.

DANIEL VANIMAN.

IcPherson, Kans., July 7.

From Waynesborough, Pa.

UR elder, Bro. Jacob F. Oller, has been linger-
in a very critical condition for the past two
ks. At times his life has been despaired of.
his writing he is much better, and hopes are
entertained for his recovery, which is very
ifying to our church here, and his many
nds. We trust he may soon be restored to his
e of usefulness in the church.

ur congregation is moving along pleasantly in
rch work. Our harvest or thanksgiving meet-
was held July 25. It was well attended. The
ices were conducted by our home ministers to
edification of all.

ur church-house in Waynesborough is now
pleted and occupied as usual. In consequence
defect in the construction of the ceiling, June
t a time when no one was in the building, the
e ceiling and timbers came down to the floor
a crash,—a distance of about eighteen feet.
an thank the Lord that it did not happen at
ne of services, which would have resulted in
y mangled bodies and even loss of lives.

us the Lord protects his people from things,
not visible to them, as was the case here.
tly before this, the house was filled to the ut-
capacity, and a Bible class was held in the
e the evening before. ALLEN M. GOOD.

ly 27.

In America Again.

TER having spent some time at Mt. Morris
ge in 1890, I left that place to return to my
e country, Sweden, which I reached in
h of the same year. I found the Brethren
ell, and zealous in the work of the Lord.
Spring our Bro. Olsson moved to a new
, called Wanneberga, where there is already
e church of fifteen members. They are all
ing in the Lord. The church owes much of
owth to a little tract, which one of our minis-
istributed among them. We see now what
e tract can do, when God adds his blessings.
g the time I was among them five were bap-
and some were brought near the church.
t May I bade farewell to my Swedish breth-
and sailed for Baltimore, Md., which I
ed June 2. I stopped some time in Balti-
and distributed tracts among the emigrants.
I left that place for McKeesport, Pa., and
here last Sunday. In this place there are
5,000 Scandinavians. Pray, that I may be
ch use to them. I feel to do something for
ountrymen here. If I had the means, I
offer all my time to guide my people to the
Light. May God bless us all, to work for
while it is day, for the night is coming
no man can work.

ANDREW WESTERGREN.

Sixth Street, McKeesport, Pa.

From Scullton, Pa.

THE issuing of the *Juvenile Quarterly* supplies a long-felt want in our Sunday-schools. It is practical, and yet easy enough for any that can read. Heretofore, many schools had to get from Cook, and other publishers, the supply for the smaller scholars. I hope all schools of the Brethren will adopt our *Quarterlies*.

In a letter, received from Bro. Herman Stahl, he informs me that he received five precious souls by baptism near Rockwood. Their ages ranged from twelve to twenty-one years. The writer is happy to say that his health is so improved that he is in the "field" again,—thank the Lord.

I feel deeply interested in the trip which Bro. D. L. Miller and wife are about to undertake. May God's care attend them, and the prayers of the church accompany them! His letters cannot but be interesting and instructive.

GEO. W. LOWRY.

[The *Juvenile Quarterly*, for the last quarter of 1891 is now in type. It is a great improvement over the former, being nearly twice as large, and also being finely illustrated. We hope it will fill the long-felt want in our Sunday-school work.—ED.]

Money Received for Western Sufferers.

Total received till June 15,	$14,552 16
Wm. Treverron, Walnut Grove, Johnston, Pa.,	2 00
A Christian friend, Mattawana, Pa.,	1 00
MESSENGER Office,	36 57
Total,	$14,591 73

DANIEL R. PRICE, Treas.

"IF I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing: for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and skeptic view only gloom, decay, annihilation and despair."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

TWO BAPTIZED.—July 26 I preached at the Hartman school-house to a large congregation. After services we buried two precious souls with Christ in baptism. There are more counting the cost. May God help them to seek Christ's kingdom, and walk in the newness of life! Pray for your unworthy servant, and for the building up of the cause.—*Joseph Guthrie, Hazleton, W. Va., July 28.*

PROPOSED MEETINGS.—Sunday, July 26, was our regular meeting day at Mount Union church. Our church is situated near Morgantown, W. Va. It is a part of the George's Creek congregation, Pa. Bro. J. C. Johnson, of Uniontown, Pa., filled the appointment. He also left an appointment for Aug. 29 and 30, at which time he expects to continue the meetings for one week, and close with the Communion meeting on Saturday evening, Sept. 4. An invitation is extended to all of the adjoining congregations and to all members who feel like meeting with us on that occasion. Come out, brethren and sisters, and be with us during our meetings!—*L. D. Ross, Easton, W. Va.*

PLEASANT COUNCIL.—On Saturday, July 25, the members of the Oak Dale church met in council, preparatory to District Meeting. We raised a little missionary money, amounting to $7.00, and also elected two brethren as delegates to District Meeting. Our council-meeting passed off pleasantly. All seemed to be in love and union. Our church is small in number, but all, we hope, are pressing forward! -*Lizzie M. Snider, Oak Dale, Texas, July 28.*

RAILROAD ARRANGEMENTS.—Those who desire to attend the series of meetings to be held in the Missouri Valley church, Iowa, Aug. 16 to 24, can secure reduced rates on the Chicago and Northwestern R. R. and branches; also on the Union Pacific R. R., as well as from points east of Chicago and elsewhere. By getting a certificate, when you purchase your ticket, you can go to the meetings and return at the rate of one and one-third fare.—*I. S. Snyder, Missouri Valley, Iowa.*

TWO BAPTIZED.—The members of the Spring Run church, Mifflin Co., Pa., assembled in council on Saturday, July 25. At this meeting two were baptized, making sixteen additions by baptism since Jan. 1. We arranged for a "harvest home" meeting, to commence at ten o'clock, on Saturday, Aug. 1, a Sunday-school meeting at one o'clock, and preaching afterwards. It was decided to commence the fall love-feast at one o'clock on Friday, Oct. 16. - *Emma Bollinger, McVeytown, Pa.*

OUT IN THE HIGHWAYS.—We are now arranging our matters to start on our mission to Louisiana, to assist in some church work, and do some preaching. When we get through at that place, we expect, the Lord willing, to visit some of the members in Texas, and do what preaching we can. Until further notice all correspondents will please address us (wife and self) at Esterly, La. We want to start July 30. We ask the Good Father to be with us, protect us, and bless our aims and efforts for the good of many.—*Jas. R. Gish.*

THE WORK IN CHICAGO.—The feast last night was an enjoyable one in every particular. The members in attendance, so uniformly attired as brethren and sisters, gave the meeting a cast of Christian simplicity, appropriate for the observance of the simple ordinances, appointed by the Master. The whole was an impressive service, and will do good. A fair congregation of spectators looked on in solemn silence. At the close of the meeting we found three persons,—brethren,—who had come prepared to unite with the church. The congregation was again called to order, and after the usual instructions were given, they were baptized in the same hour of the night. It was after eleven o'clock when we dismissed, and all went away rejoicing. Praise the Lord for what he is doing for the little band in Chicago!—*J. G. Royer, July 31.*

FOUR RECEIVED BY BAPTISM.—The church at this place is progressing nicely. During the first half of this year four have been received into the church by baptism, two by letter, and one reclaimed. At our love-feast, May 16, Bro. Geo. Carl was elected to the ministry, and Bro. Daniel Root to the deaconship. May the Lord bless them and their families! During the past year the Brethren have enjoyed weekly prayer-meetings, which have been highly edifying to those that attend. A flourishing Sunday-school, under the supervision of Bro. Thos. Barklow, has been in progress during the summer months. We have a membership of eighty-three at this place. We expect to hold another love-feast this fall. May the blessing of God be with the MESSENGER force! —*D. M. Brower, Myrtle Point, Oregon, July 26.*

FOUR BAPTIZED.—Bro. Beaver, of Chickasaw, Iowa, recently preached several sermons in the Root River church, Minn. Four made the wise choice and were baptized.—*Sarah E. Bueghly, Lime Springs, Iowa, July 16.*

GREATLY ENCOURAGED.—Bro. J. B. Early, of Salem, Oregon, came to us on Sunday, July 19, 1891, and gave us two very interesting sermons, which were of great encouragement to the members. At this meeting one member was received by letter. —*J. A. Royer, Clackamas, Oregon.*

A NEW HOUSE OF WORSHIP.—Our new meeting-house at this place is completed. We have announced the dedication for Aug. 16 at 11 A. M., and expect to continue meetings over eight days. We have a neat, well-finished house, on the north end of McGavern Street. The house will be deeded to the German Baptist Brethren church, clear of debt. All are invited to come and preach for us.—*L. S. Snyder, Missouri Valley, Iowa, July 27.*

ENCOURAGING MEETINGS.—The love-feast in the Owen's Prairie church, I. T., was an enjoyable occasion. Brethren Shamberger and Ennis from the Marlow church did the preaching, and ably defended the cause of the Master. Twenty-three members were present, and were encouraged in the way of the Lord. Many deep impressions were made on the outsiders, which caused them to search the Scriptures. —*Henry Troxel, Velma, I. T.*

PRACTICAL SERMONS.—Bro. M. M. Sherrick, of Mt. Morris, Ill., stopped with the members of the Maumee church, Defiance, Ohio, July 17, and preached seven practical sermons for us. By his efforts the congregation was edified and encouraged and sinners were warned. Bro. Sherrick is young in years but preaches the doctrine of the Brethren with power and in demonstration of the Spirit. He gained many friends while with us.—*Jacob Kintner, Moats, Ohio.*

THREE BAPTIZED.—I have just returned home from a visit to the Dayton country, Washington,—132 miles by rail. There are about twenty members in this locality who are living somewhat scattered. We had ten meetings with an apparently excellent interest. The dear isolated ones seem greatly encouraged, and seem to appreciate the privilege of meeting very much. There was great rejoicing when three came out on the Lord's side, and were baptized. We think this an excellent field to extend the cause. They have some young brethren here with excellent talent. We advised them to organize, and promised to meet them again on the third Sunday of August, at which time all will meet to consider the propriety of organizing and getting into a working shape, so they can carry on the work.—*S. Hodgden, Moscow, Idaho, July 24.*

NOTICE TO THE ELDERS OF SOUTHERN ILLINOIS. Please send in your missionary contributions for 1891 previous to Sept. 1, 1891, as a report will then be made to District Meeting. Some have done nobly this year while others have failed, so far, to do anything. Let all make an effort! "He that knoweth to do good and doeth it not to him it is sin." — *Cyrus Bucher, Astoria, Ill., July 25.*

ONE BAPTIZED. — The church at this place is still moving along slowly. One more was baptized yesterday. We pray for this sister, as she has much opposition to contend with. We hope that she will hold out faithful until death. Though each Sunday our time is taken up in trying to defend God's Blessed Word, yet we are unable to fill all the calls for preaching. Our prospects, both spiritually and temporally, are good. —*John K. Shively, Wallace, Nebr., July 27.*

FAREWELL ADDRESS.—On Sunday evening, July 19, Bro. Hope preached his farewell address to the Brethren and sisters of the Herington church. Our hearts were filled with sadness to think that our dear brother had to leave his family and go to a foreign land to preach the Gospel. Perhaps it was the last time for some of us ever to see his face again. Dear brethren and sisters, remember sister Hope at a throne of grace, that she may be able to bear up under this heavy affliction that is laid upon her! She has a large family to care for.—*Sarah Shirk, Herington, Kansas.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

VAUGHN—WARNER. — By the undersigned at his residence near Barryville, Stark Co, Ohio, July 21, 1891, Mr. Frank Vaughn, of Marlboro, Ohio, and Miss Ella Warner, of Hartville, Ohio.

J. J. HOOVER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

SOLLENBERGER.—In the Yellow Creek church, Pa., June 6, 1891, Annie A., little twin daughter of Bro. Henry and sister Leah Sollenberger, aged 5 months and 16 days.

Annie has gone, never to return to her home on earth. She has gone to a better home where there is no more sickness or death, where all is happiness and joy.

Funeral services by brethren Geo. S. Meyers and D. T. Detwiler.

BARBARA HOLSINGER.

PROPES.—In Mound City, Holt Co, Mo., June 16, 1891, sister Eliza Ann (Link) Propes, aged 42 years, 8 months and 12 days.

Sister Propes was born Oct. 4, 1848. She was married Nov. 26, 1866, and their union was blessed with eight children, five of whom remain. The other three preceded their mother to the spirit world.

Sister Propes was born and raised in Augusta County, Va. In the year 1869 she and her husband united with the church of the Brethren, of which church she was a faithful member until death.

Her departure was very unexpected. On the evening before her death she was at the residence of the writer, on a visit, where she remained until nearly sunset, apparently as well as ever. On the morning of her death she arose, prepared breakfast, and almost completed her washing. While she was hanging out the clothes she was taken with a severe pain in the head. She started to the house, and, assisted by her daughter, was laid on the bed. The father was called and also the physician, but in one hour's time her spirit had taken its flight. Sister Propes, with her husband and little family, emigrated to Holt Co, Mo, in the fall of 1876, where they have resided ever since.

In the death of sister Propes the church has lost a faithful member, the husband a kind companion, and the children a loving mother. The funeral was preached June 18, in the Brethren's meeting house, to a large congregation by the writer, from Micah 2: 10, and Heb. 13: 14. JOEL GLICK.

GABY.—In the Mountain Valley church, Greene Co, Tenn, July 2, 1891, M. M. Gaby.

Deceased was afflicted for several years. He was a deacon in the church and will be missed. He was good in council and always ready to work for the Master. He leaves a wife and six children,—five sons and one daughter. All but two sons are members of the church. P. M. CORRELL.

FRENCH.—Near Buena Vista, within the bounds of the Walnut Level church, Adams Co., Ind, July 18, 1891, Lot French, aged 77 years, 3 months and 22 days.

The deceased was the husband of sister Polly French. Twelve children blessed their union, of whom six preceded him to the spirit world. The dear old sister and children, that are left to mourn their loss, have the sympathy of many neighbors and friends. Funeral services conducted by Bro. Samuel Neher in the Baptist church at Buena Vista, to a large and attentive congregation from Job 14: 10. MALINDA S. STUDEBAKER.

MILLER.—In the bounds of the Greene church, Butler Co, Iowa, July 5, 1891, of heart and kidney disease, Bro. Philip Miller, aged 64 years.

Deceased leaves a wife, six sons and two daughters. The funeral services were held July 7 in the United Brethren church, in the town of Bristow, to a large concourse of people, by the writer, assisted by Eld. J. F. Eikenberry. S. H. MILLER.

LONGENECKER.—In Hagerstown, Md., at the residence of her son in-law, James F. Moore, May 14, 1891, sister Mary Longenecker, aged 80 years, 2 months and 23 days.

Deceased was a generous, kind, Christian mother, always having a good word for every person she met. She was the mother of nine children; also leaves forty-nine grandchildren, and twenty-one great-grandchildren, and was a faithful consistent member of the Brethren church for about thirty years. Funeral services in the Brethren's church by Eld. D. L. Miller and Rev. A. Stapleton.

A. B. BARNHART.

ROYER.—In the Springfield church, Summit Co, Ohio, July 13, 1891, sister Hetty Royer, aged 82 years, 6 months and 10 days.

She was the mother of eight children, who are all living. Sister Royer was faithful until death. Three weeks before her death she was anointed and seemed fully resigned to the Lord's will. Funeral services by brethren David Young and George Cuper from Ps 119: 1, 4. MARIA KEISTER.

BARKLOW.—In the bounds of the Yellow Creek church, Ill., July 20, 1891, sister Mary Barklow, aged 46 years, 10 months and 28 days.

The deceased was born in Tioga County, Pa., Aug. 28, 1841, where she spent her girlhood days with her parents, and, in Sept. 16, 1891, was united in marriage to Wm. Barklow, Jr., whose faithful companion she remained until death. Though never possessed of a robust constitution, she never had been seriously ill until last October, when she was stricken down with lung fever, after which consumption took hold of her weakened body, and of soon became its victim. In 1872 she united with the Brethren's church and remained true and faithful until death. In early spring, time she called for the elders of the church and was anointed in the name of the Lord.

Deceased leaves a loving husband, five brothers and two sisters, to mourn their loss. Funeral services conducted by Eld. D. B. Eby.

LEWIS E. KEISNER

EDGINGTON.—Near Lacona, Iowa, July 15, 1891, of consumption, sister Emma Edgington, daughter of Nathan and Ebur Miller, aged 24 years, 2 months and 1 days.

Deceased was married to J. L. Edgington, March 12, 1891. Sister Edgington had neglected her eternal interests until M. 11, when she made the good confession and was baptized. During the short time she remained on earth, after this event, she became very prayerful. The Word of the Lord was a feast to her soul, especially the language of the Savior in John 14, 15 and 16. She suffered much during the last two weeks, but bore it all patiently. Funeral occasion improved from John 16: 28. Her father died about ten years ago, and her brother George, about four years ago, aged 23 years, 9 months and 22 days. Mother, sister, brother, step sisters and brother, and many other relatives are left to mourn their loss.

M. MYERS

MACHAMER.—At Canton, Ohio, July 1, 1891, Francis M. Machamer, aged 35 years, 11 months and 6 days.

Mr. Machamer was a workman on the train, and, on the morning of July 19, left to take his place as usual, but on the evening of July 18 he was struck on the back part of his head with a stone by a Mr. Andrews, a villainous character. After receiving the blow, he walked to his place of lodging, and retired for the night. In the morning he was called to breakfast, but made no reply. Upon entering the room he was found to be unconscious. Physicians were called in and after examination, his case was pronounced hopeless. The blow caused a fracture of the skull, resulting in death. Mr. Machamer was a quiet, inoffensive man but had neglected the one thing needful. His remains were interred in the brick church cemetery in the East Nimishillen church. Funeral services by the writer, from Psalms 34: 15, 16, to a large congregation of sympathizing friends.

J. J. HOOVER

MILLER.—In the George's Creek congregation, Mt. Union church, W. Va., May Miller, aged 93 years, 4 months and 20 days.

Sister Miller was a very faithful and consistent member of the Brethren church, a lady of marked ability, a great reader, an easy and pleasing conversationalist, of good memory and very familiar with the Holy Scriptures. Her Bible showed evidence of frequent and continued use. From it she gathered the true manna,—the Bread and Water of eternal life. Sister Miller was baptized by Eld. James Kelso, in Fayette County, Pa. She retained all the faculties of her mind up to the time of her death. Her home was a pleasant and welcome one to all, but she looked forward to a better one. She arranged for her funeral service, selected the hymns and the Scriptures. After giving all good-bye, she calmly and peacefully fell asleep in Jesus. A kind and affectionate mother, a true Christian, has passed from earth to a home in heaven. Funeral services by the writer.

JOHN C. JOHNSON

TUCKER.—In the South Waterloo church, Black Hawk Co., Iowa, April 22, 1891, of kidney disease, Bro. William Tucker, aged 91 years, 7 months and 10 days.

Bro. Tucker was an unassuming and consistent member of the church for many years, and died in the triumph of a living faith. He leaves an aged widow and seven children to mourn their loss. Services by the writer from Rev. 14: 13.

S. H. MILLER.

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Announcements.

LOVE-FEASTS.

Aug. 14 at 2 P. M., Bear Creek church, Christian Co., Ill., at the residence of J. J. Cart one mile northwest of DePue, Morrisonville, Ill.

Aug. 15 and 16, at Bro. Jacob Merkly's, joining Washington on the northeast, Washington Co., Kans.

Aug. 22, at 10 A. M., Hadley Creek church, Pike Co., Ill.

Aug 22, Cameron, Mo.

Aug. 22, at 4 P. M., Lafayette church. There will be a series of two weeks' meetings held before the 22nd. Bro. Geo. Studebaker is expected to be present.

Aug. 13, at 5 P. M., Spring Creek church, at the chapel, seven miles west of Wassam's school-house, near Reese, Kans.

Aug. 15, at 2 P. M., Ogan's Creek church, 5 miles southeast of North Manchester, Wabash Co., Ind.

Aug 15, at 3 P. M., Urbana church, Ill.

Aug. 15, Esterly, La., at the residence of S. A. Sutter. Those who wish to be with us will be met at Esterly, by notifying S. A. Sutter.

Aug. 29, at 10:30 A. M., Greene church, Greene, Butler Co., Iowa. Meeting to continue over Sunday.

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans., at the home of Bro. Wm. Brunk.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans.

Sept. 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept. 12, at 2 P. M., Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Sept. 12, at 5 P. M., La Porte church, La Porte Co., Ind.

Sept. 12, at 2:30 P. M., Maple Glen congregation, Savage, Somerset Co., Pa.

Sept. 12, at 10 A. M., Liberty, Adams Co., Ill.

Sept. 12, Hurricane Creek church, Ill.

Sept. 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa.

Sept 15 and 16, at 10 A. M., West Branch, Ill.

Sept 16 and 17, at 1 P. M., Shannon, Ill.

Sept. 16 and 17, Scott Valley church, Kans., at the home of E. J. Miller, 3 miles north of Westphalia. Those coming by rail will be met at Westphalia by notifying E. J. Miller or C. M. Yearout.

Sept. 16, at 2 P. M., Roann church, Wabash Co., Ind.

Sept. 16, at 2 P. M., in the Lower Stillwater church, Ohio.

Sept. 17 and 18 at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 18, 4 P. M., North Webster, Ind.

Sept 18, at 4 P. M., at Litchfield, Ill.

Sept. 19, at 10 A. M., at the Auglaize Chapel, ¼ mile west from Dupont, O.

Sept 19, at 2 P. M., Kansas Center church, 1 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20, at 11 A. M., Deep River, Iowa

Sept. 19, at 2 P. M., Fredonia church, Kans.

Sept 19, at 10 A. M., Portage church, Wood Co., Ohio.

Sept. 19, at 4 P. M., Summit congregation, Somerset Co., Pa.

Sept. 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept. 19 and 20, at 2 P. M., Sabetha, Kans.

Sept. 19, at 10 A. M., in the Donald's Creek church, Clark Co., Ohio, 7 miles north-east of New Carlisle, same distance from Forgy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Forgy by notifying Henry Frantz, Forgy, Ohio, in due time. From the east will stop at Springfield and notify Joseph Sulzplugh, Springfield, Ohio.

Sept 22, at 10 A. M., Bremen church, Marshall Co., Ind.

Sept. 22, at 10 A. M., Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. Those coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance. Those coming by way of Nevada, will be met with conveyance the same day.

Sept. 26, at 10 A. M., Loraine church, Loraine, Adams Co., Ill.

Sept. 26, at 4 P. M., Turkey Creek church, Ind., at Gravelton house.

Sept. 26, at 10:30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept 26, Walnut Valley church, Barton Co., Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's; Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 9, at 10 A. M., Mineral Creek church, Johnson Co., Mo., 14 miles south of Warrensburgh.

Oct 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Heisy's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 11, Walnut Grove church, Pa., 3½ miles south of P. R. R. depot.

Oct. 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct. 10, at 5 P. M., Pokagon church, Mich.

Oct. 10, at 4 P. M., Maple Grove church, Ashland Co., Ohio, 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

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Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A. M., Middle District of Iowa, in Panther Creek church, Dallas Co., Iowa.

Oct. 1, at 3 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north east of Parker Corg.

LOVE-FEASTS.

Aug. 29, at 4 P. M., Grenola church, 4 miles north east of Grenola, Kans. Those coming on Southern Kansas R. R. will be met by notifying Conrad Schull, Grenola, Kans.

Sept. 12, at 10 A. M., Seneca church, Seneca Co., Ohio.

Sept. 13, at 4 P. M., Altamont, Labette Co., Kans.

Sept. 18 and 19, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill. Series of meetings to begin Sept. 14, conducted by C. S. Holsinger.

Sept. 19, at 2 P. M., Kansas Center church, 5 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20, at 2 P. M., Arnold's Grove church, Carroll Co., Ill.

Sept. 22, at 4 P. M., 4 miles north east of Van Wert, Ohio. Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Copp, Hoagland, Ohio, or Joseph Longenecker, Wetzel, Ohio. Please name what train.

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio.

Oct. 8, at 2 P. M., Milmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind., 4 miles east of Noblesville.

Oct. 17, at 2 P. M., Blue Ridge church, Ill.

Oct. 17, at 2 P. M., Olathe church, Kans.

Oct. 20, at 11 A. M., Garrison church, Iowa.

Oct. 21, Walnut Grove church, Johnstown congregation, Pa.; 2½ miles south of P. R. R. depot.

Oct. 25, at 10 A. M., Somerset church, Wabash Co., Ind., at Vernon meeting-house.

Oct. 26, at 2 P. M., Spring Run church, 2½ miles north of M'Veytown Station, Mifflin Co., Pa.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Aug. 18, 1891. No. 32.

Michael Eng

The Gospel Messenger.

H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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Eld. B. C. Moomaw informs us that they have just completed a house of worship in Buena Vista, Va., and that it will be dedicated on next Sunday. They have arranged to hold preaching services in it twice on each Sunday; also Sunday-school and prayer-meeting. We hope that this may be a beginning that will lead to a glorious end. This is exactly what we must do if we are to have successful work in towns and cities,—good houses, good ministers, regular services, Sunday-schools and prayer-meetings.

A VISIT TO THE OLD HOME.

The other day, brother, I, and our families went out to the old home. We call it the old home because it is the place where father lives; and he represents the home from which our homes, as brothers, have grown. It was harvest time, or rather, after harvest, because the wheat and the hay were all gathered into the great bank barn, and only a small part of an oats field remained unreaped. On walking to the barn we looked into the "implement store-house" and there noticed all kinds of old farming tools,—the five-beamed harrow with its pug-nosed iron teeth, the shovel plows, double and single, an old mowing scythe, a grain cradle. But they were all antiquated and stored away as relics of the past. They had served their day and generation well, but there seemed to be no use for them now. After dinner we went along out to the field to see the last section of oats reaped and the rabbit run—and we saw both. The rabbit was after the same pattern as those of years ago. The oats was the same but, dear me, what a change we saw in the manner of reaping it! Think of it! A man driving around a field of standing grain with a machine that cuts it down, gathers and ties it into sheaves, holds these sheaves until a half shock is gathered and throws them off on piles ready for shocking!

Some of you, who have *grown* into these changes, may smile and wonder where we have been. But twenty-one years have come and gone since we left, practically, the scenes of such operations. Well, we smiled too when we saw that machine work. We looked at it from one side and then from the other side, and then we walked to an elevated point of the field and sat down on a sheaf to have a short season for meditation, and now we are writing out some of the thoughts that came to us.

The day was clear, with a slightly hazy sky, through which the sunbeams fell softly, the air seemed pure and life-giving as it came from the mountain-top only a short distance to the west. As we looked [illegible] of their golden sheaves, we thought of the harvest days away back.

On Bethlehem's plains, in the fields of Boaz, we saw the reapers with sickles in hand. As they reached forth with regular tread, we saw the golden heads gathered in the hand—a rasping sound, and the bunch was severed at the ground. One after another was taken until the arm was full, and then they were laid aside. On their return these bunches were carefully tied into sheaves, save the purposely-dropped heads for the gleaners. Close behind came the loyal daughter Ruth, with pleasant looks and a light heart, as sheaf after sheaf so rapidly accumulated. Yes, this was a good field in which to glean and Ruth appreciated the cleverness exercised towards her. Some of our fields would be richer in gleanings had we more appreciative hearts. O, it is such a pleasure to fill a grateful heart. God looks upon such as his loving children, and he does more for them than Boaz did for Ruth. But why are we thinking about Boaz and Ruth? Because we always loved this beautiful, simple Bible story, and the associations brought it to us.

From this wonderful reaping machine,—wonderful now, ten years hence it may have a place in the shed among the former antiquities,—we went back to the first invented reaper that dropped its prey on the platform, then to the cradle that we learned to swing, and swung until we thought our poor body was swung to pieces. Yes, it took no great stretch of memory to go back so far. But back of this came the sickle and the reapers and with them Boaz and Ruth.

But while seated on the sheaf, other thoughts came to us. Why all these changes and what do they mean? The same sun, moon and stars run their courses in the heavens. The clouds still send their drops of blessings down to water the earth and cause the seed in the ground to sprout and grow. The oats, the wheat and the corn are the same as they were in the days of Boaz or those of our forefathers when the sickle, with hardy hands, was thrust in deep to gather the wheat from the harvest. Why the change?—we ask.

Some one says: Through the force of circumstances. Yes, that may be the solution. The oats, the corn and the wheat have not changed. But there has been a change in the manner of sowing, reaping, gathering and converting it into bread. And because these changes have been for the better, they have been accepted by the farmer. Does the farmer do right in accepting and introducing these changes? Yes, as long as they do not affect the quality of the grain. No matter what means are used in the sowing if the seed is kept pure. So with the reaping,—so with the gathering. Yes, this is a generally accepted truth and to it we all say Amen.

But is there anything else to which the same truth may apply? This is what we have been thinking about. Christ represents his Word as the seed and those who preach it as the sowers.

The farmer sows, tills and gathers the grain. The minister sows and tills to gather souls. The farmer, through the force of circumstances, changes his methods to gain better results. May the church do the same thing? We do not see why. We have the same blessed Gospel to-day that was given to the world over eighteen hundred years ago, and while it has not changed, the world has, circumstances have, and these changes call for a change in ways and means of sowing the good seed of the kingdom.

In the days of our forefathers the sowers of this seed went afoot and on horseback. Later on the spring wagon and the carriage were used—and now we have the railway coach with its soft, cushioned seats. We are now carried from place to place at the rate of almost a mile per minute.

These are changes that have been accepted almost without a question. But there are many more changes that are of vital importance to the church that might be accepted, that would prove of great advantage to the church in extending her borders and saving souls, and the wonder to us is, Are we as ready and willing to accept these changes as are the wide-awake farmers in their work? As the farmer dare not change the character of his seed to get wheat, so the Gospel must not be changed to save souls; but the ways and means to accomplish the end in both may be changed.

These are some of the thoughts that came to us while sitting on the oats-sheaf in the harvest field. There is nothing new in them, but by thus giving to each other, the good gifts are stirred up within us, and wherever we be, we may be made to say: "This is none other than the gate of heaven."

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FORGIVENESS.

SELECTED BY SARAH M. SAUNDERS.

"FORGET and forgive," tho' the friends that you trust
May give no return for the love that you bring,
And trample each delicate flower in the dust,
And spurn your affection like a half worthless thing.

What deeds of unkindness can ever restore
The warmth to the heart that lies crushed at your feet?
For flowers that are withered will blossom no more,
And cheer us again with their fragrance so sweet.

"Forget and forgive," tho' a word harshly said,
Will rankle for days with a venomous dart,
'Twere better, far better, to suffer instead,
Than give the reply that will rise from the heart.

The hand you extend may be met by a frown,
Your smile by a look that is cold and severe,
The aid you have proffered crushed scornfully down,
To die as the flowers when the autumn is here.

But cherish this motto when injuries rise,
And "evil for evil" return not again,
For bitter reproofs and provoking replies,
Are remedies uttered too often in vain.

Keep this as your watchword, "Forgive and forget,"
For One in the midst of his sufferings, died
Forgiving the ones who had cruelly set
"The thorns on his brow and the spear in his side."

"Forgive and forget," no matter who wronged you,
Or injured with malice, or envy, or threat,
Don't stop to think over the trials that thronged you;
Look forward, and seek all past ills to forget.

"Forgive and forget," your hopes may be blighted,
And friendship you trusted all else would outlive,
May sadly have failed you, but though you are slighted
By those you held truest and dearest, forgive

"Forgive and forget," your heart may be weary
With burdens; your eyelids with tears may be wet;
Though others' unkindness makes all your life dreary,
Oh! freely forgive them and try to forget.

"Forgive and forget," while sadly you wander,
Disheartened, discouraged, nor stop to regret
All your troubles, but look to that fair country yonder,
Where Christ all *your sins* will forgive and forget.

Leaders, Ind.

"I AM THE WAY."

BY C. H. BALSBAUGH.

To H. BEELER, OF MINDON, NEBR.,

Dear Brother:—ALTHOUGH you no longer occupy "the street that is called Straight," and the scales no longer blind your eyes, and you have fellowship in the Spirit with the commonwealth of the Israel of God; in relation to the visible church, you stand where Ananias met Saul of Tarsus. I call you brother because the Lord has prepared you for induction, and "has sent me" to "tell thee words, whereby thou and all thy house shall be saved."

Your remarkable letter is here. It thrilled me to the center of my being. When I had read your eventful history, I said reverently and gratefully, "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28: 29. I rejoice with you in the marvellous Exodus God has given you out of "the iron furnace," and for His faithfulness in all the way you have been led hitherto. Many zigzags and strange inscriptions are found along your course, but from Rameses to your present tent-pitching, your path is marked with Ebenezers.

You have had your Egyptian schooling, your glad passover, your straightened Pi-hahiroth, your pæan of triumph, "Who is like thee, glorious in holiness, fearful in praises, doing wonders." Ex. 14: 2 and 15: 11. Also your Marah and Elim, your Rephidim and Sinai, and have seen both the bright and dark side of the awful Shekinah of Jehovah. You are past Kibath-hattaavah, and have now "pitched in the wilderness of Paran." Num. 11: 34, 35, and 12: 16. This is the critical juncture in the Christian pilgrimage. The spies are now to search the Holy Land, and our whole mortal future hinges on our acceptance of the testimony of the two or the ten. Forward to fight the trans-jordanic Anakims, or back again into wearisome wanderings till all Egyptian elements have been expurgated!

Christ is the archetype and antitype of all pre-christian emblems. He fulfills and exceeds them all. Types and ordinances have no intrinsic value. They are significant and instructive object-lessons, and serve as tests of loyalty. They give mental images of realities in the spiritual realm, and thus aid our higher education. But Christ is the substance of all that the objective dimly shadows forth. We may be zealous for the type, and "make a fair show in the flesh," and be distinguished for ritual scrupulosity and sanctity, and yet be as destitute of the life of God as a garnished sepulchre.

There is intelligence and conscience and will enough in man to walk in all the external ordinances of the Lord blameless, and yet not have that knowledge of God and his Christ which is eternal life. John 17: 3. To be reared in a church or a community where there is a stringent ceremonial element, is to be exposed to the same danger that rendered Judaism so conspicuous a failure. God gave them the best they were capable of, but they failed to look through their Christ-typifying ritual and apprehend the Great Verity that sanctifies and saves. The Christian ritual is wonderfully diminished, leaving only a few beautiful and luminous symbols to keep our apprehension of the Godman; and yet, few as they are, our corrupt and blind nature is prone to overmagnify them, and pervert them into causes instead of effects of salvation.

"*I* am the way, and the truth, and the life." The spirit is always nearer than the letter. The sense of right and wrong is inherent, even where the distinction in particulars is utterly reversed. The sense is there, even where, by erroneous teaching and baneful environment, the right becomes the wrong, and *vice versa*. God made many revelations *to* man, but only one revelation *in* man. "At sundry times and in divers manners" did He speak; but "in these last days" He has not only spoken, but embodied Himself in Him who is "the brightness of His glory, and the express image of His person." Heb. 1: 1, 2, 3. "*This is my Beloved Son*, IN WHOM I AM WELL PLEASED; HEAR YE HIM." Matt. 17: 5. "Lo, I come *to do thy will*." "This is the will of God, *even your sanctification*." "Sanctify them *through thy truth*; thy WORD is truth." "The *word* is nigh thee, even in thy mouth, and in thy heart: with the *heart* man *believeth* unto *righteousness*, and with the mouth confession is made unto salvation." Heb. 10: 7, 8, 9; 1 Thess. 4: 3; John 17: 17: Rom. 10: 8, 9, 10.

The Incarnation and Bible are indeed accommodations to human infirmity, but they are infinitely more. It was necessary that God should show us how *He* lives by becoming a man and revealing the beauty of holiness to our senses. But far deeper is the necessity that He should identify Himself with us so as to bring both God and man under the penalty of death for sin, and thus liberate us completely from the liability to divine wrath. But this is only provisional salvation. What transpired in Him must transpire in us before we can become His joint-heirs. No amount of endeavor to *imitate* Him can make us like Him. "What is born of the flesh is flesh," and will eternally remain flesh, no matter how adorned with ethical attractions under the inspiration of even so high an ideal as the very Son of God in the form of perfect manhood. "Marvel not that I said unto thee, Ye MUST be *born again*."

As the Son represented the Father and the Spirit, so the Spirit represents the Father and the Son. God gave not the Spirit by measure unto Him, and the Spirit unfolds not a minimized or mutilated Christ. John 3: 34; Col. 2: 9; John 16: 13, 14, 15. Into the genesis and development and perfection of our life are woven all the commandments and ordinances pertaining to our inner being and all its manifestations. This forever shuts the door to antinomianism. "We are *His workmanship*, CREATED IN CHRIST JESUS *unto good works which God hath before ordained that we should walk in them*." Eph. 2: 10.

Obedience from the spur of conscience and the energy of volition and the motive of personal safety, is wholly apart from the cross, and never brings abiding peace. To call such a life the "faith that worketh by love," is a gross misnomer. The words obedience and works, as used by the Holy Spirit, have special reference to those activities of the divine life that are symbolized by the Christian sacraments, rather than to the sacraments themselves. To wash feet is grandly typical of the humility and sacrifice that characterizes the elect of God; but apart from the humility and the sacrifice, it is a soul-withering sham. The holy kiss is a beautiful certificate of the love that gladly dies for others, but in the absence of self-crucifixion it is a hollow, Christ-betraying mockery. Christ did His good works by the indwelling of the Father, and we do ours by the immanence of Christ. John 14: 10; Gal. 2: 20; Philpp. 4: 13.

One of the most difficult things for our lapsed nature to do, is to render punctual obedience to the forms of religion, and keep clear of legal relation to them. To err in this we soon mar our peace, sap our strength, and ultimately commit spiritual suicide. Christ is "Alpha and Omega." "Come unto me." It is *Him* we need to constitute us Christians, as truly as the virgin needed Him to form the Godman. The life that generates my thought and moves my hand and directs my foot is the same. The Divinity that animates and glorifies the man Christ Jesus at the right hand of Jehovah, is the same as that which throbs in the soul of every true believer. "He is not ashamed to call us brethren," because we have one Father, one quality of being, one peace, one joy, one glory. Heb. 2: 11; Col. 3: 4; John 17: 22, 24.

"Be strong in the Lord, and in the power of His might." Eph. 6. Make the sublime prayer of Paul your own. Eph. 3: 16–19. The right use of the name of Jesus will make you "an Israelite indeed," "mighty through God to the pulling down of strongholds," "more than conqueror through Him that loved us." John 14: 13, 14; 2 Tim. 2: 19; John 1: 47; 2 Cor. 10: 4; Rom. 8: 37.

Be not afraid of the menaces of the devil nor his emissaries. "The prince of this world is judged." John 16: 11. Remember well the *kept* and the *keep*, and "the wicked one shall not touch you." 1 Pet. 1: 5; 1 John 5: 18; Jude 21. Wrap your body and soul in John 14: 1, 20, 27, and "the gates of hell shall not prevail against you." Make yourself as familiar with Rom. 8: 33–39, as with the experience of your five senses. Let the doxology of 2 Cor. 2: 14 cause heart and lips to quiver with gladness.

Do not shrink from being "a fool for Christ's sake." "The foolishness of God is wiser than men." 1 Cor. 1: 25. The fourth and sixth verses in 2 Cor. 4 make a prodigious contrast. The fools of the cross are always in the beatitude of Philpp.

4: 4, and 1 Pet. 1: 8, while the laughing dupes of the devil can never think of death and eternity without the apprehension of "a certain fearful looking for of judgment and fiery indignation, which shall devour the *adversaries*." Heb. 10: 27. To believe in Christ is to be saved; to believe is to live and love and work with God's own life, to be holy as He is holy, and to "rejoice in hope of His glory." 1 Pet. 1: 15, 16; Rom. 5: 1, 2. This is our mission and blessedness on earth and our song through all eternity. Rev. 1: 5, 6.

Union Deposit, Pa.

MORE ABOUT PALESTINE.

PALESTINE is rapidly becoming a center of interest for the whole world, and Jerusalem is more and more a focus of attention. The long-slumbering city has suddenly become of sufficient importance to arouse the jealousy of those historic enemies, the Greek and Latin churches. Their members have been rioting and fighting in the streets of Jerusalem to the extent of involving the French and Russian Ambassadors at Constantinople in the controversy. They have both appealed to the Sultan, the Frenchman championing the Catholics and the Russians, of course, the Greeks. Here is a new cause of alienation between France and Russia, and a new obstacle in the way of Russia getting hold of Palestine. Meanwhile the 5,000,000 Jews who are being driven out of Russia will likely re-inhabit their ancient home, and it may be that, in the contest between Catholic and Greek for Palestine, the bone of contention may fall to the hungry Hebrew, who has a better right to it than either of the others. The Baltimore *Sun*, speaking of the possibility of the Russian persecution "planting in Palestine a population of hardy Jewish farmers, whose industry may yet make that long-neglected country blossom like the rose," says: "It only needs proper cultivation to be amply productive. The investigations set on foot by the Palestine exploration fund indicates that the climate and soil are similar to that of Southern Italy, and that industry, aided at the start by a little capital, will obtain thoroughly satisfactory results. A large part of Judea, Samaria, Galilee and Gilead is well watered and capable of producing fruits, vegetables, grain, wine, oil, cotton and silk in great abundance.

"What may be done is shown by the success of the Jewish colony not very long since settled at Rosh Pinals, in Galilee. This colony began operations under discouraging circumstances. It was located among hills that appeared to be absolutely sterile. There were no roads and no facilities for irrigation. Within a short time, however, the district was reclaimed from savagery, and it now teems with fruits and grains. The once barren hill-sides are now productive vineyards and luxurious gardens. Orchards of figs, olives, pomegranates, lemons, etc., abound on every hand. The people live in comfortable houses, and their surroundings indicate general prosperity and content. The colony's prosperity has, in fact, exceeded the expectations of its founders. Other colonies are consequently being planted."—*Christian Standard.*

A WORD TO THE MINISTRY.

BY LANDON WEST.

THERE are so many instances where our ministering brethren excuse themselves from preaching because they are not prepared, as they say, for the occasion, that I feel a word of caution should be given.

Not infrequently I hear brethren, after rising to speak, persist in making their excuses and apologies. This is not preaching Christ nor his Word, and should be abandoned. The excuses are made, more to awaken sympathy for the speaker than to enlighten the hearers. Too often it is done to create a surprise in the congregation for him who does so well, even when he feels so poorly fitted for the work. Read 1 Pet. 3: 15, and you see that it makes no allowance for poorly-prepared preachers. It tells us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." This will allow no room for excuses or apologies, for the hope and our reason for it, is all that is to be given by us.

Paul, in his solemn charge to Timothy, puts a limit to everything but the Word of God. That is enough for any man. He tells Timothy to "preach the Word: be instant in season, out of season," 2 Tim. 4: 2. See also verse 5 and 1 Tim. 4: 13, 15, 16.

The observance of these things, given by Paul, is certainly what gave Timothy the success that he made, both as a speaker and as an elder. I feel that the observance of these duties, named in the one verse, 1 Tim. 4: 13, will give success to any minister, in our day as well as in the time of Timothy. Hence I say to all, let all of us heed it, not overlooking the duties named in the verses which follow. Let us follow these commandments strictly, and that will give success to every servant of Christ.

But to what does the *reading* refer?—is the question that will at once arise in the minds of all. It refers to the reading of the Bible, the Word of God. It can refer to nothing else for it is that which is to be preached, hence we must know it to preach it. But the evil of our day is the vast amount of printed matter, thrown out to the world like a flood, and which is choking and drowning out the Word of Life, because it is not read and studied as it should be.

The daily newspapers are now the tattlers of our day. Filled with murders, frauds, accidents, rumors, slanders, novels, theories and scientific religions, there is nothing that can feed either mind or soul with good. Money and time are thus spent uselessly, and all the while the good seed is choked out, so that little, if any, of it can come to perfection.

The vast amount of discontent to be found in all places, but especially among the aged and even with those who are professors of the faith, is caused not by an excess of knowledge, but by the want of the right kind of knowledge,—a lack of acquaintance, practically, with the Word of God, which is the Word of Life. Therein is revaled the thought of holiness, godliness, and how to obtain it, and this, with contentment, is great gain. This kind of knowledge must exceed all others and should stand first and foremost.

Let me, dear Brethren, say this: "Prepare to read the Word of God some every day. Procure a copy of the New Testament or Bible in large print; have a place for it to lie on a stand, table, or window, and there go at every opportunity, if it be but a minute, and read a verse, a paragraph, or a chapter, or more, as time may allow you and meditate upon it. You will find soon, that it is better bread than that which you obtain from your dinner-table." The Word of the Lord is tried," 2 Sam. 22: 31. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12: 6; John 4: 34.

The Word will be a companion to you when alone, when at labor, in sorrow and in trouble, and more especially will it be a strong attendant with you when in worship, and it will do away with this thing of making excuses to the people.

It will be a ready help to you when you attempt to feed the flock of God. You will always have something good to give them, and also an abundance of it: hence all will grow, and all will be warm and strong. It is then that serving God will be more of a pleasure to its people than a cross, for their delight will be in the law of the Lord; and in his law will they meditate both day and night. Ps. 1: 2. His Word will then be their thought and delight all the while, and they can not lack for something to say about it.

THE TRINITY.

BY CHAS. M. YEAROUT.

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 5, 6.

THERE are three persons represented in the Godhead, and each of them was active in bringing about the plan of human redemption, and presenting it unto the children of men. Man, by right of choice, alienated himself from God, violating the law of the Most High. Trampling under foot his teachings, he went into the channels of sin and disobedience. Thus Adam's race became contaminated with wickedness,—entailing upon man and his posterity, misery and suffering. Man was created in the image of God, possessing in a certain degree the nature of God, but it was beyond the power of man to extricate himself from the deplorable condition into which he had plunged himself. The Levitical priesthood was powerless to restore man to his Adamic state. All the blood of slain animals on Jewish altars could not take away sin, or perfect one soul, but typified, or pointed forward to, the shedding of the blood of Jesus Christ,—the only remedy that can take away sin with its terrible effects.

Christ was with the Father in the creation of the world. "Let us make man in our image, after our likeness," proves there were more than one engaged in the creative work. See Gen. 1: 26; John 1: 3, 10; Col. 1: 16; Heb. 1: 2. God is the original cause of all things,—visible and invisible. Christ, the "sent of God," worked in subordination to the Father. He left the glory world, and came to earth to do the will of his Father. "I seek not mine own will, but the will of the Father which sent me. For I came down from heaven, not to do mine own will, but the will of him that sent me." John 5: 19, 30; 6: 38; 4: 34.

Christ worked in submission to the will of the Father. The Holy Spirit was sent into the world after Christ's ascension into heaven, to confirm and carry forward the work inaugurated by Christ. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." John 16: 7, 13, 14; 1 John 2: 27.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26; 15: 26. God was the moving power. Christ, the one sent of the Father, did the will of the Father in perfecting and establishing the plan of human redemption. The Holy Spirit who came forth from the Father and the Son, is the confirming power.

But Jesus says, "I and my Father are one." John 10: 30. Very true. There is a sense in which they are one, and there is a sense in which they are two. They are one in the same sense

at the church of Christ is one. Christ, in
's prayer to the Father for the church, prays,
that they (the children of God) all may be one;
thou, Father, art in me, and I in thee, that they
so may be one in us: that the world may be-
eve that thou hast sent me. And the glory
hich thou gavest me I have given them; that
ey may be one, even as we are one." John 17:
, 22.

It is evident that the believers are not one in
erson, but one in sentiment, faith and practice.
perfect unity existed in the church of Christ in
e early days. "And the multitude of them that
elieved were of one heart and of one soul: nei-
er said any of them that aught of the things
hich he possessed was his own; but they had all
ings common." Acts 4: 32. "Now I beseech
ou, brethren, by the name of our Lord Jesus
hrist, that ye all speak the same thing, and that
ere be no divisions among you: but that ye be
rfectly joined together in the same mind and in
e same judgment." 1 Cor. 1: 10; Philpp. 3: 16.
From the above it is very plain in what sense
e Father and the Son are one.

Again Jesus says, "He that hath seen me hath
en the Father." John 14: 9. Would we not
fer from this language that the Father and the
on are one in appearance? Otherwise, how
uld they see the Father by looking at the Son?
ne book of inference is very large. But the
ord of God answers the question very plainly.
n whom the God of this world hath blinded the
inds of them that believe not, lest the light of
e glorious Gospel of Christ, who is the IMAGE
GOD, should shine unto them." 2 Cor. 4: 4.
Who is the IMAGE of the invisible GOD, the first-
rn of every creature." Col. 1: 15. "Who, be-
g the brightness of his glory, and the express
age of his (God's) person." Heb. 1: 3. He is
so called God, and represented as being above
e angels. "But unto the Son he saith, Thy
rone, O God, is for ever and ever: a sceptre of
ghteousness is the sceptre of thy kingdom.
hou hast loved righteousness, and hated iniqui-
; therefore God, even thy God, hath anointed
ee with the oil of gladness above thy fellows."
eb. 1: 8, 9.

Christ is called God because his Father's name
as God. Hence he inherited that name from
s Father. "Being made so much better than
e angels, as he hath by inheritance obtained a
ore excellent name than they." Verse 4. The
-personality of the Godhead was demonstrated
Christ's baptism. Christ comes up out of the
ater, the Holy Ghost descended in a bodily
ape like a dove upon him, and "a voice came
om heaven, which said, Thou art my beloved
n; in thee I am well pleased." Matt. 3: 16, 17;
ark 1: 10, 11; Luke 3: 21, 22. The Son is on the
rth, just come out of the water, the Holy Spirit
between heaven and earth, descending upon the
n. God, the Father, is in heaven from whence
proclaims Christ as his son, in whom he is
ll pleased. God also acknowledges him as his
n on the Mount of Transfiguration. Matt. 17:
Luke 9: 35. The Son is not the Holy Ghost,
om the fact that "whosoever speaketh or blas-
hemeth against the Son, it shall be forgiven him,
t he that speaketh or blaspheneth against the
oly Ghost, hath never forgiveness, but is in
nger of eternal damnation." Matt. 12: 31, 32;
ark 3: 28, 29.

Christians are represented as being in each of
e three persons in the Blessed Trinity. The
postle writes unto "the church of the Thessalo-
ans, which is in God, the Father, and in the
ord Jesus Christ," 1 Thess. 1: 1, "But ye are
t in the flesh, but in the Spirit."

We should believe in, honor, and reverence the
n, even as we do the Father in our worship.
"The Father hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." John 5: 22, 23; 1 John 2: 23. "Let not your heart be troubled: ye believe in God, believe also in me." John 14: 1. Stephen, the martyr, beheld the Son standing on the right hand of the Father in heaven, after his resurrection and ascension. "Behold I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 55, 56. "For there are three that bear record in heaven, the Father, the Word, (the Son) and the Holy Ghost: and these three are one." 1 John 5: 7. Paul recognizes the Three in his benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. 12: 14 Christ, in giving his last and great commission, commands his ministers to baptize into each name of the Trinity. "Baptizing them (*eis*) into the name of the Father, and of the Son, and of the Holy Ghost." Thus we honor the Son and Holy Spirit, even as we honor the Father, and are brought into relationship with each person, and each bears record to his own name. The Father created all things; then rested from all his work. Gen. 2: 2; Heb. 4: 10.

Christ came into the world as the Son of God, to redeem man from his lost and ruined condition, and I verily believe did a greater work in redeeming man, than God did in creating him. Creation was a work of rejoicing and gladness. The atonement, or work of redemption, was one of severe suffering and bitter anguish. The sun refused to witness the scene, when the Son of God was completing the last act of human redemption, by yielding up his life upon Calvary's cross, dying in man's stead. Christ accomplished his great work, and entered into his rest, "ascending into heaven, where he sits on the right hand of the Majesty on high." Heb. 4: 10; 12: 2; 1: 3. The Holy Spirit is now doing his work; reproving the world of sin, etc. John 16: 8, 9. He invites sinners to come to Christ, and accept of the plan of salvation. Rev. 22: 17. He leads the children of God into all truth, and brings to their remembrance all things "whatsoever Christ has said unto them." Christ is now in his high-priestly office; seated at the right hand of God as a mediator, he intercedes for the saints. Rom. 8: 27, 34; 1 John 2: 1. He intercedes for all that come unto God by him. Heb. 7: 25.

When he comes again, it will be with kingly authority to execute judgment. He then shall sit upon his throne as king. Rev. 19: 16; 20: 4. He shall reign till the last enemy shall be destroyed. Then he will deliver up the kingdom to the Father. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all." 1 Cor. 15: 24, 25, 27, 28.

Kind reader, let us accept of Christ while he intercedes for us, and pleads with us to be reconciled to God, for his mediatorial work will cease when he comes in great pomp and glory to avenge himself of his enemies. We then must meet him as a mighty, conquering king; but if we have been faithful to him, in adhering to his councils and precepts, all will be well. We can say, "Come, Lord Jesus, come."

Westphalia, Kans.

"LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night. In the sight of God there are no little sins."

HONESTY.

BY D. E. PRICE.

Number Two.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7: 12; Luke 6: 31.

HONESTY in spiritual things is still of more importance than in temporal, or worldly, things; and we cannot say under this head, as we did under the other, that men are not dishonest with themselves, thereby deceiving themselves. Paul says, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6: 3. It appears strange that men will practice dishonesty on others, but not on themselves in financial matters, but that they are so ready to be deceived, and even deceive themselves in spiritual things, which are of so much greater importance, and right in opposition to the positive declaration of God's Word, which says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

The above language implies that we may deceive ourselves, or be deceived, but we cannot deceive God. We may make pretensions of living a Christian life, and may appear to others to be sincere, while we are only acting hypocrisy, but God knows us altogether, for he can see into the secrets of all hearts, and knows the motive from which we act.

The reason why we are so ready to be deceived in spiritual things, we believe, is because of our depraved natures. It is more agreeable to our fallen natures to do wrong than right, or what God has commanded us to do. God has plainly told us what to do in order to obtain eternal life, but the tempter comes and tells us, "God did not mean what he said. Only follow your own inclinations: do as you please, or what you think right and all will be well."

One of the greatest deceptions of the present age is the theory that whatever a man thinks is right will answer the purpose. If a man can be saved by doing what he thinks is right, there is no necessity for Christ coming into the world and delivering us a code of laws by which to be saved; hence we are not honest with ourselves when we yield to such teachings in preference to the plainly-revealed will of God.

Honesty is a very essential element in our church government. It should be observed by all, from the elder up to the laity (I say "up," for the official body are the servants of the church, and the servant always occupies the lowest position). It is also in harmony with the teachings of Christ, which is plainly shown in the following Scripture: "Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 20, 21, 24, 25, 26, 27, 28. See also Mark 10. Sometimes elders, in enforcing the discipline of the church, are too rigid with some, and too lenient with others, and especially with themselves. They are exhorted to be

ensamples to the flock. 1 Pet. 5: 3. And they should be especially so in making acknowledgments for mistakes made or wrongs committed. I heard that a certain elder said he was too old to make an acknowledgment. If elders once get too much exalted to make acknowledgments for their wrongs, how can they expect to enforce discipline on the other members?

If a brother is accused of a fault, and knows he is guilty, but will not confess it until he is proven in fault, he is not honest with himself. It is true a man cannot be compelled to convict himself in civil courts; but a Christian (we don't mean a mere professor of religion but a *Christian*), if he falls into error, does not wait until some one else presents his case to the church, but he brings himself into judgment by voluntarily making confession to the church, and undergoing whatever penalty the church sees fit to inflict. We need not conclude that a man is not a Christian because he does wrong sometimes; but he is void of a Christian spirit if he refuses to make his wrongs right as far as he possibly can.

David was said to be "a man after God's own heart," yet he committed some gross sins. Why was he, then, a man after God's own heart? Because, when he sinned he humbled himself before God, and repented thoroughly for his sin, and that is what the Lord delights in. We have been present when personal difficulties were brought before the church. Charges were preferred against certain ones, which they denied, but when proven guilty by positive testimony, they acknowledged their guilt. They certainly were dishonest either when they denied, or when they confessed,—one or the other was the untruth. However much we may be ashamed; if we are overtaken by sin, we should never be ashamed to acknowledge our faults, for this is the only means that God has provided for the pardon of sin. How thankful we should be that the Lord has made this provision for us when we do that which is wrong!

We want to relate a circumstance that occurred some years ago, which will demonstrate our position. Two brethren went to Chicago. The one said to the other before they started, that he thought of going into the museum. The other said they would better not go there; but after they were there several days, and were about through with their business, and were going by the museum, the first one said, "Come, let us go in." The other, instead of using his influence to keep his brother away, followed him in. They were both well pleased with it, nearly all on exhibition being the work of nature, and so their consciences did not trouble them much. But when they were about through in this department, the folding doors were thrown wide open, and the rush was for the theatrical department. Then the first brother said, "Come, let us go in." Both went in, but the other brother was completely condemned. The two opposite spirits were striving with him,—the one to get him away, the other to keep him there. Finally, when the performance was about half over, he yielded to his convictions of right, and he left the place. He had, however, no peace of mind. They met again in the evening at a friend's house, and while they were eating supper, the first one spoke about what he saw at the matinee, for that was what they called it. The other said, "If you were condemned as I was, you would not have much to say about it." There happened to be a minister, but not of the Brethren, present, and he said there was no harm in going there, but that did not ease the conscience of the brother, and he had no peace of mind until he formed the resolution to acknowledge to the church, and ask forgiveness at his first opportunity. The following Sunday he went to meeting with the full determination to carry out his resolution. When he got there, there were no other ministers present, and he being one, had to preach. He first acknowledged to the church, before the congregation, what he had done, and asked forgiveness, and then preached as best he could.

When meeting was dismissed, a brother approached him and said, "You had no business to expose yourself before the congregation as you did to-day. Why your whole sermon condemned you." He replied, "I condemned myself before I commenced." But before the congregation had dispersed, an outsider was heard to say, "There is one honest Dunkard anyhow;" and before many months that man united with the church.

We have related this lengthy incident to show the advantage of making voluntary confessions, which is the strongest evidence of honesty.

We read that, "the time has come when judgment must begin at the house of God." 1 Pet. 4: 17. It is the duty of every member to bring his own work into judgment, and if he neglects his duty, the church is under obligations to bring him to an account. If the church fails through neglect, or for want of testimony, she will fall under judgment at the great day. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5: 24.

Mt. Morris, Ill.

ENVY.

BY A. B. FISHER.

ENVY is a very small word, yet it contains enough to be the cause of our eternal ruin. Therefore we should be very careful not to let it get control of us, and thereby send us to eternal destruction. Please examine your dictionary and get the full meaning of this small word, and then you will see the importance of avoiding the evil, and not letting it get control of you at any time. "Wrath killeth the foolish man, and envy slayeth the silly one." Job 5: 2. The two words "wrath" and "envy," are closely allied, but the latter is more destructive than the former. Envy has been one great weapon used successfully by the devil, since the creation of man. Envy caused Cain to kill his brother, Abel, because the latter's offering unto the Lord was more acceptable than Cain's.

Moved with envy, Joseph's brethren sold him into Egypt. Acts 7: 9. The arch enemy to Christians used this great weapon in bringing our Savior to be crucified. "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." Matt. 27: 17. Yes, the more we investigate what envy has done, the more we find that it is one of the greatest evils that we can harbor in our hearts. Take it in its broadest sense, and we find that it has caused more loss of life, by the cruel wars of nations, communities and individuals, than any other one thing. Think of the loss of life, the heart-rending anguish of soul, separation of friends and relatives, husbands and wives, and all the evils in that line, to say nothing of the money and property that is spent to gratify one's envy and kindred desires. Webster includes covetousness as one of the evils caused by envy. The Divine Record tells us: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." Ex. 20: 17.

See what Paul has to say on this subject, "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5: 3. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3: 5. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." Heb. 13: 5. "Whoever envies another, confesses his rival's superiority." We might cite to numerous passages, showing the great danger there is in allowing ourselves to be led into this great sin of envy.

We will now refer to some of the texts, that show us how we should conduct ourselves, as true Christians.

Rom. 13: 13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

Titus 3: 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." But now the love of God should be shed abroad in our hearts, and "be subject to principalities and powers, to obey magistrates, to be ready to do every good work, to speak evil of no one, to be no brawlers, but gentle, shewing all meekness unto all persons."

1 Pet. 2: 1, 2, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby."

Paul, as you notice, says that we should be ready to do every good work, instead of envying one another. That takes in every good act that we can perform during our entire life, so that we should be striving at all times to see how much good we can do while God spares our lives. Thus we will feel happiness in doing good to others, in place of envying them.

It is wonderful what trouble even one person can cause in a church or neighborhood, by being envious and hateful. They can tear down faster than the whole church can build up. Our great High-priest says, "Woe to that man by whom the offense cometh." Matt. 18: 7. I hope, dear brethren and sisters, that we all will be more careful in our future lives to avoid being envious, and, instead, try to do good to all persons.

"THE person who complacently admits that any favorite sin is his 'besetting sin,' may be sure that no sin so thoroughly besets him as a certain willingness to be beset by any sin. And yet most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an evil desire, or habit, in themselves, as their besetting sin. Because they speak of it as *their* besetting sin, they seem to regard it as a possession necessary to the completeness of their character as a sinner. If the discovery and stigmatizing of one's besetting sin means a fixed determination to exterminate it, that would be one thing. But if it means, as too often it does, that it is to be accepted and borne with as one of the natural constituents of every human personality; that the possessor of it has labeled it and put it by to keep as a part of his moral cabinet; that every other weakness and fault and sin is to be eradicated, while this is to be let alone so as to fulfill the supposed necessity of a sinner having a besetting sin,—that is quite another thing. Let us realize that there is no more virtue in besetting sins than in other sins."

"SOME men are always seeking for honors: trying to get higher positions. The better way is to walk faithfully in the path of duty and the honors will find them."

TRINE IMMERSION.

WRITER in the GOSPEL MESSENGER, an advocate of the e practice, answered our recent remarks on this subject. makes four quotations from history in support of the ice. But all his witnesses were between the middle of hird, and the beginning of the fifth century. The last ation reads as follows:

"The doctrine of our holy mother, the Catholic church, lways, my brethren, been with us, and doth still abide us, and especially the article of baptism, and the trine ersion wherewith it is celebrated."

is simply proves that trine immersion was at that time a ice of the Catholic mother of sects. Though that ate institution had not then reached the climax of popery, an prove by history that the mystery of iniquity had ly developed into actual existence at that time. That claimed primitive authority for the practice amounts to ng; for every new and superstitious rite they created,—they were many — they foisted upon Christ and the les. This any student of ecclesiastical history knows. says Mosheim, one of the most reliable historians: "Of ites and ceremonies used in the church during this (the) century." See page 69. "All the records of this ry mention the multiplicity of rites and ceremonies in Christian church.' And he goes on and says that the on which then reigned for exorcism, or formal supers, casting out of devils, which was practiced in close ection with baptism, which the Christians had borrowed the Platonic philosophy, or heathen superstitions, was a ng cause of this new addition to rites and ceremonies. ronder they then began to give men three dips. "At the time," says Mosheim, "The use of incense was intro-d." And, "several alterations were now introduced in elebration of the Lord's Supper." And, in fact, nearly r element of the Divine church was more or less sub-d, and supplemented by human ceremonies. It is a very ase, when our trine immersionists must pass over the in-d history of the church, and two hundred years later e they can find one plain proof of the three dip practice. heir citations of history from the third, fourth and fifth ries may be taken as an evidence that no earlier rec- can be produced that will help their cause. We can, ever, give them one earlier historical reference. Our rs remember that we remarked that the first mention of baptism, was followed by a remark that it transcended ommand of Christ. The passage was put on record by llian, who lived at the close of the second and in the nning of the third century. Here are his words:

"We are immersed three times, fulfilling somewhat more our Lord has decreed in the Gospel." This writer, g in the age in which triune baptism took its rise, con-d that it was an innovation, one of the many super-us additions and ceremonies, history informs us that had a mania for inventing at that time.

e writer also based an argument upon the rigid enforce- of our rules of grammar upon Matt. 28: 19. But who not know that the Scriptures abound in idioms that can-be resolved within the rules of English grammar, es-lly is this true where the trinity of Divine persons is en of.—*Gospel Trumpet, for June 15, 1891.*

REPLY.

ince our historical references in our former cle are not early enough to satisfy, we give a earlier ones. However, the writer fails to n attempt to prove that single immersion had earlier origin than the fourth century, and n then must found his practice upon a per-ter, *viz.*, Eunomius. We challenge him to give n a respectable showing for an earlier claim. cannot do so, for there is but one route to the stles, and that one must be traced through e immersion.

lement, of Alexandria, living in the latter half he second century, says, "Ye were conducted bath, just as Christ was carried to the grave, were there immersed to symbolize the three s of his 'burial."—*Wiberg on Baptism, page*

ustin Martyr, born A. D. 100, died A. D. 165. aking of baptism he says, "Then we bring m to the place where there is water, and y are baptized by the same way of baptism by ich we were baptized, for they are washed in water in the name of God, the Father, Lord all things, and of our Savior Jesus Christ, l of the Holy Spirit." — *Pengilly on Baptism, ge 150.* (See J. H. Moore's "Trine Immersion aced to the Apostles.")

Tertullian gives strong testimony for trine immersion. He was born about 145 A. D., but we will only give one passage from him. The writer in the *Trumpet* either willfully misquotes Tertullian, or else does not know, for Tertullian does not say, "We are immersed three times, fulfilling somewhat more than our Lord has decreed in the Gospel." We give here a number of translations of this passage in Tertullian from critical authors: "To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." — *Antinicene Christian Library, Vol. 11 page 336–7.*

Here is Dr. Duncan's translation of the passage: "Being about to approach the water, both there, and also in the church, a short time before, we testify, under the hand of the president, that we renounce the devil, his pomp, and his angels. Then we are immersed three times, having responded somewhat more at length than the Lord has determined in the Gospel." — *History of Baptists, pages 128, 129.*

Alexander Campbell's rendering reads thus: "To begin with baptism, when we are ready to enter the water, and even before we make our protestations before the bishop, and in the church, that we renounce the devil, all his pomp and ministers: afterwards we are plunged in the water three times, and they make us answer to some things which are not precisely set down in the Gospel."— *Campbell and Purcell Debate, page 124.*

Dr. Wall gives it as follows: "We do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water; and we answer some few words more than those which our Savior in the Gospel has enjoined."—*Wall's History of Infant Baptism, Vol. 2, page 420.* (See Quinter on "Trine Immersion," pages 295–300.)

It is clearly seen by any candid reader that Tertullian had no reference to baptism, as containing somewhat more, but to the questions that accompany the ceremony. S. N. McCANN.

Bridgewater, Va.

IF THE HEART IS RIGHT, ALL IS RIGHT.

BY A. HUTCHISON.

Number Two.

IF it were true that the heart, emotions, or conscience are safe guides in spiritual matters, then we would have but very little use for God's Word. All these witnesses, as named above, may be brought into use, yet we dare not let them testify, unless they do so in harmony with God's Word. We must remember that not every one that prophesies, is sent of God. The Lord says, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23: 21.

This would make us feel fully in harmony with the apostle's good counsel, when he says, "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1.

Now, those prophets all prophesy. "But they prophesy falsely, and the priests bear rule by their means; and my people love to have it so." Jer. 5: 31.

Those prophets, who tell the people they need not be so careful about keeping all the commands of Jesus, are the kind that the Lord says he did not send. They will tell you that the only necessary thing is to see that the heart is right. "If the heart is right, all is right."

Right here we must bring up the test: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2: 4. We do not understand that a mere formal observance of the ordinances of the house of God will meet the case. All this may be done so far as the outward form is concerned, and at the same time the heart may be burning with unkind feelings toward a fellow disciple. We should never forget that our feelings toward our Father in heaven and our Blessed Redeemer, are to be measured by our feelings toward our fellow disciples. Jesus says, "Whatsoever ye do to one of the least of these my brethren, ye do to me." And, again, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

This reasoning is certainly logical. Then it requires something more than an appearance before men, before the question is settled as to whether the heart is right. Again, we hear it said, "All we need is to have a bountiful supply of the love of God in our hearts." This certainly is true. But we inquire, What is the love of God? We call upon the apostle for the answer. He says, "For this is the love of God, that ye keep his commandments." 1 John 5: 3. Then it matters not what our pretensions to sanctity or purity of heart may be, we cannot have the full measure, this side of obedience to the commandments of Jesus and the apostles, or as given by them.

(*To be Continued.*)

FULL SALVATION.

BY SOLOMON SCHUBERT.

IN urging your suit, rest wholly on the name of your endorser,—Jesus Christ. In his address, John 9: 16, in which the pearl of perfect love is again and again promised in the coming of the abiding Comforter, Jesus inserts in every promise the condition, "in my name." This means that we are to identify our plea with the glory of Christ. We cannot fail when we pray for the same blessing for which he intercedes in our behalf.

We are sure that selfishness does not underlie our petition when our aim is the glory of Christ only. When we thus use the name of our High-priest, we clothe ourselves with his merit.

The name of Jesus is like the signet ring of an absent monarch,—purposely left behind to authenticate the acts of his ministers. It transfers his powers to them. So has Jesus transferred to our hands the key that unlocks the treasury of heaven, and secures the outpouring of the anointing that shall ever abide with us. This is the greatest gift that man can wish or heaven can send.

Alvada, Ohio.

"TRUTH is always consistent with itself and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which continually stands in need of props to hold it up; and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation."

"Despise a man, and you become of the kind you would make him; love him, and you lift him into yours."

Missionary and Tract Work Department.

"Upon the first day of the week, every one of you lay by him in ore as God hath prospered him, at there be no gatherings when I me."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let m give." "For if there be first a willing mind, it is accepted *according that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WILL WE DO IT?

BY GALEN B. ROYER.

WHAT, then, is needed to push the work forward into such extensive fields as are included in the State Districts, represented in the preceding article?

1. A District mission board alive to the importance of this work. At present most of the Districts have mission boards appointed, but some of them, I fear, are not active in the work. Then there are still a few Districts that have not appointed a board at all, although the General Conference recommended it over seven years ago. This board should be composed of men who feel the weight of souls heavily upon them so that they would use every reasonable and lawful effort to send the Gospel to the dying thousands. They should be brethren who will make the work some study, for without it they cannot work intelligently and advantageously.

2. We need such a spiritual awakening in our ranks that ministers and others cannot help giving up their worldly pursuits, and, like Paul, press the Gospel into these new fields. This seems to be the most difficult problem presenting itself to the church to-day. How shall the church get suitable and trustworthy ministers for the field? This question does not arise because talent is wanting in her ranks. This is a day, and I rejoice in it, when young people, as well as middle-aged and old people, come to Christ. But old people do not feel like leaving their comfortable homes to go out on the frontier, and the church does not expect it of them. The middle-aged are involved in business, and because of the sacrifice required to close out and the lack of income from mission work, compared with what they are making, *they* are slow to enter the field. Why, then, are not the young brethren called, for in them seems to be our greatest hope? I believe, in many instances, they themselves are largely at fault for not being called. There *may* be a few congregations that would not call a comparatively young brother to the ministry under any circumstances; but they are very few, if any. On the other hand, I feel sure if our young brethren would diligently study the Bible, come into full sympathy with the church, conform to her order, be active in Sunday-school work, labor at home for the cause, and manifest true piety in their daily walk, that it would not be long until they should be called to labor for the church. Sometimes the church is censured because she is slow in putting young brethren to dealing out the Words of Life. But she is not wholly in fault. The office is a responsible one; is a power in the church in moulding sentiment, and she does well to look carefully before she calls. For these reasons I say our young brethren are partly in fault for not having suitable missionaries in the field. And I would that our dear young brethren could be made to realize in part the responsibility of Elijah's mantle that will soon fall upon them, so that they would prepare to bear it for Christ and labor for Christianity in its primitive purity. Oh, for the day when more of the young soldiers of the cross will acquit themselves in such a commendable manner and manifest such an ability as will cause the church to have confidence in them and place them where they are so much needed—to minister holy things to the wanderers!

3. The final requirement, of course, is consecrated money. This point has been pretty thoroughly discussed from time to time, and some have a tendency to grow weary of hearing it. But it is not necessary to say that all this work cannot be done without money. Once accept that the church and her individual members owe this debt of salvation, and no one can escape the obligation of contributing his share towards cancelling it. And it is encouraging to see that so many in different parts of the Brotherhood take pleasure in making their share of the payment. To carry on the work for the church the *District Boards* must have money, and the *General Board* must have money,—the former to push the work in their own District; the latter to help the boards in the weak Districts. This shows clearly the relation between the General Board and the District Boards, and also the relation of the church to both. Every member should contribute to both boards; to the General Fund at least the fifty-two cents per year recommended by Annual Conference. This will give them ample funds to aid the weak Districts. In this way the burden of carrying on the work in the large and weak Districts is distributed over the Brotherhood. Sometimes a District assumes the attitude that it will not contribute to the General Fund because it has all it can do at home. The result is, the District being weak, the proper amount is not raised and the work is crippled. How much better and more systematic it would be if all would contribute, and then those that are weak call and receive sufficient help to push the work properly. To illustrate: Texas paid into the General Fund last year $61.87, or at the rate of sixty-five cents per member. The Board sent money into the State ($223.65) to push the work as fast as the Brethren there think best. While the Board carefully guards against any extravagance in expenditures, the Brethren in Texas were not hampered by the want of means to push the work. The Annual Meeting has adopted a plan, simple and systematic, and I am sure if every member in every District would work up to it, *there would be no lack of funds to push the work properly in every State District or field occupied by the Brethren.*

In addition to this each member should contribute at least fifty-two cents per year to the support of this District Mission Board. Who, that can earn day's wages cannot, if he will, give $1.04 per year for the salvation of souls? Who, that earns that much does not spend several times that amount yearly for that which is unnecessary? I have little fears but that the one who has learned to give fifty-two cents in the right spirit will give more if his "as God hath prospered him" will justify it. The great need in the Brotherhood on this part of the missionary question is for *every* member to learn to give willingly two cents per week.

To conclude: The work is a great one; the Brotherhood has the talent and the means; the sticking question is, Will we do it?

"HERE AM I: SEND ME."

BY H. W. STRICKLER.

"AMEN," saith my heart and soul to the suggestions of Galen B. Royer in MESSENGER No. 28, page 439. And to forward the cause and to carry on the work, let every solicitor who solicited, and every contributor who contributed to the temporal wants of the Kansas sufferers, cease not their solicitations and withhold not their donations, but continue in the good cause in behalf of these now perishing souls, and redouble their energies to send to them the Bread of Eternal Life!

Now is the time to act, for at the going down of the sun of life the hungry soul cannot be fed with the products of your field, the body cannot be warmed with your clothes, your human sympathies cannot reach the heart, and your money cannot buy one morsel of bread for the poor, starving souls of the children of men.

Let the dear brethren who so faithfully and judiciously distributed the relief funds, and who have learned to know the Districts, together with such men as they may choose to assist them, act as a special missionary committee, to say into what localities men should be sent to preach. Preach the Word to those who realized their situation and appreciated our efforts in their behalf! Let such ministers be sent as will be bright and shining lights, such as will do honor to the cause, and bear in their person the marks of a crucified and risen Savior!

A great battle must be fought, and we, as soldiers, are either to lose or to win it in this great conflict. Let every soul now go forth to the battle of the Lord! If you cannot be an officer, be a private. If you can do nothing else, you can hold up the hands of an Aaron.

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you, gladly,
Let his work your pleasure be,
Answer quickly when he calleth,
Here am I: Send me, send me."

HARD TO UNDERSTAND.

THERE are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand to give the same large sum. I once asked a man for $25,000 for a college. He said it was utterly impossible. Two weeks later, he, by accident, lost $250,000, a round quarter of a million. When I met him and offered him my sympathy, he said: "Our house is a very strong one, and it will not affect us." I asked another for $60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it to me, for as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere, and lost it all, and more than an equal sum to get it out; but he would not feel it much! A farmer is shocked to be talked to about giving $100, but his best horse will die, and nobody sees that it will make any difference. I cannot understand this thing. Will not these people please give their testimony whether it makes any difference in the bank whether money is checked out to pay gifts or to pay losses?—*C. P. Hugo in The Message.*

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Aug. 18, 1891.

BRO. J. G. ROYER expects to spend this week with the Brethren at Mexico, Ind.

WE are in receipt of an item of church news, from Woolvine, Va., without the writer's name.

BRO. J. S. MOHLER, of Morrill, Kans., is now in the field again, his first point being at Cameron, Mo.

BRO. CHAS. M. YEAROUT, of the Scott Valley church, Kansas, has been ordained to the eldership.

ON account of sickness in his family, Bro. E. S. Young did not reach Girard, Ill., as mentioned in last issue.

ALL new subscriptions after this date must commence with the present number. Names are coming much faster than we had anticipated, hence we are short of all back issues.

THE steamer "Aller," on which Bro. Miller sailed, was reported safe, Sunday morning, Aug. 10. We hope to have more particulars for next issue.

BRO. J. C. LAHMAN and wife reached here last week, with the intention of remaining in Northern Illinois for a while at least. We welcome them among us.

BRO. I. J. ROSENBERGER, of Covington, Ohio, is booked for a series of meetings at Iowa Center, Iowa, the middle of this month. He expects to give us a call on his return the 5th of October.

WE have on hand a very neatly-written article, entitled "Burden of Sin," and the writer's name has in some manner got separated from it. If this meets the eye of the writer, we will be thankful for the name.

SEVERAL weeks ago we referred to a serious accident that befell Eld. Daniel Glick, of Missouri. He died July 25. Thus ended a busy and useful life. He was taken from the field just at the time he was needed. May the Lord raise up others to take his place in the field.

IT is not yet known in what part of Iowa the next Annual Meeting is to be held, but we learn from the *Daily Iowa Capital*, of Aug. 7th, that the State Agricultural Society has tendered to the Brethren the use of the buildings on the State Fair Grounds at Des Moines for that purpose. We shall probably be able to announce the place in course of a month or less.

THE Mission Board receives many very urgent calls. Here is one of them: "Out in one of the frontier Counties of Nebraska lives a brother and his family. His wife and two of the children are members. He writes now that others of his children want to unite with the church. The nearest church of the Brethren is over 200 miles away. In the town where he lives there is no church, and no preaching. Here is an excellent opportunity for the Brethren to occupy first, and build up the cause of our Blessed Master."

"SELECTIONS FROM THE BRETHREN'S HYMNAL" is now printed and ready for filling orders. In addition to the Rudiments of music, it contains 101 selections of music, and the same number of hymns from the Brethren's Hymnal, making a neat pamphlet of sixty pages, covered with stiff manilla. It is designed for use in singing-schools and series of meetings, where a cheap book is desired. Every page in it is just like the corresponding page in the Hymnal, and it is made by using sixty selected plates from the Hymnal. Send for a sample, examine it, and introduce it wherever you have series of meetings and there is a scarcity of Hymnals. Price 10 cents or $1.00 per dozen.

A BROTHER in Texas wishes a copy of "Moore's Life of John Wesley." Any party having a copy to spare will please inform us at once. Bro. Quinter in his work on "Trine Immersion" quotes from "Moore's Life of Wesley," showing that John Wesley preferred to baptize adults by trine immersion. There are those in Texas who deny that there is any such evidence in the book referred to, hence this brother wants the book so as to prove that Bro. Quinter's quotation is correct. We might here add, that not only did both John Wesley and Martin Luther endorse trine immersion, but that there is not now in existence one Christian denomination, and never has been, holding any just claims to antiquity, that did not at one time, or does not now regard trine immersion as valid and sufficient baptism.

SISTER LIZZIE JOHNSON, of Garrison, Iowa, informs us that the Sunday-school at that place raised $11.00 for those unfortunate people in Western Iowa, who lost their homes by the recent flood. The Lord loves that kind of a Sunday-school. It feeds the body as well as the mind and soul.

A LADY was heard to say, "If the Bible was written over again, some things would read differently from what they now read." That would depend upon who would do the writing. If all the Bibles in the world were destroyed—not one left—and holy men, moved by the Spirit, would rewrite it, there would be no change. The Bible is recorded in heaven. Destroy every copy in the world, and there yet remains the record in heaven. That men cannot destroy. If necessary, the Holy Spirit can reproduce the Book from the heavenly record. People who try to change or destroy the Bible never think of the copy on record, and deposited in the everlasting vault of heaven. Holy men of old wrote as they were moved by the Spirit. The Spirit has access to the record, and therefore inspired the men to impart only the Truth. That Truth changeth not.

ON another page of this issue will be found an article by Dr. N. F. Canaday, a little out of the usual line, but it will prove interesting to most of our readers, especially that part relating to the religion of the Indian. Back behind these crude notions held by the Indians may be seen the dim outline of the New Testament religion, which has been handed down from generation to generation until it is just discernible. Perhaps long ages ago the ancestors of these Indians heard the pure Gospel preached. By the word of mouth it was transmitted from father to son, losing a little by degrees, until all the reality has gone, and there are now left only a few rude outlines of the once pure and perfect Gospel first preached to them. Among many of the uncivilized tribes, a few of these Bible outlines are discernible in their religious practice, showing that at some time in the remote past, the pure Gospel may have been preached to their ancestors.

SOME time ago we heard a plain, intelligent sister relate her experience in a well-established congregation. It was on a love-feast occasion, and her first visit to the place, she being a stranger to every one present. At the close of the forenoon service no one came forward to speak to her. She said she never before had such feelings, a stranger in a strange place without one welcome recognition. This prompts us to further state that the best of our congregations need to cultivate a greater degree of courtesy toward strangers, especially members. If strange sisters enter your congregation, approach them and make them feel welcome. Introduce them to others, and let them know that you appreciate their presence. Do not wait until you have spoken to a dozen others, but go to them as soon as convenient after meeting closes. But whose business is it to do this? It is every sister's privilege, but the wives of the officials have it in their power to set for other sisters most excellent examples in this line. They are mothers in Israel and, by virtue of their relation to the flock, can becomingly take the lead in every good work among the sisters. Our sisters will also do well to approach and introduce themselves to any strange ladies who attend our meetings, and thus welcome them to our services. All strangers enjoy and appreciate courtesies of the kind when visiting strange congregations. In many churches there is too much coldness in this respect. What we have said respecting the duty of sisters, may apply to brethren in principle.

THERE are people who seem to be hardly con-ious of the present. They live either in the ast or in the remote future. The present has no harms for them, no special duties, no fields of bor. They look wholly into the future for all of eir enjoyments. We doubt their wisdom. How n there be a future reward without a present reparation! There is work all around us; this rld is full of it. We must work while it is day, d do our dreaming in the evening shade of life. et us make the world at least a little better; be ive to our present duties, and when the end mes rest will be only the sweeter.

ON another page of this issue Bro. S. N. cCann has an article concerning Tertullian's d trine immersion, that our ministers may do ll to clip out and paste in their scrap-book on ptism. And by the way, every student ought to ve a small scrap-book for this purpose. Have e book labelled "Design of Baptism," another he Mode of Baptism," another Lord's Supper l Feet-washing," and so on. By preserving the st of clippings in books in this manner, one can asionally read up on these points, and in that y become well posted, and prepared to treat subjects intelligently in a discourse. We wish merely add, in addition to what Bro. McCann s, that the term "Catholic" church in Ter-lian's day had reference to the general church over the world, and did not refer to the Roman holic church, or the mother of sects. In tullian's time no other baptism, save trine mersion, was used in any part of the Christian ld. And while many errors crept into the rch during these early ages, none of them af-ted the mode of baptism until near the middle of fourth century, at which time single immer-n was invented. For over 300 years Christian tism stood unchallenged amid all the errors corruptions. It is therefore the single and the trine immersion, that is the innovation.

OLD FOLKS' HOME.

HE "Old Folks' Home" for Northern Illinois been located at Mt. Morris by the unanimous sent of the Trustees. The place selected for "Home" is only a few blocks from the Chapel, re ten acres of land has been donated, and acres more will be purchased by the Trustees. luding the ten acres donated, the people of place have already raised $2,000.00. It is the of the Trustees to raise, among the churches Northern Illinois, about $8,000.00 in addition he $2,000.00 already raised here, for the pose of purchasing the additional five acres of needed, erecting and furnishing the necessary dings and putting everything in shape for the ates. When this is accomplished they feel e confident that they will have at command cient bequests and endowments to entirely port the "Home." They have already re-ed some bequests and have others in con-plation.

o it seems that all Northern Illinois needs now o, in order to have the poor well cared for, is to e the necessary funds for erecting and furnish-the buildings, as suggested above. The stees are in full sympathy with the worthy ect, and have already commenced active rations. If possible, they are going to get the dings under roof this season yet, if the money be secured in time. Their aim is to arrange a able place for our worthy poor just as soon as ible, so as to relieve the churches of the ent burden.

We trust that every member in the Northern District of Illinois will seriously consider this matter, and prepare to aid the Trustees in the work. It is certainly a worthy enterprise, and deserves the sympathy and support of all our members and friends. The members will be called upon by solicitors appointed for that purpose. Some of the Trustees have gone to Mexico, Ind., to fully investigate the plans and workings of that institution, in order to profit by the experience of others. The Trustees are active members, and will push the work to completion.

QUERIST'S DEPARTMENT.

SELLING AND BUYING SUNDAY-SCHOOL LITERATURE.

Is it right to sell and buy the Brethren's *Quarterlies* on Sunday? LYMAN TURNER.

ANS.—That depends upon what the buying and selling is for, and the manner in which it is done. If the object of the selling is to make money, then it is wrong, in our judgment, but if it is for the purpose of helping the Sunday-school along, so as to accommodate those interested in the work, we see nothing wrong about it, provided it is done becomingly. And yet we would say, Do as little business of the kind on Sunday as possible.

PENNY COLLECTION.

Is it right to take up penny collections in Sunday-schools? LYMAN TURNER.

ANS.—Certainly it is, not only right, but in our judgment it is commendable, and is also in harmony with the principle found in 1 Cor. 16: 2 where it says: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." For years we have so practiced in our Sunday-schools, and find that the tendency is to make our children liberal givers for the support of the Lord's work. But in the gathering of these pennies make as little display as possible. It is always best to have the pupils hand their pennies to their teachers while in the class, and the teacher pass them over to the treasurer. Let everything be done decently and in order, so as to give no offense. In fact, everything connected with our religious work ought to be conducted so as to give as little offense as possible.

I AM THE DOOR.

Please explain John 10. 9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." HUMPHREY TALHELM.

ANS.—Christ is the door, or the way into the church. By him, or by the way he has laid down, all must seek for salvation. He is the Way, the Truth and the Life. There is nothing connected with the church, as a Scriptural duty, of which Jesus is not the door, the way, the opening. Whatever may be said about faith and repentance, he is in them. He is in baptism; passed through the rite of feet-washing, the Lord's Supper, and the services of the Communion. In all these, and much more, he is the door,—the way. The man who enters into the church and her work, the way the Savior pointed out, shall be saved. Following the directions of Jesus places us in line with salvation and all the attending blessings. It is the opening to all that is true and successful in the Christian life. "Going in and out" does not mean going into the church and out again. It must refer to the general mingling of Christians. A similar expression is found in Acts 1: 21, where Peter speaks of selecting an apostle from among those who were with them while "the Lord Jesus went in and out among us." Not in and out of the church, but in and out of their presence as he associated with them while preaching, teaching and performing miracles. We will understand this better when we take into consideration that the church resembles a *flock* rather more than a fold. The expression in verse 16, "and there shall be one fold and one shepherd," should be rendered "one *flock* and one shepherd." This agrees with Luke 12: 32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Also Acts 20: 58, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, and to feed the church of God," and 1 Pet. 5: 2, "Feed the flock of God which is among you," etc. We go out and in as we associate with the saints. Sometimes we are in their company and sometimes not, but if we follow Jesus, the Door, the Way, and the Truth and Life, we shall always find pasture and have spiritual bread to eat, of which the world knows nothing.

AND THE GRAVES WERE OPENED.

Will you please explain Matt. 17: 52, 53? "And the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." When were the graves opened, when Jesus was on the cross, or when he arose? JOHN WEIMER.

ANS.—By referring to verse 51 it will be noticed that "the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." This was at the time when Jesus expired on the cross. It was at that time that the graves were opened by the earthquake. Whether the bodies arose then or after the resurrection of Christ, does not seem clear, but they did not come out of their graves until after the resurrection; that part is clear. But we are inclined to think, that while the tombs were opened at the time Jesus expired on the cross, yet the saints did not arise until immediately after the resurrection. They then went into the city and appeared unto many. Christ was the first fruits of the resurrection, and that is why we think he arose first on this occasion; and then a careful reading of the narrative would seem to favor this idea. These saints were probably Christians who had died before the crucifixion. Their coming from their graves and appearing unto many in the city was further proof of the resurrection, and was also calculated to greatly strengthen the faith of all the saints, who either saw or heard of the event. We have no way of knowing whether they returned to their graves or not. On that point the Bible narrative is absolutely silent.

WITH ME IN PARADISE.

Also Luke 23: 43, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Did their bodies go to Paradise or their spirits? JOHN WEIMER.

By the term "their bodies" we presume the bodies of the resurrected saints are meant. No, neither their spirits nor their bodies could have gone with Jesus to Paradise, for Jesus went to Paradise the very day he died, while the saints did not come out of their graves until after his resurrection. That makes it clear that the saints were not with him in Paradise. The thief, however, went to Paradise that very day, for that is the meaning of the language. By the term "Paradise" heaven is not meant in this case, for Jesus did not ascend to heaven till forty days after the resurrection. Likely the abode of the disembodied spirits is meant. J. H. M.

THE *Southern Californian* says: "The report of the Brethren's Annual Meeting which was held at Hagerstown, Md., on June 2 to 5, is before us. It is a very valuable document, especially ought it to be to those who did not have the privilege of attending the meeting. We were present at most of the deliberations and can vouch for the correctness of it so far as we can remember. Every brother should send for a copy; it will cost 25 cents."

DR. TALMAGE says many good and instructive things in a very clear manner, but it does seem to us, as well as to some others, that some of his performances are rather a damper even on popular Christianity, to say nothing of the Christianity taught by the meek and lowly Jesus. The following, clipped from the *Religious Herald*, shows how much of the world is being mixed in with what little religion there is left in the church: "Dr. Talmage has made arrangements whereby his congregation will have nearly as much edification from the musical as from the oratorical part of the service. The organ is to be one of the most striking examples of improvement displayed in the new Tabernacle. It has a Chinese gong, a chime of bells and three drums. Evidently it is the preacher's intention not to allow interest in the Tabernacle to flag. There has always been a question in the minds of people of refinement, whether Talmage did not injure the really impressive character of his utterances by the gymnastics he likes to introduce. Any one who reads his published sermons cannot fail to be convinced of their vitality and earnestness. It seems they require no pyrotechnics nor other adjuncts of vulgar display."

AMONG THE MORMONS.

DR. J. W. BURROUGHS tells the readers of the *Christian Cynosure* how iniquity abounds among the Mormons in Salt Lake City. Here is his story:—"I have been here, among the Mormons, nearly seven years, endeavoring to lead them out of their terrible delusion, by preaching to them plain Bible truth. But they are a very hard class to reach, on account of their terrible secret, oath-bound creed, which is quite similar to the Masonic obligations, yet, if possible, more terrifying, and the penalty has been more rigidly carried out among the Mormons than among the Masons. The outside world has no idea of the extent of iniquity and evil that has been practiced by the Mormons, and kept covered up under secrecy. I am, after years of close investigation of Mormonism, constrained to say that 'the half has not been told,' nor will it be made known until the judgment. Such awful crimes could be kept secret only by a secret, oath-bound society, which was instituted by the devil himself. 'By their fruits ye shall know them.'"

TAKING THE NEGROES TO AFRICA.

THE *Chicago Journal* says, "A movement of considerable magnitude is now on foot to arrange for the deportation of the negroes of the Southern States to Liberia. Captain John Murray and Mr. W. B. Lewis, representing Elder, Dempster & Co., of Liverpool, owners of an important line of steamships, have been at Chamberlain's for some days, in consultation with Mr. Benjamin Gatson, the authorized agent of the Liberian Emigration Company. The negotiations between them have been carried to a successful issue, and an agreement has been reached whereby a fleet will be at the disposal of the colored people. Ships will sail at frequent intervals from Southern ports direct to the African coast, and it is believed that the first contingent will be ready to start out inside of two months. One of the company's vessels is now at Baltimore. Captain Murray talks enthusiastically of the good to accrue to the negroes by emigration to Liberia."

This movement has been in contemplation for some years, and has been more or less agitated in the Southern States. A number of the negroes may be induced to return to their native Africa, but nothing like the number will leave the South that is thought by some. The negro is very much attached to the South; they were born and raised there, and some of them are getting along quite well. It is true, that many of them in places are not well treated, but that it is by no means general. Still it will probably be better if at least half of them can be induced to emigrate.

They will carry with them their religion and the American ideas of civilization, as well as many of the industrial habits they have learned from the whites. On this foundation they can build up, and in course of years enjoy better government privileges than they can possibly expect in the United States. While they may receive very fair treatment in this country, they never can expect to enjoy liberties equal to the whites. They are of another distinct race, and so different from the whites that there will always be more or less feeling against them. People who have never lived in the South, among the negroes, can form no correct idea of their true condition and wants at the present time. For our part we see no way of hastily improving their condition. That is something that must be brought about gradually. They have their own schools, churches, Sunday-schools, preachers and society, but depend very largely upon the whites for employment. There is seldom any starvation among them—they can always manage to live, and when they attend to their own business rightly,—get along as well as the whites of the same financial standing. But there are too many of them, hence the advisability of emigration, so as to make room for more white labor, and thus bring the negro labor up to a higher standard.

While slavery was wrong, yet the bringing of the negroes to the United States may possibly prove a blessing to the race. Had they remained in Africa they would still be in the lowest depth of ignorance and superstition, without the first ray of Gospel light, and no conception of civilization whatever. Though here in America they have spent generations in bonds, yet they have gradually improved, religiously and mentally. The lowest of them is far superior to the native African of to-day. They have lived among a civilized and religious people long enough to enable them to have fair ideas of Christianity and civilization. They can now return to Africa as a nation of reformers, carrying with them the Bible, and our ideas of civil and religious liberty, and thereby be the means of elevating and greatly improving their own race. What has been a curse to our land of freedom, may yet prove a blessing to the benighted regions of Africa; hence we look upon the emigration movement with favor, believing that it may eventually open up the way to both civilize and Christianize the darkest spot now on the face of the globe. J. H. M.

"IF you wish to prosper keep your heart and hands busy doing good."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Echoes from the Highway.

WE have, until now, neglected to mention our pleasant quarterly council, held at Covina, July 4. There was a good attendance of members, and the manifestation of love and union made the occasion one to be desired in preference to joining in with the great crowds that "celebrated" the day in worldly amusement.

A number of letters of membership were read. The time of our love-feast was set for Oct. 17, if I mistake not.

July 18 we attended the quarterly council of the Brethren at Lordsburg. Considerable business was done, but everything passed off, seemingly, with general satisfaction. The relative position the church and school shall occupy towards each other, was considered, and it was unanimously decided that, as the college enterprise is a private business, or, in other words, belonging to individuals, members belonging to the same are to be amenable to the church as all other members. It was decided that church and school be separate, each assuming only what rightly belongs to each, and no more nor less.

Over one dozen certificates of membership were read. Elders John and J. W. Metzger are now located there. The community is in a thriving condition generally.

July 19 Bro. Lamar baptized a young man in the Brethren's pool at Tropico. His name is Ikenberry,—a resident of San Francisco. His father is an elder in the church, living in Indiana. This is another evidence that, if children are brought up in the true faith, they are inclined to seek identification with the people of God, no matter how far they stray away into distant lands and among strangers. This young man was five hundred miles from the Brethren, yet he found a way open to become a member of the body of Christ. It is to be hoped that his brother, who is identified with him in business, will take the same wise course.

Sunday, July 25, in company with other elders, we were present at the anointing of sister Myers, of Covina. Our sister had been under the care of physicians, who seemed to think there was but a faint hope of her recovery. She was anointed in harmony with her faith, and the design of the ordinance, for the healing of her bodily infirmities. As might have been expected, according to the promises of God, she was raised up and went visiting the same week. The Lord cannot only heal, but he can confound the unbelief of physicians.

J. S. FLORY.

Tuhunga, Cal.

Death of Elder Samuel Mohler.

ON the morning of July 26, our aged and esteemed elder, Samuel Mohler, fell asleep in Jesus at the age of eighty-three years, two months and seven days.

He was born in Juniata County, Pa., May 18, 1808. He had been a man of remarkable vigor of body and mind. For some months rheumatism had rendered him rather helpless. On the night of April 13, in trying to walk across the room, his strength gave way, and in the fall he broke his left limb. This never properly healed, and, under the influence of his age, his vigor steadily declined.

n 1827 he was joined in marriage to Catharine or. As the result of that union there were thirteen children, of whom nine are yet liv-

o. Mohler lived in the vicinity of Covington, over sixty years. These long years were s of honesty. He had an open hand of chari- r the poor, and he was of strict, unbending stian integrity. In the church he sought for ncertain reforms; he was contented and t "the old paths." He never gave consent nges unless it was apparent that they were e best, and that the change could be made ut marring the peace of the church.

ability was not so much that of an expound- that of a shepherd who "careth for the The failure of parents to raise their chil- n the humble ways of the Lord, to-day, is table, but Bro. Mohler and his wife had the re of seeing their children all in the church. rs S. S. Mohler, of Cornelia, Mo., and J. S. r, of Morrill, Kans., are among his older His son, Martin Mohler, is also in the min- The remaining two sons, Jacob and Levi, cons.

funeral services took place July 27, at Sug- ve. The attendance was large from all the country, including ministers from ad- congregations. A number of ministering n took part in the services. Text, 2 Tim.

ip the following from the editorial of the *on Gazette:* "Probably no man in this ity was more highly respected. As a n he practiced what he preached, not on- ay in the week, but every day in the year. nsel was always wise, and it will be hard erman Baptists to fill the place of Eld. as his people loved to call him."

I. J. ROSENBERGER.

n the Lick Creek Church, Bryan, Ohio.

I. M. SHERRICK, of Mt. Morris, Ill., was ecently, and preached four good, practi- ns, which were very much appreciated t heard him.

arterly council occurred July 4. To-day nother council to attend to some unfin- iness. Everything was settled up, and ns once more. How much more pleas- to have peace than contention! We inted our love-feast for Oct. 10, com- t 10 A. M.

nday-school is doing finely. We have attendance of about sixty.

d weather are all that could be desired rt of the country. How thankful we for such blessings!

M. J. BOSSERMAN.

s Center, Ohio.

m Darksville, Berkeley Co., W. Va.

ated six miles west of Martinsburg, Vinchester Pike, and close to the Cum- lley Railroad. This is an excellent farming and fruit raising. The soil is tone variety, of the very best quality, roductive. The very best can be prices ranging from forty to sixty dol- . Renters can do well here, as most three-fifths of all they raise.

like to have members move in here. stance of eight miles from the Van- urch, and are the only members here, meeting near here every two weeks. d be a good work done at this place, get some active members to come Southern and the Northern Method- ists are the only churches here, but the great majority of people do not belong to any religious denomination. The people around here are anxious to hear our people preach. We were kindly offered the use of a church in which to hold meetings, and we accepted the offer. We now have meetings every four weeks, with a full house of attentive listeners.

I believe if the proper efforts were put forth, there could be a church built up here. One old man comes every week, to read my MESSENGER. He seems to be much interested in it, and I believe if there would be some tracts distributed here, our doctrine could be brought before the people successfully. We do not have to go far from home to find those who never heard our doctrine.

Let us take new courage, and endeavor to persuade men and women to turn from darkness unto the marvelous light of the Gospel, for no time is to be lost! The Son of Man will come in such an hour as we think not, and, perhaps, may find us idle and not improving the talents which were given us.

J. O. BUTERBAUGH.

Treasurer's Report.

THE following is a report of the Poor Fund, received by the Rockton church, Pa.:

PREVIOUS TO LAST DISTRICT MEETING.

Johnstown	$ 6 75
Shade Creek,	15 00
Brush Valley,	14 35
Total,	$36 10

SINCE LAST DISTRICT MEETING.

Maple Glen,	$ 6 00
Elk Lick,	3 25
Plum Creek,	5 00
Middle Creek,	20 00
Unknown,	20
Quemahoning,	5 60
Johnstown,	10 00
Total,	$50 05

J. H. BEER, Sec.

Our Trip to Amherst County, Va.

UPON the solicitations of Bro. John A. Cline, of Stuart's Draft, Va., we accepted an invitation to accompany him over the mountain to Eastern Virginia. Bro. B. C. Moomaw, of Buena Vista, furnished us a conveyance to the top of the Blue Ridge. From there we walked down the mountain to a Bro. Garret's, who had us conveyed to the next appointment. At this point we had several meetings and anointed a dear old brother who was very feeble, but desired to avail himself of the benefits of this blessed rite.

From there Bro. Ed. Powel and Bro. Charles Wood furnished us horses to go to a point near Amherst court-house. Bro. Wood accompanied us. He and Bro. Powel are the ministers in this County. At the last place but one brother is living,—E. W. Hudson. He seems to be well established in the faith of the Gospel. Here we found the people very kind and sociable. They seem to be well pleased with the doctrine, as held by the Brethren, and quite an interest was awakened. Two were baptized, and others were seriously impressed. After preaching five sermons we had to leave, much to our regret, on account of other appointments still to be filled.

On our return we had a meeting at Mr. Frank Hudson's,—a son of Bro. E. W. Hudson. He kindly opened his house to the brethren and neighbors, that they might enjoy a season of worship.

From there we went to Bro. Powel's and held a council-meeting, at which everything passed off pleasantly. After two appointments at this place, we went to Bro. Gilbert's, near Oronoco. Here the Brethren have a meeting-house, and at one time had nearly one hundred members. Here we had several meetings, which were fairly well attended. They also have a Sunday-school, conducted by Bro. Gilbert and his interesting family, eight of whom are members. Several others seemed to take active part in conducting the school. Bro. Gilbert has employed a Bro. Taylor for the last two years, to teach school in the church, and also singing-school.

From here we went to an aged sister's house, and held one meeting. Then we started for the home of our worthy brother, John A. Cline. Bro. John is a faithful worker. He has a very large territory in his care, and part of it is very rough. But few Brethren, comparatively, can realize what it is to cultivate such a field. In places the roads are so steep and rough that you have to go on foot. It would be a good lesson to many of our Western Brethren, to take a trip over the roads that Bro. John has to travel. Bro. Cline has three other helpers in the work, but most of the burden is resting upon him, as he has the eldership. He has given up farming and consecrated himself fully to the work. He is ably assisted in the ministry by his estimable wife, who patiently attends to home affairs.

Bro. Cline expects, in less than two weeks, to start over the same ground. This is right. The seed sown should be cultivated. I think there is a good prospect to build up a church near Amherst court-house. The country, from there on to Lynchburg, is not near so hilly, and the soil is capable of being improved and brought up to a fair state of productiveness, if in the hands of good farmers. Land is cheap,—selling from $8 to $15 per acre. We tender our best thanks to all the dear friends whose hospitality we enjoyed.

S. CLICK.

Nevada, Mo.

From Broadway, Va.

WE have great reason to rejoice. June 21, two were baptized; July 5, four more; on the 19th thirteen more were buried with Christ in baptism. To-day, after being richly entertained at our thanksgiving meeting by elders Daniel Hays, Benjamin Miller, Frederick Wampler, and Christian Wine, there were two more baptized.

These were all young, and we hope they will make strong pillars in the church. Nearly all were Sunday-school scholars. This is very encouraging to the Sunday-school workers. Our Sunday-schools (of which there are three in this congregation) are in good working order. We are anxiously waiting to hear from Bro. D. L. Miller through the MESSENGER. J. M. ZIGLER.

July 31.

A Visit to York, Pa.

I ARRIVED at the above-named place on the afternoon of July 25. Announcement had been made for preaching on the evening of that day, and Sunday morning and evening. Saturday evening I met an attentive congregation. On Sunday, at 10 A. M., Bro J. C. Lahman, of Illinois, preached to a large and attentive congregation. My associations with Bro. Lahman were pleasant, and we were sorry that we could not be in his company longer. At 5: 30 P. M., we convened for Sunday-school, and at 7: 30 for preaching.

The Brethren have a large church-house in the city and a very interesting Sunday-school. Bro. Alex. Brodbeck is their Superintendent. Bro. Jacob Shamberger, the elder of the congregation,

was present with us. He is working faithfully to build up the cause at this place. Bro. Shamberger is well advanced in years, but active and ready for every good work. Bro. Jacob Aldinger, also a minister, resides near the City, and takes an active part in church and Sunday-school work. The brethren and sisters of York and vicinity are very hospitable, and are anxious to have ministering brethren stop and preach for them. May God bless the dear ones of York and keep them from the evil that surrounds them. ALBERT HOLLINGER.

Huntsdale, Pa.

Some Experiences of a Soul in Seeking Light.

[THE following letter is from an earnest seeker after the Truth. She lives far out in the West—a lonely life so to speak—with nothing but books and papers for her companion in the faith. It is our prayer that some earnest minister may pass that way and be the means of helping her to comply with her further duty. We are indebted to Bro. Jesse Crosswhite for this communication, he having written her many letters to enlighten her more fully in the Gospel. She modestly requests that we withhold her name. We do so for the present.—ED.]

When but a little child, my gentle mother taught me that God, who made all things, is good, and wants us to be good, and will punish us if we are bad. When but eight years of age, I entertained the idea that ignorance (unbelief) would excuse disobedience, and that I could be saved whether good or bad. When nine years old I heard a sermon on "Belief," which dispelled this sinful idea. I made up my mind to believe with all my heart and try to please the Good Lord. At the age of ten, it was my fortune to attend a protracted meeting held by a minister of the denomination called Disciples. There I learned the lesson of repentance, and the fact that even little children might come to Jesus, "that Blessed Savior," and be his disciples. I repented, believed and longed to obey. I was baptized (by single immersion) but still I was unhappy. I was dissatisfied with my baptism, and I craved the gift of the Holy Spirit. As I learned more of the world, especially of that denomination with whom my lot was cast, I became more and more dissatisfied. I learned how hollow, comfortless and vain, are the many fashionable methods of dress, amusement, entertainment, etc. I saw the sinful methods of obtaining money, employed by many denominations. I lived mostly amongst Methodists, Baptists, Catholics and infidels. Whenever opportunity was offered, I tried to present the Truth to my companions, as I understood it, especially did I try to lead little children to Christ.

At the age of twenty I found myself a wife and mother in a lonely, isolated region, with no neighbors of any kind, no opportunities of meeting with Christian people of any denomination, surrounded by a few scattering, uncultured, unlearned infidels, with only my correspondence for sympathy, and only reading-material for company. I could not meet with my former companions, who were church members, but looked long and vainly for those who promised to visit me.

Years rolled by. None came. Sick at heart and in prison, I almost despaired of ever finding true religion on this earth. In my loneliness and sorrow I studied God's Word; it was my only source of consolation. I learned more of my own imperfection, and of the worldliness of the various denominations of Christians whom I knew. How my lonely soul did hunger and thirst after righteousness, and how my spirit craved Christian sympathy and companionship! In my earnest longing I sometimes penned an article for publication in some popular paper, denouncing the existing frivolous, unchristian customs, and pleading for a better way. To one of these, on the subject of "Dress," I dared to sign my name and invite replies. It resulted in a long, pleasant profitable correspondence with one dear sister, who claimed to be a Dunkard, and a most profitable correspondence also with a good old minister of that denomination, who kindly, patiently and faithfully instructed me in all the doctrines taught by that church, writing long letters on each subject of importance, and sending me some tracts which I carefully and gladly read; then sent them to others.

Occasionally I read articles in certain denominational papers, condemning the sacred rite of feet-washing, trine immersion, the laying on of hands, anointing the sick with oil, etc., calling the Brethren, who did such things, "cranks." Such unkind and disrespectful references to sacred ordinances which our Blessed Savior and his apostles had both observed and taught, always grieved me, and I accepted the title of crank, when applied to myself, as an appellation, indicating a part of machinery far more useful than the ornamental gilt or varnish.

After examining all the doctrines of the Brethren's belief, I am convinced that there is indeed an humble, faithful, obedient class of believers on the earth, who do truly follow Jesus in humble submission and love, taking up the cross, and doing all that he has commanded. I am very glad to believe that such is not merely a vague wish, but a blessed reality. While I have never yet met any of the "Brethren" face to face, I expect to, in God's own good time. How inexpressibly happy will I be to find them as faithful as their little tracts tell me they are, and to praise, worship and obey our dear Savior with his loved ones!

From the Colorado River Indian Agency.

HAVING been sent here by the Government to take charge of this Indian Agency in the capacity of physician and surgeon, I thought perhaps a few lines from me occasionally, in regard to this country, the Indians, and their habits and customs, would interest some of your readers.

The Colorado River is large enough for steam navigation from Uma to Fort Mo-ha-va, about three hundred miles, but as there are no white people living along the River, there is but little business; consequently the steamboat makes a trip about every two months.

The Agency is situated about one hundred miles south of "The Needles," Colo., and about two hundred miles north of Uma, Arizona, on the east side of the River. From the Needles to the Agency, the River runs through desolate-looking, rocky canyons, nearly the entire distance. At the Agency the valley broadens, and there are about forty thousand acres of fine bottom land that would be be very fertile and produce almost anything, if irrigated, but it will produce nothing but mosquite beans without irrigation.

The Government at one time spent a large amount of money putting in an irrigating ditch, but, on account of some improper management, it was a failure. Our present agent, Col. George Allen, thinks that, with a small amount of money, he can make the ditch a success yet. Col. Allen has had an extensive experience with the Apaches and other Indians, and thoroughly understands the wants of this country. The Government should immediately place the means in his hands to complete the system of irrigation, so as to give the Indians employment and the means of acquiring a better subsistence, as they are almost upon the verge of starvation a great deal of the time.

There is, perhaps, no tribe of Indians that are more peaceable, honest, and industrious, when they can get work to do, than the Mo-ha-ves, as the Government does not issue any rations to them, except to feed and clothe the school-children during nine months in the year.

There are, perhaps, very few places in the United States that are hotter than the Colorado River Valley. For four months in the year the thermometer ranges from 100 to 135 in the shade. Since I have been here it has ranged from 106 to 119; averaged about 110 in middle of the day.

There are about a dozen Government employes here. They are refined and cultured people, and I find them very clever and glad to see any one come. Our neighbors live one hundred miles away and do not come often.

We are a small band of "Robinson Crusoes," almost entirely isolated from the outside world. It is one hundred miles north or east, and two hundred miles south to the nearest white settlement, excepting a few scattering miners, and it takes four days to reach the railroad, except when the boat happens to come along. Not many of our brethren or sisters would desire to come here to live except those of an adventurous or romantic turn of mind. To those it would be a great pleasure, for a while at least.

The religious belief of the Mo-ha-va Indians is very peculiar and interesting, and I will relate as near as I have been able to get it.

They believe that there is a God, they call Mo-we-lia who was the maker of all things, and that he controls the movement of the sun, moon and stars, and sends the rains. They believe that God had a Son called Mas-tam-ho, who lived and died like man, and that he is therefore king of the departed spirits of all of the human family. They believe that Mat-o-we-lia controls the moon, stars, and rain, while Mas-tam-ho has control of affairs in their heaven which they believe is a white mountain. They believe that a good Indian will live inside of that mountain where it is always summer, and where there are large kettles always boiling with plenty of food in them. They believe that the wicked, or bad Indian will have to live on the top of the mountain where it is cold and desolate, with cactus and rattlesnakes, and where they can look down upon their good brethren where it is summer and plenty to eat, but cannot get down to them.

As soon as any of their number die, they hurriedly gather wood and burn the body, together with all of the valuable property belonging to them, believing that their spirit and their property will go, with the smoke, to the white mountain.

They usually wear their hair long, but on special occasions the near relatives cut their hair level with the shoulders or shorter, and burn with the deceased as a token of mourning. They immediately move out of the house that the patient dies in, burn the house and build a new one.

They believe that if any of their people die where they cannot be cremated, they will, if they are good, turn to an owl. If they are bad they will turn to a rat, but should they repent in the four days, they will turn to an owl. When the owl is killed the spirit goes to the white mountain.

The hoot of an owl frightens the children badly. They believe that there was an ark at the flood, and that the ark rested upon the white mountain. Col. Allen has issued an order prohibiting the burning of horses and articles of considerable value. He allows them to burn their houses and small articles.

With the education that the Government is giving these children, with religious services in the schools, a new Gospel light may yet dawn upon the minds of this ignorant, but well-meaning race of Indians in the future.

y way to change an Indian is by educa-
n is a very slow process under the pres-
N. F. CANADAY.
Arizona, July 20, 1891.

From New Enterprise, Pa.

rch at New Enterprise, Pa., has been favored the present summer, by visits stering brethren on their way to, and m, Annual Meeting.

ferent brethren have encouraged us with nce and testimony in the public sanct- half of the "Sacred Cause."

of these,—Bro. A. L. Snowberger, of Kansas,—is at present visiting among s and associates of his youth and has earnest, practical preaching for us.

arterly council was held Aug. 1, at e brethren A. Z. Replogle and I. T. were elected to the deacon's office. nged to have a harvest meeting, and al- ren's meeting in the near future. We o hold our semi-annual love-feast Oct. ntend to hold a series of meetings at our regular places of worship during d winter. GEO. S. MYERS.

Death of Eld. Daniel Glick.

EL MESSENGER No. 29 was given a no- e distressing accident that befell Eld. lick. He lived till July 24, when he passed away, after suffering for nearly ks. During that time he received all care that kind hands could administer. as sixty-seven years, five months and en days.

d was a son of Jos. Glick, of Shenan- ty, Va. He united with the church of en at the age of nineteen years, and re- faithful servant to his Master until e was married to Barbara Miller, May Their union was blessed with three of whom died in infancy. The other e their father.

spring of 1857 he emigrated with his m Virginia to Holt County, Mo. Here ied Sept. 15, 1861.

1863, he was married to Mrs. Susan An- y of David Andes, and soon after moved family to Andrew County, Mo. This blessed with two children, a son and a who, with their mother, still survive

place a church was organized about he was elected to the ministry. Soon he was advanced to the second degree. e early part of his ministry he traveled horseback to fill appointments,—often as y miles from home. Spending Satur- ay and Monday in the Master's service, during the remaining time, work dili- his farm, to support his family. He umental in organizing a number of in North-western Missouri. In the fall moved to Cass County, Mo., and in the 1883 to Saline County, Mo. Here, in 1864, he was advanced to the full min- being an earnest worker, he soon found o in the Lord's vineyard. For all his la- ver received to exceed $5.00 in money, ex- r actual expenses. In the spring of 1890 to Texas County, Missouri. Here he labors on earth, leaving a wife and ren to mourn their loss. His wife and he children are members of the church rethren. Bro. Glick preached his last on Sunday, June 7, the day before he His theme was "Christian Oneness," discourse was particularly interesting. He had won the respect and confidence of the brethren and neighbors here, and in his death the church and community sustain a great loss. The occasion was improved by the brethren in the presence of a respectful audience of sympathizing friends. J. J. TROXEL.
Cabool, Mo.

Notice to the Local Churches of North-Eastern Ohio.

I WISH to call the attention of the elders and solicitors of the above-named churches to the fact that the time for our District Meeting will soon be here again. Only a few of the churches have responded to the missionary call in the way of sending in their donations. I hope and trust that every church will see to this matter at once, and send in her donations soon, so that I may have time to make out my report. Do not wait until the day of the meeting.

I would have given notice of this sooner, but for several reasons have delayed. I thought that the churches had all received Minutes of District Meeting, and read them, thus knowing what is required of each church for the missionary work. Then, too, I thought that while the churches all did nobly for the destitute in the West, by this time all are again ready to do their duty toward the grand cause of saving the souls of those who were aided by us last winter.

Now, brethren and sisters of North-eastern Ohio, please make a strong effort all along the line! Give every brother and sister a chance to do something toward the saving of the children of men. Remember, I solicit and receive all donations for General Missions and Home Missions, and also for Book and Tract Work. Let us see what we can do during the next two months in the way of raising funds to carry on the work.

To my brethren in the ministry let me say: "There is room all over this broad land of ours for work. All around our local churches there are many who have not heard the glad tidings of the Gospel. The time may be short to do all the work the Lord wants us to do." I appeal to every elder, minister and lay-member, to come to the front, that we, as a church, may do our duty!

SAMUEL SPRANKEL.

Old Folks' Home.

THE Trustees of the Aged Persons, Infirm and Orphans' Home of the State of Kansas, met, according to previous appointment, at the Pleasant View church, Reno Co., and, after devotional exercises, proceeded with business.

After determining the size and kind of the house needed, and the probable cost, also the amount of available means in the treasury, we discovered we were entirely too short of funds, to justify us in building, without contracting debts. That we will not and dare not do.

In view of the above fact, we appointed brethren J. Wise and I. H. Crist for the North-eastern District; brethren I. H. Neher and C. W. Yearout for the South-eastern District; Bro. S. L. Myers for the North-western District; and Bro. E. Eby for the South-western District of Kansas, as solicitors. We hope they will prosecute the work with a zeal, worthy so noble a cause, so that, by Jan. 1, 1892, enough will be reported to encourage us to get the material on the ground, dig the well, etc., before the farmers get to their work on the fields.

The Lord has put it into the hearts of his people in Kansas to furnish a good home for those of his children and orphan children who need a home, and he has blessed the entire State with a reasonably good crop of everything. Now, if we withhold the needed means, we must not complain if he withholds the rain next year, and we suffer want again, more or less. We do not ask anything that would be unreasonable. For the present we could get along with the small sum of one dollar, average, to the member, in Kansas. We should have,—and hope we will,—get double that amount, reported by January, or sent to Bro. A. F. Miller, Booth, Reno Co., Kans., on or before Feb. 15, 1892. All moneys sent to him, as the Treasurer of the Home, will be reported and receipted for, and applied to the best advantage, according to our judgment. Economy, comfort and durability is our motto.

A few facts and we are done.

1. The Home is the work of the church and not of the Trustees, or a few individuals. The entire State through her District Meeting and delegates has inaugurated it, as the best method of keeping the poor, and orphan children, both as to comfort and economy.

2. The Scriptures plainly require us to care for our poor, and as many poor, homeless children as we can. The children of this world do it, and why should not Christians do much more?

3. It is the work of the Lord, hence a good reward can be expected for the liberal helper in this work, but a fearful responsibility will rest on those who can, and do not. Dear brethren and sisters, you may be asked to help some causes not so good as "The Old Folks' Home."

ENOCH EBY.
Booth, Kans.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

PLEASANT SERVICES.—On Saturday, August 1, the Spring Run church, Mifflin Co., Pa., had a "Harvest Meeting," commencing at 10 A. M. We had a forenoon and afternoon sermon and also a Sunday-school meeting. Such meetings are productive of good.—*Emma Bollinger, McVeytown, Pa., Aug. 7.*

TWO ADDED BY BAPTISM.—July 19, the Berkeley church, W. Va., received two more by baptism. They are heads of families, and, we hope, will make faithful members. There were nearly two hundred persons at the water to witness the baptism. Others, we think, will unite with us soon. —*John Brindle, Martinsburg, W. Va., Aug. 4.*

PLEASANT COUNCIL.—The Middle Fork church, Clinton Co., Ind., held her quarterly church council Aug. 4. Two were received by letter. We appointed a harvest meeting for Aug. 20, and also decided to have a Communion meeting this fall, for which the date will be fixed in a short time. There will be a series of meetings held at three different points in this congregation during the coming fall and winter. Brethren L. W. Teeter, David Neff and G. L. Studebaker are expected to conduct the meetings. One dear sister was reclaimed in this church a short time ago.—*John E. Metzger, Edna Mills, Ind., Aug. 5.*

FOUR BAPTIZED.—The members of the Indian Creek church, Pa., have just enjoyed some refreshing meetings. Bro. D. H. Walker, from Somerset County, Pa., came to the County Line meeting on the evening of May 22, to conduct a series of meetings, and continue over two Sundays. He preached the Word with great power, to large audiences and with the best of order. Four persons came out on the Lord's side and were baptized; we hope to walk in newness of life. July 24, Bro. Walker preached the funeral discourse of sister Lydia Miller, who had died May 12 at the age of seventy-seven years. Sister Miller was a faithful member, and died in the hope of everlasting life.—*D. D. Horner, Jones' Mill, Pa.*

CORRECTION.—In a late number of the MESSENGER a communication appeared from this place. It should have been stated that Bro. Moses Dierdorff is to commence a series of meetings Sept. 15.—*Ellen Nichols, Rockton, Ia., July 29.*

ON THE WAY.—After preaching at Meriden, Kans., Aug. 3, the writer, in company with a number of brethren and sisters came down to Ozawkie where a large congregation was awaiting our arrival, who gathered with us at the river, where our dear sister, the wife of J. W. Mosier was buried in baptism. May the Lord help her to walk in new life.—*J. A. Root.*

TO THE CHURCHES OF NORTH-WESTERN KANSAS AND COLORADO.—There is a demand upon an empty treasury for an amount of nearly ten dollars. Housekeepers of the churches of the District will please see to it that their Treasurer remits to the District Treasurer at his earliest convenience.—*Philip Landis, Treas., North-western Kansas and Colorado.*

QUARTERLY COUNCIL.—On Saturday, Aug. 1, we held our quarterly council. Our elder, M. J. McClure, was present. One of our deacons, owing to the sickness of his wife, could not be present. Four were received at this meeting by letter. Two delegates were elected to District Meeting. The business, upon the whole, passed off satisfactorily. The church was well represented, which is encouraging. The outlook for the future is certainly encouraging.—*Michael Flory, Girard, Ill., Aug. 3.*

WHO WILL SECOND THE MOTION?—With interest I read the article of Bro. Sharp in GOSPEL MESSENGER of Aug. 4, in which he moves that a donation be raised, to send the Bread of Life to those whose temporal needs were so nobly administered to by our Brotherhood. Yes, Bro. Sharp, we second your motion, and may the love of God so warm our hearts until thousands of our brethren and sisters will be ready to respond with seconds, not only on paper, but with means and prayers going together, and the Lord will give us a rich harvest. *J. A. Root.*

PERSEVERING IN THE WORK OF THE LORD.—Notwithstanding the many discouragements we have to contend with, our meetings are still going on. The little Sunday-school which was organized in May, with eleven scholars, has almost doubled in number and we hope, when the oppressive season is passed, and autumn comes again, that our meetings will gain in interest and numbers as they did last year. While some of the churches are not doing what we think they ought and would like to do, yet it is cheering to our very soul to read in the MESSENGER of the great work that is being accomplished in some places. May it all prove a blessing to fallen humanity. The MESSENGER is full of good instruction. I peruse it, in connection with the Word of God, with much pleasure.—*Mary B. Stitely, Dayton, Ohio, Aug. 3.*

IN THE MISSION FIELD.—God is blessing the Louisiana mission. This afternoon we met at the pleasant home of Bro. Suter and, after devotional services, we went a short distance and baptized three willing converts. We also have a letter from a young man, from Arcadia Parish, who expects to be received at our meeting in Jennings on the second Sunday. By that time we expect brother and sister Gish with us. I recently made a trip north, about fifteen miles from here, and not only distributed tracts, but also looked up points to hold some series of meetings. Last Sunday I preached two sermons in the school-house in, what is known as, the China neighborhood, to good congregations. As soon as we are through with our meetings here, I expect to commence the work there. To-morrow I go to Evangeline, and, if an effectual door opens, I expect to remain till the meeting at Jennings.—*S. A. Honberger, Esterly, La., July 31.*

Literary Notes.

The Christian Ministry: Its Origin, Constitution, Nature and Work. A Contribution to Pastoral Theology. By William Lefroy, D. D.; Cloth, 8vo, 566 pp; $3.00. Funk & Wagnalls, New York.

This is the work of a ripe scholar, an able controversialist, and a Christian theologian. It defines the church of Christ as supernatural in its origin, and deals with the nature, constitution, and work of the Christian Ministry as an organization of the Divine Master, asserting that the apostles had a vivid consciousness of such organization, and contending that the churches of the Apostolic Age were by no means structureless, but vital organisms, in which bishops, presbyters, deacons exercised their several, clearly defined functions. The Constitution of the Ministry, itinerant and local, is elaborated with considerable detail In the treatment of the moral sphere of ministerial work, the grand scheme of redemption is held up as the essential corrective of sin and death, and the power of the Gospel, to raise man from his fallen condition, is emphatically asserted.

The work is divided into lectures, in which form they were primarily delivered before the University of Dublin, and it is not too much to say that the style is as eloquent as the argument is vigorous to show that "the kingdom of Christ has no sacerdotal system." As a whole the work may be characterized as perhaps the most important contribution to the literature bearing upon this special subject.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

ANDERSON—OLSON.—At the bride's parents', near Libertyville, Iowa, July 8, 1891, by Eld. Abraham Wolf, Mr. John Anderson, of Marshalltown, Iowa, and Miss Alice Olson. D. A. WOLF.

VANGHN—SIMON.—At the residence of the bride's parents, Aug. 2, 1891, by the undersigned, Mr. James M. Vaughn and sister Lucinda Simon, all of Montgomery County, Ill. MICHAEL FLORY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WEBSTER.—In the Walnut Creek church, Feb. 24, 1890, Walter Leslie Webster, son of Bro. Jacob and Mary Webster, aged 4 years, 5 months and 14 days.

The death of little Walter was caused by scarlet fever. Funeral services by A. Hutchison. ISRAEL CRIPE.

WEBSTER.—In the bounds of the Walnut Creek church, March 15, 1891, Susan Lear Webster, aged 2 years and 28 days.

WEBSTER.—In the same family, April 23, 1891, Minnie Belle Webster, aged 5 years, 3 months and 13 days

The death of the two little sisters, so close together, seemed to be a hard stroke for our friends, Mr. John Webster and wife. May it give them great consolation to know that they are with Jesus! The funeral services of little Susie and Minnie took place in the Brethren's church and were conducted by the writer from Matt. 19: 14 ISRAEL CRIPE.

MORNINGSTAR.—In Elkhart County, Ind., Dec. 16, 1890, Wilford Morningstar, twin son of William and Malinda Morningstar, aged 5 years, 4 months and 10 days.

HUSTED.—At the same place, Feb. 16, 1891, Emma Ann Husted, aged 5 months and 12 days.

PIPPINGER.—At the same place, Feb. 17, 1891, William Pippinger, aged 54 years, 3 months and 25 days.

COPENHAVER.—At the same place, March 27, 1891, Mary Lusette Copenhaver, aged 1 year, 9 months and 7 days.

PIPPINGER. At the same place, April 11, 1891, William, son of the above named William Pippinger, aged 16 years, 4 months and 18 days.

HARTMAN. At the same place, May 8, 1891, Sarah Ann Hartman, aged 21 years, 4 months and 26 days. Services by the writer and Rev. Lambert (Mennonite).

TROUP.—At the same place, May 14, 1891, John H. Troup, aged 70 years and 16 days. Services by the writer and Rev. Henry McGown (Omish speaker).

HORN. At the same place, June 10, 1891, aged 55 years, 7 months and 23 days. Services by the writer and John Mitzler.

GEYER.—At the same place, July 11, 1891, Bro. John Geyer, aged 75 years, 7 months and 23 days. Services by Bro. Lemuel Hillery and the writer

MYERS.—At the same place, June 30, 1891, sister Lucinda Myers, aged 45 years, 9 months and 10 days. Services by the writer and J. R. Miller. ALEX. MILLER.

MARTIN.—At Ephratah, Pa., July 18, 1891, Alta B. Martin, aged 6 years, 5 months and 28 days.

Deceased was a daughter of Bro. Isaac and Kate Martin. Funeral services by brethren I. Grabil and Geo. Bucher, of Lebanon County, from Matt. 9: 24. JACOB B. KELLER.

STAHL.—In the Quemahoning church, Somerset Co., Pa., July 8, 1891, Bro. John H. Stahl, aged 66 years, 1 month and 23 days. Funeral services by the undersigned. E. J. BLOUGH.

KETTERING.—In the Spring Creek church, Dauphin Co., Pa., Jan. 11, 1891, Bro. John H. Kettering, aged 48 years, 9 months and 20 days.

Deceased was never married; he leaves an aged mother and one sister to mourn their loss. He was a very warm friend to the Brethren, and had made himself many friends in the community around him. Funeral services were conducted by Eld. S. R. Zug and the writer from Rev. 2: 11. J. H. LONGENECKER.

METZKER.—In the Clover Creek church, Blair Co., Pa., July 13, 1891, sister Virginia Metzker, aged 65 years, 11 months and 23 days.

Funeral services conducted by brethren Geo. W. Brumbaugh and G. B. Maddox from Heb. 9: 27 28. J. B. BRUMBAUGH

RIFE.—At Sulphur Springs, Ind., July 1891, Annie Rife, daughter of Joseph Annie Rife, aged 76 years, 1 month and days.

She united with the German Bap church at the age of 26 years and has liv very consistent Christian life. She pa away in the triumphs of a living faith. neral services at the Bethel church, two one-half miles north of here by Eld. F Festler, who officiated to a crowded hou weeping relatives and friends.

GEO. L. JENNING

MILLER.—At Honey Creek, Ind., April 1891, Jasper Miller, son of John and Jen Miller, aged 18 years, 4 months and days.

Funeral services at the old church, no west of here, by Eld. D. F. Hoover.

GEO. L. JENNING

PETRY.—At Mill Creek, Rockingham Co Va., July 27, 1891, Elizabeth A. Petry, ag 27 years, 10 months and 24 days.

Sister Petry called for the elders and anointed. She leaves a husband (a broth and one daughter to mourn their loss.

Funeral services by brethren H. C. Ea and Isaac Long to a very large, sympathiz congregation. SAMUEL PETRY

WAGONER.—In the Macoupin Co church, Ill., July 18, 1891, William Har son of Jacob and Sarah Wagoner, age days

Funeral occasion improved by E Michael Flory from the words of our Sav "Suffer little children to come unto me forbid them not, for of such is the kingdo heaven." Interment in the Pleasant cemetery. JAMES WI

SHOWALTERS.—In the Verdigris C Kans., Fred A. Showalters, aged and 16 days.

Deceased was a son of Bro. Henry sister Rinda Showalters. Funeral servic the family residence by Eld. D. W. St J. M. QUAKENBU

MORT.—At Dayton, Ohio, July 5, sister Nancie Mort, aged 85 years an days.

Deceased had been a devoted membe the Brethren church for many years, died in the triumphs of faith. For the four years she had been an inmate of "Widow's Home," of Dayton, Ohio.

MARY B. STITELY

SHANKLE.—In the Brownsville congre gation, Washington Co., Md., May 1891, Bro. Joshua Shankle, in his sixty-s year.

Deceased leaves no children, but an ag widow to mourn the loss of a compan who shared with her the labors of life. neral services by Eli Yourtee.

CASTLE.—In Terra Cotta, Md., July 1891, Forrest Herndon Castle, infant of Charles and Fanny Castle, aged 1 ye 1 month and 10 days.

Interment took place at Brownsville Sunday, July 5. Funeral sermon by Eli Yourtee. CORNELIUS CASTLE

WHEELER.—At Camp, Ohio, July 15, of flux and fever, Stella, little daughter only child of friend John and sister Wheeler, aged about 1 year and 10 month Funeral services conducted by Rev. P (Methodist). RACHEL FRANTZ

PRICE.—In the Rock Creek church, Grande Co., Colo., July 4, 1891, Reuben, infant son of Bro. Joseph sister Irena Price, aged 25 days. Fune discourse improved by the writer and Henry Larick from 2 Sam. 12: 23. A. C. SNOWBERGER.

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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22–34.

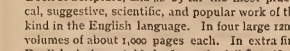
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Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A. M., Middle District of Iowa, in Panther Creek church, Dallas Co., Iowa.

Oct. 13, at 8 A. M , Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Aug. 29, at 4 P. M , Grenola church, 4 miles north-east of Grenola, Kans. Those coming on Southern Kansas R. R. will be met by notifying Conrad Schull, Grenola, Kans.

Aug. 22, at 10 A. M., Hadley Creek church, Pike Co., Ill.

Aug. 22, Cameron, Mo.

Aug 22, at 4 P. M., Lafayette church. There will be a series of two weeks' meetings held before the 22nd. Bro. Geo. Studebaker is expected to be present.

Aug. 13, at 3 P. M., Spring Creek church, at the chapel, seven miles west of Wassam's school-house, near Reese, Kans.

Aug. 15, at 2 P. M., Ogan's Creek church, 5 miles south-east of North Manchester, Wabash Co., Ind.

Aug. 15, at 3 P. M., Urbana church, Ill.

Aug. 15, Esterly, La., at the residence of S. A. Sutter. Those who wish to be with us will be met at Esterly, by notifying S. A. Sutter.

Aug 29, at 10: 30 A. M., Greene church, Greene, Butler Co., Iowa. Meeting to continue over Sunday.

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans , at the home of Bro. Wm. Brunk.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans.

Sept. 12, at 10: 30 A. M., Seneca church, Seneca Co., Ohio.

Sept. 12, at 4 P. M., Altamont, Labette Co., Kans.

Sept. 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept. 12, at 2 P. M , Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Sept. 12, at 5 P. M., La Porte church, La Porte Co., Ind

Sept. 12, at 2: 30 P. M., Maple Glen congregation, Savage, Somerset Co., Pa.

Sept. 12. at 10 A. M., Liberty, Adams Co., Ill.

Sept. 12, Hurricane Creek church, Ill.

Sept. 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa.

Sept. 15 and 16, at 10 A. M., West Branch, Ill.

Sept. 16 and 17, at 1 P. M., Shannon, Ill.

Sept. 16 and 17, Scott Valley church, Kans., at the home of E. J. Miller, 3 miles north of Westphalia. Those coming by rail will be met at Westphalia by notifying E J. Miller or C. M. Yearout.

Sept. 16, at 2 P. M., Roann church, Wabash Co., Ind.

Sept. 16, at 2 P. M., in the Lower Stillwater church, Ohio.

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 18, 4 P. M., North Webster, Ind.

Sept. 18, at 4 P. M., at Litchfield, Ill.

Sept. 18 and 19, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill. Series of meetings to begin Sept. 12, conducted by C. S. Holsinger.

Sept. 19, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20 at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Sept. 22, at 4 P. M., 7 miles north-east of Van Wert, Ohio Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Cupp, Hoaglin, Ohio, or Joseph Longanecker, Wetzel, Ohio. Please name what train.

Sept. 19, at 10 A. M., at the Anglaize Chapel, ¼ mile west from Dupont, O.

Sept. 19, at 2 P. M., Kansas Center church, 1 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20, at 11 A M., Deep River, Iowa.

Sept. 19, at 2 P. M., Fredonia church, Kans.

Sept. 19, at 10 A. M , Portage church, Wood Co., Ohio.

Sept. 19, at 4 P. M., Summit congregation, Somerset Co., Pa.

Sept. 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept. 19 and 20, at 2 P. M., Sabetha, Kans.

Sept. 19, at 10 A. M., in the Donald's Creek church, Clark Co., Ohio, 7 miles north-east of New Carlisle, same distance from Forgy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Forgy by notifying Henry Frantz, Forgy, Ohio, in due time. From the east will stop at Springfield and notify Joseph Sultzback, Springfield, Ohio.

Sept. 22, at 10 A. M., Bremen church, Marshall Co., Ind.

Sept. 22, at 10 A. M , Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. Those coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance. Those coming by way of Nevada, will be met with conveyance the same day.

Sept. 26, at 10 A. M., Loraine church, Loraine, Adams Co., Ill.

Sept. 26, at 4 P M , Turkey Creek church, Ind., at Gravelton house.

Sept. 26, at 10: 30 A. M , Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co., Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans , at A. H. Fisher's; Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio

Oct. 8, at 7 P. M., Milmine church, Piatt Co , Ill

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co , Ind., 4 miles east of Noblesville.

Oct. 9, at 10 A. M , Mineral Creek church, Johnson Co , Mo , 14 miles south of Warrensburgh

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A M., Exeter church, at Bro. D. B. Heiny's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P. M , Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct. 10, at 5 P. M., Pokagon church, Mich.

Oct 10, at 4 P. M , Maple Grove church, Ashland Co., Ohio; 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 10, at 3 P. M., Blue Ridge church, Ill.

Oct. 10, at 7 P. M., Ozawkie church, Kans.

Oct 10, at 10 A. M., Garrison church, Iowa.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa.; 2½ miles south of P. R. R. depot.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 15, at 10 A. M , Somerset church, Wabash Co., Ind., at Noreon meeting-house.

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

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Announcements.

LOVE-FEASTS.

Aug 29 and 30, State Center church, Marshall Co., Iowa. Bro I J Rosenberger is to begin a series of meetings Aug 24, to continue till the feast

Sept 5, at 2 P M, Donnel's Creek church, Madison Co., Ohio, 4 miles north west of London. Those coming by rail will be met at London on day of meeting

Sept 5, at 4 P M, Fairview church, at Stefleyville, Mo.

Sept 11 and 12, at , miles south-west of Frederic, Iowa.

Sept 12, and 13, at 2 P. M, Blue River Valley church, Butler Co., Nebr, at Bro Peter Barkheller's, 1 mile east and ½ mile north of Octavia, on the North Western R R Trains will be met from the east at 12 23 and from the west at 2 36.

Sept 12, Wayman Valley church, at White school-house, near Ellport, Clayton Co, Iowa

Sept 12, Williams Creek church, Cook Co, Texas. Any one will be met at Muenster or Gainsville by notifying A W Austin, at Muenster Texas

Sept 12 and 13, at 2 P. M., Shannon, Ill.

Sept 12, Clear Creek church, Pa.

Sept 19 and , at no A M, Iowa River church, Iowa.

Sept 19, at 2 P. M, Ames church, Iowa Noon trains meet at Ames on day of feast

Sept. 19, at 2 P. M, German Settlement congregation, in Maple Spring church, W Va

Sept 19 and 20, at 2 P M, Juniata congregation, Adams Co., Nebr, at the Evans church, 12 miles south and ½ mile east of Roseland, on the K C & O R R. Those coming by train on that road will come the day before. The trains pass there about noon Those coming on B & M from the east should come the day before Those from the west can come the same day, as they will arrive at about 9 A. M Those coming to Juniata will notify Eld David Brechtelheimer, and next once will be furnished

Sept 26, at 2 P M, Bethlehem meeting-house, Mound City, Mo.

Oct 3, at 11 A M, Nettle Creek church, near Hagerstown, Ind

Oct, 1, at 2 P. M, North Star church, Darke Co, Ohio.

Oct 10, at 3 P M, Shade Creek congregation, Pa One week's preaching prior to feast.

Oct 10, at 2 30 P M, Turkey Creek church, Mount View, Benton Co, Mo

Oct 16 and 17, at 2 P M, Rock River church, Ill at the Franklin Grove meeting-house

Oct 16, at 2 P M, South Beatrice church, Gage Co, Nebr Trains will be met as follows the day before meeting: Helmesville, on U P R R, Beatrice, on B & M R R, Rockford, on Rock Island R R A series of meetings will begin Oct 13

Oct 17, at 2 P M, Pleasant View meeting-house, Reno Co, Kans.

Oct 17, at 4 P M, Portage church, miles north west of South Bend, St Joe Co, Ind

Oct. 17 and 18, at 2 P M, South Perry church, in Three Spring meeting-house, 12 miles from Blain, Perry Co, Pa One week's meeting prior to feast

Oct 17, at 2 P M, Vermillion congregation, in Cornell, Ill, on Streator Branch of Wabash R. R.

Oct 17, at 11 A M, Black River church, Medina Co., Ohio

Oct 17 and 18, Coal Creek church, near Farmington, Fulton Co, Ill

Oct 17 and 18, at 11 A. M, Pine Creek church, Ill.

Sept 1, Camp Creek church, 7 miles south of Cokhester, Ill

80 Acre Farm for Sale.

This farm is located four miles east of Canton, and close to the thriving towns of Louisville and Osnaburgh, in Stark County, Ohio, and only one-fourth mile from large Brethren's (Conservative) church It will be sold at private sale before Nov. 1 Rich soil, level, every foot of ground tillable, public, plenty of fruit, good buildings, good market, a desirable home. For particulars, address H. L. Shirk, Executor, Louisville, Stark Co., Ohio.

28wk8



Our Bible Department

This Department received such financial aid in the last year as to give it greater permanency It is a fixed part of our school work Besides the endowment, a brother and sister lately sent us $350 CASH to be invested in books for that department. From the estate of another sister, who died last March, we receive

$350 Cash

as a "Bible Library Fund," the interest of which is annually to be invested in books for the Bible Department. These, together with the religious literature in the Cassel Library, afford excellent helps to Bible students. We are glad to learn that many brethren and sisters began to see that the most lasting monument they can erect, and one that will do the most good, is to set apart a portion of what the Lord has given them to build in trust. It must not necessarily be a large sum if given as the Lord directs WRITE US and we will explain fully

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M Morris, Ill.



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is provided for those who wish to prepare for the higher callings in life, and for such as have the time and means for continued study.

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In establishing this institution of learning, one of the objects was that our Brethren and their children could have a place where they could go to be educated, and at the same time be surrounded by church influences that would be desirable and safe. Another object was that we might have a Bible course adapted to the wants of our children, Sunday-school workers, and ministers to aid them in getting a practical and saving knowledge of the Bible. This we try to give in our Bible Department, and most heartily invite all who may wish such knowledge,—and who does not?—to come and take this course No one is prepared to do battle with the world without a thorough knowledge of the Bible.

The Commercial Department.

We name this department last, not because we think it least important, but because it has been added last. It starts out at the opening of the present school year under the name "Juniata Business College," with the hope of filling a long felt want,—that of affording our young men and ladies better, and safer opportunities of getting a practical and thorough business education. This department will be full and thorough, and headed by Prof. G. W. Snavely, of Ohio, who has been teaching in this line of work for the last twenty years, and is a graduate of one among the best Business Colleges of the country. For terms, time, etc., send for circulars.

With our new building completed and other needed improvements added, we are prepared to comfortably and profitably accommodate a large number of students, and therefore kindly solicit the patronage of our own membership and all others who may wish to get a good education, and be surrounded by proper moral and religious influences. Write, and see what we can do for you. Catalogues, etc., sent free

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An excursion, in charge of M. M. Eshelman, Immigration Agent, will leave Chicago over the "Santa Fe Route" the first Tuesday of each month, and Kansas City the following morning, during the year 1891, commencing July 7.

Parties wishing to avail themselves of the privileges of these Excursions, should write Mr. Eshelman at Lordsburg, California, prior to the 20th of each month, and from the 20th to the end of month at Chicago, in care of J. M. Connel, 212 Clark St, or George Hagenbuch, 1050 Union Avenue (opposite Union Depot), Kansas City, Mo., stating when and where they wish to join one of these Excursions, and he will give them full information, and if desired will reserve berths in Tourist Sleeping Car for them. Do not fail to write him; he will do you good.

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Fine bath-houses, accommodating 400 people, have been erected at Garfield Beach, in connection with which there is a first class restaurant and a fine, large pavillion built out over the lake. All of these are run by the Union Pacific, which guarantees a first-class resort in every respect.

For complete description of Garfield Beach and Great Salt Lake, send to E. L. Lomax, Gen'l Pass. and Ticket Agent, Omaha, for copies of "Sights and Scenes in Utah," or "A Glimpse of Great Salt Lake." 22–34.

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"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Aug. 25, 1891. No. 33.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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o. W. J. SWIGART will be with the Roaring gs Brethren, Pa., over Sunday. This is a of the Clover Creek church, and a thanks- g service will be held during the meetings. James Creek Brethren also have a thanks- g meeting at the same time.

START EARLY.

the Middle and Western States, as a rule, nonth of August does not have much rep- on as a pleasure month. It is generally dry ot. This August, however, seems to be an tion to the general rule, as, so far, we have having some of the finest weather of the This is especially true of the mornings. by the way, many people lose the best part day in sleeping away these pleasant morn- ours, and seeing the day only after the hot of the sun have kissed away the morning and heated the fresh and invigorating air ives so much real comfort to those who are g to enjoy it.

re is something about the early morning that few can afford to miss, and yet there is ld of people who have never learned their . Those who make the early start in the nd the most satisfactory closing. And so it ife. Those who make the good start when . have great advantages over those who the strength of their manhood in idleness. hard thing to make life a success after a best days are wasted. To do it re- double and triple the effort and determina- tion, and even then there is so much less time to enjoy it.

In the strength of manhood there are not only greater possibilities, but then it is that in labor real enjoyment is found, so that those who thus labor receive a present as well as a future reward. All the advantages for both success and enjoyment are in the early starting. There are thousands in the world who have attained to what they call success after old age has unfitted them for either making it useful or enjoyable. To them it is a victory won after the crown has been lost.

Reader, did you ever battle with the very common affliction called dyspepsia? If not,—and we hope you have not,—you have experienced times when the most dainty and palatable food seemed but mockery to you. The appetite, the desire for it, was not there, and the more was offered you the less you cared for it. Things are good to us only as we have receptivity for using and enjoying them. Hence the importance of having them both at the same time.

And what is true in regard to things of this life, is also true as to our religion. The souls that start out in the religion of Jesus early in life, have the advantage of the refreshing dews of grace that fall in the early morning of Christian experience. Those who, early in life, seek the Lord, have the promise of finding. Those who find earliest can use longest and enjoy most. There is such a thing as a man becoming set in his ways,—in his habits of life. And those who become set in sin, even if they do turn, have a terrible struggle to get away from these settings,—bad habits and dangerous foes to a successful Christian life. We know of men to-day in the church who possess rare gifts for doing good work for the Master, but who are such slaves to habits, formed while young, that their Christian lives are most sadly marred.

The hope of making our religious lives a success when age comes, is a terrible delusion. While it is a great gain to commence the religious life at any time, every day spent in the sleep of sin is an irretrievable loss. Every day, every hour, spent in the service of Jesus is great gain, and if we lose this great gain we must necessarily sustain a corresponding loss. Then, the lesson to learn is, "Start early!"

A COUNTRY DRIVE.

FEELING somewhat unwell for the last several weeks, we concluded on last Saturday, with family and sister Anna Ross, to take a drive out into the country. The afternoon was pleasant, and the drive was delightful. After a continued ride of about twelve miles,—no great distance over a level road, but rather long when the way is over a dozen or more hills,—we drew reins at our oldest brother's home, where we were at home indeed, and a place we much enjoyed after the ride.

A drive through or over the hills of Pennsylvania this year, and at this season, presents a wonderful display of the goodness of our Heavenly Father. The fruit crop is abundant and beautiful beyond description. The apple, pear, peach and plum trees are laden with the fullest crop of fruit we ever saw. Every grapevine hangs full of great clusters of grapes, that will, in their season, make glad the hearts of the people, not through the intoxication of fermented wines, but in using them pure and fresh, just as God made them.

In beholding this fulness of abundance, we were made to feel: "O, that men would praise God for his goodness." The promise to Israel was that, at the end of their journey, they should enter a land that flowed with milk and honey. This, though slightly figurative, was largely literally true.

As they were down in Egypt mixing mortar and carrying brick, this lovely picture was held out to them as an inducement to leave their condition of bondage and go where they could enjoy freedom and abundance. As we read this promise we are made to wonder at the inducements thus held out, and feel that happy, indeed, must this people have been. But how is it with us? Is not God doing more for us than he promised to Israel? We, too, have the milk and honey, with a thousand and more other good things for life's enjoyments, including a time of national peace and freedom from invading foes. Then, too, we have religious freedom, with all its attendant blessings, so that it may truly be said that the Lord is blessing us above any other nation. Does all this make us contented, happy and thankful? It surely should, but, sad to know, it does not. No, we do not accept with appreciative hearts the gifts, so lavishly showered upon us from our indulgent Father's ever-open hands.

After a restful night, Sunday morning, in all its sacred quiet, dawned upon us, and, repairing to the Bethel church, we spent an hour in Sunday-school. The school, though not large, manifested a degree of earnestness that was commendable, and made it interesting. Following this, we had preaching service. And as it is the place where we started out in life's work, after our marriage, many pleasant scenes crowded in upon us. Here dwell a number of our old friends, with whom we associated and labored in days that are gone, and we felt that our attachments have not weakened during the years that have intervened. Some have passed over, but it is a consoling thought, that they have only gone before—we are following after, and the meeting may not be far distant. Yes, only "over there," and then we shall strike glad hands for aye.

After church we returned to our brother's where we spent a pleasant season with a number of the other members of our family, and in the evening drove home again, feeling much benefited by our country drive.

ESSAYS

Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE BEAUTIFUL FLOWERS.

BY J. S. MOHLER.

THE flowers, the flowers, the beautiful flowers:
A gift from our Heavenly Father, that's ours,
What pleasant companions they are to the throng,
Cheering all, with their smiles, as we journey along.
They come to us fresh, from the heavenly bowers,
And speak of a country that is better than ours,
Where flowers ne'er fade, neither wither, nor die.
And frosts of the winter, to them, ne'er comes nigh.

Those beautiful flowers are painted above,
By hands of the Lord, and guided by love.
No hand that is human, such beauty can show,
That speaks to the hearts of poor mortals below.
When darkness and tempests would over us roll,
And thorns in our pathway are piercing the soul,
They speak to the heart in such beautiful love,
And beckon us look to the world that's above.

How charming are flowers, to those that must lie
On beds of affliction, as long days go by,
Their fragrance so sweet, that they quicken desire,
To forget things of earth, unto God draw still nigher.
Their beauty, sweet odor, and innocent face,
Take captive our heart, by their heavenly grace,
We lay on their bosom the sweet-blooming rose,
When our loved ones are sleeping in death's long repose.
The most fitting tribute, we can them bestow,
Close companions; together, they silently go.
And after the sleeper is lovingly laid
In the bed, that for him has been tenderly made:
Its pillowed-mound, there, in beauty complete,
In its silent bed, "*plants*," are coming to greet,—
To grow, keep alive in mem'ry, and heart
Our love, veneration, for those who depart;
They tenderly grow, and in beauty they bloom
In morning, and evening, at midnight, and noon;
Watching faithfully, always with tenderest care,
While guarding the trust, that, beneath them lies there.
And oft are found weeping at morn's early hour,
As the dews gently fall, or the clouds yield the showers;
Great tears, o'er their crimsoned cheeks silently roll,
Long after the tears of the mourners are told,
And their dead in the graves, where they passively lie,
Are forgotten, or always are lightly passed by.
The flowers are welcome companions to all,
The rich and poor, the great and the small.

The wife that is faithful in duty and care,
How oft' she gets weary with burdens she bears,
While resting a moment her strength to regain,
She turns to her flowers, some comfort t'obtain;
Her heart with emotion is lifted on high,
To that land where the flowers never wither nor die.
In cheer she arises, her duties resumes,
Refreshed by the flowers, her sweetest perfume.

The Christian that's aged, been long on the way,
Is cheered by the flowers, their glorious array
Inspiring his heart with a longing desire,
For wings of a dove, flying higher and higher.

The flowers are emblems to husband and wife,
In blending their colors; e'en so of our life,
In unity, peace, and love may be one,
While they journey together, to heaven's bright home.

God placed such value on flowers below,
That he caused them always, and in all lands to grow,
So we might all behold them wherever we go;
From the tropical sun to the polar snow,
Away on the mountain, and down its steep side
The flowers are blooming. In crevices hide,
Down in the deep valley, that's shaded below,
And out by the wayside, their beauty they show,
Far out on the wild and desolate plains,
Only seen by the beasts, the snows, and the rains,
The flowers are blooming and fading away,
While seasons are passing in regular sway.
In gardens, and houses, the cosiest place
Is given to flowers with excellent grace.
Even down at the brink, where the clear river flows,
Passing on to the ocean of water below,
There the flowers are blooming, and gracefully bow,
And are kissing the waves in their beautiful flow.

The flowers to us are so lovingly dear,
We grant them a place on our table, so near,
That while we partake of earth's bounteous good,
Our eyes also feast on this beautiful food.
And were there no flowers on earth, here to bloom,
All nature be barren, in deadness and gloom,
With nothing around us our hearts to inspire,
Or kindle our souls with an holy desire.
The flowers are links, in a beautiful chain,
That reaches from heaven, to earth's rude domain.
They tell of their Maker, his glory unfold
A glimpse of the "Far-away-home" of the soul.

Morrill, Kans.

WHO WILL BE HERE DURING THE MILLENNIUM?

BY I. C. RENNER.

THAT there will be a millennium for a certain class of persons, is proved by Holy Writ beyond controversy. The prophets prophesied of it, and the apostles pointed to it; John, the Revelator, saw it and wrote of it, yet, in the face of all this, we find that some of our modern professors of religion, when the minister refers to the Millennium, cry out and say that the Millennium idea is becoming absurd.

The truth is, that the Millennium is comparatively as important to a certain class now, as John's baptism was to some a hundred years before he came baptizing. Hence, having the assurance that there will be a millennial period for some class, we propose to enter into an exposition of the matter, and show who the people are that will enjoy the millennial rest; and we will also try to show God's divine purpose in it. It is a very deep and important subject, full of interest to the Christian.

Historically, the population of the earth, from Adam down, is divided into seven periods; the first was the Age of Violence, from Cain to the flood; the second age was from the flood to Abraham, known as the Transition Age; the fourteen generations from Abraham to David form the Dispensatory Age; from David to the carrying away into Babylon, fourteen generations, is the Prospective Age; from the carrying away to Babylon to Christ is the Prophetic Age; from Christ to the Millennium is the Probatory Age, or Dispensation of Grace, for preparation for what is to follow; and the millennial age is to be a peaceful, preparatory age, with rest, as we propose to show.

Having now set the seven ages before you, we proceed, first to dispose of the various classes of persons that have dominion over the earth, all descending from one parent, yet divided into great divisions, of which we might name the Antediluvians, the Gentiles, who were without God or hope in the world, and the Jews, God's chosen people. This embraces the whole race of humanity.

As a Savior was promised to all in the beginning, as God is just and true, always keeping his promises, and as many died long before the Savior came, we must try to find out whether the promise has been fulfilled to all. God compels no one; he lays the means before every one, to be accepted or rejected; if rejected, God is not responsible any further. The question then arises, Did God fulfill his promise to the Antediluvians and to all the tribes down to Christ, to those who died before he came? Also, How will he fulfill his promise to the Israelites who died prior to the coming of the Christ? Here are two questions, and we will now endeavor to answer them separately.

The promise was the preaching of the Gospel of the Son of God. All who heard it and accepted it, obtained the promise of eternal life. But, you ask, How could the dead hear the Gospel? Turn to John 5: 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This Jesus spoke just before he was crucified, for he knew that he was soon going to preach to the dead, and all those who would hear him should live. How? Why, live eternally. Now turn to 1 Pet. 3: 18, 19. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison." As we are in the flesh, he preached to us in the flesh; and as spirits are in the spirit, he went in the spirit to preach to them. Hence they could live in the spirit, and be judged according to men in the flesh. See 1 Pet. 4: 6. Here the dead are brought on a level with the living, to receive the promise of the Savior, given at the fall of Adam: "The seed of the woman shall bruise the serpent's head." Hence it is not this class that the Millennium is for.

Now we will consider Israel, which had the promise of being God's people, and see if we can find some way by which they can obtain the promise. All Israel that died before Christ's ministry, could hear his preaching while in the spirit. But right here you ask, Were all of God's chosen people in prison,—Adam, Noah, Abraham, etc.? No, we do not think so; for we read in Ps. 23: 4, "Though I walk through the valley of the shadow of death, I will fear no evil." We believe the righteous sat in the region, or valley of the shadow of death, and that when Jesus was crucified, he, in the spirit, walked through the valley of the shadow of death, and enlightened them. To prove this view of it, we will turn to Matt. 4: 16. Mark the reading. "The people which sat in darkness saw great light; [thus far this verse pertains to the people in the flesh] and to them which sat in the region and shadow of death light is sprung up." This part of the verse pertains to the spirits who sat in the valley of death.

We have reason to believe that all the dead, from Adam to Christ, heard the Gospel preached by the Son of God. But, as the apostle said, "All have heard, but all have not obeyed," just so in the spirit world. Perhaps all did not hear him to receive his word, like some men in the flesh; hence they are reserved for the judgment, as the apostle said, 1 Tim. 5: 24, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." Hence we have Scriptural reason to believe that all who died prior to Christ had the Gospel preached to them that they might live unto God in the Spirit, and are not to reign in the millennial age.

But now how about those since Christ? In this period we shall most likely find those who are to live during the Millennium. Let us see who they are. The Gospel was preached to all by Christ and his apostles. See Rom. 10: 18. "Their words went unto the ends of the earth." Col. 1: 23 says: "The Gospel which . . . was preached to every creature which is under heaven." All have heard, for the Gospel has ever been spreading; but all have not obeyed. It is certain that those who do obey the Gospel are a separate people who have purified their souls by obeying the truth; hence they are Christ's and he promised: "Where I am there ye may be also." They, then, being in Christ, their lives being hid in him, die in him; the apostle declares, 1 Thess. 4: 16, that the dead in Christ shall rise first. Then we that are alive shall be caught up, ever to be with the Lord. Hence it is not the dead in Christ nor the living disciples of Christ that will be on earth the thousand years.

"But," says one, "How about Christ reigning with his saints a thousand years on earth?" Christ will reign with his saints, and we propose to show in this article who they are. They are not those who now follow him as their Lord and

r; they are a nation that rejected him as the ah when he came to them. But, as the e says, Rom. 9: 27, "A remnant of Israel be saved;" and so there was, for unto all eceived him he gave power to become the f God; hence they are saved.

how about the rest? The apostle says, 11: 25, 26, "That blindness in part is hap- to Israel, until the fulness of the Gentiles ne in." Now notice what follows: "And so rael shall be saved." What, all Israel, both and alive! Yes, all; the apostle says so. is this to take place? Why, just as soon time of the Gentiles is fulfilled. How are o be saved? By believing on the only be- Son of God; for there is no other name under heaven whereby men can be saved. don't they believe on him now? Because me of the Gentiles is not yet fulfilled, and il is not yet removed from their eyes. How it be removed? By their beholding him he comes without sin unto salvation. They nen all believe on him.

, but how about those Jews who died since t was here on earth? They will all come again in the flesh, a great and a mighty of them, and they will be the inhabitants of rth during the Millennium.

w shall we prove this? Turn to Ezek. 37: "Thus saith the Lord God unto these ; Behold, I will cause breath to enter into nd ye shall live: and I will lay sinews upon nd will bring up flesh upon you, and cover ith skin, and put breath in you, and ye shall nd ye shall know that I am the Lord. . . prophesied as he commanded me, and the came into them, and they lived, and stood their feet, an exceeding great army. Then d unto me, Son of man, these bones are the *house of Israel.*"

re we have the strongest proof that Israel ome back into the flesh to serve the Lord. aw this in his day when he said: "I know ny Redeemer liveth, and that he shall stand latter day upon the earth: And though aft- y skin worms destroy this body, yet in my shall I see God." Job 19: 25, 26. Job had kling that, although his body was destroyed orms, when the Redeemer stood upon the in a later day, he again, in the flesh, would od.

ery candid reader of the Bible must confess he children of Israel always had the prefer- with God, and it fully shows that God means ll favor them. When they were in bondage ought them out; when the Lord came to re- sinners, he came to them first. When they l not believe on him he left them to them- , and they were dispersed among all nations. he is going to bring them into their own ed land (See Ezek. 37: 21); then he will take the tempter, for Satan shall be bound a and years and cast into the pit. Then Isra- ll be the saints on earth, and Christ will on earth a thousand years, just as he reigns his church militant now; for he says to his ples, "Lo, I am with you alway, even unto nd of the world." Again he said to his dis- , Matt. 10: 23: "Verily I say unto you, Ye not have gone over the cities of Israel, till on of man be come."

nen he came, he came to stay with his church ne times of the Gentiles be fulfilled; then will e great marriage feast to which none but wearing the Gospel robe of righteousness e admitted.

st as Israel fared for their unbelief in the of God, so the impious Gentiles will fare God takes vengeance on them. Israel re- l Christ, and the result was that they lost their city and temple, their land and country, and were driven out and dispersed among all nations; they were terribly persecuted, hated and despised. And why? Because they believed not upon the Son of God, but persecuted him. Just so with the reprobate Gentiles who have not believed upon the Son of God nor done his will, but have given heed to seducing spirits and doctrines of devils. See Rev. 16: 13 11: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Now, as I understand it, this battle will be after the dead in Christ are resurrected and the righteous living changed and taken away. Then the impious Gentiles, those that were deceived by the dragon, the beast, and the false prophet, and all who loved not the coming of the Lord, will be gathered in battle array against Israel. See Ezek. 38: 16. "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." In the seventeenth verse he says that the prophecies of old time would now be fulfilled; in the nineteenth and twentieth verses he shows what a fearful shaking he will bring when he comes to deal with them, and in the succeeding verses he shows that Israel is not to do the fighting, but that the Lord is going to do it. He calls for a sword against them, and the sword shall be every man against his brother. See verse 21. The Lord says, "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone," and will leave but the sixth part of them. After the Lord has destroyed them, then the Israelites will bury them; (Read Ezek. 39). After the land is cleansed from all filthiness and Satan bound, then Israel will enjoy the thousand years of millennial rest.

"But," says one, "What are you going to do with the sixth part that escaped and were not slain?" First, we read, Revelations, last chapter, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." In whatever condition they are when the tempter is bound and shut up in the pit, just so they will remain in a dormant state till the thousand years are finished; then, as Satan is to be loosed a season, he will go out to deceive Gog and Magog, all nations. This sixth part will have waxed numerous, the old principle in them will be enlivened and they will come up against the camp of the saints. But God will again come to the rescue, and destroy them and redeem his saints.

I find many professors of religion who say there will be no millennium. Some say that we are now living in that age. But compare this age with the millennial age. Now we teach our neighbor; then they shall not say, "Know ye the Lord, for all shall know him from the least to the greatest." See Heb. 8: 11. Again: Now death is in the land, then he shall swallow up death in victory, for death is the last foe that he puts under his feet. Now we have sorrow and weeping; then there shall be no more sorrow, nor crying, but continual rejoicing. Now beasts are ferocious and dangerous; then that animosity will be taken away; "The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." See Isa. 11: 6, 8.

I know full well that many of the passages quoted in this article are explained away by the unstable, James 1: 8; 2 Pet. 2: 14; but nevertheless God has a purpose, and all are interested in his purpose; hence, whether dead or alive, they must answer his purpose. Even though they be the vessels of wrath, they must fulfill his purpose and bring glory to him. Rom. 9: 22, 23. Many references can be given to prove conclusively who are to be the people of the Millennium; but enough has been written to open the subject for examination and profit.

New Midway, Md.

CHURCH GOVERNMENT AGAIN.

BY B. C. MOOMAW.

Bro. Moore needed to make no apology for discussing my propositions on church government, as, in my view, the discussion of any religious subject, carried on in the Christian spirit, manifested in his article, is both entertaining and profitable. Every sincere man wants to get at the exact truth on all subjects relating to religion and the church, and this cannot so well be done as by a brotherly exchange of views. It is in this spirit that we again venture to present what appear to us to be Scriptural teachings on the subject of church government, which were somewhat overlooked by Bro. Moore in his otherwise able editorial.

In the first place we confess our inability to comprehend the distinction which he makes between the legislative and judicial functions of church government, as it applies to our present system. His theory does not conform to the facts. I would be very glad if it did, for then one of the most serious objections would be removed. If it is true that our church councils do not exercise the legislative function, then it is equally true that no State Legislature, or National Congress, exercises a legislative function, for they proceed in exactly the same way, making no law which does not conform to a higher law, existing in the Constitution. This Constitution answers to our Bible; that is, what the Bible is to a religious representative body, the Constitution is to a political representative body,—a Legislature, or a Congress. Under the political system, as well as the ecclesiastical system, all legislation, or making of laws, or rules of conduct, must be in strict conformity to the higher law, else it is null and void; but it is legislation nevertheless. Now it is necessary for political assemblies to act upon the legislative principle, make laws, and enforce them by penalties, for the reason that it has no means of dealing, and makes no attempt to deal, with the moral or spiritual nature of man. It has no power or jurisdiction in that sphere. It cannot change a man's nature, and therefore cannot change his conduct in that way. It has no means of enforcing obedience to the Constitution on moral grounds. It is shut up to the necessity of enforcing obedience on material grounds. It takes hold of the physical man,—his life, liberty, and property.

Ecclesiastical legislation proceeds upon exactly the same principle. It makes laws, supposed to conform, in spirit and letter, to the higher law or Constitution (the Bible), and enforces those laws by physical or external penalties, — deposition from office, or expulsion from the church. We hold, exactly as before, that while this system is not entirely abandoned in the New Testament, it

is made the exception, instead of the rule, and applies only in extreme cases. This fact we still believe was clearly brought out in our first article, where we quoted the one or two isolated cases of church discipline recorded in the New Testament, showing conclusively that it was rarely resorted to, and then only in extreme cases. Another principle had been set up as the rule of church government, and that was the principle of moral suasion,—the guidance of conduct by conversion, persuasion, pastoral admonition, bringing to bear upon the mind and heart the more powerful influence of moral and spiritual motives.

If there is any teaching in the Bible which is distinctive and specific upon any subject, the parable of the tares must certainly be regarded as an explicit and authoritative exposition of the Gospel plan of church government. It was admitted that an enemy had sown tares among the wheat. There was no doubt about it. They were tares, and nobody disputed it. The servants felt, as good church members feel now, that the tares ought to be pulled up. But the Lord said, "No; lest some of the wheat also be pulled up with them. Let them grow together until the harvest."

It is admitted that the tares ought not to be there, but better leave them alone than root up one single grain of wheat. And do not attempt to root them up for fear that you will "root up the wheat also." This is undoubtedly the teaching of the Master. We may say, "What would become of the church under that kind of government, how would you distinguish between the good and the bad?" Paul replies, "The foundation of God standeth sure, having this seal: *The Lord knoweth them that are his.*"

The wisdom of this system is apparent when we reflect that no man, or body of men, however careful and conscientious they may be, can always judge with certainty what every man's spiritual condition really is. God only can tell. The history of all denominations, our own not excepted, goes to show that, in the exercise of the ecclesiastical function, the church has sometimes rooted up the wheat along with the tares. By exercising the legislative function, and if you please, a judicial function also, which was not delegated to it, much wheat has been lost, and much more has been discouraged which might have been sown in the fallow ground of the church. In our disregard of the Lord's teaching on this point, may we not find the fruitful cause of much trouble and dissension? That we should let the tares grow along with the wheat, as the Lord commands, does not, by any means, imply that the church sanctions their presence, character, or conduct. Far otherwise. The church, through its ministry, sets before them constantly, the law of God, enforced upon moral grounds, and in this way constantly binds the conscience of every hearer. Here comes in the right explanation of this doctrine of "binding and loosing."

We said before that it must be understood as a delegation of moral and spiritual authority, as against the legislative and judicial. We are of the same opinion still, for the following reasons: The legislative and judicial idea of religious teaching and church government had been tried under the Old Dispensation, and had signally failed. It always has failed, and always will. In the New Dispensation all things were made new. A new principle of government, founded strictly upon moral and spiritual forces, was inaugurated. Character and conduct, which before had been modified and controlled, or attempted so to be, by external laws and penalties, must now be governed by an internal, a spiritual law, addressed directly to the moral sense, and binding the conscience. This law has a penalty, but its penalty is not external, or temporal.

Now when we preach any law of the Gospel, having behind it the authority of the Lord Jesus Christ, we "bind" that law upon the conscience of every man who hears it. When we thus prove by the Gospel that any one is disobedient to it, and prove that he is a transgressor in any point, we thereby "retain" his sins. We convict him of sin. We "bind" sin on his conscience, on earth and in heaven. But the hearer who can, in his life and conscience, respond to the Word as a doer of it, and not simply a hearer, his sins are remitted. He no longer has conscience of unpardoned sin. He is "loosed," in earth and in heaven.

How much broader, deeper, and more effectual does this make the scope, power and influence of the church! We are satisfied that a church government, organized upon this Gospel plan, would be far more effectual in carrying out its supreme mission,—the salvation of souls,—for the reason that the time and strength which is practically wasted in the hopeless attempt to enforce innumerable specifications of individual conduct, inside the churches, would then be employed in evangelical and missionary labors. It could be employed in the grand work of saving men and women from sin. We present these views in no dogmatical spirit, but with the sincere desire of finding the truth; being fully persuaded that light will not be denied, nor labor lost, when the peace of the church, and the salvation of souls, and the glory of God, are the grand objects which are constantly kept in view.

Buena Vista, Va.

HONESTY.

BY D. E. PRICE.

Number Three.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7: 12; Luke 6: 31.

We may also be dishonest in our preaching and writing on religious subjects, by trying to reason away the true meaning of the text, and substituting a meaning more congenial to our fallen natures, by either misquoting the Scripture, or entirely disconnecting it from the context.

A brother once wrote an article on how we may, and sometimes do, have unprofitable meetings. He said, "Sometimes when one brother preaches a good sermon, another follows and spoils it." Then he said, "We read, One shall speak and the rest judge."

Shortly after another brother met him and said, "Where do you read that one shall speak and the rest judge? My Bible says, '*Two* or *three* shall speak and the rest judge.'"

"Well," said he, "if one opens the meeting, and one preaches, and another closes the meeting, it will be two or three speaking."

"All right," said the other, "we are agreed; but why, then, misquote the Scripture?"

"Oh," said he, "I didn't give it as a quotation; I didn't put in any quotation marks."

He no doubt intended to make the impression on those who knew no better, that it reads that way in the Bible, but left a loop-hole to creep out, if approached by others who knew better. I just bring up this simple circumstance to show how easily we may be led into the habit of acting from *policy*, and not from convictions of *principle*. If all men were truly honest with themselves in relation to their spiritual interests, there would not be the diversity of opinions in the world existing to-day, in regard to practical Christianity. It is only because we allow ourselves to be deceived by the adversary of our souls, and our own evil inclinations and dispositions.

To illustrate, Christ, the perfect Law-giver, says: "Resist not evil." But popular Christianity says, "If a man won't do right, make him do right, and if he does you an injury, seek satisfaction; self-defense is the first law of nature." They forget that we are grafted in the tame olive tree *contrary* to nature.

Again Christ says, "Love your enemies, do them good, pray for them, that ye may be the children of your Father which is in heaven." Popular Christianity says, "Love your friends, and hate your enemies; take their lives! The world is better without them; therefore you are doing God's service when you help the world to get rid of them;" and thousands, and I may say millions, of professors of the Christian religion are ready to receive just that kind of doctrine, and plenty of professed ministers of the Gospel are dishonest enough to preach it because it is popular, and meets the approbation of their hearers. But it is just a repetition of what occurred long ago, under the former dispensation, as declared by the prophet, Micah, when Israel had wandered away from the statutes and judgments of the Lord, and followed their own wicked inventions, or those of the idolatrous nations by which they were surrounded. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon God, and say, Is not the Lord among us? No evil can come upon us. Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah 3: 10, 11, 12.

Again see Jer. 5: 30, 31: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" It is now as in the time of the prophets,—the people love to have it so, they are dishonest with themselves, and willing rather to be led contrary to the teachings of the Gospel, because the Gospel demands too much denial of self; and they can always find just such teachers as they desire, if they are willing to pay them enough for it.

We want to introduce one more circumstance which, we think, is to the point, hence we may treat it more largely,—the dishonesty of the wicked king of Israel, Ahab. It appears that Jehoshaphat, king of Judah, went down to visit Ahab, king of Israel, and in their conversation Ahab said unto Jehoshaphat, "Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to-day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah." While the messenger was gone, the four hundred of Ahab's prophets again repeated their former prophecy, saying, "Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand." "And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the proph-

ets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?"

Here is something remarkable. When the true prophet of the Lord spake just what the four hundred said, the king did not believe him, but adjured him to tell nothing but the truth Then Micaiah again answered and said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings 22.

Here we see the result when we are not honest enough to follow the Lord, but give more heed to false teachers, or false prophets, as Ahab did and met with the judgment he justly deserved for his wickedness. We find, under the new dispensation, that the Lord says, "If we receive not a love for the truth that we may be saved, God shall send them strong delusions that they should believe a lie. That they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12.

If there is anything in the world that we ought to be honest in, it is in our religion. We only have once to pass through this world, and why not be honest enough with ourselves to take the Word of God as the man of our council; obey it implicitly, pay no attention to any teaching that is not in harmony with it; and we can then rest well assured that we will not be deceived; but in due time we shall reap a full reward. On the other hand, if we are not honest with ourselves, and "turn away our ears from the truth, and turn them to fables," we can expect to reap our reward according to our folly.

Mt. Morris, Ill.

IF THE HEART IS RIGHT, ALL IS RIGHT.

BY A. HUTCHISON.

Number Three.

JESUS informs us that he did not come to do his own will, but the will of his Father who had sent him. Then the words and commands which we have are from our Father in heaven, delivered unto us by Jesus and the apostles. These become the test, then, by which we are to know of our spiritual standing, and by our obedience to these, said obedience, growing out of a proper conception of their true import, and being done from proper motives, will reach the true design of the Lord in giving them to us.

When we find within us a willing mind to do all these, then, and then only, may it be said of us that our hearts are right in the sight of God, and we may be called the friends of God. Jesus says, "Ye are my friends, if ye do whatsoever I command you." John 15: 14. And again, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. When we wish to know if our hearts are right in the sight of him who seeth not as man seeth, but who can see deep down into every part of our entire being, then let us bring the case fully before him, and, faithful Abraham-like, withhold nothing. And when he shall say, "Now do I know that thou fearest me, for thou hast not withheld thy service from me, then can we afford to say that our hearts are right, and so all is right. We all have our ambitions, aspirations and desires, as we are here, and among these are the desires for honor and glory among men. But we should look at these as being unworthy of our efforts, in so far as they apply to earthly glory only. We should well consider the following words from the Lord, "Son of man, behold, I take away from thee the desire of thine eyes with a stroke." Eze. 24: 16.

He wants us to desire a home in heaven, but if we have been entertaining a desire for that better country, while we have not been willing and obedient, then our desires and hopes will all be taken away with the suddenness of a stroke. He shall say to us, "Depart from me." This language seems to apply to such as claimed that their hearts were all right,—for they say, "We have cast out devils in thy name, etc., but for all this the Master says, "Depart from me, ye workers of iniquity." David says, "A good understanding have all they that do his commandments." Psalms 111: 10.

Now we have given these citations and quotations for the reader to see, read and study, and then, with me, to make the application. Lastly we say in the language of St. James, "But be ye doers of the word, and not hearers only, deceiving your own selves." Jas. 1: 22.

A STORM AT SEA.

WHILE we are waiting for a letter from Bro. D. L. Miller, it may be interesting to read an account of a storm at sea. It is to be hoped that our brethren and sister had a more pleasant time on board the steamer "Aller."

"Dr. F. E. Clark, during his recent trip across the water, had the interesting, if not a very comfortable, experience of a storm at sea. His graphic description is well worth reading:

"The different pieces of baggage go flying from side to side, now playing hide and seek under the sofa, and now under the berth, and then coming out from their hiding-place at an inopportune moment, as you attempt to stagger across the room, just in season to hit you a sharp rap on the shins. And look out! there come the life-preservers, loosened from their rack overhead, tumbling down about your devoted pate. The glasses over the wash-bowl play castanets in their sockets, and when we go to the dining table, if we are so venturesome, the cruets show a great affinity for the water-pitchers, and the soup is bound to find its way to the table-cloth, rather than into the mouths for which it was designed.

"But a storm at sea assumes its most awful and dismal proportions at night. The deep blackness 'which may be felt,' lighted only by an occasional lurid phosphorescent gleam, through which the ship plunges, adds an element of real terror until one gets used to it. The shrieking of the wind is exaggerated to the nervous imagination, while every ordinary sound without and within assumes startling distinctness. We crawl into our berths, but alas! not to sleep. 'I could sleep as well in a corn-popper,' says my friend, Mr. D. from the upper berth. Up and down we pitch, from side to side we roll; and just as we lose consciousness for a moment, whack, bang, like the report of a small cannon, comes a wave of terrific power dashing against the porthole, and we start up, dreaming that a whole park of artillery has been leveled against our unoffending selves. When we are awake enough to dispel the artillery idea, the ship takes a new freak; and, instead of rolling from side to side, she begins to pitch up and down, which is even more disagreeable. First our head settles down, down, down, and our feet go up, up, up, and then the position of things is reversed, and feet go down and head goes up, as though we were stretched across the seesaw, with the central segment of our spinal column for the pivot. Then, with a tremendous lunch, the propeller comes out of the water, and vibrates so as to make every stick of timber and every bolt shudder and shiver. Then after hanging thus in mid-air an instant, it settles down, not 'with a dull thud' (according to the favorite phrase of the reporter), but with a thrice-repeated and very lively thump, thump, thump; and one involuntarily wonders how many such shocks the ship can stand without breaking in two in the middle. Thus the night slowly wears away; a gracious Providence watches over us; the good ship *Pavonia* lives through it, as she has through many another such night before; and the only comfort we get from the captain at the breakfast table in the morning is, that he always has bad weather when he has two 'sky pilots' (*i. e.*, clergymen) on board.'"

"EVERY gift, every possession, every attainment, that increases one's possibilities of well-doing, correspondingly increases his danger of ill-doing. The finer the nature, the more liable it is to contamination and defilement. The most delicately poised balance is the most easily deflected, and therefore the most liable to a false showing. The very refinements of scientific methods increase the chances of destructive errors. He who is capable of making the nicest distinctions in language is in the greatest danger of saying what he does not mean. It is because man has virtue that men are vicious; it is because man has reason that men are unreasonable; it is because man is made in the image of God that men are found in the likeness of the devil. Every allurement to vice ought, therefore, to be a reminder of man's capacity for virtue; and every skeptical doubt ought to suggest the possibilities of personal faith. He who has been efficient in the service of the evil one, ought thereby to be reminded of his duty and privilege of being at least as efficient in the service of his true Lord and Master."

"FAITH ought to show itself at its best when the need of it is greatest. Hence it is that when everything seems to go against us we ought to be surest that all is going well; for at such a time above all others, it is clear that God is choosing for us, since we should never have chosen this for ourselves."

"THE eye of true faith is so quick-sighted, that it can see through all the mists and fogs of difficulties. The faith that is grounded on the promises of God, discovers that in prison there is liberty; in trouble, peace; in affliction, comfort; in death, life; in the cross, a crown; and in a manger, the Lord Jesus."

THE PAST HISTORY OF THE CHURCH REPEATING ITSELF.

BY I. J. ROSENBERGER.

Number Two.

In No. 27 of Gospel Messenger will be found the first article under the above title. In that outline we mentioned the sad circumstance of losing the Book of the Law, found in Josiah's time. We stated our fears that the sad history was being repeated to-day,—that the Book of the Law was now to many being lost.

In the continuation of our subject we refer to a signal occurrence in the closing drama of King Ahab's life, recorded in 1 Kings 22: 3-37. Ahab invited Jehoshaphat, king of Judah, to go up with him to battle against Syria. To this Jehoshaphat gave consent, but asked Ahab, King of Israel, to inquire at the Word of the Lord as to the propriety of the enterprise. The four hundred prophets were called up, and all prophesied favorably of the enterprise, in harmony with the wishes of the king. Jehoshaphat not being satisfied, enquired, "Is there not here a prophet of the Lord besides, that we might inquire of him?" The king of Israel said, "There is yet one man, Micaiah, by whom we may inquire; but I hate him; for he doth not prophesy good concerning me, but evil."

A messenger was dispatched to summon the prophet Micaiah. The messenger used the following words of flattery: "Behold, now the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee be like the word of one of them, and speak that which is good." And Micaiah said, "As the Lord liveth, what the Lord saith unto me that will I speak."

Micaiah's prophecy was, "I saw all Israel scattered upon the hills, as sheep that have no shepherd. Let them return every man to his house in peace." To this Ahab replied, "Did I not tell thee that he would prophesy no good concerning me, but evil?"

For this unfavorable, yet truthful, prophecy, Micaiah was smote on the cheek, was put in prison, and fed on the bread and water of affliction. How often is this pitiful history repeated? How reluctant the masses are to have their evil ways pointed out! Isaiah alludes to this class in 30: 10, as follows: "Which say, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." The prophet Jeremiah saw this lamentable picture in his day, and he narrates the scene in the following alarming language: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely . . . and my people love to have it so."

At our recent Annual Meeting the churches in Hagerstown kindly welcomed us in their houses of worship, and expressed themselves pleased with the Brethren's preaching. Two things commonly please people,—one is to speak approvingly of their course, to "prophesy good concerning the king," to "speak smooth things,"—flattery; the other is to try to please God by seeking the good of humanity in kindly pointing out truth; in showing the gain and beauty of truth over error. There is a necessity of occupying ground, not clouded with doubts. We name the Bereans, Felix, and Agrippa, as examples on this point.

I know not which of the above pleased the Hagerstown people, but I hope the latter, and if so, we class them with faithful Micaiah, but if the former motive prompted our Brethren's preaching in Hagerstown, or anywhere else, we class them with the unfaithful four hundred who fell under the chastisement of God. The apostle plainly affirms, "If I yet pleased men, I should not be the servant of Christ."

The measure adopted by Annual Meeting to guard the moral and religious interests of our schools, by appointing a committee to co-operate with the Faculty of each of our schools, meets our sanction. I wish to say to those committees, through this article, that Annual Meeting has appointed no committee, whose duty is more important, so wide-spreading, and so far-telling for the future welfare of the church, as their work.

It is important that, in their work and in their reports, they should repeat the history of Micaiah and not the history of the four hundred prophets, whose aim was to "speak good concerning the king," to please the people.

While it is a great pleasure to the patrons of a school, to see a favorable report, and while it is also pleasing to the church in general, yet to make a report that leaves an impression, differing from the facts, will result in harm, and be an act of unfaithfulness on the part of the committee. The reports of the committees last year were hasty and rather imperfect. A member of one of the committees told us, that he was not satisfied with their report,—that it was too meager, and needed further explanation.

The meetings of the different school committees at last Annual Meeting for mutual consultation, was a step in the right direction. It is certainly apparent, that, unless the Faculties and Boards of our different schools take a firm stand on the plain usages of the church, this will prove to be an era in which the church, or a large portion of it, will, in a short time, drift out into the changing tide of the pride and fashion of the world.

While we should not ask too much of our schools, they, like the best governed churches will have unfaithful inmates to deal with; and we have a right to look for a proper, loyal church government of the church in which the schools are located. We have a right to expect the officials and their wives, in those respective churches, to be ensamples to the flock, and that the teachers carry with them the recognized, plain usages of the church.

It is a fact that a faithful teacher in the schoolroom is an irresistible power in moulding his pupils. Hence were we to place our precious young people under the influence of fashionably-attired teachers,—brethren whose appearance in their apparel and the wearing of their hair and beards resembles lawyers or the popular city clergy,—the future results will certainly be apparent and sad. Hence I repeat, the importance of the work of our school committees is of much importance.

It should be remembered that the Methodist church dates her loss of Gospel humility to the era when the old, faithful preachers were crowded out of the pulpits by a rush of young preachers from their colleges. I hope that our lovely church will safely guard against repeating the foregoing lamentable Methodist history. Money and its abuses has greatly injured many, and so has education. The misfortune with so many in securing an education is, that they get knowledge, but not *wisdom*. Here Paul explains, "Knowledge puffeth up." In the course of obtaining an education, people are sure to make new discoveries in the system; but they are well nigh always on the dangerous side.

We often have the invitation given to us to visit the Brethren's schools, to see their work. To this we reply, "Not necessary." We can safely decide on the merits of a machine by passing the field after the work is done. We can decide with equal safety on the merits of a school, by meeting the material they send out. The extent to which they are crucified unto the world, their zeal for the cause, their humility, the care with which they guard every appearance of evil, their consecration to the cause, their gentle, submissive, yielding spirit,—all go to render the picture plain, the case easily understood.

Covington, Ohio.

THE CHRISTIAN HOME.

BY SOLOMON SCHUBERT.

The blessing of the Lord is on the Christian home. When the Ark of the Covenant,—the sign of the Lord's presence,—was in the house of Obed-Edom, it is said that "the Lord blessed the house of Obed-Edom, and all that he had." This is in accordance with the saying of David: "The voice of rejoicing and salvation is in the tabernacles of the righteous."

Matthew Henry has quaintly said of the Ark in Obed-Edom's house: "The Ark paid well for its entertainment. It is a guest that none shall lose by, that bids it welcome."

Has not our Lord himself said that if we seek first the kingdom of God and his righteousness, all these things,—all that is necessary,—"shall be added" unto us? And has not godliness the "promise of the life that now is?" Yes, if we are true to God, he will "bless us, and all that we have." He will bless us with that "blessing of the Lord which maketh rich, and addeth no sorrow therewith." There may be, and there will be, trials, sorrow and disappointments, but with them support and comfort, and the sweet assurance "that all things work together for good to them that love him."

[Let us, then, ask God, though we are not worthy that he should enter under our roof, to come into our houses and bless them! Let us banish from them all that could grieve his Spirit or offend; and let us cherish only the things that are true and honest, good and pure, as well as lovely and of good report. Thus will the home on earth be a shadow of the heavenly home, where all will be peace, and purity, and love.

"Every Christian family ought to be," says Jonathan Edwards, "as it were a little church, consecrated to Christ, and wholly influenced and governed by his rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual; if these are duly maintained, all the means of grace are likely to prosper and become successful."

There is reason to fear that the church to-day does not sufficiently emphasize the importance and necessity of family religion as the means of maintaining her own spiritual life and power, and that the multiplicity of church privileges leads many Christians to neglect their own exertions for the salvation of their children. The family altar and parental care for the souls of their children are too often neglected, under the impression that the church can do all that needs to be done for their salvation. But only in proportion as piety rules in the home will the church itself be found to flourish. Remove religion from the home, and you destroy the best work of the church, and undermine the foundations of society.

Alwada, Ohio.

"If we long to bring forth all the fruit of the spirit, let us strike our roots deep and wide in private prayer. That faith and support, that strength and grace which we seek of God in secret that they may be exercised in the hour of need, God will in that hour give us before men."

"Instead of asking what people will think or say, if you do thus or so, let the inquiry be, 'What will be the thought or record which God will make?'"

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." —2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE WATCH TOWER.

BY GALEN B. ROYER.

"FOR God so loved the world," and I believe, yes, I know that he still loves it. But, judging from the efforts of his followers who are to be "the light" here below, "the world" does not include the same portion of the earth. That one who does nothing for Christ outside of his own neighborhood says by his actions, "My neighborhood is the world." That one who says the District or State in which he lives is as far as he will work, indicates what, in his mind, is the world. But he who lends his best efforts to carry the Gospel to all lands, "all nations," "every creature," at home and abroad, is the only one who has the Bible idea of loving and doing for the world.

* * *

WHO GAVE THE MOST?—A donor of $20,000 to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Really?" "Well, that gift is known to very few except the Lord. The other day I was calling on a friend of mine, who told me, with tears running down his cheeks, that *his only son* was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, "Thy kingdom come;" Send forth laborers into thy harvest," and with all the pain of parting with my boy, in the certainty I shall never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"—*Sel.*

* * *

One of the ways by which a business man is able to study his business, and in fact there is no other way by which he can learn as much, is in taking an inventory each year and comparing it with the preceding year or years. Through this he may know what departments produce the greatest income, and what ones a loss. Also, he may judge whether or not the income from each department is what it should be in comparison to the amount of time and labor put upon it. Other facts may be gleaned from a study of such an inventory, and the successful man will diligently study his business,—his mind is continually upon it.

The same is true of Christianity. It is a business. It is the only business which Paul determined to know, and, of course, engage in. "For I am determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2: 2. And it would be glorious for the church, were there more persons within her bounds who are determined likewise. The Christian is the only one appointed to do this business, and just to the degree that he makes it the only "thing" of his life work, will he succeed in it. If he be as wise in this work as he is in worldly pursuits he will study to use the best methods of doing it. But this need not apply only to individuals of the church; it may apply with profit to the church as a body. She should adopt such measures as will enable her to determine her prosperity. Some of our State Districts are awake to this fact, and are doing it. I do not wish to bring any one District into undue prominence, but I believe that to show how they do some work will be a benefit to other Districts; it also illustrates the point I wish to make in the preceding remarks.

For a number of years the Southern District of Illinois has required at her District Meeting each year, and caused to be published in her Minutes, a report as follows:

Name of Church	Name of Bishop.	Number of Ministers.	Number Baptized.	Number of Members.	No. of Sunday-schools	Average Attendance	Missionary Contributions	
							General Fund	District Fund

This year the Southern and the North-eastern Districts of Kansas have in their Minutes a report on the same plan. In the one the name of the church, the number of elders, ministers, members, baptisms, appointments, Sunday-schools, and the name of the solicitor are given. The other is similar. I am confident that if the brethren who read this, could examine one of these reports, they would say immediately that it is a good thing, and labor to introduce it into their own Districts. *Show* is far from the idea of these reports. It is simply a means of studying church work and church growth.

I believe sufficient has been given to get an idea of the report and I heartily commend it to the consideration of Brethren in other Districts. What an excellent record of church work are Minutes containing such information! What untold value will they be to the church in the future! What information it affords any one studying the progress of the church in various localities! I bespeak for these Districts thus studying the labor of their own hands,—their "business,"—continued and greater success and prosperity.

Mt. Morris, Ill.

THE POWER OF INFLUENCE.

BY MARY A. EBY.

A STONE is dropped into the water. At first the ripples are hardly perceptible, but gradually they widen and become larger until they reach the further shores.

A small spring is hidden away, up among the mountains. It steals its way down the sides, unites with other small streams and joins the Gulf as a mighty river.

We are spending an afternoon in a social manner with some of our friends. A few of them, perhaps, are professing Christians, one is about to give her heart to God, and one may be skeptically inclined.

We all like to have a good time, and we have a good deal of what is called "fun." Perhaps we do some joking and, perhaps, even make light remarks about sacred things. We separate and that is all.

Ah! would that it were so; but by those few unseasonable words souls have been driven from Christ and eternity alone will reveal the harm done by a few little words.

Oh, that we would realize more fully the power of influence! We cannot live alone. Our lives speak either for or against Christ. Our influence will not stop with us, but will go on to the end of time.

As every soul, brought by us to the light will add one star to our crown, so one soul, driven away by our unfaithfulness will lessen the number. Oh, for more of that Holy Spirit by and through which alone the glorious Gospel light can be reflected by us over a wicked and sin-cursed world.

"Am I my brother's keeper?" Yea, verily, and we pray for more of the spirit which characterized the Divine Master that we may throw out his glorious light to all with whom we come in contact.

Yellow Creek, Ill.

EVEN the present reward—here in the life that now is—of affliction faithfully and patiently borne, is great. It is enough, as it is felt in the first moments of our spiritual relief, to reconcile us to labor and sacrifice yet more abundant, in order that we may secure like peace and gladness hereafter in heaven's fuller measures. But the difficulty is to keep this conviction in mind when the next painful experience to be endured looms up on the horizon in the repellent outlines of an approaching trial. We may gain help at such a time by anticipating our future standpoint, and trying to look at the event as it will appear to us from beyond the present life. When we reach heaven, how thankful we shall be if we can recall that, in hours of darkness and discouragement, we held fast to Christ, doubting not that his love would guide us, and that his power was able to deliver; how thankful, if we may look up into the face of him who knows every incident of our history, and say with joy, "Lord, I trusted thee when I could not see thee!"—*Sel.*

A SYRIAN woman, a convert to Christianity, who is now in this country, says that the Christian missionaries have done wonders in her lifetime, in spite of the degradation of heathenism and the persecutions of Mohammedanism. When it was announced in her native city on Mt. Lebanon, that Protestants had arrived, many sent to the markets orders for so many pounds of Protestants, not knowing what they were. But as of old, the leaders stirred the people up, telling them that Protestants were devils, and had them stoned out of the city. But they came again and again, until they were heard, and now in that place they have two high schools and many primary ones, and thirty Christian teachers; there are two fully-organized native churches and many native helpers, teaching the Gospel to their people.—*Sel.*

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe

Mount Morris, Ill., - - - - Aug. 25, 1891.

BRO. ANDREW W. BAKER, of Harrod, Ohio, reports that Bro. Geo. Studebaker is with them for a two weeks' meeting.

THE late District Meeting for Texas, Oklahoma and Indian Territory has appointed a Mission Board, and is now prepared for active work.

WE learn with pleasure, that Bro. J. F. Oller, of Waynesborough, Pa., has so far recovered from his late illness that he can now attend meeting.

BRO. S. A. HONBARGER, of Esterly, La., under date of Aug. 12, writes that one more was added to their number by confession and baptism on the 9th.

THE second edition of the Minutes is now out, and all orders will be filled by the time this reaches our readers. Those still desiring the Minutes should send in their orders early, as this is the last edition we shall publish.

BRO. R. T. POLLARD has changed his address from Elderton, Pa., to 537 W. Washington St., Hagerstown, Md. Also James P. Harris from Ergo, Mo., to Cabool, Texas Co., same State.

OUR foreman has made a very desirable improvement in the appearance of the "Gleanings," by placing the side headlines in full face type. This will be appreciated by our readers.

BRO. LEVI TROSTLE, of the Rock River congregation, is preparing to retire from his active farm life, and locate in Franklin Grove, Ill. The change will enable him to devote more time to the ministry.

THE Trustees of the Old Folks' Home, have returned from Mexico, Ind., well pleased with what they saw, and greatly encouraged in the work in which they are now engaged. They report fourteen inmates in the Home in Mexico, and everything moving along smoothly.

BRO. D. E. PRICE, the elder of this congregation, visited the church at Lanark, Aug. 16, and preached for them. While we have many ministers here they still find plenty to do. A number of them were at work in other congregations the same day, representing three States.

BRO. H. W. STRICKLER, of Loraine, Ill., who met with a painful accident some time ago, writes that he will soon be able to enter the field again, and may devote all of his time to the work of the ministry this season. His first point will be in Pike County, this State. From there he expects to go to Missouri.

NEXT week we shall publish a very interesting article concerning Rev. T. De Witt Talmage baptizing a young man in the River Jordan by trine immersion. A good deal has been said about this circumstance, but the trine immersion part has been generally omitted in the reports. We have the genuine report before us, and will give it in full. It will be worth preserving.

THERE is more building going on in Mt. Morris at this time than has been known for years. It is not a boom, but a steady, healthy growth. Some are moving into town with a view of educating their children, while others are locating here for the purpose of enjoying better church privileges. There seems to be a bright prospect before Mt. Morris.

ABOUT the most foolish thing that our members can do is to take the patterns from fashion plates, and fit (?) them over a plain Christian garb. Meeting such persons, one hardly knows whether they want to impress us with the idea that they believe in plain dressing or fashionable attire. If they mean to appear fashionable, why not dress with some taste, for really the most unbecoming garment one can wear is a dress between that usually worn by our plain members, and that worn by the fashionable world. The world itself admires a plain, neatly-made garment, worn by a consistent member of the church, but even sensible, worldly people are amused when they see us imitating the world just enough to appear ridiculous. We ought to be either for God or Baal. If we intend to advocate and practice Christian plainness, let us do it, and not attempt to mix the foolish ways of the world up with our religion. There ought to be at least one plain, religious body in this world, and it is to our own people that we must look for this Christian principle to be maintained. We need the united and sincere efforts of all our members to aid us in this department of the work, and we hope that not one of them will yield to the demands of fashionable religion.

IT is difficult for one to reason against his inclination. It will be wise for us, to now and then pause and examine the bent of the mind, to see whether it is in accord with Bible reason. To undertake this is a test of one's ability over his own mind.

IN Salt Lake City public sentiment is becoming strong against Mormon rule. In the school election, last month, the Mormons were defeated by 700 majority. Verily the Mormon period is passing away. It is strange that a people can be deluded by such false doctrine, but it seems that some persons can be led away by most any pretender, however ridiculous or false.

BRO. J. C. LAHMAN and wife are now with us. They will probably make Mt. Morris their home, or rather stopping place, for Bro. Joseph does a great deal of church and missionary work, and must therefore travel a good deal. We welcome them among us, and trust that they will enjoy their new field of usefulness. Bro. Lahman will visit all the congregations in Northern Illinois in the interest of the Old Folks' Home.

WE have just printed a new edition of "Church Certificates," neatly bound in book form, each book containing fifty certificates. They are neatly printed on good paper, and perforated so that the certificate can be detached from the stub with ease. Every congregation should have a book of these certificates, as it will enable them to make out church letters with more ease, and by retaining the stub a record of each letter is kept without any additional trouble. Price, 50 cents a book.

THE Brethren's *Juvenile Quarterly* for October, November and December is now before us. It is a great improvement over the former number, having twice as many pages, printed on better paper, the lessons much better arranged. It is also well illustrated, thus making it a great attraction to the young. We suggest that our Sunday-school Superintendents and teachers send for a sample. Price to schools, three copies per quarter, twenty cents; six copies per quarter, twenty-five cents; ten copies or over per quarter, three cents each.

WE had the pleasure of spending the Lord's Day with the Pine Creek congregation one week ago, preaching for them Sunday morning and evening. This is one of the best working congregations we have in the Northern District. Their meetings are well attended, and the services very much appreciated. Their Sunday-school seems to be in a real flourishing condition. They have two meeting-houses, one in Polo and the other in the country. It was at the latter we attended services. We feel like commending this congregation for its success in maintaining the landmarks, in non-conformity, our fathers have set. The visit was a very pleasant affair, and we enjoyed it very much indeed.

WE have before us a neatly-printed circular, setting forth the work and aims of the Bible Department in the Mt. Morris College. This department has an endowment of over $10,000.00, and some other funds to be used in supplying suitable books for the students. Bro. E. S. Young is now prepared to devote his entire attention to the Bible Department, and labor to make it a great aid to all who feel disposed to attend. Seven months of each year are to be devoted to work in the Bible, Church History and such other lines of study as will be in keeping with the department. During the month of January, 1892, a Special Bible Term will be held largely for the benefit of ministers and teachers. Of this special department we will say more later in the season.

People who are looking for faults in others can generally find them, and if they were permitted to meet a company of angels they would be sure to find fault among them too. Scores of people found fault with Jesus when he was here on the earth. They accused him of being a "wine bibber." It is all right for us to see real faults in others, provided we will profit by them, either to remove the faults or permit them to serve as a lesson to us that we may avoid similar faults. But if we look for faults with a view of talking about them, to the great discredit of our brother or sister, we ourselves become wrong-doers and need to be admonished.

We have a suggestion to make concerning the love-feasts in Northern Illinois. It seems to us that we are not as zealous as we ought to be about attending the feasts in other congregations besides our own. Our people do not spend any of their time attending places of worldly amusement, and they certainly ought to have plenty of time to attend the feasts. We wish to suggest that there be a general awakening among us this fall in this respect. Let us lay aside our worldly cares, and attend the feasts on every hand as in days of yore. Some of the older members think that we do not give as much attention to these feasts as in former years. That is doubtless correct. This is a busy world, and we are too much inclined to permit our business to keep us at home when we ought to be attending some of the feasts. So get your work in shape by the time these feasts commence and attend all of them you can. Let it be a time of reunion and general rejoicing all over the District. Especially let our ministers attend, and be prepared to preach the Word. What we say concerning Northern Illinois may perhaps apply to advantage to every State District in the General Brotherhood.

It is not likely that most of our thoughtful readers will agree with Bro. F. C. Renner in some of the ideas he sets forth in his article on another page of this issue, especially in regard to Israel alone being the ones who shall enjoy the Millennium with Christ; but as the return of the Jews to the Promised Land seems at least possible at this time, the article may induce a more careful search of the Scripture concerning these and kindred questions, and thereby be the means of a more thorough knowledge of the prophecies pertaining to the future of the Jews and Christians. It is a subject of special interest to those who delight in looking into the deep parts of the Word. For our part we feel more inclined to consider the practical things of life, so as to be prepared for Christ when he does come, "For in such an hour as we think not the Son of Man cometh." We look for "the dead in Christ to rise first" (1 Thess. 4: 16), to live and reign with Jesus a thousand years (Rev. 20: 6), and if we all do what is right, and die before that time we will certainly be raised according to promise, but if we should happen to be alive, we shall be caught up to meet the Lord in the air, and so shall ever be with him. 1 John 4: 17.

CHURCH GOVERNMENT AGAIN.

On another page of this issue will be found a second article from Bro. B. C. Moomaw on Church Government. We trust that these articles are bringing out valuable points concerning the New Testament form of church government. We know that they are proving interesting to some, and we hope they will be found instructive to all, for it is well that this subject be well understood by our people.

We thought that in our former article, "The Power Delegated to the Church," we had made the question of the three powers so clear, and pointed out their necessity, as well as their relation to each other, so plainly, that further remarks on that point would not be required, but it seems that Bro. M. fails to comprehend the distinction we make between the legislative and judicial authority in the administration of our church government. We hardly see how we could make that point any clearer than we have already done. But we say this, and we say it with emphasis, that unless an elder gets the facts of these three powers, legislative, judicial and executive, well fixed in his understanding, and comprehends the metes and bounds of each, it will be difficult for him to preside over the church, in the administration of justice as he should. Without them there can be no just form of government, either civil or ecclesiastical.

The distinction between the three powers is clearly marked in any good dictionary. But the distinction between legislative and judicial power is this: The former makes the laws while the latter interprets and applies them. This distinction is so clear that we can hardly understand how any one can fail to notice the fact.

The power to make religious laws is in the Deity alone. All laws are made by that power, and then placed upon record in the Scriptures. The church may interpret and apply these laws. In doing so she acts in a judicial capacity. That is as high as her authority goes.

In our former article we showed where, by whom, and under what circumstances all the three powers were to be exercised, giving chapter and verse.

Our people have never claimed legislative authority in any of their Conferences. Nor do any of our leading preachers or writers claim such authority. The church has never claimed authority higher than judicial. On this line she has a commendable record that marks a clear distinction between legislative and judicial authority. The former she has always held belongs to God, while the latter is delegated to the church. Not only so, but we have clearly proven from the Scripture, that judicial authority has been transmitted to the church. And we now add, that any church that does not exercise this authority cannot maintain any distinction between the body of Christ and the world. A glance at some of the popular churches will demonstrate this.

While our people have always held that legislative authority does not belong to the church, she nevertheless may have overstepped her authority in a few instances, and also stopped short of her authority a time or two. This is at least possible, for the church is not infallible, but she is far less liable to error than individual members. While the church may, now and then, make a decision that is not in harmony with our individual views, it will nevertheless be conducive to peace and right doing for us to always sincerely respect the actions of the body.

We say that it is true that our councils do not exercise legislative functions in any sense. Legislators *make* laws. Our councils make no laws; they simply render decisions on questions submitted to them. These decisions are made only after consulting that part of the law having a bearing on the point under consideration. These general councils answer somewhat to the Supreme Court of the United States with this difference: The Supreme Court may consider the constitutionality of a law passed by the legislative body. This the church cannot do, for she must accept in good faith all laws made in heaven, and recorded in the Scriptures. It will thus be seen that these councils do not answer to legislative bodies.

Furthermore, the Bible does not answer to the Constitution, but it rather answers to the laws made by Congress. Back of Congress is a Constitution to which all laws made by that body must conform. Back of the Bible is the Constitution of heaven, not in human language. In conformity to this Constitution all the laws recorded in the Scriptures have been made. This Constitution has never been transmitted to the church. She has no use for it. Not being a legislative body she needs not the Constitution to compare laws with. The comparing of these divine laws with the Constitutions of the universe, is an act that is done in heaven. The laws are then transmitted to the church with God's seal set upon them. The legislative body that makes our laws held all of its sessions in heaven, where every divine law we have was made. Now, with these laws spread before her, the church may sit in judicial capacity, not to decide on the constitutionality of any law, for the law is perfect, but she may render decisions on questions submitted to her by members. These decisions must conform to that law made in heaven, and recorded in the Scriptures. This was precisely the manner in which the council at Jerusalem acted on the question of circumcision sent in from Antioch. The council made no law whatever, it simply made a decision predicated on the law already made. The church of to-day can act in the same capacity, and it has ever been the aim of our Annual Meetings to so act in her work. And we now add, with emphasis, that there is not one instance on record in the New Testament, where the church ever acted in a legislative capacity.

We wish to remind Bro. M. that the wheat and tares of the parable in Matt. 13, cannot apply to the good and bad in the church, in the sense of preventing the church from withdrawing from every brother that walketh disorderly. It should be borne in mind that "the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one." Matt. 13: 38. If the field was the church, Bro. M. might have a point of some strength. The children of the kingdom are in the church, while the tares, or the children of the wicked one, are out of the church. That is just the difference. If any tares, or wicked ones are found in the church, it becomes the duty of the church to put away that wicked person (1 Cor. 5: 13). "Put away from among yourselves that wicked person" is the language. Put him out of the church where tares belong. "Them that are without God judgeth." "Ye judge them that are within." 1 Cor. 5: 12, 13. The church does not gather up the tares and destroy them; she simply puts them away, and still lets them grow in the world, but not in the church. The Savior never taught that the good and bad might grow together in the church. That doctrine is contrary to Matt. 18.

It is contrary to 1 Cor. 5: 13 as just quoted; contrary to 2 Thess 3: 6, which says, "Withdraw yourselves from every brother that walketh disorderly." Also Rom. 16: 17, which says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." It is also contrary to the very spirit of the Gospel throughout.

Not only so, but it is contrary to all experience and reason. What would be the result if the weeds were allowed to grow unmolested with the corn! There would be all weeds and no corn. What would be the result if the fruit grower would permit the sprouts to have an equal chance with the grafted stock? His trees would soon be ruined. No man would ever think of conducting any business on such loose principles. Then, why should we think of running the church of God on such a ruinous plan? What would be the use of having a church if we are going to allow the tares to grow in it with the wheat? In this great world the wheat stands in the church, and yet by the side of the tares. The tares are in the world, and so is the church. The angels must leave them grow together until the end of the world. A few tares may get into the church, but the church is authorized to withdraw fellowship from them, and still leave them stand in the world until the end.

The church has no right to knowingly fellowship tares. In this important matter let us not forget to discern the Lord's body. To permit the good and bad to grow together in the church would not contain the first element of wisdom, to say nothing of Scriptural authority. In a few instances the church may have rooted up some wheat, but to leave the tares in the church would be to destroy *all* the wheat, and there would be nothing left but tares. The church is bad enough as it is, but what would be the result if all the tares were left in? We know of a people who have tried this method of leaving the tares grow with the wheat in the church until they are sick and tired of it. They have found out that one bad man in the church can do more harm against the reputation of the church than a hundred outside.

How often do we hear of very exemplary worldly men sometimes declining to unite with the church just because there are a few inconsistent members in it! Were we to leave all the bad in, no one, who has any self-respect, would care to unite with the church at all. Such a method would drive ten valuable men and women out to where it would bring one in.

In regard to binding sin on a man's conscience, that would amount to nothing in the way of removing the evil. A sister could adorn herself with gold to her heart's content. Merely binding the sin on her heart would not affect her in the least. The same is true in regard to the man who plays cards and billards. Binding the sin on his conscience will not remove it, for the sin is in his heart and he can stand all of this kind of binding possible to suggest. But a few of these gold-wearing sisters and card-playing brethren, left in full fellowship in the church, would so contaminate the church with their evil that there would soon be no one left to bind any kind of sin on their consciences. A church organized on this plan would result in about as complete a failure in moral and religious reform as would be possible to conceive. It would hardly remain moral, let alone religious.

We are glad for the opportunity of taking a square, deliberate look at this question, and must say, that the more we look at it the more are we confirmed in the belief that our General Brotherhood has adopted the New Testament form of church government. We also trust that the four articles that have now appeared on this important subject will aid our readers to understand the question more fully, and also prompt them to give it a more thorough investigation. We are not writing for controversy, but our aim is to awaken inquiry, and point out, as clearly as possible, the land-marks that our fathers have set and derived from the apostolic teaching. Let us study these land-marks, having the divine seal set upon them, and labor for the unity and the peace of the church.

J. H. M.

LITERALISM.

A LATE number of the *Central Presbyterian*, published in Richmond, Va., says that we, as a people, are famous for "extreme literalism." The Presbyterian is generally well informed in most matters outside of the workings of our Fraternity, and doubtless states about the truth concerning public opinion respecting us. Exactly what is meant by the imputation of "extreme literalism," —how much divergence from orthodoxy it indicates,—is not stated. Of course we know what the ordinary meaning of the term is, but we have no means of telling how much this meaning is amplified, or modified, or varied, by its application to our particular case. However it would seem that we evidently have the reputation of being extreme literalists, and this fairly implies, in the minds if our critics, more or less departure from the popular standards.

Judging from isolated cases of actual experience, with our popular denominations of the more liberal schools, we might justly conclude that our "extreme literalism" placed us entirely out of the jealously-guarded pale of popular orthodoxy, as, now and then, it is denied that we are Christians at all, and the doors of some over-jealous church are at times closed against us. But this kind of treatment is growing more and more infrequent and exceptional as the better informed, and broader-minded people come to know that, through the preaching of "repentance toward God, and faith toward the Lord Jesus Christ," we actually save men and women from sin. God has thus been pleased to own our work, at least in some measure, and if we have a limited degree of the divine recognition, we can afford to do without the recognition of the misleading creeds.

It might be well however, to examine closely into the charge of "literalism," and see whether it is based upon reasonable grounds; or whether it is a far less departure from "pure and undefiled religion" than the *liberalism* of some of the popular denominations of the day. "Extreme literalism" occupies about the same spiritual plane as formalism, or ritualism; and denotes an exaltation of the externals of religion at the expense of its spiritual element. It rejects both the spiritual and metaphorical interpretation of the Scripture, and insists upon a blind acceptance of the latter, without any attempt to reason out its obvious meaning and application. This kind of dead literalism may be a very serious error, and lead to pernicious results, just as a dead formalism, or a dead ritualism, or a live liberalism, in the other churches, may produce fruits equally fatal to Christian character.

But while it would be manifestly unjust to make a wholesale imputation of all these errors to any other denomination, as a body, it is equally unfair also, and unjust, to impute "extreme literalism" to us as a religious body. Some of our members, or preachers, or elders, or churches, may be slightly afflicted with it, but it does not characterize us, as a body, in any sense whatever. We admit that we are opposed to that method of interpreting Scripture which "explains away" the plain commandments of the Master, and the practical duties of the Christian life, leaving a wide open door for the personal indulgence and worldliness, which has become the shame and weakness of the modern church. Good men in all denominations deplore the prevailing laxity of the personal Christian life. May we not find the cause in the growing departure and liberalism of the creeds, in which there is a constant tendency to exclude everything disagreeable to human reason, or distasteful to human pride? We have doubtless earned our reputation for "extreme literalism" by our persistent effort to secure a personal, practical obedience to the Gospel, its ordinances and precepts; insisting upon and perpetuating the symbolic teaching of the former, and the daily practical application of the latter. We believe with all our heart in the doctrine of "salvation of faith through grace," but do not believe that we are exempt thereby from "working out our own salvation with fear and trembling." Christ, the Perfect Pattern, said, "My Father worketh hitherto, and I work." This picture of the relation and co-operation of divine and human effort in the work of salvation is not preserved in its full integrity by the modern creeds. They are willing to retain the divine side, but the human side is more or less glossed over with a mild but meaningless form, which gradually weakens the hold of duty upon the conscience. We earnestly believe in showing our faith in God by our works, believing that works are essential to a living, active faith. We not only believe that faith without works is dead, but we do most sincerely maintain that there can be no virtue in any faith that is not kept alive by active works. Our aim is to carry out the apostolic practice and doctrine, and we believe that we are measurably successful in the undertaking, and have in our real life and practice the spirit as well as the letter of the Word, the spirit as well as the form. Possibly our critics judge us solely by the form, not considering that there may be just as much spirit as form.

IT is said that *Harper's Monthly* declined over 30,000 manuscripts last year. This shows that a goodly number of writers were disappointed at not seeing their articles in print. Some of the writers were accomplished scholars and able writers.

THE Free Church of Scotland raised last year for foreign missions $567,155. It has in foreign lands eighty-two missionaries and teachers, and 6,620 native communicants. How does this compare with our giving? That church numbers 350,000 communicants. This means nearly $1.70 per member. Were we to do that well we would raise over $100,000 a year. Are we doing as well as we can? Is there not much room for improvement in our spirit and practice of liberality?

WHEN we advise the use of good books we never mean to exclude the Bible. The Bible on the stand and in the family ought to be the first of all books, and each member of the family should be encouraged to use it. We are painfully aware that Bible reading in the family is falling too much into disuse, and in places the parents may be much to blame for it. The family altar is set aside and seldom erected only when some minister chances to call, and sometimes not then. Parents ought to keep good books and papers on the stand for their families in connection with the Bible, and yet never fail to have their daily season of prayer and Scriptural reading. Take time to read the Bible to your children.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Scott Valley Church, Kansas.

We are still doing what we can to advance the cause of the Heavenly Master. We have preaching every Sunday, and Sunday-school at the Scott Valley school-house every Sunday at 10 o'clock. We also organized a Bible school which meets every alternate Sunday. We need a church-house very much, as all of our services are held in school-houses, and sometimes our meetings are interfered with by worldly gatherings.

We expect to hold our love-feast at Bro. E. J. Miller's, Sept. 16 and 17.

By order of the elders of our late District Meeting, brethren Daniel Vaniman and S. Z. Sharp, of McPherson, Kans., met with us at the Mt. Joy school-house July 7, where we spent considerable time in singing the sweet songs of Zion, after which Bro. Chas. M. Yearout was ordained to the eldership. Bro. Yearout spends most of his time in the missionary field, especially during the fall and winter; we need help in the ministry very much, in order that our large territory may be worked for the Master. There are but few reapers to gather in the ripening sheaves. O! for more faithful men of God, who are willing to sacrifice the comforts of home, and go out into the unorganized territories, to teach the people the ways of the Lord a little more perfectly. Hundreds of good, honest people would accept of the pure Gospel, and join in with the people of God, were they but taught it, and given an opportunity. O may the brethren and sisters awake to a sense of their duty, and aid in carrying the blessed tidings of salvation to all mankind!

Lillie Yearout.

Westphalia, Kans., Aug. 6, 1891.

From the Pleasant View Church, Kans.

The Pleasant View church met in church council Aug. 9. The business of the meeting was disposed of in the spirit of brotherly kindness. We appointed our love-feast for Sept. 5, commencing at 10 A. M., and continuing over Sunday. This is the first love-feast of the Brethren ever held in Philips County, and we invite our dear brethren and sisters, of like precious faith, to be with us.

Since my last report we have received five by baptism, and we are persuaded that others are counting the cost and will, ere long, join in with the people of God. Oh, may they not put it off too long! We have had plenty of rain this summer, and small grain of all kinds is good. Corn is very promising and will make a heavy yield, if we have rain in the near future.

Brethren, wishing to be with us at our Communion, will be met (if coming by rail) at Republican City, by notifying us in time. We desire the prayers of the brethren and sisters for our spiritual welfare, that we may have our lamps trimmed and burning when the Bridegroom comes.

Sylvester Workman.

Working for the Master.

Aug. 8 I bade farewell to my little family,—wife and boy,—and started for the La Fayette church, Allen Co., Ohio, where we are now in the midst of a series of meetings. Our last series of meetings, held last February, was at this place. On account of over-work, we did not get to fill two of our spring appointments. The work at this place looks encouraging. We expect to continue the meetings here for about two weeks, and will close with a Communion Aug. 22.

As the time of the year approaches to hold series of meetings, we should prepare. There are a few things that we wish to notice, which have a tendency to make a success of our meetings:

1. The brethren and sisters should all take an interest in coming to meeting, bringing their children, and inviting their neighbors.

2. Have plenty of song books, so that all can take a part in the singing.

3. Be friendly and sociable; speak to those who are not members, as well as the members. Invite them to come again, and make them feel welcome.

4. Last but not least, let the religion of Jesus be your theme of conversation. Let sinners feel you are interested in their salvation. To this end let us labor, and may the Lord enable us to work together in his vineyard!

Geo. L. Studebaker.

Shideler, Ind.

Death of Eld. John B. Shoemaker.

In the Pleasant Valley church, Elkhart Co., Ind., June 21st, Eld. John B. Shoemaker closed his eyes in death. Bro. John was born in Green township, Wayne Co., Ohio, March 11, 1829, and passed away at the age of sixty-two years, three months and ten days.

Bro. John united with the church of his choice about the year 1857, with his companion. He was shortly afterwards elected to the ministry, and in a few years later ordained to the Eldership, in which capacity he labored faithfully to the end, ever contending for the ancient landmarks of the Brotherhood. Bro. John was a natural orator and, no doubt, many of the brethren and sisters in the Brotherhood remember his earnest appeals to them to be faithful and to come to Christ. Bro. John complied with the injunction of the Apostle James, and was anointed with oil, Eld. John Metzler officiating. He leaves a dear companion, one son and three daughters. Our elder is greatly missed in the church and family, who need the sympathy and prayers of all God's children. His body was laid to rest in the White Pigeon cemetery. The funeral occasion was improved from Matt. 25: 23, by Eld. Peter Long at his late residence. Peace to his ashes!

A. A. Wise.

Middleburg, Ind.

Notes by the Way.

July 22 I received a telegram of the death of Bro. Jacob Hedrick, of Midland. Taking the evening train, I arrived in due time at the house of mourning. Next day the funeral took place at 2 o'clock.

We are sometimes made to wonder at the ways of the Lord, to see those taken from us whom we look upon as being so much needed. Again we see that those who are old and who have a desire to leave the world, must remain. The Lord's ways, however, are not ours.

Bro. Hedrick will be much missed. He had given himself to the work of the Lord, and his labors will follow him "over yonder." I remained with these brethren until their harvest-meeting. Upon that occasion they did not forget Bro. Quinlan, but collected something for his work. Brethren, do not forget the needy in the Master's cause. The Lord has abundantly blessed the labors of the husbandman.

We note an article in the Messenger in regard to the Lord's Prayer. We hope all will profit by it. The Master says, "When ye pray, pray after this manner." I do not think one-third of our Brethren use it just as the Master gives it. Now, we are not to add to or take from in other things, why in this? Let us stir up our pure minds by way of remembrance, and all profit by it!

Samuel H. Myers.

Death of Eld. Jacob Hedrick.

Eld. Jacob Hedrick was born in Rockingham Co., Va., Jan. 9, 1842, and died at Midland, Va., July 30, 1891, aged forty-nine years, six months and twenty-one days.

Deceased located at Midland, Fauquier County, in 1883, to take charge of the church there. Bro. Hedrick was one of the few of his age who was willing to devote his labor to the cause of his Master. His labor will be much missed, but we hope that his mantle will fall on some one.

Bro. Hedrick had his troubles and trials, but felt at peace with all, and said when taken sick that his time was here, and he did not think he would get well. Disease, typhoid fever. He leaves a wife, a sister and three children to mourn their loss, but they have a hope of reuniting in the kingdom of God. Funeral services by the writer from Rev. 14: 12, 13, assisted by the brethren.

Samuel H. Myers.

From Burnett, Iowa.

The above-named place is about ten miles from the main body of the church. As the people here were anxious to hear our brethren preach, we left an appointment, and Bro. T. G. Snyder from Robins, Iowa, preached two sermons for us July 19. They then requested that we have preaching again in three weeks from that time. We then wrote to Bro. John Zuck, of Cedar County, Iowa, to be with us. On the morning of Aug. 9 we assembled for worship. Bro. J. Kurtz Miller, of Cedar Rapids, Iowa, opened the meeting by prayer, after which Bro. Zuck preached from 2 Chron. 1: 7-13 and Phil. 3: 7-8. In the afternoon we met again at 3 P. M.

Our congregations were quite large, and a deep interest was manifested. The people took an active part in the music, which we appreciated very much. We regret that Bro. Zuck could not remain longer with us. He preached with his usual earnestness and depth of thought, by which he won many friends here.

Let us look after the unsaved that are dying for the Bread of Life right by our doors. Here are people who never heard a sermon preached by our Brethren before, yes, more than this,—never knew there was such a church in existence as "Dunkards." The rising sun of every morning gives us all a fresh start in life. Let us begin to improve our time and talents, and do what we can to "rescue the perishing," for just as time leaves us so eternity finds us. Oh! eternity, eternity! We hope Bro. Zuck will respond to the earnest appeals by the people here, to come and preach for them again! Lizzie M. Rogers.

Central City, Ia., Aug. 11.

From the Lower Stillwater Church, Ohio.

One was baptized since our last report.

At the Annual Meeting I made inquiry of an aged brother from Illinois concerning a brother whom I had noticed at former Annual Meetings, but not at this. Said he, "He desired more liberty in dress than we could allow; hence is no longer with us, but has attached himself to a church that makes no question as to dress." He then added, "My brother, when the church loses her

identity, she loses her Christianity. I have thought much on this last remark. With the history of other denominations before us it will be well for the church, especially those who have the care of the church, to note the road we are traveling.

While in Washington, D. C., after Annual Meeting, we visited the General Post Office, and in it the Dead Letter Department. We saw the thousands of letters and packages, sent by mail, that failed to reach their destination from various causes. Then we wondered if there might not be a dead prayer office to which misdirected prayers, or prayers of no good motive, go. Please read Jas. 4: 3.

To-day, Aug. 12, was our quarterly council. We were glad to have with us Eld. Jesse Kinsey, from the Salem church; Bro. S. W. Hoover, from West Dayton, and Edward Frantz from McPherson, Kans.

The meeting passed off harmoniously. Some discipline was needed, but correction is necessary even in a well-ordered family.

Our annual church visit has been made, and was reported at our late council. The church was found to be in union, still willing to increase in usefulness and to advance the cause of our Blessed Master.

Our Communion, as previously announced, will be Sept. 16, at 2 P. M., in the lower house. A cordial invitation is extended to all. Any passing through on the Pan Handle or D. & U. (Bee Line), will be met at Trotwood or Dayton, Ohio. Those coming on the Dayton, Ft. Wayne and Chicago R. R., will be met at Haines or Dayton, Ohio. L. A. BOORWALTER.

Trotwood, Ohio.

At Home Again.

NEARLY one more year of hurried time has passed since wife and I left our home in Franklin Grove, Ill., for Florida. April 1, we left again for Pennsylvania, stopping at points by the way with Brethren, of whom we have nothing but kind remembrances in our spiritual association, preaching, etc. After reaching Pennsylvania (wife arrived in advance of myself), I continued to preach and visit in Adams and Franklin Counties, Pa., and Washington and Carroll Counties, Md., until the time of Annual Meeting. Of the Meeting we entertain fond recollections of association with dear brethren and sisters, and know of little that marred our enjoyment. "How pleasant to dwell together in peace!" May we all long remember the occasion and bring back its influence to our home churches!

The location of the Annual Meeting being near our boyhood home, we visited the old homestead which we left forty-six years ago. Many familiar faces have, since then, passed away; the young have become aged, and the scenes of early boyhood come rushing back, to tell us how fast time is moving on! New responsibilities have fallen upon the younger, who have passed the meridian of life. Let us, dear Brethren, hand down to coming generations the good old Gospel ship,—upon which we have been sailing with the sails spread to the breeze,—sound and whole.

Several weeks after the meeting we again started Northward, across the State of New York, to visit the Great Niagara Falls. The view of the Falls is at once grand and beautiful. Thoughts of this wonderful work of God fills the mind, and the study of it gives one greater conception of the Creator of all things made, and of the things not seen but felt, by which we are able to understand the harmony of God's laws,—temporal and spiritual!

Crossing the great suspension bridge of the Grand Trunk Railroad, 250 feet above the water at the great Whirlpool Rapids, we are upon British soil for the first time. Continuing west through Upper Canada to Port Huron, we think of the Brethren, but time will not permit us to be with them at this time. Lansing, Mich., is our destination. Here my daughter is living. After a few days' stay, I continued on, to South Bend, Ind., where I remained over Sunday. Here I attended a council on Saturday, four miles out in the country. Bro. D. Whitmer has charge of the congregation. At the meeting there was but little business, and all passed off pleasantly.

On Sunday at 10 A. M., I preached for them; and at 3 P. M., attended Sunday-school at the Wenger church, near the City. We had preaching also at 4 P. M., here. Bro. Hiram Kreighbaum, son-in-law of Uncle Martin Wingerd, has charge here.

At South Bend are located the factories of the Studebaker Brothers, of whom nearly all have heard. They are the sons of Bro. John Studebaker,—a minister in the Brethren church. The building is yet standing where he worked at the anvil. Now the establishment has grown to immense proportions, covering nearly seventeen acres of ground. It is well worth a visit by any one. The courtesies of the firm will be extended to all in an inspection of the works. That which attracts our attention most is the welding of iron by electricity, at such a rapid rate. An introduction to one of the firm, Mr. Clem. Studebaker, and a short conversation, gave us a partial knowledge of the vastness of their business. It being near pay day, Mr. Studebaker said it would be necessary to provide $20,000 to settle the monthly pay roll.

After leaving South Bend we reached Mt. Morris, at 10 P. M., where we shall remain for a time at least, and engage in visiting the churches of Northern Illinois in the interest of our "Old People's and Orphans' Home," located at Mt. Morris. We trust the Lord will recognize this good work, and touch the hearts of our brethren and move them to liberality, so that all wants will be met, is my prayer! J. C. LAHMAN.

Mount Morris, Ill., Aug. 15.

From the Barren Ridge Congregation, Va.

THE above congregation met in council May 18, 1891. Elders Isaac Long, from Mill Creek, and S. H. Meyers, from Flat Rock, were present. After attending to some regular church-work, a choice for a minister was held, the lot falling on Bro. Jacob C. Garber (address, New Hope, Augusta Co., Va.). An election for deacon was also held, and Bro. Wm. Coffman was chosen. The duties of the offices being duly laid before them and their wives, they promised to serve the church as best they could, asking the prayers of the faithful.

Our annual church visit was extended the first week in August, and we met in council Aug. 8. The council was a pleasant one, as all were reported as being in the faith. One brother, who had strayed away, came and was received back into fellowship; his wife was also received by baptism. It was decided to hold our lovefeast Oct. 17, at 2 P. M., to which all are invited. We also intend to hold a series of meetings, commencing Nov. 1. E. L. BROWER.

From the Thornapple Church, Michigan.

THIS church is moving along smoothly. Bro. J. V. Felthouse held a week's meeting preceding our Communion, June 13, at which time three were baptized. On Bro. Felthouse's former visit, in February, four were baptized. This, with two received by baptism at Fisher, makes nine who were received by baptism since February, and one restored. For these lambs of the fold I ask the prayers of all.

Our Communion meeting surely was an occasion enjoyed by all. Over one hundred persons communed. Our adjoining ministers and elders were in attendance and did good service during the meeting. Our worthy brother, J. F. Rairigh, was ordained to the full ministry, and was given charge of the congregation, in place of Daniel Chambers, resigned. Many thanks are due Bro. Chambers for the labor and care bestowed upon this church in the past. May he not forget us in the future! Upon the above occasion Bro. Peter B. Messner was forwarded to the second degree of the ministry.

This church is in peace and union, and we fondly hope that such may be her lot in time to come. Aug. 22, at 2 P. M., we expect to hold our harvest-meeting in the West house. We expect Bro. Isaiah Rairigh to be with us at that time.

L. D. FRY.

Elmdale, Michigan.

From Middlebury, Ind.

WE, the Brethren of the Pleasant Valley church held our regular church council Aug. 8. Our elder, J. B. Shoemaker, who has gone the way of all the earth, is missed very much at our council-meetings. The example of patience and forbearance which he left us we should not forget. We believe that our loss will be his eternal gain. The church selected brethren R. Hout and C. Schrock to go to District Meeting, which will be held on the first Thursday in October. This will be the second District Meeting for Northern Indiana for 1891, on account of making a change, in the time of holding said meeting, from April to October.

We had a harvest or praise meeting last Sunday, August 9. Bro. A. H. Puterbaugh was with us and preached three soul-cheering sermons for us. Our Sunday-school is in a prosperous condition. Bro. Eli Schrock, assisted by Bro. A. F. Cripe is our Superintendent. We are happy to see the interest taken by both young and old in the work. Our Superintendent is always at his place. This is right. We think it is better to be at Sunday-school than to go visiting on Sunday, and miss the Sunday-school exercises. A good way to teach is by example. C. SCHROCK.

Aug. 12.

From Brookville, Ohio.

I HAVE been a reader of the MESSENGER for the past five years and could not do without it.

While reading Bro. Hope's letter in the last issue, I was made to feel sad, and happy, too,—sad because there is a mother who has the cares of a family resting on her. Just think for one moment of the great responsibility resting upon us as parents! Happy to think that Bro. Hope is so willing to leave home and its pleasures, and work for the church.

Dear sisters, do not forget Sister Mary! Write to her some comforting words, and while you write to her, do not forget her otherwise. It will be a great comfort to her.

While brother Hope is working for the Lord, let us help him along! Those who live near her should visit her and have her come and spend the day with them. Let every one pray to God, that, if it is his will, they may be permitted to return home again. The Lord's will, not ours, be done!

LIZZIE MCNELLY.

Aug. 12.

From Mainland, Pa.

ON Tuesday evening, July 28, Bro. D. L. Miller preached at Grator's Ford. We had the plens-

ure of listening to his sermon, on the text, "Be thou faithful unto death, and I will give thee a crown of life." His earnest words could not fail to arouse us to a greater zeal and faithfulness in even the minute duties of life. He reminded us of the Christians who had been faithful unto death, who had lived only for Christ, and him crucified, who had gone forward, by the grace and help of God, bearing their cross, never turning from the narrow way, until it ended in a martyr's death.

On Wednesday evening, at the Indian Creek church, he spoke on Bible Lands. A large audience had assembled to hear him. His vivid descriptions of Palestine were highly appreciated. He brought Bible scenes so clearly before us, that it seemed as if we could really see them. It was like a word-painting. May God bless Bro. Miller and wife, and keep them safely.

One was recently added to the Hatfield church by baptism, also two at Indian Creek. God grant that many more may find true happiness in serving Christ! ELIZABETH H. DELP.

From Lordsburg, California.

WIFE and I, accompanied by my son, John W. Metzger and his wife, left our homes at Cerro Gordo, Ill., July 7, and started for California. We arrived at Lordsburg, Cal., July 11.

We still like California on account of the pure air and healthy climate. I have improved considerably in health since my arrival here. Considering my age I am feeling quite well. We had a very pleasant journey to this goodly land. We did not suffer from the heat and dust, and had good company and a pleasant trip in all respects.

There is plenty of fruit here now. The good Lord hath blest us richly. We have good meetings, large congregations and good attention. We have a good Sunday-school, and a social meeting every week. There are several good openings here to organize new congregations.

As much as I like California I would advise all who have the California fever to come and look for themselves. Let them stay one year and see how they like it.

Quite a number of people are coming from different States, and among the number a good many members. Last Saturday about ten persons came here from Cerro Gordo, Ill. Of that number five are members. We desire the prayers of God's children every-where, that we may all be faithful to the end and show that light to the world that God's people ought to show.

JOHN METZGER.

A Sad Accident.

AUG. 10 Bro. Lloyd Harsh sent his son Luther, aged thirteen years, away on some buisness. With the team hitched to the wagon he left King's blacksmith shop at 12 o'clock for home. Between two and three o'clock the boy was found by a traveler near the Accident school-house, lying in the road,—dead. His neck was broken and his scull bursted. The rear end of the wagon was lying near the boy. The team was found a little further on, fast in the brush, with the front part of the wagon still attached to them. No one was near to tell the sad story. The supposition is that the tongue chains got loose and, that in going down hill, the horses became frightened, began running and finally threw the boy off. The hind wheel must have struck him on the head and done the deadly work, as there was hair and flesh found on the wheel.

Aug. 11 the funeral sermon was preached at the Accident school-house to a large concourse of sympathizing friends and neighbors from 2 Sam. 12: 23, by the writer and others. Luther was an obedient boy, and a regular Sunday-school attendant. May his classmates, as well as his brothers and sisters, try to meet him in heaven. Bro. Lloyd and sister Rachel have the prayers and sympathies of the community in this their sad affliction. They requested me to ask the brethren and sisters, through the MESSENGER, to pray for them. May God help us to be ready!

JONAS FIKE.

Eglon, W. Va., Aug. 12.

Brethren's Ministerial Meeting.

For the benefit of those who desire a program of a ministerial meeting we publish the following:

The Brethren's Ministerial Meeting for the Southern District of Indiana will be held in the Arcadia church, December 8, 9 and 10, 1891, commencing at 9:30 A. M.

PROGRAM.

1. "Object of Ministerial Meetings." Subject opened by L. T. Holsinger; discussion led by Jacob Rife.

2. "How Can we most Effectively use Our Ministerial Force?" Subject opened by L. W. Teeter; discussion led by Isaac Billheimer.

3. "Pastoral Relationship." Subject opened by W. R. Hershberger; discussion led by Daniel Bock.

4. "Difficulties of the Christian Ministry, and how to Overcome Them." Subject opened by D. F. Hoover; discussion led by D. C. Campbell.

5. "Formalism." Subject opened by G. L. Studebaker; discussion led by R. R. Goshorn.

6. "Social and prayer-meetings, their Merits and Demerits." Subject opened by Howard Keim; discussion led by Isaac Branson.

NOTE.—It is desired that our ministerial force be well represented, and come prepared to take part in the discussions. It being impossible to assign subjects to all, we have selected a few subjects, and have assigned them to brethren who will formally open the discussion *pro* and *con*, and leave it to the disposal of the meeting, each member of which we hope will make a special study of each subject herein assigned.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Quarterly Council.—The Fairview church, Kansas, held her quarterly council, July 25. All business was disposed of in a Christian manner. We decided to hold a harvest-meeting Aug. 8. By request our dear brother, C. H. Brown, of the Colby church, labored with us on that occasion and remained over Sunday. We were heartily admonished to a sense of our duty. Our love-feast will occur Aug. 29, beginning at 3 o'clock. It will be held one mile north and five miles west of Goodland, at the residence of the writer.—*John F. Cline.*

One Added to the Fold.— Aug. 1 the brethren and sisters of the Mound church, Mo., met in quarterly council with our elder, Bro. J. Witmore, as one of the number. A good deal of work came before the church and all was decided in a Christian spirit and disposed of pleasantly, excepting the case of one who seems to be lukewarm. The church has decided to send for ministerial help and begin a series of meetings the last week in September, and continue over the first Sunday in October. One dear young sister became tired of sin and on Sunday was led into the water, to arise we trust, and walk in newness of life. We believe there were good impressions made, and we trust more will follow.—*A. J. Smith, Adrian, Mo.*

Notice.—Owing to our failure in getting ministerial aid for our series of meetings we have changed the love-feast of Indian Creek church, Polk Co., Iowa, from Oct. 10 to Sept. 12. Meetings will commence a week or two before. We expect Bro. I. J. Rosenberger to be with us.—*A. V. Sager, Maxwell, Iowa.*

One Baptized.—To-day the members of the Ogan's Creek church, Indiana, assembled in council, preparatory to our Communion, Aug. 15, at 2 P. M. Our council passed off pleasantly. At the close of the meeting one dear soul desired to walk in newness of life. May she prove faithful until the end and receive a crown of righteousness! Pray for us.—*Martin W. Hoover, Servia, Ind., Aug. 8.*

One Soul for the Lord. — The members in Bates County, Mo., held their quarterly council Aug. 1. There was not much business before the meeting, and everything passed off in a Christian spirit. Thus it should always be with God's children. One young sister came out on the Lord's side and was baptized. Two were added by letter. May God help us all to hold out faithful to the end!—*Diana Miller.*

Quarterly Council. — We, the members of the Falling Spring church, Franklin Co., Pa., held our quarterly council Aug. 8. Very little business was brought before the council, and a more pleasant council I never attended. In the afternoon, at 2 P. M., we had our harvest-meeting, conducted by the home ministers. After services we repaired to the waterside, and there buried a dear sister in Christian baptism, we trust to walk in newness of life.—*Wm. C. Koontz.*

Good Interest. – The members of the Monitor church, Kans., met in council July 25. All the business was disposed of, we hope, to the satisfaction of all. We decided to hold a series of meetings during the first half of October, and a feast on the 17th, at the close of the meetings. One was baptized since last report. A good interest is being manifested in the Sunday-school lessons of this quarter, and we feel to praise the Lord and press onward!—*S. E. Lantz, McPherson, Kans., Aug. 14.*

Good Place for Tract Distribution. — Some good brother or sister from Southern Illinois, who may not care to let his left hand know what his right doeth, has sent me a bundle of tracts on "Trine Immersion," by C. H. Balsbaugh, which we gratefully receive. We assure the giver that they are appreciated in our work here in the city. Should others feel like helping along this good work in a new field, we would hereby inform them that we can make use of many more of the Brethren's tracts and pamphlets, especially on doctrinal subjects, and will try to place them in many homes where the Brethren's faith and practice is not fully known.—*P. R. Keltner, Sterling, Ill.*

Killed by Lightning.—On the morning of Aug. 5, while Bro. John Laman, his two sons and Bro. John Ivy were stacking hay in a thunder-storm, Bro. Laman was struck and instantly killed, while on the stack. The body fell to the ground and the stack was burned. Bro. Laman was born Oct. 15, 1829, in Franklin Co., Pa., and died, aged sixty-one years, nine months and twenty days. Bro. Laman moved, with his parents, to Ohio, in 1831, united with the Brethren church in 1859, moved to Kansas in 1887, where he remained until his death. His wife, one daughter and two sons survive him to mourn the loss of a kind husband and father. They have the entire sympathy of the neighbors and church in their sad hour of bereavement. Funeral services by Bro. George Garst from Job 14: 1, in the City of Madison, Kans.—*J. M. Quakenbush.*

Good Sermons.— Our dear brother and sister J. J. Hoover came to us Aug. 8 and preached three good sermons. He had excellent attention from the people, and they want him to come again. We consider Bro. John a good worker for the Lord. —*Amanda Shook, Alexander, Nebr.*

Let the Good Work Go On.—I want to say here that I am in full sympathy with the motion that Bro. Sharp made in GOSPEL MESSENGER No. 30, page 471, and want to give it a hearty second. Let the effort be made! We need to do more for the saving of precious souls. Let us all help it in great earnest.—*E. D. Kendig, Fishersville, Va.*

Proposed Meetings. — The members at State Center, Iowa, intend to commence a series of meetings Aug. 14, to be conducted by Bro. I. J. Rosenberger, of Ohio. Neighboring members are especially invited to be with us, and give their aid in endeavoring to labor for the Master and the salvation of precious souls. A Communion will be held in connection with our meetings, Aug. 29 and 30.—*S. Beeghly.*

Harmonious Council.—The Brethren of the Fairview congregation, Mo., met in church council at Bro. C. Steffen's house, in Newark. There was no special business on hand, and the meeting passed off in love and union. We also had services at the Presbyterian church recently. Bro. John Tucker addressed the congregation and also extended an invitation. As a result two precious souls came out on the Lord's side to be buried with Christ by baptism, and walk in newness of life.—*Christian Lapp.*

Quarterly Council. — The Pleasant Hill church, Ind., met in quarterly council on Saturday, Aug 8. We put into the church treasury as the Lord has prospered us, to be used as the church dictates. We also made arrangements to hold our Communion meeting Oct. 22, commencing at 10 o'clock. There was not much business to transact, but what was done, was done in love and harmony. It is pleasant to meet with our people when everything passes off pleasantly. I wish that all churches could say the same. —*Phebe A. Bosler Ari, Ind.*

Harvest Meeting. —The Lower Deer Creek church, Carroll County, Indiana, met in council Aug. 1. Considerable business came before the meeting, but all seemed to pass off pleasantly. We appointed a harvest-meeting to be held at the Nebo church on Thursday, Aug. 20. We also appointed a love-feast for the "Upper" church, commencing Oct. 17, at 2 o'clock P. M., to which the usual invitation is given. We expect Bro. D. P. Shively, of Peru, Ind., to commence a series of meetings at the same place, beginning Oct. 8.—*S. H. Bechtelheimer, Camden, Carroll County, Ind.*

Pleasant Council. — The members of the Blue Creek church met in council Aug. 7. As there was no particular business before the meeting, the time was pleasantly spent in singing, prayer and exhortation. A collection was taken up to pay for Minutes of Annual Meeting. Some funds were also gathered for the Missionary Work. The members agreed to hold a love-feast in their meeting-house, which is located eight miles east of Ceylon. The house is to be dedicated on Sunday, Nov. 8. The feast is to be held Nov. 10, commencing at 10: 30. We extend a cordial invitation to all who desire to be with us. Especially do we need ministerial aid, and we sincerely hope that we shall not be forgotten or neglected on this occasion. —*Emma Watson, Ceylon, Ind., Aug. 11.*

Further Information.—An announcement of the death of sister Jane Nicholson, June 10, was given recently. She passed away near Glendora, but belonged to the Covina church. Sister Nicholson came to California Sept 11, 1890, and made her home with her daughter, Mrs. Worrel. Her maiden name was Allen. She was born in North Carolina, Sept. 6, 1821, and was a member of the Brethren's church for thirty-seven years. She was a good worker for the Master. Twice she was left a widow, and now she leaves five children to mourn their loss. She was afflicted with asthma for many years, and seemed anxiously waiting the call of her Master. Her age was sixty-nine years, nine months and four days. Funeral services by brethren Moore and Overholtzer. — *S. A. Worrel, Covina, Cal.*

Dedication of the Buena Vista Church.—Having completed our neat little church on the corner of Twenty-ninth Street and Catalpa Avenue, last Sunday, Aug. 9th, was set for the dedication service. Bro. I. M. Gibson preached to a large congregation in the morning on the subject, "Christ, the Foundation." For seventy-five minutes he delivered an entertaining and instructive discourse. In the evening the congregation again assembled to hear Bro. I. N. H. Beahm, who preached an able discourse on the subject of God's love. After the public service a meeting of members was held to consult upon the subject of organization. There are about thirty members living in the town. All present expressed a desire to be organized at once, and the preliminary steps have been taken in that direction. The ministerial work will fall on the writer and Bro. Gibson, who will shortly settle among us. It is our purpose to have preaching twice every Sunday, also Sunday-school and prayer-meeting. We ask the prayers of all God's people for the success of the Buena Vista church. —*B. C. Moomaw.*

Good News.—The harvest-meeting of the Newton church, Ohio, held July 30, was, as such meetings ever should be made, a practical one. Bro. Wm. C. Teeter delivered a practical sermon from the words " "She hath done what she could. After this a collection of $20 was taken, to be used in the Master's cause. At the close another soul did what she could,—gave her hand to the church, and her heart to God. On the Sabbath following, after a soul-reviving sermon by Bro. Teeter, she was baptized to the joy of all. Yesterday, Aug. 9, another dear sister was willing to unite heart and hand in the good cause, and was received with a welcome. Praise God with us!—*Isaac Frantz, Pleasant Hill, Ohio.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MATHEWS—GUMP. — At the bride's home by the undersigned, John W. Mathews of Packerton, Ind., and Sarah J. Gump, of North Manchester, Wabash Co., Ind.
A. L. WRIGHT.

BARNHIZER HOPWOOD. — At the bride's parents, Deep River, Iowa, Aug. 2, 1891, by Eld. John Gable, Bro. Isaac Barnhizer and sister Annie B. Hopwood, both of Deep River, Iowa.
MAMIE HOPWOOD.

BECK—BRUMBAUGH.—At the residence of the undersigned, Osnaburg, Ohio, Aug. 9, 1891, Bro Levi W. Beck and sister Maggie E. Brumbaugh, of Louisville, O.
J. WEIRICH.

ROYER—VANBUREN.—At the residence of the bride's parents, July 26, 1891, by the undersigned, Mr. William Royer, of Cass County, Nebr., to Miss Emma VanBuren, of Otoe County, Nebraska.
JESSE Y. HECKLER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER.—In the Indian Creek congregation, Westmoreland County, Pa., May 12, 1891, of dropsy, sister Lydia Miller, aged 77 years.

Sister Miller was a faithful member, much respected and willing to depart and be with her Savior. Funeral discourse May 24 in the County Line meeting-house by Eld. D. H. Walker to a large audience.
D. L. HORNER.

MARTIN. — In the Prairie View church, Morgan Co., Mo, Aug. 4, 1891, sister Bettie Martin, wife of friend J. E. Martin, and daughter of Eld. D. Bowman, aged 23 years, 5 months and 21 days.

Deceased was a faithful member of the Brethren church for about four years, and departed this life with a bright hope of a glorious resurrection. Funeral services at the Prairie View church, by the Brethren from Jer. 15: 9, to a large and sympathizing congregation.
W. W. HOLSOPPLE.

ZIMMERMAN. — In the bounds of the "Ten Mile" congregation, Pa., of consumption and hemorrhage of lungs, Bro. John Zimmerman, aged 62 years and 22 days.

Funeral services were held at his house by the writer, June 27, 1891, from the words, "The Master is come and calleth for thee," John 11: 28, to sympathizing friends. He was buried at Amity cemetery.
N. B. CHRISTNER.

FOX.—In Greenfield, Iowa, July 22, 1891, Mary Ann Fox, aged 66 years, 4 months and 27 days.

The remains of the deceased were brought to Shannon, Ill., and interred by the side of her husband, Samuel Fox, who died about two years ago.

Sister Fox has been afflicted a number of years, but bore her suffering with Christian patience. Only occasionally was she able to get to meeting, yet she was zealous for the cause of her Master and ever ready to give a word of encouragement to those who are walking upon the narrow way. Funeral services were held on Sunday, July 26, and were largely attended. Discourse by the writer
D. ROWLAND.

GHERE.—In the bounds of the Fairview church, Tippecanoe Co., Ind., July 27, 1889, sister Susie, wife of C. C. Ghere, aged 28 years and 26 days. Funeral services by Bro. Frank Fisher.

GHERE.—At the same place and in the same family, Aug. 2, 1889, Eldo Ghere, aged 2 weeks and 5 days.

GHERE.—In the same family, July 15, 1891, Jessie Ghere, aged 5 years and 25 days.

Little Jessie was a bright little girl. She was sick with brain fever for five weeks. When her last moments came, she smiled sweetly and passed away without a struggle. Funeral discourse by Rev. Stockhouse, of the U. B. church.
M. A. SENSENBAUGH.

HECKLER.—In Harleysville, Montgomery County, Pa., July 2, 1891, sister Magdalene, wife of Bro. Abraham Heckler, aged 58 years, 6 months and 20 days.

The cause of her death was very singular. She awoke in the night with great pain in her finger from, what she thought, was a gooseberry thorn sticking there, but nothing could be found. The pain was very severe, swelling up her hand and running along her arm and down her side. This soon brought on pyæmia or blood-poisoning, from which she died in about seven days. Physicians could do nothing.

Deceased was a daughter of Eld. William Price, long since deceased, and was a consistent member of the church for about thirty years. A bereaved husband and an only grandchild survive her. Her funeral occasion was improved by brethren Price and Cassel.

MOYER.—At the same place on July 15, 1891, of scarlet fever, Alice, a daughter of brother and sister Lizzie Ann Moyer, aged 5 years less 6 days.

Bro. John, sister Lizzie Ann and three others of their children all had the scarlet fever. Their home was a house of affliction for several weeks. The funeral occasion was improved by the Brethren.
JAS. Y. HECKLER.

MOHLER.—In the Mineral Creek church, Johnson Co., Mo., Aug. 3, 1891, Eva C., infant daughter of C. M. and Mary A. Mohler, aged 10 months and 6 days.
A. W. VANIMAN.

KINDLE.—In the Painter Creek church, Ohio, Aug 8, 1891, sister Anna Cassie Kindle, aged 27 years, 6 months and 15 days.

Sister Kindle was a daughter of David and Hettie Warner. She was born Jan. 23, 1864, and was united in marriage with J. H. Kindle, Dec. 3, 1882. There were born unto them six children, of whom five are yet living. She was a member of the Brethren church for about fifteen years, and died with consumption. She left father, mother, husband, five children, two brothers and two sisters to mourn their loss. We believe all who have learned to know sister Kindle can say that, since she became a member of the church, she has tried to live a devoted and consistent Christian life. After long suffering, the cold messenger of death called, and she sank peacefully to rest. The burial took place on Monday forenoon, Aug. 10, from the Covington church. The last sad rites were witnessed by a large concourse of friends and neighbors. Funeral services were conducted by brethren I. J. Rosenberger, Isaac Frantz and Tobias Krider. Interment in the Covington cemetery.
J. G. PORTER

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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

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28wk8

Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A. M., Middle District of Iowa, in Panther Creek church, Dallas Co., Iowa.

Oct. 13, at 8 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Aug. 22, at 10 A. M., Hadley Creek church, Pike Co., Ill

Aug. 22, Cameron, Mo.

Aug. 22, at 4 P. M., Lafayette church. There will be a series of two weeks' meetings held before the 22nd. Bro Geo. Studebaker is expected to be present.

Aug. 29, at 4 P. M., Grenola church, 4 miles north-east of Grenola, Kans. Those coming on Southern Kansas R. R. will be met by notifying Conrad Schull, Grenola, Kans.

Aug. 29 and 30, State Center church, Marshall Co., Iowa. Bro. I. J. Rosenberger is to begin a series of meetings Aug. 14, to continue till the feast.

Aug. 29, at 10:30 A. M., Greene church, Greene, Butler Co., Iowa. Meeting to continue over Sunday.

Sept. 5, at 2 P. M., Donnel's Creek church, Madison Co., Ohio, 4 miles north-west of Loudon. Those coming by rail will be met at Loudon on day of meeting.

Sept. 5, at 3 P. M., Fairview church, at Shelbyville, Mo.

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans., at the home of Bro. Wm Brunk

Sept. 11 and 12, 1½ miles south-west of Fredern, Iowa

Sept. 12 and 13, at 2 P. M., Blue River Valley church, Butler Co., Nebr., at Bro. Peter Burkholder's, 2 mile east and ½ mile north of Octavia, on the North Western R. R. Trains will be met from the east at 12:20 and from the west at 2:30

Sept. 12, Wayman Valley church, at White School-house, near Ellport, Clayton Co., Iowa

Sept. 12, Williams Creek church, Cook Co., Texas. Any one will be met at Muenster or Gainsville by notifying A. W. Austin, at Muenster Texas.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans.

Sept. 12, at 10:30 A. M., Seneca church, Seneca Co., Ohio.

Sept. 12, at 4 P. M., Altamont, Labette Co., Kans.

Sept. 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept. 12, at 2 P. M., Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Sept. 12, at 5 P. M., La Porte church, La Porte Co., Ind

Sept. 12, at 2:30 P. M., Maple Glen congregation, Savage, Somerset Co., Pa.

Sept. 12, at 10 A. M., Liberty, Adams Co., Ill.

Sept. 12, Hurricane Creek church, Ill.

Sept 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa

Sept 13 and 16, at 10 A. M., West Branch, Ill.

Sept 15 and 16, at 1 P. M., Shannon, Ill.

Sept. 16 and 17, Scott Valley church, Kans., at the home of E. J. Miller, 3 miles north of Westphalia. Those coming by rail will be met at Westphalia by notifying E. J. Miller or C. M. Yearout.

Sept. 16, at 2 P. M., Roann church, Wabash Co., Ind.

Sept 16, at 2 P. M., in the Lower Stillwater church, Ohio.

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 18, 4 P. M., North Webster, Ind.

Sept 18, at 4 P. M., at Litchfield, Ill.

Sept 18 and 19, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill. Series of meetings to begin Sept. 12, conducted by C. S. Holsinger.

Sept 18, Clear Creek church, Pa.

Sept 19 and 20, at 10 A. M., Iowa River church, Iowa.

Sept. 19, at 2 P. M., Ames church, Iowa. Noon trains met at Ames on day of feast

Sept. 19, at 2 P. M., German Settlement congregation, in Maple Spring church, W Va.

Sept 19 and 20, at 2 P. M., Juniata congregation, Adams Co., Nebr., at the Evans church, 1½ miles south and 1 mile east of Roseland, on the K. C. & O. R. R. Those coming by rail on that road will come the day before. The trains pass there about noon. Those coming on B. & M. from the east should come the day before. Those from the west can come the same day, as they will arrive at about 9:30 A. M. Those coming to Juniata will notify Eld. David Bechtelheimer, and conveyance will be furnished

Sept. 19, at 2 P. M., Kansas Center church, 3 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20 at 1 P. M., Arnold's Grove church, Carroll Co., Ill

Sept. 19, at 10 A. M., at the Auglaize Chapel, ¾ mile west from Dupont, O.

Sept 19, at 2 P. M., Kansas Center church, 1 miles east of Lyons, Rice Co., Kans.

Sept. 19 and 20, at 11 A. M., Deep River, Iowa.

Sept. 19, at 2 P. M., Fredonia church, Kans.

Sept. 19, at 10 A. M., Portage church, Wood Co., Ohio.

Sept. 19, at 4 P. M., Summit congregation, Somerset Co., Pa.

Sept 19, Union Center church, Elkhart Co., Ind

Sept 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans., 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept. 19 and 20, at 2 P. M., Sabetha, Kans.

Sept. 19, at 10 A. M., in the Donald's Creek church, Clark Co., Ohio, 7 miles north-east of New Carlisle, same distance from Forgy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Forgy by notifying Henry Frantz, Forgy, Ohio, in due time. From the east will stop at Springfield and notify Joseph Sultzback, Springfield, Ohio.

Sept. 22, at 10 A. M., Bremen church, Marshall Co., Ind.

Sept 22, at 10 A. M., Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. Those coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance. Those coming by way of Nevada, will be met with conveyance the same day

Sept. 22, at 4 P. M., 7 miles north-east of Van Wert, Ohio. Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Cupp, Hoaglin, Ohio; or Joseph Longnecker, Wetsel, Ohio. Please name what train.

Sept. 26, at 2 P. M., Bethlehem meeting-house, Mound City, Mo

Sept 26, at 10 A. M., Loraine church, Loraine, Adams Co., Ill

Sept. 26, at 4 P. M., Turkey Creek church, Ind., at Gravelton house

Sept. 26, at 10:30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co., Kans.

Sept 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's; Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio

Oct 8, at 2 P. M., Milmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co Ind., 4 miles east of Noblesville

Oct. 9, at 10 A. M., Nettle Creek church, near Higgerstown, Ind

Oct 9, at 10 A. M., Mineral Creek church, Johnson Co., Mo., 14 miles south of Warrensburgh

Oct. 10, Saline Valley church at Ananias Hostting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Heiny's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct 10, at 5 P. M., Pokagon church, Mich.

Oct 10, at 4 P. M., Maple Grove church, Ashland Co., Ohio, 4 miles north from Ashland City

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct 10, at 3 P. M., Blue Ridge church, Ill.

Oct 10, at 2 P. M., Ozawkie church, Kans.

Oct 10, at 10 A. M., Garrison church, Iowa

Oct. 10, at 2 P. M., North Star church, Darke Co., Ohio.

Oct 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa., 2½ miles south of P. R. R. depot

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 16, at 10 A. M., Somerset church, Wabash Co., Ind., at Vernon meeting-house

Oct 16, at 2:30 P. M., Turkey Creek church, Mount View, Benton Co., Mo

Oct. 16 and 17, at 2 P. M., Rock River church, Ill., at the Franklin Grove meeting-house.

Oct 16, at 2 P. M., South Bentrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting. Holmesville, on U. P. R. R.: Bentrice, on B. & M. R. R., Rockford, on Rock Island R. R. A series of meetings will begin Oct. 3.

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 2 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 17, at 1 P. M., Pleasant View meeting-house, Reno Co., Kans.

Oct 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St Joe Co., Ind.

Oct. 17 and 18, at 2 P. M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast

Oct 17, at 2 P. M., Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co., Ohio

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co., Ill.

Oct 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

Sept 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

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Announcements.

LOVE-FEASTS.

Sept 4, at 4 P. M., at Litchfield, Ill.

Sept 5, at 2:30 P. M., Dorcas church, Russell Co., Kans.

Sept 17, at 2 P. M., Raccoon Creek congregation, at Bethel, 13 miles north-west of Ladoga

Sept 18, at 2 P. M., Pleasant Valley church, Darke Co., Ohio Those coming by rail will be met at Union City or Rossville, by notifying Silas Gilbert

Sept 19, at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.

Sept 19, at 4 P. M., Fairview church, 2½ miles south of Unionville, Appanoose Co., Iowa Meeting to commence on Thursday evening prior and continue a week or more after the feast

Sept 19, at 10 A. M., Springfield church, Summit Co., Ohio

Sept 19, White Rock congregation, Jewell Co., Kans.

Oct. 8, at 3 P. M., Bethel church, Kosciusko Co., Ind., 3 miles east of Milford

Oct 10 and 11, Verdigris church, at Bro S. S. Redman's, 7 miles north-west of Madison, Kans

Oct 14 and 15, at 1 P. M., Pleasantown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work

Oct 14, at 2 P. M., Arcadia church, Ind.

Oct 15, at 10 A. M., Hade church, Franklin Co., Pa

Oct 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct 17, at 4 P. M., Monitor church, McPherson Co., Kans

Oct 17, at 3 P. M., Allegheny congregation, Grant Co., W. Va

Nov 7, at 2 P. M., Nettle County church, Kans.

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This Department received such financial aid in the last year as to give it greater permanency. It is a fixed part of our school work Besides the endowment, a brother and sister lately sent us $300 CASH to be invested in books for that department From the estate of another sister, who died last March, we received

$350 Cash

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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 1, 1891. No. 34.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE GARMENT THAT WILL NOT SHAKE.

AFTER men make fools of themselves they go out with the silly notion that they have nothing to do but shake themselves, and the result of their folly will all be gone. But to their great disappointment they soon learn that they cannot shake it off.

Samson tried this, only to find that his strength was gone. It is generally said that Samson was the strongest man in the world, and we suppose he was, physically. But he was only a figure of what God has made us all, morally and spiritually. And though we may laugh at the folly of Samson in so unwittingly giving his strength away, do we not do more foolishly than he? How many of us go out in the strength of our manhood and womanhood, only to lay our heads in the lap of Delilah and have our locks shorn! It may be sweet to thus repose in the lap of sin, but soon the announcement is made, "The Philistines come," and we awaken to find that our locks have been shorn, and no matter how hard we may shake, the wonted strength will not come to our rescue. The net has been thrown around, the meshes have been doubled, strengthened and tightened, until every movement has been arrested, and we are left the miserable victims of our own folly.

But how is this? we may ask. A very simple thing it is indeed. It was a very great thing for God to give Samson so much physical strength, but it was a very easy thing for Samson to give it away. Delilah tempted him, but he first placed himself in the way of temptation. Instead of taking to the daughters of his own people he saw a pretty maid among the Philistines, who were heathens and idolaters. She had a pretty face and, no doubt, was a belle of the first water, and his carnality said to him: "How nice it would be to have such a pretty wife!" Yes, the devil throws some very pretty mantles over his most ugly slums. Samson, like many young men of later days, did not investigate deep enough. He saw only the outside of that young woman. Had he known her heart and life, it might have been different. Had he been content to select a wife from his own people, he might have preserved his strength as well as the glory of Israel. Young men, keep your eyes open to these Philistine maids. They may rob you worse than Delilah robbed Samson.

The young man starts out in life with as much moral strength as Samson had physical strength. He feels so strong that he has no need of counsel from either parents or friends. He looks around and sees a great many things that are as enticing as was the appearance of this fair maid. Late hours, cigarettes and cigars give him a passport to the associations of the young Philistines home and home associates are too tame now—and they lead to the street corners, to the clubs and beer houses. It is true he at first feels that such things, places, and associates are not the safest for good morals; but then he is a young Samson, and if things get a little heavy he will just go out and shake himself. Don't you see how easy that is to do? I can smoke or I can let it alone. I can swear or I can refrain. I can drink a glass of beer or wine or I can let it alone. These are loose things and a good shake will rattle them to the ground.

But remember, young man, that while these things are sapping your moral strength, the Philistine maid is growing older and stronger. After awhile she will commence teasing—a craving appetite for these things is beginning to draw on you, and as they draw, you become weary and, to get ease, you pillow your head upon her lap and if you sleep she fastens the cords. You may break a few, only to give her an opportunity to see where your strength lies. Then your moral power takes a last sleep; your locks are shorn, and when you would free yourself you cannot; your eyes are punched out and you are a captive—worse, a slave. The ties of home are severed, friends have forsaken you, your good name is no more, your character has been blackened, and you are not wanted among the good. Shake yourself as you will, the Philistine web clings to you; your strength is all gone, and you can no more do as you would wish, but as you must.

The drunkard will tell you that he can let drink alone if he wants to do so; but why does he not do it? Because he has lost his strength. His will-power is gone and he does not *will* any more, and could not if he would. All over our land today are such shorn Samsons. And they have all got there by pursuing the same course. Like causes produce like results.

What has been said of young men may be equally true of young women—not exactly in the same line of temptations, but in others equally blasting in their results. It is deviating from the path of right and entering the wrong way. The Philistine young men are as much to be avoided by our young women as the maids are by our young men. They are unregenerate, idolatrous, unchaste, and take their delight in the destruction of virtue; and *this* is the young woman's strength and glory. Rob her of this, and she has sustained a greater loss, morally, than did Samson physically when his locks were shorn in the lap of Delilah. God has delegated to our mothers and daughters the power of saving the world to virtue and physical purity, and sad will be the time when this power is trailed in the dust by the carnality and deceitfulness of the uncircumcised of heart and conscience.

But, to make a still closer application of this love story of Samson, let us apply it to our young brethren and sisters, who are supposed to possess a greater portion of this power—to those who have received the gift of the Holy Spirit, and who have placed themselves in such a relationship to the Father that he declares: "No man can pluck them out of my hands."

A word to you, dear young brethren and sisters. In choosing your life companions, where do you go, and what is your standard of fitness? Is it among your own people, or are you, too, inclined towards the Philistine men and maids? Do you act more wisely than did Samson? Next to your religion, this is the most important step in your life, and thousands, right here, have allowed to be thrown around them a web which they are never able to shake off. Remember, dear young brethren and sisters, that the matrimonial pledge cannot be shaken off at pleasure, and if you get a Delilah she will get your head on her lap, your locks will be shorn, and your power for being good and doing good will be lost.

Right here a large field for discussion opens up before us; but we cannot enter it at this time. It is of importance to use great wisdom in making this choice, on which so much depends, both in time and eternity. As a warning, we set before you this story of Samson. Study it well, and do nothing that may endanger your peace, affect your religious convictions or imperil your soul. In this matter, above everything else, go to your Heavenly Father and seek that wisdom which alone is safe. Remember, in making your choice, that there are no attractions so attractive as purity, virtue, and the religion of Jesus—a soul fully consecrated to the Lord and his cause.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

TRUST IN JESUS.

He who stilled the foaming breakers,
On the sea of Galilee,
Now can calm the troubled waters,
Of life's raging, sin-tossed sea.

O'er us when the waves are sweeping,
And the night has settled dark,
He will list our bitter weeping,
And will guide our drifting bark.

Safely through the hidden portal,
Into bliss, which angels know;
Streams of joy unknown to mortal,
These, will ever o'er us flow.

"Wait and trust him," is the message
Given unto us in love:
And it is a joyful presage,
Of the rest and peace above.

—*Gertrude A. Flory.*

La Porte, Ind.

THE BAPTISM IN THE JORDAN.—Dec. 6, 1889.

THE baptism took place on Dec. 6, 1889, in the presence of two friends and travelling companions of Mr. Houston, and of Dr. Talmage's party, with their dragoman, muleteers, and an Arab sheik, who had been retained to protect the travellers on their journey. Such precautions are necessary now in the neighborhood of Jericho, as they were in the Savior's time, when "a certain man going to Jericho fell among thieves."

THE JOURNEY

commenced at Jericho. This is the third of the cities which have borne that name, and was the city of our Lord's time. The first of the three was that of Rahab, to which the spies went, and which was destroyed by Joshua. The second was built by Hiel, who paid the penalty pronounced by Joshua (Josh. 6:. 26) against the man who should rebuild the city. His eldest son died when the foundations were laid, and his youngest son died when the gates were set up. There it was that Elisha "healed" the spring of water (2 Kings 18–21) and near there Zedekiah the king was defeated, and his eyes put out. (2 Kings 25: 5.) The third city was built under Herod the Great, and improved by Archelaus, who diverted a stream of water from Neera to water the plain, and it became a city of palms. It was located about half an hour's journey from the site of the earlier city. This Jericho still flourished in Christ's time, and there he wrought the cure of the blind man (Matt. 20: 30) and paid his memorable visit to Zaccheus.

From this place, so rich in sacred historical associations, Dr. Talmage and his party set out, mounted on horses, in a southeasterly direction for the north of the Dead Sea and the River Jordan. About half an hour's ride brought them to Riha, or the modern Jericho, a collection of houses built in modern style, and boasting a hotel of some pretensions, whose chief support comes from foreign visitors to the Holy Land. As they passed the hotel three travellers emerged from it whose dress and manner suggested their being

FELLOW COUNTRYMEN.

The suspicion was confirmed when their leader greeted Dr. Talmage in English. It appeared that he was a Bostonian, and he expressed the pleasure it would afford him and his companions, as they also were going to the Dead Sea and the Jordan, to make the trip with the preacher's party. The Bostonian frankly said that he had been concerned in the publication of a hostile criticism on Dr. Talmage's sermons, but he trusted that would not prevent their good-fellowship on such an excursion. In this view Dr. Talmage good-humoredly concurred, and the two parties rode on together in company. In such a scene, and on a road so hallowed by the most wonderful and momentous events of Bible history, merely personal concerns were forgotten in the solemn

ASSOCIATIONS OF THE LOCALITY.

Surrounding them were the mountain-peaks on which Jacob must have looked when with his "staff he crossed this Jordan," and again when he returned, having "become two bands." Over that road the Children of Israel must have passed when, having miraculously crossed the Jordan, they went toward Jericho to make their strange processions around its walls. This was the last earthly scene on which the eyes of Elijah rested when, over against Jericho, beyond Jordan, in a chariot of fire, with horses of fire, he "went up by a whirlwind into heaven." And still more impressive was the thought that he who went about doing good had passed this way, had looked upon the same scene, and had worked miracles in those same surroundings.

Little remains now by that road to please the eye. Everything appeals to the imagination and the associations of the past. Ruins are everywhere, and even the structures which still stand, modern as they are, seem to have been built out of the ruins of more imposing edifices, degenerate descendants of far nobler predecessors. Only nature is beautiful there, and she will put on a more intense loveliness still in that coming time when "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Conversation on the subject that was uppermost in all minds—the past glory and present decadence of the country—occupied the party as they rode through the scenes whose names and associations had been familiar to them from childhood. The remarks of the new acquaintances proved that they were well read in Bible history, as well as generally intelligent. About an hour's ride brought the party to the shores of

THE DEAD SEA,

about which so many strange stories have been related by travellers. It is an inland sea about forty-six miles long, and ten wide at its greatest width. It receives the waters of the Jordan at its northern end, but has no known outlet. The tradition that its exhalations are so poisonous that birds flying over it are overcome and fall into it dead proves incorrect, as the visitors saw several flocks of them pass over it unharmed. But no fish live in it, and on tasting the water it was found to be much more saline than ordinary sea-water, and to have a peculiar taste not unlike sulphuric acid. Several members of the party laved their hands and faces with the water and found that when dry a perceptible deposit of salt remained on the skin. The region bears marks of natural convulsion, especially the deep *ghor* or chasm by which the Jordan flows into the sea. The whole aspect gives color to the belief that the sea owes its existence to a sunken depression, and that its placid waters lie over the site of the cities of the plain which were destroyed because of the moral degradation of their inhabitants. It is still a gloomy, desolate scene, shunned by the Arabs and having no village or human habitation on its borders.

THE RIVER JORDAN,

to the Christian the most interesting stream in the whole world, was not far away, and the travellers, after spending half an hour on the shores of the Dead Sea, remounted their horses and rode thitherward. In about three-quarters of an hour their eyes were gladdened by a sight of the river. Not a great river, certainly. Its length from source to mouth is only 200 miles, and only 136 in a straight line. Its width varies from 45 to 180 feet, and its depth from 3 to 12 feet. An insignificant river, truly, but how rich in associations! Its waters have been parted to let the great host pass through dry-shod. (Joshua 3: 15, 17.) They parted again when Elijah and Elisha passed through (2 Kings 2: 8), and they gave the first proof that the spirit of Elijah had fallen upon Elisha. It was in its despised waters that Naaman, the Syrian, dipped seven times and was cleansed of his leprosy. (2 Kings 5: 14.) But still more precious are its New Testament associations. In one of its numerous quiet eddies John baptized when "all Jerusalem and all Judea went out to him and were baptized of him in Jordan, confessing their sins" (Matt. 3: 5, 6), and—crowning glory of all—in its waters the God-man himself was baptized, and as he came up those very banks the heavens opened and the voice of God himself proclaimed his Sonship. (Matt. 3: 16, 17.) It was indeed a privilege to stand upon those banks, and one that was evidently appreciated by every member of the party.

On the way Mr. Houston had fallen into conversation with a member of Dr. Talmage's party, and had delicately broached a request which was evidently a matter of very strong desire on his part. He said that he had often heard Dr. Talmage preach, and had been much blessed under him. He would count it a high privilege to be baptized by him, and a still greater privilege if the rite could take place in the Jordan. His desire was communicated to the Doctor, and he cheerfully consented. Three o'clock was the time set for the ceremony, and meantime the tents were pitched, and one of the servants who could swim tested the bottom of the river for a suitable place for the ceremony, as there are deep places at intervals near the banks, and an accident was possible.

It was a delightful day, and though the month was December, the temperature was that of a summer day. At the hour appointed, Dr. Talmage emerged from his tent clad in a long brown robe borrowed for the occasion from the sheik. It was not unclerical in shape, though somewhat short for the Doctor's tall form. The candidate for baptism had secured a long white robe from the Nubian attendant of his party, and thus clad, came to the bank where Dr. Talmage and the other members of the party waited. It was an interesting group, composed of the American ladies and gentlemen, the sheik, the muleteers and other attendants.

THE SERVICE

was opened by singing. No hymn-books were at hand, but the ladies of the party had provided for that deficiency while the tents were being pitched and the Doctor and Mr. Houston were robing themselves. They had written out from memory the stanzas, so appropriate to the occasion and the scene, which now rose in cadence on the river bank:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

"O the transporting rapturous scene
That rises to my sight:
Sweet fields arrayed in living green,
And rivers of delight!

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in His bosom rest?"

It was a solemn scene; even the sheik was affected by it. To the surprise of the Americans he prostrated himself on the earth and prayed to Allah, as if the spirit of worship could not be resisted. As the singing ceased, he rose and closely watched the ceremony. Dr. Talmage then led in prayer, invoking the divine presence and blessing. Opening his Bible, he then read from the third chapter of Matthew the account of the baptism of Jesus. The customary questions to the candidate were asked, and satisfactory answers were given. Dr. Talmage then read his commission in Matt. 28: 19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc. Looking the candidate squarely in the face, Dr. Talmage said: "In this historic river, which parted three times to let God's people pass dry-shod, in which Naaman plunged seven times for healing from dire disease, and from the banks of which Elijah ascended in equipage of fire, and in which Christ was baptized, and which for ages has been the symbol of division between earth and heaven, I baptize thee." Then taking the candidate by the hand, he led him into the water. Reaching the sufficient depth he immersed him three separate times, repeating the usual formula: "In the name of the Father, and of the Son, and of the Holy Ghost," after which he pronounced the benediction. At the close of the ceremony Dr. Talmage said: "As the ordinance was observed under the direction of no particular denomination of Christians, and no particular church could be responsible for it, I feel it my duty to report what I did to the Church universal."

After the ceremony, and when Dr. Talmage and Mr. Houston had resumed their usual attire, the latter went to Dr. Talmage and thanked him for acceding to his request; and said, reverently, that it would be a blessed and hallowing memory with him so long as he lived. Dr. Talmage took out his note-book and wrote a baptismal certificate, stating the time and place of the administration of the rite, which he handed to Mr. Houston.—*Christian Herald, New York, March 10, 1890.*

"WHEREUNTO" AND WHEREIN."—Col. 1: 29; 1 Pet. 1: 6.

BY C. H. BALSBAUGH.

To Sister Florida J. E. Etter, of Virginia:—

THE holy oracles are full of mighty pivot words, which swing us into the abysms of the divine mysteries, and open the mighty sluices of the exhaustless Reservoir of grace, "filling us with all the fullness of God." Nothing but the influx of very God can sustain the soul in experiences like those recorded in 1 Cor. 4: 11, 12, 13. No one can exhibit Christ faithfully without forms of opposition that amount to crucifixion. To be willing to testify for Jesus at all times as a personal and present Savior, and the Eternal Enemy of all degrees and shades of sin, is itself a painful self-immolation.

When we plant a seed of corn we plant the whole stalk with all that appertains thereto. Leaf and tassel, and the full corn in the ear are all in the single grain we deposit in the soil. So when the Divine Life is implanted by faith, we receive the whole Christ, and with Him "all the fullness of the Godhead," to be harmoniously developed in the life. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Peace *with* God brings "the peace of God which passeth all understanding, keeping our hearts and minds through Christ Jesus." Philpp. 4: 7. "The God of all patience" enthroned in the heart will necessarily perfect in us the patience of God.

"The love of God shed abroad in our hearts by the Holy Ghost," will beautify our inner and outer being with all the glory of 1 Cor. 13: 4 7. The faith which the Gospel insists on, which is the synonym of salvation, is not the natural credence which accepts truth in general, and prompts to obedience by the impulse of personal interest in the provisions of the cross, but the absolute and eternal commitment to Him whose person and grace we accept. "The grace of God that bringeth salvation to all men hath appeared." Titus 2: 11. Of this fullness of grace on grace all believers receive. John 1: 16. And this superabounding grace, this glory of the Only Begotten of the Father, is not an impersonal manifestation, but the very incarnation of God. John 1: 14.

We must be saved ourselves before we can be proper "stewards of the mysteries of God" for others. True "faith stands not in the wisdom of man, but in the power of God." 1 Cor. 2: 5. College-wise is not grace-wise, although it "speak with the tongues of men and of angels. Education is our duty, as it prepares capacity and material for the spirits' use. But the devil may know as much as Gabriel, and may hold a high Scripture colloquy with Incarnate God Himself, and remain devil still. An enriched intellect and highly polished morality may wear the mark of religion so naturally and nobly, that, in human judgment, it passes for the king's gold. But flesh is flesh, no matter how it shines with Gospel varnish. "Marvel not that I said unto thee, YE MUST BE BORN AGAIN."

The same indwelling Christ that brings righteousness and peace, and sets us in normal relation with God, also brings love and wisdom and power, to adjust our relations with man, enabling us to preach and work "in demonstration of the Spirit and of power." 1 Cor. 2: 4. The faith that appropriates Jesus, carries with it the consciousness of salvation, and has wonderful "trust through Christ to Godward." 2 Cor. 3: 4.

It comes boldly unto the throne of grace under cover of the blood of Jesus, and asks whatsoever it will, and gains its suit in the name of Jesus. Heb. 4: 16, and 10: 19–22. John 14: 13, 14, and 7: 5. It casts out fear, for its life and impulse and aspiration, and petition, and joy are all divine. "I live, yet not I, but *Christ liveth* in me." Gal. 2: 20. It is not that we are doing our utmost to meet the divine claims, but it is GOD that *worketh in us* OF HIS GOOD PLEASURE BOTH TO WILL AND TO DO." Philpp. 2: 13. His name and person are inseparable, and without His name we have no access to the Father. Matt. 1: 21; John 14: 6; Eph. 2: 18. What miserable self-deceptions do we practice in the use of the "Name which is above every Name." How hypocritically and blindly do we say in our prayers, "Our Father who art in heaven," and "for Jesus' sake." "Be not deceived; God is not mocked." Gal. 6: 7.

The "*wherein*" of our text is all-sufficient inspiration and motive for the "*whereunto*." "If God be for us, who can be against us." "*Kept* by the *power of God*, through *faith* unto *salvation*." In such a "wherein" it is safe and rational "greatly to rejoice," though we may be "in heaviness, through manifold temptations." Nothing too strong for Omnipotence. All the batteries of hell can make no dint on the shield of faith. You may die in the contest, but your life and work are of God, and will live on after you have passed within the vail. John 12: 24 is for all true workers.

If we have really died with Christ, and risen with Him, living by and for Him, we will know the double mystery of John 11: 25, 26. Be not discouraged in your lowly, circumscribed field of labor. If you cannot preach from the housetop and compass sea and land, dress the sores of some neglected Lazarus, or hold the cup of cold water to some fevered lips, and put stockings and mittens on the shivering limbs of some orphan. Always plenty to do for Jesus, as he has His claimants every-where waiting our service in His name. The "open face" of 2 Cor. 3: 18, will show us Jesus wherever we turn or gaze.

I eat twice a day, seldom taste meat, touch no pastry, use no dainties, have neither horse nor cow, nor sheep nor pig, nor dog nor cat, because I hear a thousand voices near and far, calling for every cent that I do not need for the pressing necessities of life. The Blood of the Lamb is sprinkled on the believer's purse no less than on his heart. If we fail to baptize our pocket-book, using our money as we list, we put Christ to an open shame. Last year the Christian world spent four billions of dollars in sheer superfluities. In this matter so-called Christendom held even scale with unbelievers; *shame*, SHAME.

One-tenth of that waste would have put four hundred millions of dollars into the treasury of Jesus Christ. How can our Brethren be so disloyal to their Redeemer as to live like sybarites, grasping for money as if it were on par with Eternal Life; and as if gold and tobacco, and carnal gratifications were sweeter luxuries than self-denial for the salvation of the millions who have never heard the name of Jesus? The life of God in Emmanuel is the law of every believer, wrought out afresh in all its mystery and beauty and glory of the Holy Spirit.

Pray with "strong crying and tears" for such utter self-annihilation that the God of our Lord Jesus Christ, the Father of glory," may have no hindrance in the fulfillment of Eph. 1: 17, 18, 19. That is not idle closet-rhetoric, but the burning prayer of a man whose soul is aflame with Pentecostal fire for every soul that names the name of Christ. It is the very essence of the "*whereunto*" of Col. 1: 29. We have grown so formal and conventional in religion, that perhaps not one of us knows what is meant by 1 Cor. 1: 30, and Eph. 3: 16–20, and Col. 3: 1, 2, 3.

Let such passages as the following be as real to you as the fact of your being. 1 Cor. 10: 31; Col. 3: 17, 23, 24; Gal. 5: 14; 2 Cor. 5: 14, 15. Amid all the discords and trials, and sorrows, and disappointments, and suffering incident to the Christian life, train your soul hourly to chant the psalm of peace and rest and victory recorded in 2 Cor. 6: 4–10. Bring the highest, divinest motives into all your little duties, and put the impress of Jesus on all you touch. Nothing is either great or noble if it bear not the blood-prints of the cross.

Pride and selfishness are subtle elements, and spoil many a showy service, ostensibly in the name of Jesus. If our hands are glorified by the nail-marks, your cooking and washing and baking become sacraments. We already sit in heavenly places in Christ, and live on earth the life of the upper realm, and breathe the atmosphere, and speak the language, and exhibit the peculiarities of our Fatherland. There are thousands on thousands of professing Christians who daily belie by their words and works their claim of participation in "the inheritance of the saints in light."

Those who are born of God have their heart and treasure with him, and count all things but loss and filth for the excellency of their joint-heirship with Jesus. Philpp. 3: 8, and Rom. 8: 17. Those who know God by faith and perfect consecration, will not fail to realize Luke 10: 19. A life of faith is a life from God, in God, to God, running freely into all the moulds of its divine-human archetype, rejoicing in sympathy with the whole periscope of the divine purpose, past, current, and prospective, "with joy unspeakable and full of glory." Heb. 12: 2; Philpp. 4: 4; 1 Pet. 1: 8. Open your heart

of hearts to 2 Cor. 4: 6, so that you may know and show the glorious beatitude of 1 John 1: 7.

You are eager for something to do for Jesus, and the first absolute essential is to know Him as truly as the air you breathe, the food you eat, and the blood that pulsates in your organism. This gives us *His* wisdom, eyes, ears, hands, feet, love, tenderness, self-sacrifice. The world will give little heed to our *talk*, if our *walk* does not demonstrate our divine lineage. Ponder deeply and constantly John 17: 21, 23. That is God's great argument to win sinners to salvation.

Be of good cheer, my dear sister, Jesus did not live in vain, nor will any one who reincarnates Him. "*He* is faithful that promised," and if "*thou* be faithful *unto death*, he will give thee a crown of life." Rev. 2: 10. The furnace may be hot, but the gold will only be the brighter.

"Christ! I am Christ's! And *let the name suffice you,*
Lo, for me too He greatly hath sufficed;
With no winning words I would entice you,
We have no pleasure and no goal but Christ."

ISRAEL'S FIRST KING.

BY S. B. MILLER.

SAMUEL becoming aged, could not long remain as judge of Israel. His sons were unfit to succeed him. They had been tried and found to be entirely unworthy. The people were unwilling to have such gross immoral characters to rule over them. They come to Samuel asking for a king. Samuel goes to God for wisdom to direct him in the matter. The Lord yields to their request, and directs Samuel in the choosing of their king. He not only directed Samuel, but he directed Saul to Samuel.

Saul was a son of Kish, of the tribe of Benjamin. While going about his present duties, he is anointed captain over Israel. After his anointing, Samuel communed with Saul. How much he told him we do not know, but doubtless he gave him good counsel concerning the great work which would soon devolve upon him. As Saul goes toward his home, he is especially prepared to assume his kingdom by the visitation of the spirit, which "turned him into another man," and "gave him another heart."

In due time the tribes were convened at Mizpeh for the choice of king by lot. Here Saul was publicly selected as king and Samuel told the people of the principles of the kingdom, and wrote them down in a book. Some of the people,—the roughs, evil-minded men of Belial,—refused to acknowledge Saul as king. He paid no heed to their insulting remarks, but went to his home in Gibeah to wait till his hour was come. He had not long to wait.

The tribes east of Jordan were invaded by Nahash, king of the Ammonites. Saul called together the warriors of the nation, and went over against them. A great victory was gained, which firmly established Saul in his kingdom. He still had the advice and counsel of Samuel.

Two years after he had begun to reign, the Philistines raided the harvest fields of the Israelites. Jonathan, Saul's son, attacked a garrison of Philistines at Geba and conquered it. This daring act aroused the Philistines in all their power. Saul's army was unarmed, and were so terrified by the hosts of the enemy, that many deserted, and hid in caves and thickets.

Neither king nor people dared to act without the sanction of God. Samuel had agreed to come to Gilgal within seven days, and offer and make known the will of God. Six days had gone and the seventh was rapidly passing, and still Samuel came not. Saul feared every moment's delay. He was tempted to be his own priest and offer sacrifices, which was contrary to the law. He did so, and as he had finished the offerings, Samuel appeared on the scene. Saul had openly disobeyed a positive command of God. Samuel announced to him the consequences,—the kingdom could not continue in his family.

The people were not to suffer destruction and God gave them the victory this time; Saul gets one more chance to redeem himself. On the southern border of Israel dwelt a nation of fierce marauders,—the Amalekites. For the peace of Israel God desired them to be destroyed. Samuel brings to Saul the command to go down against them and utterly destroy them and their possessions.

Saul went with a large army and nearly annihilated them, but he spared their king and with the consent of the people brought home the best of the cattle and sheep. Then it repented God that he had made Saul king, because of his disobedience.

Samuel is grieved for Saul and prays that he may be forgiven. He goes down to Gilgal to meet him. Saul makes haste to inform him that he had "obeyed the command of the Lord." But he had not. He had only done what seemed good in his own eyes. He is convicted of his falsehood by the voices of the animals he had spared. Saul sought to improve upon God's plans, and save much for the good of the cause which might have been wasted.

His excuses are utterly in vain. Samuel reminds him that he owes his exaltation and power wholly to the God whom he has disobeyed. Once more he is informed that he shall lose his kingdom. The divine influence was withdrawn from him and an evil spirit entered into him. He grew worse and worse. His faults developed into iniquity and treachery. Saul still held the throne but Samuel is directed to anoint David, the son of Jesse, as his successor. Soon after his anointing David is sent for, to come to the court of Saul and charm away his spells of insanity by his skill in music. He soon returns to his father's flocks in Bethlehem. Some time after his return the Philistines gather in great numbers in the valley of Elah, to battle against Israel. A certain giant challenges the army of Israel for forty days. David went down to the camp to see after the welfare of his brothers, and while there slays this giant with his sling.

His daring conduct won the admiration of Saul, who once more took him to his court. Here David grew into favor with the people, and especially with Saul's son, Jonathan. Saul grew jealous of David because of his popularity. He plots David's destruction in various ways, but all is of no avail. Finally David is compelled to flee for his life. Saul endeavors to find him and slay him. At two different times David had Saul's life in his own hands but would not slay the Lord's anointed.

David flees to the Philistines for protection. They give him the city of Ziklag, and while residing there the Philistines once more go up to battle against Saul's army. The armies meet in battle in the plain of Jezreel and on the slopes of Mt. Gilboa. The battle went sore against Saul, the archers hit him and he was sorely wounded of them. He asked his armor-bearer to slay him but he refused, so Saul took a sword and fell upon it and took his own life. Then the Philistines "slew Jonathan, Abinadab and Melchishua, Saul's sons." "So Saul died and his three sons and all his men, that same day together." The enemy cut off his head and hung his body and the bodies of his sons on the wall of Beth-shan. But the inhabitants of Jabesh-gilead, on hearing of Saul's fate, went the same night and took the bodies from the wall of Beth-shan and brought them to Jabesh and burned them there, and buried their bones under a tree at Jabesh.

Thus ended the life of the first king of Israel, "who ate of the fruit of his own way and was filled with his own devices."

GATES OF BRASS.

BY ELIZABETH H. DELP.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."—Isa. 45: 1, 2.

THE captivity of Judah, extending through a period of seventy years, was finally terminated by the fall of Babylon, that queen of cities. Volumes have been written, describing this city. Its walls, canals, palaces, and hanging gardens have thus become familiar to us. In these walls were one hundred gates, all made of solid brass; they were over against every street that led to the river. These brazen gates were always open in the day, but carefully closed and secured at night.

Belshazzar was king of the city when Cyrus besieged it. He was king in name, but Nitocris, the queen-mother, exerted her influence and thus, to some extent, governed the kingdom. The city was surrounded by the army of Cyrus. The king,—presuming upon the impregnable strength of the city,—the provisions stored within it, that a ten years' siege could not exhaust, felt secure, and rested at ease in his kingly palace. He loved pleasure and revelry as is shown by the festive scene on that memorable night, when, with a bold impiety that his predecessors would have turned from with horror, wicked and daring as they were, he commanded his servants to profane the drinking vessels of the temple of Jehovah.

But the end was near. Upon the wall before the king all beheld the mysterious hand, tracing in strange symbols, the will of God. Written in Samaritan characters, the Chaldeans could neither understand nor decipher them. Daniel interpreted the message of the Lord. The words literally rendered are, "He hath numbered, he hath numbered, he hath weighed, and they divide."

In the meanwhile Cyrus had marched into the city through the channel of the river. God preceded him to open before him the gates of brass, for if these gates, which closed the avenue leading to the river, were shut, as they always were at night, the soldiers of Cyrus would have found themselves in a veritable death-trap. But on the night of festivity, within the royal palace, by unparalleled negligence, they were left open and thus the troops penetrated to the very heart of the city. In that night was Belshazzar, the king of the Chaldeans, slain.

Great is the Lord! If he wield the sword of justice, a nation is removed in a day, and we must acknowledge, "He doeth all things well." He has only to send forth his word and a thousand instruments are at hand to execute his command.

We have an unchangeable God. In the apostolic age he was still the Helper of his people. When Paul and Silas, after preaching the name of Jesus, were imprisoned, the Comforter filled their hearts with peace, and songs of praise ascended to heaven. It was the fulfillment of the promise, "I am with you alway," and the strong walls of the dungeon were as the gates of brass in the hands of God, and the apostles were set free.

When Christianity had so degenerated that the few, who were faithful and served the Lord according to his will, were ridiculed and called Puritans, they left their native land and braved the dangers that menaced them in the wilds of America. The Lord opened the way for them; he was their strength and now, with thankful hearts, we can praise him for this land of freedom.

Thus it has always been. What seemed mighty

hindrances in the way have proved to be as the gates of brass. The doctrine of the Nazarene proved unpopular, yet his disciples performed miracles and taught in his name. The Christians were hated of all men, reviled, imprisoned and tortured, yet the Lord added to the church daily. Persecutions, long and bitter, were waged against them, but to-day there is not a standard, about which there are so many believers as there are around the cross, and the cause will move on, until the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

THE MISTAKE OF MAN.

BY E. R. YUNDT.

We often hear men say, "I will give you nothing without value received." There seems to be a tendency on the part of nature to degenerate when left to herself. This is true both in the vegetable and animal kingdom,—man not excepted. If there is any difference, man seems to be inclined to go down the scale more rapidly than any other creature. The two kingdoms were pronounced good by their Maker. How much better must man be, since he is formed in the image of the Creator and blessed with the many endowments that are found only in him. He is given the mind with its reason, judgment and intellectual powers, which other creatures do not possess.

Even with these God-given blessings, which are his and his alone, we find him descending the ladder of morality. Take the child. How often do we find that an infant, as it grows older, inclines toward evil and that, too, before it is hardly capable of being taught. This inclination does not vanish with years, but rather increases, not only in childhood and youth, but also in manhood. This happens within the circle of good society and leads us to believe that man lowers himself.

Habits play an important part in this work. The busy scenes of life tend to degrade man in some respects. The question, "Does it pay?" is asked by every one, and it should be asked. The error is made in our judgment. Too frequently we do not judge from a proper stand-point. Not that we do not know any better but we do not want to know, *i. e.*, we pretend that we are doing that which appears right to us. If there is any probability of our receiving interest on our money we do not hesitate to loosen our purse-strings. Unfortunately, man is inclined to want his reward at once, and that, too, in the very way in which he wants it. He never looks for higher blessings, for immortal blessings, but expects all rewards to be given to the *mortal* being and to it alone. Looking for it to come in this way, but being disappointed even if it comes, he does not see it and so ceases to give.

There is one particular way of aiding those that need it, which generally is considered all right and worthy of imitation at all times and under all circumstances. It is giving an entertainment for the benefit of some unfortunate one. Persons, after going to such a place and being asked about it, and even without being asked, may be heard to say, "I thought I would go that I might do something for that poor man in that way." Is this the object of the audience? I say, No. The very statement which we have quoted expresses something quite differently. If a man gave his money without value received, there could be no doubt as to his really desiring it to aid the needy; but this he does not do. He prefers to attend a concert where he will receive immediate returns for his money. Is that giving to help the poor man and his family, or is it for his own enjoyment? His actions are all the answer that is needed.

This is by no means the worst feature in giving to entertainments for the benefit of the unfortunate. First, we are encouraging those who are already of a disposition to give, not to give to worthy causes. Second, we are training others not to give when it is necessary and beneficial. Paying an admission fee is by no means giving; it is investing for the immediate good of one's self and not for the good of others.

Is there any reason for our being surprised that people do not give readily for missionary and other church work? There cannot be, if we but consider our own conduct and thereby see that we have taught them to pursue the course in which we find them. As long as we adopt plans of our own for raising the necessary means, we cannot expect to succeed, when we ask persons to give freely and without a consideration.

God's plan and *our* plans will not work harmoniously. No wonder it requires so great an effort to obtain the money for the support of missions! We try to give them value received. This, of course, cannot be done for if we did, there would not be much left. As people come to see this, they think it does not pay to go to church concerts, festivals, etc. Of course the committee finds itself wanting in the required means. The next thing to be done is to visit the residents of the community with a subscription paper, but they do not believe in giving after they have paid admission fees to church entertainments, etc., the proceeds of which are used in church work. Then comes the complaint, "People are becoming so miserly; they will not give to a good cause, whereas the fact is, we have educated them *not* to give.

If we want to be successful in raising means for our church work, we must accept God's plan and banish ours. If we wish to see this and the following generations on a higher plane in respect to giving without immediate returns, and confidently awaiting God's richer blessings, let us remove the causes that are leading them downward.

WAS HE GAGGED?

At a convention in Florida a few years ago, one of the delegates occupied rather much time airing his views, greatly to the annoyance of the convention. Finally one of the members moved to make the troublesome delegate vice president of the convention, with a seat on the platform. The motion prevailed, and the astonished man was conducted to his seat of honor (?) on the platform. He troubled the convention no more with his speeches That is one way of getting rid of a troublesome speaker. But the editor of the *Cynosure* tells how the Masons in the M. E. Rock River (Ill.) Conference succeeded in silencing the young and eloquent Barton Cartwright some years ago, while he was making a strong speech against the lodge. Our readers can make their own comment. The editor says:

"An old member of the Rock River M. E. Conference, Illinois, who has seen many years of honorable and honored service in California, remembers the time when that body was as heartily opposed to the secret lodge as it has since been subservient to that great evil and enemy of the church of Christ. The reminiscences he has given us are the more interesting and important because of the commanding influence of this Conference in the Methodist denomination.

"It was the custom, thirty-five years ago, in this Conference, to question candidates for admission to its membership and the ministry, whether they belonged to a secret society or not; and in that early and honorable day Methodist preachers had to clear themselves of this heathenish smirch, before they could have the mark of good standing.

"The father of Rev. Mr. Phelps, of Los Angeles (who is one of the most popular pastors of the M. E. church in California, and grandson of old Father Catterlin of blessed memory), was presiding elder in the Rock River Conference, and was very faithful to the young ministers in this respect. Old Peter Cartwright, the pioneer and hero of early Methodism in Illinois, was also a well-known opposer of the lodge. 'Masonry came from the devil, and will end in the devil,' was his sententious and emphatic answer to the secret order question in that day.

"At one meeting of the Rock River Conference, at Galena, the questioning was sharp, and the judgment against the lodge severe. There had been some lax discipline before this, for members of the Conference were present who objected, and were either inclined to defend the secret orders, or at least to palliate the sin of membership in them. Bishop Hamline was present; he was at that time the Nestor of the church, and wielded his great influence with moderation and meekness. The present generation no more venerates his name, than his saintly character was then esteemed. He was appealed to for a decision of the dispute. '*No Methodist minister ought to belong to a Masonic lodge*,' was his reply.

"At Aurora, either the next year, or some proximate session of the Conference, the discussion was renewed, and there was enough friendship for the lodge expressed to draw out some of the ablest members against it. The debate was long, and the interest profound. Among the champions for a pure and undefiled religion was Barton Cartwright, son of the pioneer Peter, and 'a chip of the old block.' He was a man of intense earnestness, and popular in the Conference in spite of his homely features. He was speaking with great power against Freemasonry when the Conference adjourned, and he was permitted to finish his argument next day.

"During the night a dark scheme was hatched in the brain of a Freemason named Hardin, yet, we believe, a member of the Conference. He dreaded the effect of Cartwright's speech and knew of no reply. Masonry could not reply, in fact, to such a vindication of truth and righteousness. The eloquent speaker must be broken down by a trick. Hardin bustled around with a few sympathizers to whom he had entrusted his secret, and a fund was raised to purchase a silver set for Cartwright. They, moreover, persuaded Bishop Simpson, who was present, to aid them in their plot. It is a question whether he knew the whole of it; but he certainly became a willing and successful agent in making the presentation speech. When the discussion was resumed and Barton Cartwright took the floor for his closing argument, Bishop Simpson interrupted him and asked in an apologetic sentence that he wait a moment. He then began to expatiate on the virtues of the speaker, the renown of his father, the popularity of both, and the esteem of the ministerial brethren, which ought justly to have some expression. These remarks were prolonged as much as possible, while the amazed Cartwright stood ready to explode his denunciation of the lodge iniquity, his great mouth agape, and his strong and homely face the playground of puzzled and conflicting emotions. At last the Bishop saw that the end was gained, and that he had put off the dreaded and hated discussion long enough. He uncovered the silver set, and presented it with a careful commendation of the grace of the givers. Cartwright was thunderstruck. His speech was knocked out of him. Only enough of it was left for him to exclaim with such a tone of disappointment and indignation, that it lingers yet in the memory of those that heard it—'*Gagged again! Gagg-d again!*' It would be an interesting question, how the Rock River Conference became so grievously perverted on the lodge issue, so that fifteen years after this incident a large proportion of its members were Freemasons, denying Christ in the lodge while professing to preach in his name in the churches. But that day of Masonic influence and popularity is, thank God! also past. The young men are no longer going into the lodge. The older men are realizing their folly, and some of them repenting it. The day hastens, let us pray, when it shall again be the rule that members of this great Conference shall openly repudiate a system that has only antagonism for the Christian church, and shall lead the van in separating all who have taken the name of Christ from it."

INTERESTING HISTORY.

BY B. C. MOOMAW.

I SEND for publication the copy of a letter written by the famous "Stonewall Jackson," shortly after the beginning of the war. This letter contains matter of great interest to our Brethren, as it lifts the curtain of thirty years, and gives us a realistic glimpse of those troublous times. If I mistake not, the "eighteen," to whom Gen. Jackson refers in this letter were our Brethren, who, after their arrest, were taken to Richmond and confined in "Castle Thunder," a notorious jail. They were shortly after liberated through the strenuous exertions of Eld. B. F. Moomaw and others, and allowed to return to their homes.

There were some interesting circumstances attending their arrest and incarceration, which the writer has received by tradition, and which he has reason to believe are substantially correct. When they were intercepted and searched, their captors were astonished to find no arms. They all had good horses and a wallet of hard money, but no guns. This was beyond the comprehension of the soldiers. Of course they lost their money and horses.

These brethren were used to well-filled tables at home, and consequently got very hungry on the hard fare of the Richmond jail. But the Lord touched the heart of an honest baker, who sent them plentiful provision, as soon as he learned of their state, and would not receive a cent for it. When brought into court to answer for their conduct in refusing to fight, some friend of the church pleaded their cause, and did it so effectually that the judge became very much affected, and turned away to hide his emotion. Very soon he ordered their dismissal, and they returned home, rejoicing in their providential escape. The history of the Brethren in the South, during the war, is a "romance of Providence," and ought to be written for the instruction and encouragement of future generations.

The incidents related in Gen. Jackson's letter show clearly the Invisible Protecting Hand. When it was written, the Brethren had not yet secured the passage of the exemption act, which shielded them from military service. They were completely at the mercy of the commanders of the military districts. An ungodly tyrant in Jackson's place could have easily oppressed the Brethren grievously. Of all the generals of the Confederacy Stonewall Jackson was, in his way, the most conscientious and religious. He was incapable of an act of tyranny and injustice. Unlike many great men who can be mean toward the weak and helpless, Jackson was in the habit of treating the poorest and humblest man with all the consideration of a gentlemen. Unlike, therefore, a great majority of his companions in arms, he respected the conscientious scruples of the Brethren, before they were legally exempt from military service, and employed them in other ways than fighting.

That T. J. Jackson, and not some other man, was set over the military district which included so many of our people, was clearly the doing of that overruling Providence which spread its sheltering wings over the heads of the Brethren and Mennonites of the Valley.

JACKSON'S LETTER.

MOUNT JACKSON, VA., March 21, 1862.

COLONEL S. BASSET FRENCH,

Colonel:—Please request the Governor to order 3,000 muskets to Staunton at his earliest convenience, for the militia of this district. None of the militia beyond this County, except 500 from Augusta, have yet arrived, but they are turning out encouragingly. There are three religious denominations in this military district, who are opposed to war; eighteen were recently arrested in endeavoring to make their escape through Pendleton to the enemy. Those who do not desert will, to some extent, hire substitutes; others will turn out in obedience to the Governor's call, but I understand some of them say they will not "shoot." They can be made to fire, but they can very easily take bad aim.

So, for the purpose of giving to the command the highest degree of efficiency, and securing loyal feelings and co-operations, I have, as those non-combatants are said to be good teamsters and faithful to their promise, determined to organize them into companies of 100 each, rank and file, and after mustering them with the legal number of company officers into service, assign them to the various staff departments without issuing arms to them. But if at any time they have insufficient labor, to have them drilled, so that, in case circumstances should justify it, arms may be given them.

If these men are, as represented to me, faithful laborers, and careful of property, this arrangement will not only enable many volunteers to return to the ranks, but will also save many valuable horses and other public property, in addition to arms. It may be that officers for these companies would be a useless expense. Please inform me as to the Governor's decision as to whether it is obligatory on me to assign them officers. All I have pledged myself is, that so far as practicable, I will employ them in other ways than fighting, but with the condition that they shall act in good faith with me, and not permit persons to use their names for the purpose of keeping out of the service. Please direct your answer to Woodstock. I send this by express to Orange Courthouse. Lest it should not reach you, a copy will be sent by mail via Staunton.

[Signed.] T. J. JACKSON,
Major General.

THE COMMUNION.

BY J. H. BEER.

AMONG the many things taught in the Holy Scriptures, the one under consideration is of great importance, and deserves the careful consideration of every child of God.

We are frequently censured for not permitting others to commune with us. Communion is based upon union. Union means oneness of mind. There is a principle underlying this important subject, as taught and practiced by the Brethren church. We hope those who look upon us as selfish and narrow-minded in our views, will give us credit for being at least consistent.

Since we are to give to every man a reason for the hope within us (1 Pet. 3: 15), we will notice some of the more prominent reasons for declining to invite others to commune with us.

1. Before each love-feast we have our deacons to visit each member in the congregation, to inquire whether all are in the true faith and in peace one with the other. If they are not, we see that all the difficulties in the way of a Communion are properly removed. The church has not that privilege with the members of other churches, and some of them may practice things we are convinced are not right. Now, to admit all others claiming faith in Christ, would be to admit some who are unworthy of the Communion, and we would virtually endorse in our actions their practice. The church has no control over those not members of her body. Paul says (1 Cor. 5: 12, 13), "What have I to do to judge them that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

2. We have no control over others going to war and uniting with secret societies, which are contrary to the teachings of the Gospel. Admit them and we surrender the principles of the church.

We feel thankful to God that there is a church that upholds the principles of the Gospel to-day. It is not because we are narrow-minded, but it is for principle that we stand. We have the Mormons and others. If we admit them, we are partakers of their evil deeds. 2 John 1: 10, 11. We would then have no regulations at all. This is just the condition of a large majority of the professors to-day. They claim that anything is right, but they have no foundation for their faith. We do not want to insinuate against those who do differently, but if they do not want to obey the Gospel, they have that liberty. Every one has the act of volition in his own hand. John 12: 26. "If any man serve me, let him follow me."

3. The different modes of baptism have an important bearing on this question. If we invite oth[illegible] to commune with us, we must thereby endo[illegible] single immersion,—a practice we do not believe in. "Whatsoever is not of faith is sin." Other people do not believe in feet-washing; hence, to invite them to wash feet with us, would be to ask them to sin, for they would have no faith in it. Let us labor for that union that is taught in God's Word; that will make us one in Christ, that the world may know that he has sent him.

"A LOVING word is always a safe word. It may, or it may not be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation, to which we have given utterance, finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh, or hasty, or unloving, word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while yet he was with us. But there will never come into our hearts at such a time a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time. We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and for hereafter, by every such word which we speak out explicitly; and we are sure to be the losers, now and by and by, from every such word which we ought to have spoken and failed to speak."

"SOME men enjoy work as work, and are glad to have a part in it. But more men enjoy watching others work, and will even endure hardship for the sake of seeing a job of work completed. If a heavy stone column is being raised in front of a new building, or an iron safe is being lifted to the upper window of a warehouse, men will gather to watch it; and there are those who will swelter under a burning sun by the hour, or will stand in a drizzling rain, to see the busy workers finish that undertaking, when it would be difficult to get one in five of those watchers to do an honest job of work for a reasonable amount of wages. And so it is in duty-doing generally. Not all of us are ready to do our own share of service, at the wages God proffers; but most of us are glad to watch others do their share of service, even though we have no part in the profits."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16. 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

A VOICE OUT OF THE CLOUD.

BY C. H. BALSBAUGH.

How blessed to die unto life more abundant! How blessed to speak and testify for Jesus after our voice is hushed in death! Pre-eminently this applies to our sainted brother James Quinter, of precious memory. "He being dead, yet speaketh." His "*Life and Sermons*," edited by his daughter, will bring him to fresh resurrection in the minds and hearts of thousands who listened to his eloquent expositions of divine truth while in his earthly tabernacle.

His life was a rare outshining of incarnate Deity. There *is* no Christian life that is not very God in the flesh; and brother Quinter might have said without presumption, "Be ye followers of me, even as I also am of Christ." 1 Cor. 11: 1. But he would have been the last man to make such an appeal. Grand as was his intellect, his modesty and meekness were grander. Personally I had but few opportunities to test his higher qualities, but our correspondence extended over a period of thirty years, and all his letters were running over with love to God and man, profound humility, and a loftiness of conception, relative to "the high calling of God in Christ Jesus," which was exceedingly inspiring and self-annihilating. Not the shadow of egotism could I ever discover in any of his words or ways. A beautiful, God-configured soul was that of James Quinter, and "His Life and Sermons" now offered to the public will be to many readers like "a voice out of the excellent glory." The calm, sublime exodus in the midst of "the great congregation," surrounded by weeping thousands on whose prayers his soul was wafted from this terrestrial scene will thrill every reader. Many hearts will melt, and many eyes overflow when they read the record of his passage dry of foot across the Christ-cleft Jordan. Philpp. 1: 21 is his biography and obituary.

His sermons are granitic. They are void of polish save the native brightness of "the truth as it is in Jesus, and the inseparable rhetoric of good grammar. They deal with God and the soul, with righteousness and sin, with judgment and reconciliation, with faith that appropriates its object, and issues in holiness like God's. His words are gold from the mine and mint of Golgotha, gold like that which paves the streets of the New Jerusalem.

If we had a God-taught, God-moulded, God-reflecting saint among us, it was Elder James Quinter. Environments had their influence, but a more nobly individual man, living in the mystery and power and glory of 2 Cor. 3: 18, it would not be easy to find. The book that is to represent him is well worth studying and exemplifying. The "savor of life" still lingers around his burning heart utterances.

Union Deposit, Pa.

WHY IS IT?

BY J. W. KEISER.

WHY is it that there are so few earnest workers to be found? Why are there so few who will spend and be spent for the cause of our Blessed Master? We look around on all sides, and we see the adversary of souls busily engaged in his work of deceiving the human family. He has his agents at work all over this broad land of ours, using every means possible to accomplish his work of leading men and women in the broad road that leads to woe and misery. Then, why is it that church members will sit down on the stool of do-nothing, and fold their arms and say, "There is nothing that I can do," when souls are perishing on almost every hand, for the want of the Bread of Life? Dear brother and sister, if this is our condition, let us, with renewed energy, unite our forces and march out against the enemy of our souls, wielding the Sword to the right and left, until Satan, with his mighty host, will be conquered by the powerful influence of the children of God.

Why is it that the brethren and sisters of our Fraternity will send their children to schools, conducted and controlled by members of other Fraternities, and then wonder, and ofttimes weep, because they do not unite with the church of their choice? The wise man says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Then, how can we expect them to go with us, if they have never been taught the principles of the Gospel in their purity and simplicity?

Why is it that some brethren claim they are too poor to take our church paper, and when you visit them at their homes, you find two or three secular papers lying on the stand? Remember, dear reader, that the young and rising generation will, to a greater or lesser extent, pattern after us; and if we do not place good and pure literature before our children, they will read something worse,—something that may lead them astray, and finally be the means of their destruction.

Why is it that men and women will work and toil from early on Monday morning until late on Saturday night, and when Sunday morning comes, not even go to the meeting or Sunday-school because it is too warm or too cold, or the weather is too inclement, or they are too tired, or have some other as frivolous excuse? Do we not read in the Sacred Scripture that we are not to neglect the assembling of ourselves together, as the manner of some is? Do we not also learn that we are to bear one another's burdens, and so fulfill the law of Christ? Are we helping our brother to bear his burden, if we absent ourselves from the house of worship and let our brother go there to sing and pray alone, and then get up and talk to a few only, while we are at home, either sleeping, or reading the secular news, or passing our time in some other way?

Why is it that parents, on a Sabbath morning, will call the children, dress them and get them ready for Sunday-school, while they themselves stay at home? Remember, dear parents, some one has to take charge of those little ones and teach them, and who knows the wants of the children better than those who have the care of them, and if all would remain at home, who shall teach them?

Then, dear reader, let us, one and all, be more earnest in the work of our Master, that, as we fall, —one here, another there, we can have the assurance that we have done what we could in warning those around us to flee the wrath to come!

Pioneer, Ohio.

LIFE OF JEPHTHAH.

BY MARY E. GARBER.

As the names of great men of to-day are recorded in the history of the world, so is the name of Jephthah, a ruler of Israel, recorded in the Bible.

Jephthah was a Gileadite and a man of great strength. His father's children expelled him from the family, and he went down to the land of Tob. Some time afterward he became a famous military man. Then the Ammonites declared war against Israel, and the elders went to bring him home out of the land of Tob. They asked him to come and be their leader, as they had heard of his great genius as a warrior, and expected him to fight with judgment, courage and success.

In answer to the request, Jephthah asked, "And did ye not hate me and expel me from my father's house; and why are ye come unto me now when ye are in distress?" After repeated entreaties, he offered to be their leader, if they would allow him to be their chief after the war was ended. This they agreed to do.

Jephthah seems to be doubtful if they really would allow him to be their leader, perhaps because he had experienced their ill-will towards him before. But the elders of Gilead told him that the Lord would be their witness. This should remind us of the fact that whatever we say, God is a listener. Jephthah presents to us a fine picture of justice, fair reasoning and unwillingness to proceed to the dreadful cruelties of war, and to defend the rights of his country in sending these messages.

Being now declared chief of the tribes on the east side of the Jordan, he sent messengers to the king of the Ammonites to know the reason of invading the lands that belonged to Israel. He was desirous of disposing things in a fair way, and at the same time to prevent the shedding of blood.

Just before the war began, Jephthah vowed a vow that he would offer as a sacrifice whatsoever first came from the doors of his house when he went home. The battle was fought, and the Lord delivered the Ammonites into Jephthah's hands. On his return home, his only daughter, with timbrel and with dance, was the first to come from his house to meet him. But, how sad, when he told her his story! She, however, seemed willing to be offered as a sacrifice, but only begged him to allow her to go up and down the mountains, to bewail her virginity. After she was done mourning, she returned to her father, who did with her according as his vow but whether he offered her as a sacrifice, or devoted her life to the service of the Lord is not agreed.

Four days in each year, the daughters of Israel went to weep for the daughter of Jephthah. He judged Israel seven years, and was buried in one of the cities of Gilead. In his life we see some admirable traits of character, and yet his vow seems to have been a rash one.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Sept. 1, 1891.

THE address of G. S. Rairigh is changed from Purchase Line, Pa., to Johnstown, same State.

BRO. G. B. ROYER has just returned from Cedar County, Iowa, where he held a week's meetings.

ALL orders for tracts should be sent to the address of the Brethren's Tract Work, Dayton, Ohio.

BRO. I. J. ROSENBERGER is now at Melbourne, Iowa, intending to spend the month in that State.

BRO. D. L. MILLER'S address is now, Augustegade No. 22, 1 Sal, Amager, Copenhagen, Denmark.

BRO. HENRY BRUBAKER, of Texas, has been chosen a member of the Standing Committee for next year.

A CONGREGATION has been fully organized at Esterly, La., where there is a small band of members.

CONSIDERABLE correspondence reached us just a little too late for this issue. It will appear next week.

THE District Meeting of Middle Iowa, to be held in Dallas County, Sept. 24, is to settle on a location for the Annual Meeting of 1892.

A CONGREGATION was recently organized in Oklahoma Territory, to be known as the "Paradise Prairie church." A very pretty name indeed!

BRO. LEMUEL HILLERY, who is now in Indiana, is expected to hold some meetings in the Woodland church, Michigan, sometime during the fall.

SISTER DE MOND, of the Woodland church, Mich., is supposed to be the oldest sister in the Brotherhood. She is 103 years old.

WE learn that Bro. R. H. Miller is expected to deliver a series of doctrinal discourses in Ray County, Mo., sometime this season, if health will permit.

IF even we could see ourselves as others see us, many would not believe their own eyes. Others would not stop to look at themselves if they had a chance.

A GENUINE case of leprosy was discovered at the County Hospital of Chicago, a few days ago, and also one in New York a week previous. The latter is a Chinaman, but nothing is known of his ancestors.

THOSE who send letters in an unsealed envelope, bearing only a one-cent stamp, should bear in mind that they violate the postal law. All written letters, going out of your town, sealed or unsealed, require two cents postage.

BRO. C. C. ROOT, of the Ozawkie church, Kans., says: "Our love-feast is to be held Oct. 10, after which we intend to continue meetings for some weeks. Eld. D. B. Gibson, of Cerro Gordo, Ill., is expected to do the preaching."

A CERTAIN church proposes to let certain spaces on the walls to enterprising advertisers to defray church expenses. What is it that the Christian (?) conscience will not do for money! Still, that is no worse than a church lottery.

A CONGREGATION has just been organized near Dayton, Washington. Bro. Ernest Hopkins was elected to the ministry at the same place. He will be remembered as the author of a pamphlet entitled, "The Law and Sabbath" and also other tracts.

WHILE from home attending prayer-meeting, Sunday, Aug. 16, Bro. A. B. Fisher's residence, in Fort Scott, Kans., was burned. This was indeed unfortunate for himself as well as the church, for the love-feast was to have been held there. But we are glad for one expression at the close of his letter in this issue. He says, "Where there is a will, the Lord will prepare the way." That is the way to take misfortune. It is the *will* that makes the man. The Lord can and will help those people and churches that try to help themselves.

YOU are discouraged. You have met with obstacles in the way, and now cease to push your work because of these hinderances. That is just what Satan wants you to do. If he can discourage you, he will do it. It is now a question for you to decide, who is going to conquer, you or Satan? If you sit still, Satan will conquer. If you push your work to the utmost of your ability, you will succeed. Satan is strong, but the firm will of a Christian, backed up by the power of God, is stronger; and God will help all those who try to help themselves.

YOU will find good and evil, more or less, in everybody. Very few persons are so bad but that there is something good about them. Then, on the other hand, there are few indeed so good but that there is some evil about them. Hence it may truthfully be said: "There is none good, no not one." And yet nearly all are good, but not good enough to be entirely free from evil in some form.

IN the mission field we need hard-working men more than great learning. Scholarship, other things considered, is an important help in any department of life, but there is nothing that counts on mission fields like hard, earnest work. The hardest work is not in the pulpit, but outside of it, among the people, from house to house. The man who goes out on missionary work, certainly should not be a lazy man.

WE are all walking or living epistles, known and read of all men. The question is, Do we, as such, speak for Christ or against him? Our actions tell the story. We need not tell it in words. People read with their eyes. It is hard for a living epistle to deceive the eye. People may forget your long prayers and smooth words, but they will never forget your actions. Remember, actions speak louder than words.

THE right way in life is often the most difficult, especially in the beginning. But it will pay to follow after the right. The reward in the end will more than pay for all the hardships in the beginning. God stands ready to bless all those who struggle for the right. The road to sin is easy in the start, but the end thereof is death. It leads to where Satan stands ready to curse, for he has no blessings to offer.

IN this issue will be found Bro. Miller's first letter. It was mailed at Southampton, a seaport in England, near which the ships pass on their way to Bremen, which is about 600 miles to the north-east. It will be read by our readers with intense interest. The description of a midnight storm on the ocean is graphic. We expect another letter shortly, in which we will be informed of the safe arrival of the party in Denmark. Should any of our readers wish to know more concerning the vessel Aller, on which Bro. Miller sailed, or any other vessel of the same line, or wish to take a voyage across the ocean, or inquire after rates of passage, etc., they will address L. A. Plate & Co., of Mt. Morris, Ill., and full particulars will be furnished with pleasure. Since writing the above we have received word from Bro. Miller, stating that they had reached Hamburg, Germany, and were in good health.

IT is best not to spend time trying to find out the day the millennium will commence. Hundreds of men have tried it, and failed every time. It is far better to concern ourselves about the practical things of life, and let others spend their time over dates that not even the angels pretend to understand. Let us so live that when Jesus does come, we will be ready to meet him. If we are doing our duty, he may want us to keep right on at our post, for this will not be an idle world during the one thousand years that Christ shall reign on earth. We would like Jesus to find us right at our desk, hard at work, when he does come, and we can see no reason why every Christian might not have a similar feeling respecting himself and his work. When Moses was informed of the day that he should die, he kept right on at his work. Why may we not have the same disposition? It will certainly be well for all of us if we can feel that we are ready for the coming of the Lord at any time. If we are his, he will be sure to find us.

THE Brethren in Northern Indiana are having some glorious harvest meetings this season. They not only thank the Lord for their great abundance of crops, but give to the missionary cause as the Lord hath prospered them. Our people all over the Brotherhood would liberally contribute to the missionary fund if an opportunity were afforded them.

A SEVENTH Day Adventist in Tennessee conscientiously rested on Saturday, and then hitched up his horse and went to plowing on Sunday. He was brought into court and convicted of Sabbath breaking. He appealed to the Supreme Court of the State, where the decision of the lower court was sustained. So it is now settled in Tennessee that a man must not work on Sunday, even if he does rest on Saturday.

WE know of a congregation whose members were determined to have a successful series of meetings. They gave their time right up to the work, and hauled their neighbors to meeting, and then returned them to their homes. This was kept up night after night. The effort resulted in a glorious meeting and a number of conversions. This might be repeated in many congregations in the country. Try it. Let everybody work, and something will be done.

THE Pope of Rome is greatly in need of money, and, in order to replenish his purse, proposes to place the "Holy Coat," as it is called, on exhibition at the cathedral in Treves for six weeks. Treves is an ancient city on the Moselle River in Germany. The Catholics claim that this is the seamless coat worn by the Savior, and they now and then show it for gain, charging people so much for seeing it. Thousands are just foolish enough to pay money in support of such superstition.

THE Jews have bought a large part of the beautiful rich plain of Esdraelon, and will colonize there. Says a recent traveler: "This is one of the most fruitful localities upon the earth. A few years ago nothing could be raised here but an enormous growth of weeds. If an attempt was made to raise cereals or vegetables, the crops would be carried off by marauding hordes from the east. This is all changed now; and this fertile plain is yielding its bountiful harvests to God's chosen people, the children of Israel."

WE can sin with our imaginations as certainly as with our hands. We can, and perhaps do, permit our imaginations to revel in sin that we would never think of committing in reality. True, it is all in the imagination, and hid from all mankind, but may it not be sin in the eyes of God who can see the actions in the heart as plainly as our fellowmen can see our real actions? Realizing the fact that God should be the constant companion of our imaginations, the necessity of keeping our minds in perfect accord with his, must indeed seem a special duty.

WHAT is the use of our sisters, or brethren either, trying to imitate the world in so many of its foolish and uncalled-for fashions? Why not adhere to our plain, neat and becoming attire? If the world wants to worship Madam Fashion, let it do so, but as for us, let us worship the God of heaven, and do only that which becometh men and women professing godliness. The vain and foolish fashions of the age do not become people who are seeking a higher life in Christ Jesus. He who rightly adorns the hidden man of the heart, needs no worldly display to attract attention. Do what is right, live right, dress plainly and neatly, but do not spoil a plain, Christian garb by hanging a lot of worldly nonsense on it.

THE General Missionary Board will hold its next meeting in Mt Morris, Oct. 6. All business intended for that meeting should be sent to G. B. Royer, of this place.

BRO. E. K. MCKEEHAN, Jonesborough, Tenn., Treasurer of Tennessee District, instructs us to say that 540 copies of the Minutes have been sent to that District, and that all the churches receiving the Minutes should at once remit to him two cents per copy for the same, in order that he may settle with the publishers for the Minutes. This has reference to the churches in Tennessee, North and South Carolina and Florida.

EVERY congregation ought to have a good and convenient place for baptizing, especially where there are frequent accessions to the church. It may require an effort, and some expense, but it certainly ought to be attended to. It is very unpleasant to baptize in water not at all suitable, and to some it is repulsive. If possible, the water should be clean and the place suitable for work of that kind.

WE notice that several of the State Districts will hold their District Meetings this fall. We hope to receive the Minutes of each, as well as a report of all the Meetings. These Meetings may be made quite useful to the church in many ways. In addition to queries generally considered, much attention ought to be given to missionary work. This is a growing feature in our District assemblies, and ought to be encouraged and enlarged. We feel that it might well become the leading object of these meetings. On such occasions well-prepared sermons on important questions might also serve an excellent purpose. Then we should not use too much form. Come together with a view of enjoying the meeting, and make it an occasion of social as well as religious enjoyment.

TALMAGE AND TRINE IMMERSION.

ON another page of this issue will be found the interesting report of the baptism of Mr. Houston, in the river Jordan, by Rev. T. De Witt Talmage. In next to the last paragraph it will be noticed that the candidate was immersed three separate times. People who maintain that trine immersion is used only by a few who happen to be unpopular, may do well to consider that the most popular preacher in America passed by all the popular modes of modern churches, and gave his preference for the very baptism that has long since been discarded by many churches. Trine immersion was the common mode in the river Jordan, for the Greeks still come to the sacred stream to baptize, and they have used trine immersion from the time Christianity was introduced among them in the days of the apostles until the present. Furthermore, it is altogether likely that not one case of single immersion was ever known within five hundred miles of Jerusalem until more than 500 years after the death of Christ. If there is such a case on record it has never been pointed out by the advocates of single immersion. We presume the reading of the article will be of some encouragement to our people. Mr. Talmage is himself a staunch pedo-baptist, hence his example is considered of more than ordinary force. Mention of this was made in the MESSENGER before, but we now give the entire report complete, so our readers can preserve and use it. It is copied from Talmage's own paper, and may therefore be considered reliable. Other papers have referred to it but omitted the trine immersion part. Some have even put it in tract form, by omitting what is said of the *three* acts. But we give it all complete.

EDITORIAL WANDERINGS.

Number Two.

On board the Aller,
1870 miles from New York.

ON Friday, July 31, we reached New York and at once set about making the necessary financial arrangements for our trip. Through the courtesy of Major Chas. Newcomer, our Mt. Morris banker, we carried a letter of introduction to Kountze Brothers, bankers of New York City, from whom we obtained a circular letter of credit, available in all the foreign countries we shall visit. By means of this very convenient arrangement we can go to a bank in almost any of the large cities of Europe, Asia Minor, or Eastern Africa, present our letter of credit and secure money up to the amount of our deposit in such sums as we may have use for. Should the letter be lost or stolen, the money is safe as no one can draw it from the banks except wife and myself.

In the afternoon we had the pleasure of meeting Bro. Hope, who is to be our traveling companion to Denmark, Sweden and Norway. Only those who know what it means to take such a long journey can fully realize how glad we were to meet our dear brother ready to accompany us.

On Saturday, Aug. 1, at 10 A. M., we go aboard the Aller and take possession of our little room which is to be our ocean home for the next ten or twelve days. We find the ship elegantly and even luxuriantly fitted up. Everything that will conduce to the comfort and safety of the passengers is to be found on board the staunch ships of the Norddeutscher Lloyd Line of steamships. The great size of the ship gives us a sense of security as soon as we come aboard. Friend Geo. Miller, wife and son, of Wichita, Kans., wife's maternal aunt, Mrs. Lydia Hawkins, sisters Mary Geiger and Lizzie Snyder, and brethren T. T. Myers and E. J. Zern, all of Philadelphia, meet us on the ship and see us off from port.

Promptly at 1 P. M. the great ship begins to move from her moorings, and amid strains of music, the cheering of the multitudes on the wharf, the waving of handkerchiefs and the tears of parting friends, we move slowly out into the river and at last are off on our long journey. Long after the faces of our friends were lost sight of to the naked eye we watched them through our marine glass and caught a last glance of Bro. Zern, as the wharf, by a turn in the river, disappeared from our view. We shall not soon forget the kindness and consideration of these dear friends who came so far to see us off and wish us Godspeed upon our voyage. Our steamer moves rapidly out of the river into New York Bay, then passing Sandy Hook we are out upon the restless ocean, and even before darkness of the first night at sea comes down upon the world of waters we have had our last look at our dear native land. The dim coast line fades away and our glass reveals westward only the line where the dark waters of the ocean and the blue sky blend into one.

The day we sailed was bright and clear, a harbinger, we thought, of a pleasant voyage. Sunday, Aug. 2, was one of the most delightful days we ever spent at sea. The ocean was as calm and smooth as an inland lake. One seldom sees the waters of the Atlantic so quiet. The day was spent in conversation, reading and meditation, and we enjoyed it to the full. We thought of the church service at home and felt that we were being remembered in the prayers of God's people.

We shall miss more than all else on our journey, the sanctuary privileges. The day passed quickly away and it proved to be the only pleasant day of the voyage across the Atlantic. At noon, having been twenty and three-fourths hours on the high sea, we had made 320 sea miles.

Monday morning the fog-horn sounded and we entered upon a period of storm, rain, and fog which continues up to this writing, Saturday, Aug. 8. The storm was at no time as heavy as we experienced on the Werra on our home voyage in 1884, but its long continuance made the voyage rather unpleasant. A gentleman on board who had crossed the ocean a number of times said it was the roughest voyage he had ever made. Many of the passengers were very seasick and some suffered terribly. Wife had her share of this distressing malady but the writer escaped with but few of the incipient symptoms. It is singular that the medical fraternity have discovered no remedy for seasickness. The enterprising physician who will find a preventative or a remedy will not only prove to be a public benefactor, but will at once find himself in the possession of a large fortune. Wife's remedy is a sure one but it don't meet all the emergencies. It is expressed in four words, "*Stay off the sea.*"

We read over and over again the Psalmist's description of a storm at sea and we are sure that it was written in the light of personal experience. David, doubtless, had gone down to the sea in ships and passed through an experience something like we have had for the last six days, when he wrote: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them into their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

During these days of cloud and storm we have had an occasional rift in the dark storm-cloud, letting through the blessed sunlight, and we know that behind the blackness and darkness shines the glorious sun. So in this life the child of God may meet with dark and gloomy seasons, but be they ever so dark, through some rift in the clouds comes a ray of light and hope from the dear Father above, and we know that God's goodness lines with silver the darkest and gloomiest clouds.

On Thursday evening, Aug. 6, the storm culminated in a heavy rainfall. A little before midnight we went out on the upper deck. The darkness of the midnight storm enshrouded the ship and the sea as with a huge black veil. The rain came down in torrents. The wind howled and shrieked through the ship's rigging, driving the rain and spray in blinding sheets across the deck. The sea roared, and the great waves broke against the staunch iron sides of the Aller with the roar of muffled thunder, throwing the spray high over the deck. An occasional ray of light from the ship's lantern and electric lamp revealed the high, crested, angry waves tossed to and fro by the fury of the storm. The shadowy form of a watchman half hidden, half revealed by the ship's uncertain light gave proof that our faithful captain was at his post, and true to the trust reposed in him. The ship plunged resistlessly onward into the wall of thick darkness. Sheltered by a portion of the upper deck and a spread of canvas, clinging to the ship's rail, we stood alone on the deserted deck, in the midnight darkness, with the roaring tempest all about us. Alone, and yet not alone. Our thoughts go back to the loved ones at home, and then to him who said to the angry sea, "Peace be still;" to him who holds the winds and the waves in his hands. And then, from the fullness of the heart, we sung, "Nearer, my God, to thee." We are at best but a poor singer, but that song was not for human ears, and the words seemed to swell out and rise above the mighty tempest, and as the song went up there came into the soul a great calm, the calm of a peaceful, restful trust in God, and heaven seemed nearer that night on the storm-tossed sea than ever before. We went below and laid down on our narrow berth and slept as sweetly and as soundly as if we had been in our own bed chamber in Mount Morris.

This letter must close at this point, as the ocean mail is being made up for Southampton. It was written under the difficulties of a rough sea. On Tuesday, the 11th inst., if all is well, we expect to land at Bremen and then our first care will be to hunt for a hat store. On Monday before the storm grew severe, while standing on the deck, we made an unwilling contribution to the sea. The lively breeze lifted our hat gradually and carried it just beyond our grasp. It seemed so near and yet so far away. It disappeared over the side of the ship and we saw it no more. Judge James G. Jenkins, one of the passengers, very kindly loaned us a traveling cap.

After landing at Bremen, if the Lord will, we go directly to Copenhagen; thence to Malmo, Sweden. From this point we go northward, through Sweden and Norway, to Trondhjem, Hammerfest and North Cape. Bro. Hope has translated the historical sketch on the way over into the Danish, and by order of the Tract Committee we will have a number printed in the Scandinavian. This, with Bro. Vaniman's tract, "The House we Live in" will be generally distributed on our journey, and Bro. Hope will hold meetings as opportunity is found. Those who care to do so may trace our course North on the map. We hope to reach Hammerfest by the 20th inst., from whence, if all is well our readers may expect another letter.

D. L. M.

BEFORE we go too far following our inclinations we should first examine them and see whether the bent of the mind is in the right direction. To follow one's inclination is the proper thing to do, provided the inclination is right. The bent of the mind is just as apt to be wrong as right, hence the necessity of examination.

WE have many real earnest working sisters in the Brotherhood. The public knows but little of them. They are best known to the Lord. Just now we are reminded of one, a young sister, who works out by the week. Each year she sends to this office five dollars to have the MESSENGER sent to herself and others. Not long ago she gave fifty dollars to one of our public institutions. She also gives one dollar each month to the Missionary cause, and is laying up money besides. How does this compare with those who object to giving to the Lord's cause one cent a week?

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Denver, Colo.

WE learn that Bro. and sister D. L. Miller have embarked for their visit to the Holy Land. We look with interest to their future correspondence in the MESSENGER.

August has come in with showers, but yet it is very hot. Each day seems to increase the heat. It would seem that just now a person would appreciate, very much, a visit to the mountains, which appear in sight of our dwelling, and yet the nearest point is Golden (the former capital), ten miles distant. But to see a peak here, and another there, covered with snow, in all this heat, certainly would seem to be a cool and inviting resort. We gaze on them in amazement and wonder even from here, and say, "Great and marvelous are thy works, O Lord."

Along the foot-hills lie the rolling prairie lands, outstretched as far as the eye can see and farther, east, north and south, richly adorned with a green carpet of nature, and the many varieties of wild flowers that are native here. But to a Hoosier it would seem that one more pleasant feature in nature's finishing touch is lacking here,—the verdant, shady woodlands.

While traveling from Wabash to Denver, I formed a short but pleasant acquaintance with brethren D. Troxel and S. Miller, of Decatur, Ill. To one traveling alone and among strangers, their kind words and looks will long be remembered.

In the depot at Kansas City, we met, for the first time, our dear old brother and sister J. D. Trostle, of Hope, Kansas. How glad we were to meet and see their friendly faces! We remember our interview with them with pleasure, and also the kind and fatherly admonition which the dear old brother gave us before leaving the train. Please accept our thanks.

At last we reached our destination in safety and were met by our dear and only brother living, and once more we renewed family ties. My membership at present, through the kindness of Eld. Fesler, is in the Longmont church.

KITTIE HURSH.

Notes from the Second District of West Virginia.

IT has been some months since I have given any news from here. We have two Sunday-schools in our congregation. At this place, near Thornton, Bro. G. W. Annon is Superintendent, and under his care, assisted by other officers, I think the school is progressing finely. There is a singing-school, also, every Sunday, and quite an improvement has been made in singing. The other school is also doing a good work.

I see in GOSPEL MESSENGER of Aug. 11, the advertisement of a book, known as "Selections from the Brethren's Hymnal," containing one hundred and one pieces of music. (I presume it is ready for mailing by this time.) It is just the thing we need. I shall try and have the work introduced in our congregation. There is nothing more soul-cheering to me than good singing, and I hope that each housekeeper will try to have this book introduced into the churches.

We expect, the Lord willing, to have children's meeting at Ross' Chapel near Nuzum's Mill, Sept. 13. We hope that some of our brethren, from the adjoining congregations, will come to our help, so

that we may have an interesting meeting for the children.

I feel that we have much to be thankful for. Brethren, let us redouble our diligence and more fully consecrate ourselves to the service of our Master. We have been holding some meetings outside of our regular appointments during the summer, but what the result will be we are not able to tell. One thing we do know, "Paul may plant and Apollos may water, but the increase comes from God." Oh, for more planting and watering! Then we may rest assured that God will give the increase! Z. ANNON.

Thornton, W. Va., Aug. 13.

Relief Fund for Western Sufferers.

THE following is a report of the funds sent to Committees for distribution and for personal aid by D. L. Miller, per order of the Committee appointed by Northern Illinois:

J. E. Young, Beatrice, Nebr.,	$ 3,100 00
B. B. Whitmer, John Ikenberry, Committee of Quinter, Kans.,	2,200 00
B. F. Miller, Geo. J. Royer, D. W. Thumb, Committee of Alpena, Dak.	2,000 00
Allen Cripe, Chairman of Committee Wallace, Nebr.,	800 00
J. W. Cripe, Chairman of Committee, Olax, Nebr.,	50 00
Mrs. M. J. Thurman, Lancaster, Ark., personal aid,	20 00
E. Eby, W. A. Rose, A. F. Miller, Committee of Booth, Kans.,	400 00
F. W. Weaver and Roesch, personal aid, Nebr.,	100 00
Mrs. Mary E. Stoub, Committee of Weskan, Kans.,	320 00
O. D. Lyon, Silas Harter, J. D. Brubaker, Committee of Sidney, Nebr.,	1,266 44
A. J. Price Levi Whisler, W. M. Welch, Committee of Goodland, Kans.,	300 00
J. L. Murphy, D. Temple, J. W. Joseph, Committee of Rockwell, Kans.,	200 00
Mrs. Carrie E. Piney, Committee of Otis, Colo.,	200 00
Jacob Dage, Juniata, Nebr., personal aid,	25 00
J. W. Kuhn, Rushville, Nebr., personal aid,	30 00
D. M. Ross, Yale, Nebr., personal aid,	75 00
A. P. McCarthy, Cornell, Nebr., personal aid,	50 00
Rachel Wright Miller, Nebr., personal aid,	30 00
S. R. Holsinger, Maple Grove, Kans,	5 00
Mrs. Mary A. Evans, Ingalls, Oklahoma, personal aid,	50 00
Mrs. E. W. Clark, Committee of Elgin, Nebr.,	200 00
M. W. Eikenberry, Committee of McCook, Nebr,	200 00
J. H. Musse, Committee of Hyde, Colo.,	300 00
Christ. Forney, Committee of Beaver City, Nebr.,	100 00
Travelling expenses,	13 34
Lomax Miller, E. M. Vanarsdale, G. T. Davison, Committee, of Bear City, Nebr.,	600 00
Sundries,	75
Total Amount distributed through D. L. Miller,	$12,635 53
Amount paid over to D. E. Price,	$ 1,074 08
Total,	$13,709 61
Amount received from D. R. Price,	$13,709 61

The following is a report of the distribution of relief funds for Western sufferers, as continued by D. E. Price:

RECEIPTS.

April 4, 1891, balance on hand received from D. L. Miller,	$ 1,074 08
May 1, 1891, received of the Treasurer, D. R. Price,	544 99
July 1, 1891, received of the Treasurer, D. R. Price,	365 00
July 16, 1891, received of the Treasurer, D. R. Price,	39 57
Total,	$2,023 64

EXPENDITURES.

B. F. Miller and G. J. Royer, Committee of South Dakota,	$ 300 00
James Hartzell, Guthrie, Oklahoma,	10 00
S. G. Campbell, Gove City, Kansas,	10 00
Mrs. E. W. Clark, Elgin, Nebraska,	25 00
Allen Cripe, Treasurer of the Relief Committee, Wallace, Nebr.,	335 00
Noah Garst, Elk City, Kansas,	10 00
Stephen Peters, Westphalia, Kansas,	25 00
Andrew Helman, Edmund, Oklahoma,	50 00
Margaret Bechtelheimer, Knauston,	50 00
W. F. Hacking, Virden, Manitoba, Canada,	25 00
J. E. Young, Beatrice, Nebr.,	200 00
Total,	$1,040 00
Amount still on hand,	983 64

In explanation of the above report we would say that we had concluded to publish an itemized list of all individual recipients in a pamphlet form, and gave notice through the GOSPEL MESSENGER that all who wished it might notify the Treasurer of the Committee, accompanied by a two-cent stamp, but having received very few orders, and finding that the publishing of such a report will incur a great deal of labor and expense, we hope the Brethren will be satisfied with the general statement given above. However, we have the receipts in our possession for all the money that was sent. We have the receipts of the different committees who made the final distribution, as well as those of the individuals to whom money was sent.

As to the use we shall make of the *surplus funds* on hand, the Committee has decided that it would be best to devote the entire amount to the preaching of the Word in the localities where help was given. Several brethren will, accordingly, be sent, and kept in the field wherever the respective State Districts may deem it best for them to labor. While the blessing of the Lord was with us in our giving of temporal aid, may we not hope that it will likewise be with us in our spiritual work, so that the name of God may be honored and souls be brought to a knowledge of the Truth?

A report of these evangelistic efforts will be given from time to time.

JACOB D. LINE, Foreman,
D. R. PRICE, Treasurer,
L. A. PLATE, Secretary.

A Distressing Accident.

JULY 14 Dorsey Diehl, a fifteen year old son of Bro. B. F. and sister Amanda Kittinger, of the Marsh Creek congregation, near Gettysburg, Pa., met with a sad and fatal accident, which resulted in his death the following day.

In the afternoon he took a team of horses, hitched to the mower, and went to a distant part of his father's farm to mow grass. He had made one round when he stopped the horses, and walked forward on the tongue to re-adjust a coupling strap. Whilst so engaged, one of the horses kicked over the tongue and commenced struggling, which threw Dorsey into the knives. Then, what a struggle,—what a fight for life! From the track the mower made, it would appear the horses headed for home, but the lines became entangled in such a manner as to draw them in a circle. They ran round and round, stopping but once for an instant, then starting on again, dragging Dorsey all the while. When finally the team became so tightened by the tangled lines, it stopped.

Two children of neighbor Tawney saw the accident from an adjacent field, but were too badly frightened to go to the boy's assistance. One of them ran home and told their father who was the first to reach the scene of accident. He found Dorsey sitting in the driver's seat with his left leg dreadfully cut and mangled from the knee to the ankle, and the right arm terribly lacerated and almost severed at the wrist; also otherwise cut and bruised.

He was carried home, the best surgical skill summoned, and everything possible was done for the poor boy, but of no avail,—reaction did not take place, and Dorsey died on Wednesday evening, July 15. He was conscious and in the full possession of his mental faculties, until within a few hours of his death, when, at times, his mind began to wander. He told how the accident happened, and conversed with his parents and those around him. He was calm and composed, did not fret or complain, and seemed to realize his precarious condition.

The funeral took place on Saturday, July 18. Bro. Albert Hollinger, of Cumberland County, Pa., preached a very feeling sermon to a large congregation. Many tears were shed, and we think, perhaps, some good resolutions were made, for surely this was a loud call to all, especially to those who have not yet chosen that "good part."

Truly this was a fiery trial for our dear brother and sister Kittinger. The hand of affliction has rested very heavily upon their household indeed, for June 1 Bro. Kittinger met with a painful and serious accident while out riding with some Brethren from Indiana, who were on their way to the Annual Meeting. In descending a hill, his horse commenced kicking and running, throwing the occupants out and completely demolishing the vehicle. No one was hurt very seriously, excepting Bro. Benjamin, who had his right leg broken, and was badly bruised. He had not yet recovered from the shock his nerves sustained, when this catastrophe came upon him and his family.

J. D. W. DEARDORFF.

Notes by the Way.

AUG. 7 brought around the time when the writer must bid adieu to the little family, and go forth to try to tell the story of redemption to the children of men. And you, who have an abundance of the good things of earth must not think that it is a source of pleasure to leave home, just because we are not surrounded with abundance. Home is home, and the family as dear, though the house is small, and the supply meager, and the number few.

The first place of work was in Platte County, Mo., which is one of the outposts of the Clinton County Brethren's field of work. The only preaching at this point, by our people, is comprised in discourses by Bro. J. E. Ellenberger, prior to the time of our visit now.

The effort during these meetings was to place before our hearers the Scriptural reasons for our faith and practice. Bro. Ellenberger was present, and took charge of the song service, and otherwise assisted in the work. There are but two members living here,—brethren S. B. and George Stuckey.

In the discourses delivered here, the effort was to make the Word of God its own interpreter.

One position is, that if we take a course that does not produce harmony, when all the factors are brought out, we may know that the position is faulty. If we have to leave out any part of God's Word to secure harmony, we may again know that there is a failure. In order to teach the way of life, we must allow the Lord to furnish the proof texts, and we must not expect him to hand them down to us just as we may think we need them. We must *search* the Scriptures and find out what the Lord has placed therein for our instruction and benefit.

The Lord will not fill the barn with the productions of the earth, unless the plow, drill, reaper and thresher are used in their relation to each other. We ought to know that, while the Lord has placed much good, pure water in the earth, he will not dig a well for us, and even after we have opened up an avenue to the water, the Lord will not put up the pump. And while we may dig the well and put in the pump, the Lord will not even operate the lever to raise the water for us, unless we will attach such machinery as will operate it by means of the wind.

In our preaching in the Christian life, or whatsoever we may give our attention to, we must place ourselves and our efforts in proper relation to God, before we can make a success of it. We should ask him to give us the proper conception of his will to us, and to guide us in our efforts to obtain the necessary information, and also to give us wisdom to make the proper application of the truths of the Bible when we have learned them. When we pray, "*Thy will be done*," we ought to be sure that we mean to let that will be done in us, even at a sacrifice of our own choice and interest.

While laboring at the above-named place, we were assured that our audience was ready to say, that the Word of the Lord reads that way, though, so far as a church was concerned, their training had been different from ours. We have long since learned to know that human nature is the same now as in Eden's garden. Too often, when God commands us to stop, we want to pass the point at which he bids us stop. Then, again, when he says, "Do a certain thing," we want to omit some of it, or do it in a way a little different from the instruction given by the Lord. It is one of the clearly-defined features of man's nature, to do less than he is commanded, or to put in a little of his own ideas of the case. Almost anything, rather than to make a full and unconditional surrender to the will of God, and yet the will of God is, that we all be saved. All that we have to do, to be saved, is, to comply with God's will.

Aug. 17 Bro. Ellenberger and I came to this (the Clinton County, or Smith Fork church.) Here Bro. Ellenberger is at home. One thing arrested our attention by the way. While the train was stopping at one of the stations on the way, we heard some person set up a loud out-cry, and the first impression was, that it emanated from one who had been bereaved of a friend, and was giving vent to his feelings of sadness. The voice seemed to be that of a woman in a great agony. But while my thoughts were running at a rapid rate, trying to determine the true condition of things, Bro. E., who was so situated as to have a view of the inner workings of the case, turned his head toward me and said, "That man is whipping his boy." Presently the boy (about twelve years of age, or perhaps more), came out of the house in a sullen mood, and a woman (I suppose his mother) took him through a lively course of tongue treatment. All this occurred before a number of the town people, and within a few steps of the car on which we were seated. The boy went to his work again, but not as though he enjoyed it, but because he felt that he could not help himself just then.

Who will weep next over a wayward son! I think such parents have a low idea or conception of Solomon's idea of the use of the rod. That boy will feel that he is greatly disgraced by being made a public spectacle before so many people. His self-respect is gone as well as his affection for his parents. He feels that he is a kind of an outcast. Home has lost all its attractions, and the prison awaits such persons, not because the child was *worse* than other children, but because of the faulty training. Parents often wonder why their children are so bad, not suspecting that they are at fault themselves. I have to pity such children, and feel sad to think that parents do not do their duty toward their children in mild firmness, when they are small. Then, too, parents should not be scolding and whipping for every little misstep the child may make.

At this writing we are working in the Smith Fork church, near Plattsburg, Mo. Aug. 29th I aim to commence the work in the Falls City, Nebr., church. A. HUTCHISON.

Aug. 19.

"On the Way."

AUG. 8 the Brethren of the Yellow Creek district, Ind., held their harvest meeting. Bro. Lemuel Hillery did the preaching in the forenoon. In the afternoon a missionary sermon was preached, after which a collection was held, and $20.00 were appropriated for that noble cause. The Yellow Creek church has a territory of only five miles square, and a membership of 125. Aug. 14 the Brethren of Nappanee, Ind., held their harvest meeting. Bro. J. G. Royer, of Mt. Morris, was present, and delivered three discourses for the benefit of all present. At this meeting something over $16.00 was donated for missionary purposes.

Aug. 16 the Brethren of the Whitehead church held their harvest meeting. In the forenoon Bro. W. R. Deeter occupied the stand. Only about one-half of the people could gain admittance. In the afternoon the meeting was held in a grove near by, where all could have the benefit of hearing. Bro. L. Hillery addressed the audience, and gave us a talk on missionary work. At the close of the meeting a collection was taken for the missionary cause, and over $14.00 was donated.

There seem to be more harvest meetings held in Northern Indiana this season than ever before. The cause of this may be found in the abundant harvest we have just gathered. Indeed the Lord should be praised for his tender care over us.

I am made to wonder why our congregations do not wait until all crops are gathered, and then bless the Good Lord for his abundant mercy over us! The day set apart by the President as a national thanksgiving day would suit me best. By that time all crops will be gathered, and then we could have those meetings all on the same day, and no one would feel as though our Sundays were given us for so much feasting.

The weather, at present, is warm and dry. In some localities the drouth has cut the corn crop short. Some fields will yield but a light crop.

J. H. MILLER.

From the Highways and Hedges.

As many desired to hear from us, I would say to all who are interested in our welfare and the work in which we are engaged, that we left our home in Arkansas July 30, on the Cotton Belt Road, for Louisiana. Our first stop and change was at Louisville, about twenty miles South-east of Texarkana, where we changed for Shreveport, La. After a lay-over of about twelve hours we arrived at Shreveport about noon, where we had the pleasure of another delay of about seventeen hours. During our enforced stay at this place we took a look around the city, and after a night's rest, morning came, and with it the 5: 05 train on the Texas Pacific Road.

This brought us to Cheneyville, where we arrived about 11: 30. Here we soon learned that we were doomed for another lay-over of about twenty-three hours, but having to submit to the inevitable, we tried to make the best of it. This stop brought us to Sunday, Aug, 2, 10: 30 A. M. We had expected to be at the meeting, at Jennings, La., at that time.

We next took the train for Lafayette, where we had only to stop about two hours, and finally arrived at Jennings about 3 P. M.

Here we were met by brethren and sisters, and conveyed to the home of Bro. Adam and sister Anna Esterly. It being late in the day, we had no meeting until Monday evening, Aug. 3. Then we had meetings each evening up to Saturday evening. The meetings were held in a schoolhouse, and the regular meeting of the band boys being on Saturday evening, we had to give way, and so our meetings were broken.

On Sunday, Aug. 9, we again met at the schoolhouse for preaching. After meeting one man was baptized, who had made application previous to that time. This closed the meetings at Jennings.

The attendance at these meetings was rather small, but the attention was good, giving us some hope that the seed sown may yet bring fruit to the glory of God.

Monday, Aug. 10, we commenced meetings in the village of Esterly, near where Bro. S. A. Honberger has his home. Here we continued meetings each evening up to Friday evening, Aug. 14.

On Saturday, Aug. 15, at 10 A. M., we met at the house of Bro. Simon Sutter, about two and one half miles from Esterly, for the organization of the church and Communion services. We had preaching at 10 A. M. After dinner we met for organization. All the members present who were in possession of their letters handed them in. They were read and accepted. Then the official members were received in their respective offices, —Bro. S. A. Honbarger as elder, and brethren Simon Sutter and Jacob Silwise as deacons. Other matters were also attended to, and all seemed to pass off pleasantly and to the apparent satisfaction of all present.

We again met at 6: 30 P. M., for examination services. After a short intermission we assembled for the Communion season. About twenty-four members were at the tables. A few were hindered by sickness, and others had not received their letters, which was regretted. All the members present seemed to enjoy the services, which closed about 9 P. M., with a fair attendance, good attention and good order.

On Sunday, Aug. 16, we moved our meeting back to Esterly, where it is still being continued each evening with fair attendance, considering the thinly-settled country. When our work is done here, if the Lord will, we want to visit the churches in Texas. Remember us in your prayers! JAS. R. GISH.

Esterly, La.

Life of Eld. Jas. Quinter.

I HAVE just received and carefully read the "Life and Sermons of Eld. James Quinter," and must confess that my prejudice against the character of such a work has been greatly diminished. If I were asked which one of the forty sermons is the best, I would be unable to answer.

In reading, I was not only enraptured with the clear, logical reasoning on the respective subjects, but in my imagination I had the enthusiasm and

the eloquence of the author so vividly before my mind that unconsciously I was bordering on imitation. Surely, though dead, he yet speaketh! I hope the work will meet with a circulation in proportion to its merits. No one can read it thoughtfully without being impressed more with God and his goodness, and our duty to him as well as to our fellow-beings!

I notice in his biography, that he and I were received into the church, and elected to the ministry at the same age. "O let me die the death of the righteous!" ENOCH EBY.

Booth, Kans.

From Ladoga, Ind.

ON Thursday, Aug. 13, a love-feast was held at Little Walnut. This is a point of meeting in Putnam County, and a branch of the Raccoon Creek congregation.

Bro. Charlie Campbell, of the White church, brethren George Goshorn and Dave Culler, of the Lick Creek church, and our home ministers were present. Bro. Campbell officiated.

Just after the afternoon services two young sisters were received into the church by baptism. Let us all pray for them that they may prove faithful in time of trouble, and look to Jesus for peace and guidance.

On the afternoon of the 15th a council-meeting was held. The brethren are preparing to repair the church house at that place. At the harvest meeting on the 16th, at 10: 30 A. M., Bro. William Harshbarger preached a very able discourse, after which a collection of $11.10 was taken up for missionary purposes. At the children's meeting at 2 o'clock Sunday afternoon, Bro. Campbell presented precious truths to the children. May they ever remember them and early be found doing such deeds as Jesus will look upon with gladness.

CHARITY HIMES.

From the Yellow River Church, Marshall Co, Ind.

AUG. 1 the members of the Yellow River congregation met in council at their church house. Everything passed off quietly and in order.

In the evening Bro. J. G. Royer, of Mt. Morris, Ill., preached for us. The next day (Aug. 2) had been appointed for our harvest meeting, and Bro. Royer again addressed us. In the forenoon he gave us an interesting talk from Gen. 12: 1, 2, calling particular attention to the last clause of the second verse. He referred to several passages that compare the Christian to corn, wheat, salt, etc. He showed how the corn may well be compared to the Christian, for outside of the church can be found nothing better than good husks.

In the afternoon the assembly was again called together, and Bro. Royer gave the children a very interesting talk, closing with a few remarks to the parents.

In the evening we again listened to our brother. The next morning he took the train for his home, leaving many new acquaintances to remember him as a brother and friend.

May the Lord bless us all in our Christian warfare, and finally receive us as valiant soldiers of his army! MILO F. HALE.

Mission Board Organized.

AT the District Meeting of Texas, Oklahoma and Indian Territory, the following brethren were chosen as a Mission Board to systematize and further the work of the Gospel in this District. Bro. David Berkman, Nocona, Texas, Chairman; Bro. A. W. Austin, Muenster, Texas, Secretary; Bro. Joseph Brubaker, Nocona, Texas, Treasurer.

We take this plan to notify the brethren that we are ready for business, and need first the co-operation of the District, your sympathy and prayers, as well as your money to carry on the work. We want to hear from all of the isolated members in the District, their wants, prospects, etc. Send money to the Treasurer, and your wants, in regard to the preaching, etc., to the Secretary.

Now, brethren, let there be a forward move in the Master's work! Some of us are deprived of many comforts and blessings, and many of us have not the privilege of schools for our children. Do not let us waste the time, while making such sacrifices, but come up to the help of the Lord, and do all we can! Dear brethren, please remember us in your prayers. You know but little of our trials, and the opposition, and its nature. We ask you, from the depth of our hearts, *Wrestle* nightily with God for the work on the frontier, and the salvation of precious souls. Let every church in the District appoint a solicitor, if there be any that have not done so before. Let your liberality be known, as it has been heretofore, and God will bless and provide the means to carry on the work, after we fail. Let us do our part and trust God for the rest! A. W. AUSTIN,

Secretary of Mission Board.

Muenster, Texas.

From the Union Church, Marshall Co., Ind.

THE brethren and sisters of the Union church, Marshall Co., Ind., decided to have a harvest meeting on Saturday, August 8, commencing at 10 A. M., and to last all day.

Bro. J. C. Murray, of Nappanee, Ind., was with us and, after a short season of song service, preached a very interesting discourse from Psalm 103.

The good sisters had prepared a very bountiful supply of refreshments which were served in the church. After a blessing was asked, they were partaken of with joyful hearts.

After a short intermission, we met again at 2 P. M. for song service. Bro. Murray then preached a missionary sermon, after which a collection was held for the mission with good results.

On Sunday morning a children's meeting was conducted by Bro. Murray in place of the usual Sunday-school exercises, which were interesting to all present. Then we had preaching at 10: 30, and thus ended a season of enjoyment, long to be remembered by all present.

May God bless us all to such an extent that we may become better men and women, and be more devoted to his cause.

Our love-feast is to be held Oct. 9 at 4 P. M., in the Union church, 5½ miles west of Plymouth, Ind. An invitation is extended to all that can, to be with us. LAURA APPLEMAN.

Plymouth, Ind.

From Center View, Mo.

THE brethren and sisters of the Center View church met Aug. 13, to work in the vineyard of the Lord. Considerable business came before the meeting, but all was disposed of in harmony with the Gospel. Some of our little flock who have taken hold of the Gospel plough, are becoming weary. They are longing to have their fellowship discontinued with the church. May it not be said of them, they are not fit for the kingdom of heaven, Luke 9: 62, but let them renew their covenant, double their diligence, and live closer to the Savior's bleeding side. Without a Savior in this world, we cannot reign with Christ in the world above.

The members here are alive to the mission work. During the last quarter we raised over $10. One dear sister (somewhat isolated from the church came to me with $5 and said, "Here is missionary money." It was at once given to our solicitor, to be distributed as she directed. She can not go and preach the Gospel but she can and does give of her means to send and have it preached. How many more could do likewise until this glorious Gospel could be carried to every one from sea to sea, "for God loveth a cheerful giver." We decided to have a love-feast Oct. 3, at 10 A. M., to which a hearty invitation is given.

AMANDA WITMORE.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Added to the Fold.—July 30 one precious soul united with the fold in the New Haven church, Michigan. Oh what joy to see sinners turn to God! Others were shedding tears while the solemn ordinances were engaged in. *Daniel Chambers, Carson City, Mich., Aug. 20.*

Location of Next Annual Meeting.—The Committee on Location for Annual Meeting for 1892 visited the places applying for Annual Meeting,—Des-Moines, Iowa City and Cedar Rapids,—but failed to agree on location, and hence submit the matter to the District Meeting of Middle Iowa, to convene in Dallas County, Sept. 24.—*J. D. Haughtelin, Foreman.*

One Baptized.—The thanksgiving meeting in the Pleasant Valley church occurred Aug. 8. Eld. Tobias Krider and E. B. Bagwell were with us and remained over Sunday, giving us four meetings with excellent interest and attendance. They also gave our Sabbath-school much encouragement. Our school is in a prosperous condition. One dear soul has united with us since our organization. Our Communion will be held Sept. 8 at 2 P. M.—*Silas Gilbert, Lightsville, Ohio.*

Church Organized.— I have just returned from the Dayton country, Washington, where we had some meetings. We met in council to consider the propriety of organizing and getting into working shape. It was decided unanimously to organize in the general order of the Brethren, and to be known as the "Highland" church. We proceeded to elect one minister and one deacon. The lot for minister fell on Ernest Hopkins: for deacon on Wilbur Hopkins. Both are brethren of fine talent, and both were duly installed with much solemnity. The Brethren at this point seem to be very hopeful for the prospects of the future. Isolated as they are, they have no meetings unless some ministering brother stops with them. We agreed to meet with them once a month until they get fairly started in the work. We expect to have a Communion at this point sometime during the coming fall.—*S. Hodgden, Moscow, Idaho, Aug. 18.*

Proposed Meetings.—Aug. 8 was the regular council in the Wakendah church. The attendance was not as large as we would like to have seen. It is always desirable, that a goodly majority of the members be present at our councils. There are sometimes cases of considerable importance to all, the decision of which is a matter of deep concern to all. Some unpleasant business came before the council, but all was disposed of in the right spirit and, we trust, satisfactorily. Bro. George Clemens, on account of weak eyes, resigned the clerkship of the congregation, and Bro. J. H. Shirkey was elected to fill the vacancy. Our Communion meeting will occur Oct. 15 at 2 P. M. At that time we expect Bro. Michael Flory to commence a series of meetings. We also expect Bro. R. H. Miller to preach a series of discourses at the Rockingham meeting-house, towards the close of the year, if health will permit. Definite information will be furnished later on.—*Louis Macey, Millville, Mo.*

Harmonious Council.—The members of the Loramie church, Ohio, met in council Aug. 15. Though the meeting was not as fully attended as might have been desirable, yet the spirit that pervaded all was a most excellent one. The Missionary and Tract Work received due attention. Four were added to the church by letter at this meeting.— *Jonathan Hoover, Dawson, Ohio, Aug. 18.*

Proposed Meetings. — The council-meeting in the Olathe church, Kans., occurred Aug. 15, and was a pleasant one. The annual visit was paid to the members a few days previous. Admonitions and queries were presented, which, we trust, will tend to the welfare of the church. Bro. Wm. Holsinger was advanced to the full degree of the ministry. We expect to commence a series of meetings Oct. 31, and to hold a Communion Nov. 7, at the Liberty church, commencing at 10 A. M. *Albert Sharp, Gardner, Kans., Aug. 17.*

Notice.— The District Meeting of North-eastern Ohio will be held, the Lord willing, Oct. 1, 1891, commencing at 8 o'clock A. M., in the Canton church, Mt. Pleasant meeting-house, four miles North-east of Canton. Those coming from the north or south on the C. C. & S. R. W. will stop off at North Canton, Ohio. Those coming from the West, will change in Canton, take the evening train on the C. C. & S. Road, leaving Canton at 4: 18 P. M., and stop off at North Canton. Those coming from the East will stop off at Louisville and will be met by giving notice to John F. Kahler, Louisville, Ohio. Missionary Meeting next day, commencing at 9 A. M.—*Jacob Mishler, Clerk, Mogadore, Ohio, Aug. 17.*

Severe Hail-storm.—The bright prospects of our wheat have been recently blasted by a very severe hail-storm. Hundreds, yea thousands of acres have been beaten flat to the ground. Many of the hail-stones measured ten inches in circumference, and were larger than we ever saw before. At some places cattle were killed. In one instance a chunk of ice went through the roof of a house into the garret. Much grain was partially destroyed; some will get grain enough for seed and bread; some more, and some will get very good crops, where the hail did not strike. While this is saddening, we have great reasons for rejoicing in our congregation. Since my return from California, near the last of May, we have had the pleasure of baptizing seven precious souls, three aged mothers of families, (not descendants of the Brethren), Bro. M. Mansfield's oldest son and daughter, and two of my granddaughters. I hope they may be bright and shining lights, and a great help to the furtherance of the Gospel. The harvest is great but the laborers are few. May the Lord send more laborers into the field!—*Eld. W. W. Horning, Frederick, Brown Co., South Dak.*

Delegates Elected. The Hurricane Creek church, Bond County, held its regular quarterly council Aug. 15. The annual visit seems to show that peace and union is the desire of all the members. We decided to hold our Communion Sept. 12. There will be preaching at 10 A. M. Our elder, Henry Liligh, was present with us at the council. The writer was chosen as delegate to District Meeting for the Southern District of Illinois, and Bro. Ira Beanblossom as alternate. *Cornelius Kessler, Smithborough, Bond Co., Ill., Aug. 16.*

Holding up the Prophet's Hand. — I often wonder if we, as brethren, and especially laymembers, understand the full meaning of those words. In this little town, Luray, of 1800 inhabitants, in old Virginia, the Brethren have preached only one sermon to my knowledge. Who is to blame? The preacher? No! The word is, "Go." Again, how can they go except they be sent? That means the church must send them, and hold up their hands. One will say, "We have no house of our own, and it won't do to preach in other denominations' houses. Brethren, hold up their hands by giving as the Lord has prospered you! Remember our money and our bodies belong to the Lord, and I think we could not use it any better than to build a house here, and to build up the cause of Christ. Brethren, think on these things! Who knows the worth of one soul? Remember we shall have our reward by helping to save others. *D. W. Strickler.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

WILSON—FISHELL.—At the residence of the bride's parents, Aug. 12, 1891, by Eld. Crippen, of the M. E. church, Mr. Charles O Wilson and Miss Anna Fishell, both of Linn Co, Iowa

LIZZIE M. ROGERS.

STEVENS—FOWLER. — At the bride's parents, in Cedar County, near Jericho, Mo., by the writer, Aug. 2, 1891, Mr. J. Stevens and Miss Dora Fowler. CHAS. ASQUITH.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MILLER.— In the State Center church, Marshall Co., Iowa, May 1, 1891, of consumption, sister Elizabeth, wife of Bro. A. H. Miller, aged 49 years 4 months and 10 days.

Sister Lizzie was a faithful member of the Brethren church for a number of years. She was deeply interested in the Sunday-school and missionary work of the church. She endured the sufferings in her last illness with Christian patience, and died with a bright hope of the promised rest beyond. She leaves an affectionate husband, four daughters and one son to mourn their loss. Funeral services by the writer from Numbers 23: 10.

A. M. DICKEY.

BOLLINGER.—At Goshen Ind., July 30, 1891, Sarah (Osborn) Bollinger, aged 70 years, 8 months and 11 days.

Deceased was born in Columbiana County, Ohio, Nov. 19, 1820. She was married to Henry Bollinger in Portage County, Ohio, April 27, 1843. She united with the German Baptist church in November, 1848. She came to Indiana, May 12, 1849, and settled in Elkhart County, six miles north of Goshen. Since May, 1881, she has resided in Goshen. Funeral services by Bro. A. L. Neff at her residence.

HAUGH.—In the Chapman Creek church, Dickinson County, Kans., Aug. 8, 1891, sister Sarah Elizabeth Haugh, aged 40 years, 3 months and 2 days.

Deceased was born May 6, 1851. Her maiden name was Sarah E. Sheely. She was born in Franklin Co, Pa. Oct. 29, 1869, she was united in marriage to Samuel Haugh of the same place. Both united with the German Baptist church near Greencastle, Pa. She was the mother of fourteen children, six of whom preceded her to the spirit land. She leaves a husband and eight children to mourn their loss, but we trust that their loss here is her eternal gain, for we believe that she was a true mother in Israel.

The funeral occasion was improved by Bro. P. R. Wightsman, of the Abilene church, assisted by Eld. John Forney of the home church, from Rev. 14: 13, to a very large concourse of sympathizing friends and neighbors Interment in the Pleasant View burying ground. J. S. BAUMBAUGH.

HOYLE.—In the North Beatrice church, May 28, 1891, at the home of his parents, Zacharias, son of Bro. William and sister Hoyle, aged 39 years, 9 months and 3 days.

HOYLE.—At the same place, June 3, 1891, of heart disease, Bro. William Hoyle, aged 62 years, 2 months and 19 days.

He leaves a sorrowing widow, four sons, and four daughters. This should be a warning to all, but especially to those of them who have not made their peace with God.

May they speedily turn their feet to the testimony of the Lord, and may they make haste and delay not to keep his commandments

Funeral services conducted by the Brethren. ESTHER VANDYKE.

WELTMER.—In the Walnut Valley congregation, Barton Co, Kans, Aug. 8, 1891, Moses E. Weltmer, son of friend John Weltmer, aged 15 years, 4 months and 25 days.

Services by the writer, assisted by Rev. Cole, of the U. B. church. Text, Matt. 24: 44.

MICHAEL KELLER.

WEYANT.— Near Berlin, Ohio, Aug. 10, 1891, Samuel Alexander Weyant, only child of friend Isaac and Lizzie Weyant, aged 7 years, 11 months and 7 days.

Little Sammy, as he was called, was more than an ordinary child. It seems as though he had the spirit of Samuel of old. May his death be a warning for his parents to give their heart to the Lord, so that they may meet their Sammy where pain is unknown. Services by Bro. Josiah Hochstetler from Matt. 18. SARAH MIDDAUGH.

STONER — Within the bounds of the Quinter church, Gove Co., Kans., Aug. 9, 1891, Ephraim Edgar, son of A. L. and Jane Stoner, aged 13 years, 11 months and 26 days.

Deceased was playing in the barn with some neighbor's children. His last words were: "O, I am so dizzy." He started for the house but dropped dead before reaching it. The cause of his death is unknown.

Funeral services, Aug. 10, 1891, by Eld. John Ikenberry, assisted by Bro. B. B Whitmer, from Matt. 24: 44. WM. C. ZOOK.

CLEMENT.—In the Sandy church, Stark and Columbiana Counties, Ohio, Bro. Geo. Francis Clement, aged 25 years, 6 months and 15 days.

Deceased united with the Brethren church at the early age of twelve years.

George was much respected as a student of Mt. Union College. Memorial services were held at the college. The President attended his funeral and took an active part in the services. Several, intimately associated with the institution, were present and manifested much respect and sympathy. The young brother was quite a successful teacher, much loved by the Brethren and highly appreciated for the timely and good help afforded in all church work.

The dear sister, Ella Clement, of this sorely bereft home, merits especial sympathy, four deaths having occurred since she entered this home. First the husband (an elder) was taken away, and then came the apparently untimely death of the three dear children, but, we trust, she has grace to say, "The Lord gave and the Lord has taken away, blessed be the name of the Lord." Funeral text, John 16: 33, latter part. Services by the writer, assisted by the Brethren.

LONG.—In the Mt. Zion church, Tuscarawas County, Ohio, Aug. 12, 1891, Sarah Long, aged 70 years, 4 months and 28 days.

The sister was very zealous, devoted and faithful, and on this occasion death appears to have been very unkind to Bro. Long. Her departure renders the home lonely and desolate, but we hope that the bereft brother will be consoled with the reflection that she whom he loved as self, is now with Christ which is far better. A kind and sympathetic congregation listened to the discourse, based on John 14: 1. Services by the writer, assisted by Eld. Geo. S. Kollar.

MINARD.—Within the bounds of the Mt. Zion congregation, Tuscarawas County, Ohio, Aug. 11, 1891, Mary L. Minard, aged 59 years, 7 months and 16 days.

Mary was quite an active worker in the church of her choice (the M. E.).

She selected her own funeral text, Luke 10: 42. A kind and appreciative congregation met on the occasion of her funeral, to weep with those who wept and to listen to the sermon based upon this expressive language, and to pay the last tribute of respect to the departed.

Services conducted by the writer, assisted by the local minister of the Methodist church, Adam Rainsberger. EDWARD LOOMIS.

GILLASPIE.—In the Deep River church, Iowa, Aug. 9, 1891, Velma Pearl, infant daughter of Mr. and Mrs. Samuel Gillaspie, aged 5 months and 16 days.

Pearl was only sick about three hours. Spinal affection and heart failure caused her death.

Funeral services by J. Barnhiser and the writer. G. W. HOPWOOD.

PITZER.—At Eglon, W. Va., April 7, 1891, Elizabeth Pitzer, aged 71 years, 7 months and 17 days.

Aunt Betsey, as she was commonly called, was a member of the Brethren church for many years, and lived an exemplary life. She died in the triumphs of a living faith. Her funeral services were preached in the Brethren's meeting-house at Maple Springs by the writer and Eld. S. A. Fike on the first Sunday in August. JONAS FIKE.

SWITZER.—In the Panther Creek church, Woodford County, Ill., Aug. 5, 1891, sister Emma Switzer, aged 32 years and 27 days.

Sister Switzer was a very exemplary and consistent member of the church,—one who believed in a full compliance with all the requirements of the Gospel. When nearing the shore of the Jordan of death, she called for the faithful, who engaged at her request in a last prayer on earth with and for her.

She was born near Mount Sidney, Augusta County, Va., July 9, 1859.

The funeral services were held by the writer from 1 Thess. 4: 13, to a large concourse of sympathizing friends.

THOS. D. LYON.

STICKLER.—At Hartville, Stark Co., Ohio, Aug. 6, 1891, Bro. George Stickler, aged 65 years and 5 months.

Shortly before his death he called for the elders of the church and was anointed with oil in the name of the Lord. His remains were interred in the Brethren's cemetery in the East Nimishillen church. Funeral services by the writer in English and by Eld. John Kurts in the German. J. J. HOOVER.

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An Expert Opinion.

THE "Medical and Surgical Journal" for March 1891, says editorially:

"This pretty little city of Idaho Springs, Colorado, is situated in a beautiful park about 37 miles from Denver, and is about 7,500 feet above sea level. It is thrifty, prosperous, and has become noted for its hot and cold mineral springs, which contain medicinal properties of extraordinary value. Idaho Springs as a health resort cannot be excelled this side of the world-renowned Carlsbad Springs of Germany, whose waters and the waters found at Idaho Springs bear almost an identical chemical analysis.

"In the early stages of consumption these waters, combined with the invigorating air of this beautiful climate, are almost a specific. We take pleasure in recommending these waters to all suffering from coughs and catarrhal affections. It is the best place to go to for the cure of phthisis. Those of our colleagues who have been sending their patients to this grand health resort all join in praising the satisfactory results received from the invigorating waters and climate. We would therefore urge physicians to advise their patients, threatened with consumption, not to procrastinate, but to try, before it is too late, the salutary effects of the waters of Idaho Springs. The Union Pacific are making special efforts to carry the public to and from this famous resort, with all the modern comfort and ease which the tourist seeking health and pleasure can desire." 22–34.

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Announcements.

DISTRICT MEETINGS.

Sept 23, at 9 A M., Middle District of Iowa, in Panther Creek church, Dallas Co, Iowa.

Oct 13, at 8 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg

LOVE-FEASTS.

Sept 4, at 4 P. M., at Litchfield, Ill.

Sept 5, at 2 30 P. M, Dorrance church, Russell Co, Kans.

Sept 5, at 2 P. M, Donnel's Creek church, Madison Co, Ohio, 4 miles north-west of Loudon Those coming by rail will be met at Loudon on day of meeting

Sept. 5, at 4 P. M, Fairview church, at Steffeyville, Mo.

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans, at the home of Bro. Wm. Brunk

Sept. 11 and 12, 13 miles south-west of Frederic, Iowa

Sept. 12 and 13, at 2 P. M, Blue River Valley church, Butler Co, Nebr, at Bro. Peter Burkholder's, 1 mile east and ½ mile north of Octavia, on the North Western R. R. Trains will be met from the east at 12 20 and from the west at 2: 30.

Sept. 12, Wayman Valley church, at White school-house, near Elkport, Clayton Co, Iowa.

Sept. 12, Williams Creek church, Cook Co., Texas. Any one will be met at Muenster or Gainsville by notifying A. W. Austin, at Muenster, Texas.

Sept. 12 and 13, at 10 A. M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co, Kans.

Sept. 12, at 10: 30 A. M., Seneca church, Seneca Co, Ohio.

Sept. 12, at 4 P. M., Altamont, Labette Co., Kans.

Sept. 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept. 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B. Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept 12, at 2 P M, Falls City, Nebr.

Sept. 12 and 13, at 11 A. M., English River congregation, Keokuk Co, Iowa

Sept 12, at 5 P. M, La Porte church, La Porte Co., Ind

Sept. 12, at 2. 30 P M., Maple Glen congregation, Savage, Somerset Co, Pa.

Sept 12, at 10 A M, Liberty, Adams Co, Ill

Sept 12, Hurricane Creek church, Ill.

Sept 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa

Sept 15 and 16, at 10 A. M., West Branch, Ill

Sept 15 and 16, at 2 P. M., Shannon, Ill.

Sept. 16 and 17, Scott Valley church, Kans, at the home of E. J Miller, 3 miles north of Westphalia. Those coming by rail will be met at Westphalia by notifying E. J. Miller or C. M. Yeamout.

Sept. 16, at 2 P. M, Roann church, Wabash Co., Ind.

Sept 16, at 2 P. M, in the Lower Stillwater church, Ohio

Sept. 17, at 4 P. M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 17, at 2 P. M, Raccoon Creek congregation, at Bethel, 11½ miles north-west of Ladoga.

Sept. 18, at 2 P. M., Pleasant Valley church, Darke Co., Ohio. Those coming by rail will be met at Union City or Rossville, by notifying Silas Gilbert.

Sept. 18, 4 P. M., North Webster, Ind.

Sept 18 and 19, at 4 P M, Macoupin Creek church, Montgomery Co., Ill Series of meetings to begin Sept. 12, conducted by C S. Holsinger.

Sept. 18, Clear Creek church, Pa.

Sept. 19 and 20, at 10 A M., Iowa River church, Iowa.

Sept. 19, at 2 P. M, Ames church, Iowa. Noon trains met at Ames on day of feast

Sept 19, at 7 P. M, German Settlement congregation, in Maple Spring church, W Va.

Sept 19 and 20, at 2 P. M., Juniata congregation, Adams Co., Nebr, at the Esres church, 13½ miles south and 1½ mile east of Roseland, on the K. C. & O. R R Those coming by rail on that road will come the day before. The trains pass there about noon Those coming on B. & M. from the east should come the day before. Those from the west can come the same day, as they will arrive at about 9. 30 A. M. Those coming to Juniata will notify Eld David Bechtelheimer, and conveyance will be furnished

Sept. 19, at 2 P M, Kansas Center church, 3 miles east of Lyons, Rice Co, Kans.

Sept. 19 and 20 at 1 P. M., Arnold's Grove church, Carroll Co., Ill

Sept 19, at 10 A. M, at the Anglaize Chapel, ¼ mile west from Dupont, O.

Sept 19, at 2 P. M, Kansas Center church, 1 miles east of Lyons, Rice Co, Kans

Sept. 19 and 20, at 11 A M, Deep River, Iowa

Sept. 19, at 2 P. M, Fredonia church, Kans.

Sept. 19, at 10 A. M, Portage church, Wood Co., Ohio.

Sept 19, at 4 P M, Summit congregation, Somerset Co, Pa.

Sept. 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A. M., Paint Creek church, Bourbon Co., Kans, 4½ miles south-west of Redfield, on Missouri Pacific R. R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans.

Sept. 19 and 20, at 2 P. M., Sabetha, Kans.

Sept. 19, at 10 A. M., in the Donald's Creek church, Clark Co, Ohio, 7 miles north-east of New Carlisle, same distance from Forgy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Forgy by notifying Henry Frantz, Forgy, Ohio, in due time. From the east will stop at Springfield and notify Joseph Sultzback, Springfield, Ohio.

Sept 19, at 10 A. M, Beaver Dam church, Kosciusko Co, Ind.

Sept 19, at 4 P. M, Fairview church, 2½ miles south of Unionville, Appanoose Co, Iowa Meeting to commence on Thursday evening prior and continue a week or more after the feast

Sept 19, at 10 A. M, Springfield church, Summit Co, Ohio

Sept. 19, White Rock congregation, Jewell Co, Kans

Sept 22, at 10 A. M., Bremen church, Marshall Co., Ind

Sept 22, at 10 A M, Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. These coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance. Those coming by way of Nevada, will be met with conveyance the same day

Sept. 22, at 4 P. M, 7 miles north-east of Van Wert, Ohio. Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Cupp, Hoaglin, Ohio, or Joseph Longanecker, Wetsel, Ohio Please name what train

Sept. 26, at 2 P M., Bethlehem meeting-house, Mound City, Mo

Sept. 26, at 10 A. M., Loraine church, Loraine, Adams Co, Ill

Sept. 26, at 4 P. M., Turkey Creek church, Ind., at Gravelton house.

Sept 26, at 10: 30 A. M, Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co, Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's; Corner 8th St. and Broadway Series of meetings commences the 22nd and continues till the 26th Those coming by rail will notify A. B. Fisher.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio Ministerial meeting for North-western District of Ohio on the following Monday Brethren will be met at Lima, Ohio.

Oct. 8, at 5 P. M, Bethel church, Kosciusko Co, Ind, 3 miles east of Milford.

Oct 8, at 2 P M, Milmine church, Piatt Co, Ill

Oct. 9, at 4 P M, Stony Creek church, Hamilton Co Ind., 4 miles east of Noblesville

Oct. 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind.

Oct. 9, at 10 A M, Mineral Creek church, Johnson Co, Mo., 14 miles south of Warrensburgh

Oct. 10, Saline Valley church at Aranias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co, Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. D. B. Heiny's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M, Oasis church, Ind, near Summitville, on the pike.

Oct. 10, at 10 A M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co, Mo.

Oct 10, at 5 P. M, Pokagon church, Mich.

Oct 10, at 4 P. M, Maple Grove church, Ashland Co., Ohio; 4 miles north from Ashland City

Oct. 10, Lamotte church, Crawford Co, Ill.

Oct. 10, at 3 P M, Blue Ridge church, Ill.

Oct. 10, at 2 P M, Osawkie church, Kans

Oct 10, at 10 A M., Garrison church, Iowa.

Oct, 10, at 2 P M, North Star church, Darke Co, Ohio.

Oct. 10, at 3 P M, Shade Creek congregation, Pa One week's preaching prior to feast.

Oct. 10 and 11, Verdigris church, at Bro. S S Redmon's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa., 3½ miles south of P R R depot.

Oct. 14 and 15, at 1 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love feast, to consult and deliberate upon matters pertaining to their work

Oct. 14, at 3 P. M., Arcadia church, Ind

Oct. 14 and 15 at 1 P. M, Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P M, Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind, at Vernon meeting house.

Oct 15, at 10 A. M, Hide church, Franklin Co, Pa.

Oct. 16, at 3 P M, Yellow Creek church, Bedford Co, Pa.

Oct. 16, at 2. 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct 16 and 17, at 2 P M, Rock River church, Ill at the Franklin Grove meeting-house

Oct 16, at 2 P M., South Beatrice church, Gage Co, Nebr. Trains will be met as follows the day before meeting: Holmesville, on U P R. R., Beatrice, on B. & M R. R, Rockford, on Rock Island R. R A series of meetings will begin Oct 3

Oct 16, at 1 P. M, Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co, Pa

Oct. 16, at 10 A M, Sugar Creek, Ind.

Oct. 16, at 10 A M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor Ministers are requested to hold meetings over Sunday

Oct. 16, 10 A. M, Back Creek church, Henry Co., Ind.

Oct. 17, at 4 P M., Monitor church, McPherson Co., Kans.

Oct 17, at 3 P. M., Alleghany congregation, Grant Co, W. Va.

Oct. 17, at 1 P M, Pleasant View meeting house, Reno Co, Kans

Oct. 17, at 4 P. M, Portage church, 5 miles north-west of South Bend, St Joe Co., Ind

Oct 17 and 18, at 2 P M, South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa One week's meeting prior to feast

Oct 17, at 2 P M, Vermillion congregation, in Cornell, Ill, on Streator Branch of Wabash R R.

Oct 17, at 10 A. M, Black River church, Medina Co, Ohio.

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co, Ill.

Oct 17 and 18, at 10 A. M, Pine Creek church, Ill

Oct. 17, at 4 P. M, Walnut Creek church, Johnson Co., Mo.

Oct 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co, Ohio

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 24, at 10 A M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Nov. 7, at 2 P. M., Neosho County church, Kans.

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Announcements.

LOVE-FEASTS.

Sept 5, at 2 P. M., in the New Hope church, Cherokee Co., Kans., at the home of A. B. Lichtenwalter, ½ mile east of Neutral Station, on the K. C., Ft. Scott and Gulf R. R. Meetings to begin a week previous.

Sept. 12, at 10 A. M., in the Barker Hill church, Ohio.

Sept. 13, at 3 P. M., Quemahoning church, Somerset Co., Pa.

Sept. 17, at 10:30 A. M., Four Mile congregation, White Water meeting house, 3 miles north-east of Connersville, Fayette Co., Ind.

Sept. 19, at 3:30 P. M., Sam's Creek church, Md.

Sept. 19, at 3 P. M., Madison church, near Dunnsville, Madison Co., Va. Meetings to begin Sept. 12 and continue until the 19th.

Sept. 19, at 2 P. M., Russell church, 1 mile south east of Walker, Kans.

Sept. 20, at 2 P. M., Rock Grove church, Floyd Co., Ind.

Oct. 9 and 10, at 4 P. M., Buffalo Valley church, Union Co., Pa.

Oct. 10 and 11, Root River church, Minn.

Oct. 10 and 11, at 10 A. M., in the Old Chance meeting-house, Osceola church, St. Clair Co., Mo. Those coming by rail will notify A. Kellingsworth, at Collins, Mo., and will be met with conveyance the day before the meeting.

Oct. 11, at 2 P. M., Sugar Branch church, Ind.

Oct. 13, at 2 P. M., Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Jeffersville, Ind.

Oct. 14 and 15, at 10 A. M., Dry Fork church, Jasper Co., Mo.

Oct. 17, Willow Creek church, Montgomery Co., Ill. Services to begin the 16th, 4½ miles west of Colfax, Ia.

Oct. 17, Clear Creek church, 3 miles north of Sebastopol, Ky.

Oct. 17 and 18, at 2 P. M., Manor church, Washington Co., Md.

Oct. 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 17, at 2 P. M., Mt. Hope church, Oklahoma Territory, 12 mile west of Guthrie.

Oct. 24, at 10 A. M., Killbuck church, Ind.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., O.

Nov. 1, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 1, at 4 P. M., Monticello church, Ind.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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QUITE a number of students have come to attend the "*Musicale*," now in session in the Normal building, and will be continued until the opening of the Normal Fall Term.

BRO. SETH MYERS, of Shirleysburg, Pa., was with the James' Creek Brethren over last Sunday. He preached in the Coffee Run house in the morning, and at James' Creek in the evening.

BY request of Eld. George Hanawalt we left our home on last Saturday afternoon to make a short call with the church in the village of Garfield, near Bolivar Station. There is a band of about fifty members living in this vicinity, and a few years ago, at a considerable sacrifice, they built for themselves a house of worship. For the last several years Bro. R. B. Bowser had been preaching for them, under whose ministry they had quite a number of accessions, some of whom have left for other places and others have severed their relation with the church, so that the present membership is considerably weakened. The church is under the care of Eld. Hanawalt, who is laboring to keep the membership together, and get them to be more fully identified with the general Brotherhood. To this end a church meeting was called and some difficulties, which had arisen among them, were adjusted, and we hope that their future may be more peaceful and prosperous. It will be if all parties live up to the profession which they have made. Ministering brethren passing should stop off and preach for them.

FUNERALS.

THE funeral service of the Christian church is one which is surrounded by many peculiarities, showing forth human character and the forces of human sympathy. It is a service with which we all become more or less familiar, because none of us are exempt from death.

Last week we attended two funerals, and in the two we had the representatives of the different classes of funerals which are met in our life experience. The one was of the poorer class, a class to which custom has made the occasion a double affliction. The one call comes from the Lord, and therefore calls for a heavenly resignation; the other is self-made, to meet the demand of exacting custom, and is endured. It is what may be justly termed a financial scourge, and sometimes proves the greater affliction of the two.

Very often this is encouraged and brought about by well-meaning but injudicious friends of the deceased. They meet at the house of mourning and institute a regular order of preparation, often on a large scale, far beyond the needs and the ability of the otherwise afflicted family. An expensive coffin is engaged, mourning apparel is bought and a large meal is provided. This all seems to be very kind and acceptable at the time, as there is no time when people and families feel so liberal and indifferent to money as on occasions of this kind. Bereavement, sympathy for the dead, and good will for the friends all seem to call forth a willingness, for the time being, to sacrifice. It is the day of the funeral and the great thought is for the things of the day, without much reference to what will follow.

But the funeral is over, and now follow its results. Bills from the undertaker, the store, the grocery, and all around, come in, and there is no money to meet them. Thus a finanical crash is brought upon the family, just because indiscreet friends felt it their duty to assist in keeping up a custom that has nothing to recommend it, either on the part of the wealthy or of the poor—and especially on the part of the poor.

But, as said, there are many peculiarities that cluster around funeral occasions. The hearts of everybody seem to be liberalized; sectarian bars, for the time being, are laid down, church-houses are opened that would not be opened on any other occasion, and the clergy of the different sects meet and exchange greetings, their charges fall in line and a Christian unity is manifested that causes the "ironclad" disciple to doubt the evidence of his own eyes and ears.

Indeed, there is something peculiar about it, and we are sometimes made to wonder and ask: What are these things which our eyes see and ears hear? Is there any way to account for it? If it is all the outgrowth of custom or common courtesy, would it be a good thing to practice outside of funeral days? Or is it a feeling, a condition of mind, that the presence of death naturally produces? And if so, are they a better class of feelings than we have in the absence of the grim monster? The presence of death may intensify our feelings or sharpen our convictions of right or wrong, but does not necessarily change our judgments. It is true, funerals bring to us occasions and opportunities for the exercising of these fraternal manifestations that no others do. This fact, however, is no excuse for us to do indiscreet things or to violate a principle of truth and right.

Again, funeral sermons form a strange conglomeration of theological beliefs. The belief of the deceased or their immediate friends and surrounding circumstances often tinge the theology of the discourse. In some cases repentance affords an all-sufficient passport into the other and better kingdom; in others, faith is the great essential; again, others say that unless a man be baptized he cannot be saved; while still others hold that all the conditions named are essential to the salvation of the soul. Then there are those who have lived a good moral life, others who have made no pretensions whatever to a goodly life, but are wealthy or hold honorable positions in life. Their friends want them put into heaven or, at least, it is expected to give them a good chance for getting there. In all such cases the minister is expected to properly arrange his sermon,—find a few good things in the subject's life-history, with a strong supposition that, in the last moments, faith in Christ came and all was well. The circumstance of the thief on the cross has been lacerated into shreds to find a hope for the unrepentant sinner who has given his whole life to the devil. Yes; some most audacious and outrageous things have been said by the clergy on these occasions, which have been greatly to the hindrance of the cause of pure and undefiled religion in the world.

While our God is merciful, he is also just, and to presume on his mercy at the expense of justice is extremely dangerous.

Now, we believe it right to afford all the consolation possible to the bereaved friends, but to encourage them in a false hope is both dangerous and sinful. If a minister can preach a dead sinner into heaven, he might as well encourage the living sinner to go on in the broad way. It is inconsistent to preach to the living sinner that unless he repents and accepts salvation he will be lost, and then, on a funeral occasion, give the same kind of a sinner a clear title to a mansion in the skies.

But this is funeral day theology, and is not expected to hold good for any other time. Such seems to be the feeling, and it is time that we learn that though men may make such distinctions, God will not. It is not what we do and say when we die that will save us; but as we live, so shall we come to the judgment.

Michael Zug 1892

Bro. Seth Myers, of Shirleysburg, Pa., attended the James Creek harvest-meeting over last Sunday. They had a very interesting meeting.

Bro. J. E. Keeney and family, and sister Laura started for Monroeville, La., on Aug. 20. He has been elected principal of the schools there, and will make his home at that place during the coming year.

"Not every soul can extend its influence right and left, but every soul can extend its progress upward. 'It's a small piece of ground,' said a house-holder of his building lot, 'but I own all the way up.'"

We congratulate our Mt. Morris Brethren in securing the location for the "Old Folks' Home." Why should not Middle Pennsylvania locate an Old Folks' Home at Huntingdon? A more central location cannot be found anywhere.

From last information we were sorry to learn that Eld. J. W. Brumbaugh, of Clover Creek, Pa., is not improving in physical strength, as we hoped he would, but is still unwell, with but little, if any improvement. Let the prayers of the church ascend in his behalf, and may whatever is best follow.

Bro. J. B. Brumbaugh attended harvest-meetings in the Aughwick and Newry churches. Both meetings were largely attended, and a real thanksgiving spirit seemed to be manifested by the people. This year is one that should give cause for much thanksgiving on the part of God's people, as his blessings are abundant every-where.

One of the most fatal things to pear culture is the "blight." We have a tree outside of our window on which one limb after another has been blighted, until the tree is almost dead. It reminds us that many human trees are blighted in the same way. One sin after another strikes them until the whole body is blighted, and a miserable death ensues.

A brother writes us that is he poor and has no money, yet he was anxious to get the "Life and Sermons" of Bro. Quinter. To get the book he picked blackberries, sold them and sent for the book. We hope that in reading the book, he may realize a rich reward for his labor. This book should be in every family of the Brotherhood, and we are sure that many can get it at a much less sacrifice than was made by this poor brother.

For the satisfaction of the many who are anxious to know about the condition of our dear brother, Eld. J. W. Brumbaugh, of Clover Creek, Pa., we are sorry to say that he is not at all well—was quite ill last week and confined to his bed. The last report we had from him he was some better and slowly improving. He asks to be remembered in the prayers of the Lord's people. Brethren and sisters, you know what is said about the efficacy of prayer. Let us use this power for each other's good!

Bro. W. J. Swigart spent last Saturday and Sunday with the Brethren of Roaring Springs, Pa. He reports very pleasant meetings with good attendance. While he was there they had their harvest-meeting, and also a children's meeting. The members are said to be zealous and active, and are anxious to have ministering brethren stop off and preach for them. By writing to Bro. J. R. Stayer you will be met and cared for. Bro. Stayer is the home minister there, and will be pleased to meet and receive ministering brethren who can make it suit to call.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE MONEYLESS MAN.

Is there no place on the face of the earth
Where charity dwelleth, where virtue hath birth,
Where bosoms in kindness and mercy will heave!
And the poor and the wretched shall ask and receive?
Is there no place no earth where a knock from the poor
Will bring a kind angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for the moneyless man.

Go look in the hall where the chandelier light
Drives off in its splendor the darkness of night;
Where the rich hanging velvet, in shadowy fold,
Sweeps gracefully down, with its trimmings of gold,
And mirrors of silver take up and renew
In long-lighted vistas the 'wildering view;
Go there in your patches, and find if you can
A welcoming smile for the moneyless man.

Go look in your church, the cloud-reaching spire,
Which gives back to the sun his same look of fire,
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Go down the aisle—see the rich and the great,
In the pomp and the pride of their worldly estate,
Walk down in your patches, and find if you can,
Who opens a pew for the moneyless man.

Go look to your judges, in dark flowing gown,
With the scales wherein law weigheth quietly down;
Where he frowns on the weak and smiles on the strong,
And punishes right while he justifies wrong;
Where jurors their lips on the Bible have laid,
To render a verdict they've already made;
Go there in the court-room, and find if you can,
Any law for the case of a moneyless man.

Go look in the banks, where Mammon has told
His hundreds and thousands of silver and gold;
Where, safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore;
Walk up to the counter—ah, there you may stay
Till your limbs have grown old and your hair turns gray,
And you'll find at the bank not one of the clan
With money to lend to the moneyless man.

Then go to your hovel—no raven has fed,
The wife who has suffered so long for her bread;
Kneel down by her pallet and kiss the death frost
From the lips of the angel your poverty lost—
Then turn in your agony upward to God,
And bless while it smites you, the chastening rod;
And you'll find at the end of your life's little span
There's a welcome above for the moneyless man.

—*Selected.*

SPEAKING THE TRUTH.

A Sermon Preached at the Light Street Presbyterian Church, Baltimore, Md., Sunday, Aug. 2, 1891, at 11 A. M., by E. M. Smith.

"Speak ye every man the truth to his neighbour."—Zech. 8: 16.

What we at once take to be the meaning of these words is their very meaning. Our duty is to speak to our neighbors what is reliable, what is trustworthy, what is according to fact. The Word of God uses, we might say, no circumlocution in speaking of this duty or in describing the failure to do it. We have the expression truth, which is, so far as I have learned, the equivalent in Anglo-Saxon for the Hebrew word from which is derived the word meaning truth. We have the expressions *lies, lie, liars, falsehood,* with very clear statements, showing us what God thinks of these things.

We cannot very easily think of a time when this will be a useless statute. We feel at least that it is in no way a useless statute for us. There are so many temptations to compromise the truth, to color it, to take a tangent from it, that we feel continually the need to remember God's commandment.

In very many cases the danger is not that we will in our conduct make an exact cross with this precept. The danger is that we may take an oblique course,—a course more or less deviating from that direct rectitude that God asks. The danger is that, in our statements, which may have every appearance of truth, there may lurk the germs of falsehood, which will in time provoke trouble.

So late as the Civil War, surgeons thought that the surgical fever must necessarily attend the amputation of a limb. They did not think that that fever arose because they had not done all they could do. The advance of science has led surgeons to become acquainted with a strange kind of life called bacteria, that is not visible to the naked eye. The surgeon knows that although his hands and his sponges and his instruments may look clean, that they are not surgically clean unless they have been so washed that none of this invisible life is clinging to them. It is this invisible life that breeds fever and corruption.

Thus in our statements, which we think are clear and fair, there may be a measure of untruthfulness. It is a part of Christian duty to endeavor to speak so that what is stated will bear any test to which it is put. The uniform utterance of truth can be accomplished only by one who is true in heart. If there is a lack of faithfulness, of truth within, the attempt to make the utterance appear truthful and consistent will sooner or later fail.

Let us notice at this time some of the things which will endanger truth in our lives.

1. Speaking without Sufficient Conscientiousness.—This idea is included in all the points I wish to make; but there is a special view of the question that I wish to take. Many lament the difficulty with which they acquire ease in the use of language. I believe that it is in general easier to handle words with facility and with an apparent appropriateness, than it is to do this with regard for strict truth as each word is uttered. The amount of reading done now-a-days enables many persons to acquire a rather wide range of expression. It is just here where the danger lies. If we make a sort of general average of expression, that expression may, in a sort of ready-made way, fit your mood and feeling and mine as well. It can't do it with strict truth, any more than the suit of clothing that you buy, that has been made to fit that composite figure that represents the average shape of men, will fit like one made from measurements accurately made from your own person. There is a lesson in morality for us to learn from the fact that we would rather use ready-made language or expressions than ready-made clothing.

It may be true that the apparel oft proclaims the man; I am inclined to think that the care taken in utterance oftener proclaims the man. The danger of using this conventional speech is that of using a book showing one how to write letters. It may be followed too closely, and thus expressions either too lax or too intense, for the person that uses them, are used.

One cannot but be impressed with the carelessness about truth, that has reigned when business letters are written. It is not at all uncharitable to say that there are expressions that indicate esteem and regard and faithfulness and obedience and happiness, that have been put out in a machine-like way without a particle of conscientious regard for truth.

There is this great fact that certainly should not be lost sight of, that the conventional use of courtesy, expression of good will, shows that men feel, to some extent, that these things are due to each other. They see the appropriateness of them. The most unconscionable user of them would, at his best, wish that he could use them with his whole soul as well as with his pen or lips. But to whatever extent these expressions are hollow, to that extent has a man's moral nature suffered. Let this be understood. There is no

trifling in the matter. If a man felt once that it was wrong to do these things, and now does them with no scruple, he is a worse man now than formerly. He is ready now to be led into what he then thought he never would do.

In our common intercourse there is danger of using what is according to etiquette, and not according to conscience. How many times has a man said, "Pardon me," when treading upon another, when a fitter voicing of his feeling would have been, "Why don't you keep yourself out of the way?" It is farthest from my desire to find fault with these conventionalities. They represent very often the very best thing. "Pardon me," with a flash of soul after injury has been done, is beautiful. "Pardon me," said by an individual as impassive as a phonograph, makes the one to whom it is said feel like saying, "As far as you are concerned, it doesn't make any difference whether I do or not." One is often struck, after being out among acquaintances, with the number of these little ready-made remarks he has used, some of them expressing promises of much to be done, much feeling, and, with regard to the conscientiousness with which they were uttered, were nothing less than falsehoods.

One has reason to fear as he goes out, that he will be surprised into conscienceless expressions. It should be our aim not to put away what is conventional, but to fill what is conventional with truth. It should be our aim though, to put on no expression that does not fit us. It is better to be right before God, even if to do so we should be regarded as boors. We need not fear this, however. Much that is beautiful, in speech, in letter writing, in courtesy, is attained by being true before God.

2. Another thing that will endanger truth in our lives is *speaking with too much regard for temporary gain or advantage.*

It is improbable that Christians, without compunction, buy a half-fare ticket for a child several months over twelve years of age, or, perhaps, several years beyond that period. It may not be improbable that they buy no ticket at all for a child something over five years of age. Thus, for the sake of a few dimes or a few dollars, they will sit in a railway car with a complacency that compromises all their Christian dignity. They may justify it by saying that the railway is an unconscionable corporation, and that it has no business to make such restrictions. But that does not alter the fact that they have entered into a *bona fide* contract with the railway company and that they, Christians as they are, have falsified. I fear that it would be a disheartening record, if we had it, of all the littleness of those who profess better. It is sometimes said that corporations have no souls. If this were even so, it would not have the influence upon those who deal with them of making these soulless too. A farmer doesn't lose his soul because he works with his soulless plow, and if those with whom we deal do wrong, this does not nullify our wrong doing. If we travel under false pretenses, it is forsaking the truth, no matter by what means we are transported. I think with regret, of the degree of elasticity my conscience has had in times past in dealing with railways.

In dealing with those who assess us for taxes, or with those who insure us, there is the same opportunity to gain a temporary advantage by stepping aside from the strict truth. It is not necessary at all times for us to tell all that we know. A man may be a very foolish man, and yet never speak anything but the truth. But in dealing with those who have their own interests to look after, we have no right to be silent in any case that they have apparently overlooked. Christ demands that we look to our neighbor's interest, as well as to our own, and this means that we are not to take advantage of his ignorance.

A man who loves God, and therefore truth, as he ought, would rather lose $500 than make five cents by speaking or acting an untruth.

3. Another thing that will endanger truth in our lives is *speaking without sufficient knowledge.*

There are a good many things of which we may talk, of which we haven't very much knowledge, without being guilty of untruthfulness. There are a good many things of which we should speak only when we feel that our knowledge is full and reliable. In censuring men and measures and systems it is easy to take up and perpetuate what is simply false. A man may excuse himself by saying, "O well, I merely said what others said. They were to blame for their lack of knowledge." These are not becoming excuses for God's people. The worst feature of this is that it is an indication of an individual's willingness to spread the besmirching words and report. Let every Christian know that this kind of talk is simply carrion, and he who feeds upon it can never thrive spiritually.

We need more of a scientific spirit in these matters. It is good for me, when something censurable of another comes to my ears, to say within myself: "The thing for me to do now is not to become excited, as if this that I have heard is an exact statement of things as they are. I will let this rest a while. I will see how much fact there is about this. It is probable that the thing is not as it began. There's probably something on the other side." If we submit the censuring matters that come to us, to some such rest and examination, a good deal of its acrimoniousness will disappear afterwhile. When we repeat hearsay, we may count upon it that the information is not accurate. If it is something damaging to some one else, the thought of spreading damaging information, which is most likely inaccurate, ought to deter us. It is the passage of falsehood through our lips.

4. Another thing that will endanger truth in our lives is *speaking without making allowances for mistakes in our own perceptions by our different senses.*

What we see when looking at a horse trotting, and what the instantaneous shutter on a photographer's camera allows the dry plate to see when the lens is pointed at a horse trotting, are two different things. Our sight which is slow, sees a somewhat graceful motion. The plate catches an image lacking considerably in grace. You can't always believe your eyes.

It is related that one day in prison, while Sir Walter Raleigh was meditating upon the second volume of his universal history, his attention was attracted to something in the court yard below. He saw an officer in uniform step into the court. Another man in the court struck the officer a blow. The officer drew his sword and thrust the man, who struck him, through. The wounded man, before falling, struck the officer with a club he had picked up.

The next day Sir Walter was visited by a friend. He told his friend what he had seen. His friend, after listening through, told him that he was wrong in every particular; that it was the officer that struck the first blow; that it was the man who was struck, that thrust the officer through with a sword which he had snatched from the officer's side; and that it was some one else who had knocked down the man who gave the sword thrust. Sir Walter begged his friend's pardon, but told him that he had seen it just as he had related it. His friend then told him that he had been sitting just at the very stone that Sir Walter had pointed out. When he had gone, Sir Walter fell to thinking. He thought to this effect: I am writing of things that occurred many years ago. How can I believe the accuracy of these things, when I can't believe my own eyes? And he threw his manuscript into the fire.

How many times have we seen things as they have not been! We have been ready to justify our own senses, and yet there have intruded those modifying circumstances that have changed what we have seen. In view of this it may be seen how easily we may declare what is not the truth, if we declare what we have seen or heard,— that which is unfavorable to another. Something else may have occurred, not included in our vision, and yet the whole was necessary to make out the truth.

5. Another thing that will endanger the truth in our lives is *speaking without sufficient love.*

When we speak of those we love, we are careful to give full particulars about their goodness. We are careful to justify them of evil that has been imputed to them. We do not feel the same conscientious care in statement about those we do not love. I feel that we may go to great lengths in charging the careless statement that may properly be called falsehood to a lack of interest in those of whom we speak.

There is a little circle in which we move, to whose feelings we think we should defer. We are able to sympathize with the sensitiveness of a few, or perhaps we might say we are able to realize that a certain circle has hearts that feel. Then there is the wide outside into which we feel that we may dash, using hearsay statements, being only half careful to say what we know. We haven't much scruple about this wide circle. We do not care whether it is hurt or not. We never think of being called to account for our statements about it. So it comes about that, with utter indifference, we speak of certain men and classes in a careless way that we would be horrified to think we would ever use about the members of our own families.

If we do not love people, we are likely to think that it doesn't make any difference if we speak only half the truth about them; we think it does n't make any difference if we do repeat what is very hurtful. How widely shall we apply the words of Christ, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me?" Does any one think that he will be in danger of having gone too far in well doing, if he applies these words in the case of every human being? Will we not be more truly noble, if we try to think of talking about Christ as we talk about anyone?

We are anxious to deal fairly with Christ. He will take it as honor done to himself if we talk of those, whom we may be least inclined to love, with as much care for truth as we can. Feeling kindly toward all will cut out from our lives, all quarters into which we may feel an inclination to enter and talk without knowledge, talk without care, talk without conscience. If we watch ourselves carefully, we will find that we allow ourselves such quarters. It hurts us very much when we find that some one has been quoting us in a negligent way; when some one has been simply denouncing without all the facts before them. It looks very much to us as though some one was simply glad to get a chance to oppose, and in his gladness, was willing to sacrifice a careful statement of fact. This is the way it feels to us. It feels just the same way to others when unlovingly, unsympathetically, we have made careless statements about them.

I feel deeply that the remedy for much of the heartache in society, arising from fierce, untruthful words, is the cultivation of a Christ-like spirit of kindly regard for all men. This spirit would

destroy many an utterance that has in it enough untruth to do wide-spread damage.

I feel that all our homes would be ennobled if we were to rise to the spirit of Wordsworth, when he says:

"I am not one who much or oft delight
To season my fireside with personal talk,
Of friends who live within an easy walk,
Or neighbors, daily, weekly, in my sight;

"Nor can I not believe but that hereby
Great gains are mine; for thus I live remote
From evil-speaking; rancour never sought
Comes to me not; malignant truth or lie."

NEW TESTAMENT CHURCH GOVERNMENT.

BY B. C. MOOMAW.

WE would not write a line for the sake of argument, or simply to defend our own notions, or as a controversial reply to Bro. Moore. These would all be unworthy motives in the discussion of a question of such grave importance as the one we have under consideration. To arrive at the truth, to know what was the mind of the Spirit, and what was the practice of the apostles in the matter of church government, is the question of prime importance, the investigation of which should be marked with the greatest deliberation and sincerity. In this respect it is very nearly parallel with questions concerning our personal salvation, and every honest man feels that he cannot afford to be mistaken about it. Moreover, if he discover that he is mistaken, he will very cheerfully allow himself to be corrected. It is with this kind of spirit we have undertaken to discuss the subject in review, hoping to bring out some light ourselves, and to get some from others.

Up to this point, we have endeavored to develop the fundamental principles upon which all true church government must rest. We have not discussed our theory in the light of results; we have not followed it out, in our imagination, to conceive how it would work, feeling that it is always safe, when we are doing God's will, to trust God with the consequences. That is to say, if this is God's plan of church government, we may safely trust God with results.

To point to other denominations as a refutation of our theory is very unfair, since Bro. Moore himself would not admit that any of them are God's true church. We are discussing the government of the *church*, and not of the popular denominations. If the other denominations preached and practiced the whole Gospel, and furthermore made a faithful application of the principles of church government which we advocate (which they do not), then, in that case, they might consistently be pointed to as a fair illustration of the workings of our theory, otherwise they fall entirely out of the argument.

Passing over all the discussion concerning the exercise of a legislative function, and what is done in heaven regarding the Constitution, "not in human language," we are frank to confess that Bro. Moore has the advantage of us. We do not know what is in heaven, or what is going on there, or whether the "Constitution of heaven is written in human language," or not. "Secret things belong to the Lord, but the things which are revealed belong to us, and to our children." It is to the latter that we are obliged to confine our investigations.

Bro. Moore states that he gave the chapter and verse wherein judicial authority was delegated to the church. This fact escaped my attention. We suppose he means the Scripture concerning "binding" and "loosing." But how can he claim this so confidently when we have shown that it admits of another construction far more in harmony with the spirit and tenor of the New Testament? (See Note 1.)

I was never more astonished in my life than when I read Bro. Moore's emphatic statement that the Gospel had no moral or spiritual power over the hearts and lives of men. I can scarcely believe that he, or any other man who ever saw a Bible, or heard a sermon, could write the following words. We quote them in full because they are certainly the most remarkable statements that ever fell from a Christian pen: "In regard to binding sin on a man's conscience, that would amount to nothing in the way of removing it." Is it possible, then, that the Holy Spirit, a part of whose office is to "convince of sin," John the Baptist, Jesus Christ, the apostles and evangelists, and all Gospel preachers since, including multitudes in our own church, who labored, and labor, night and day to convince men of sin, were, and are, all mistaken? Surely, this is much labor lost if it does no good to bind sin on men's consciences. There can be no such thing as conviction, and consequently there can be no such thing as conversion. There can be no change of character, and consequently no change of life on that basis. Is this sound doctrine? In the same paragraph the same statement is repeated twice; but surely Bro. Moore did not weigh the full meaning of his words. We have dwelt upon this point because just here lies the kernel of the whole question. Bro. Moore utterly fails to take into account the power of conversion. He entirely leaves out of the calculation the influence of regeneration upon character and conduct. (See Note 2.) He proceeds upon the principle that, but for the church rules, the members would play cards and billiards, and do any other naughty thing. He does not seem to think that any higher principle or motive has anything to do in deterring them from sinful indulgences.

Here is his error, and we can prove it in his own case. Bro. Moore doesn't refrain from gambling simply because it is against the church rules, but primarily because it is *wrong*. Take away the church rule against gambling to-morrow, and he will not be any nearer playing cards than he was before. Why? Because, as a converted man, he knows it is a sin, and he would have no *desire* or *disposition* to do it. (See Note 3.) Is not this what we said, that a church government, based on conversion, is far more effectual in gaining the desired end, than church government based on legislation, or judicial power?

Bro. Moore's prognostications, applied to a community of *unconverted* people, would be entirely correct; the result would be exactly as he states; but in reference to the church of God his premises being entirely wrong, his conclusions fall to the ground. I believe in the old-fashioned notion that God, and the Lord Jesus, and the Holy Spirit are in the church, and that makes it quite a different body from any worldly society which has to be governed on the worldly principles set forth in the article under review. (See Note 4.)

Our readers will distinctly remember that in both of my former articles, I stated that the church had the authority, in extreme cases, to enforce rules of reformation and expulsion, but that this was the exception and not the rule in apostolic church government. Is not this strictly true? And does it not concede enough for all the legitimate ends of church government? Why does Bro. Moore ignore this admission in his wholesale and vigorous assault upon my position. The exercise of judicial power was *rare* and *exceptional* in the practice of the inspired apostles; is there not good reason that we should be more guarded than they? And may we not trace many of our church troubles to an excessive use of this judicial power in the atttempt to enforce a great number of tests of church fellowship? Would it not be infinitely better to make conduct in the church a matter of conviction, instead of constraint? (See Note 5.) And would not a church government, based on that principle, produce fruits of sincerity and integrity far more acceptable to God?

In our limited observation we have seen the two systems of church government, under review, very fairly tested in the Brotherhood. We can recall several churches where a strong judicial authority continually held the rod of discipline over the members, resulting, it is true, in a rigid, external order, where not even the boldest and most rebellious dared to "wear their hair and beards as the lawyers and city clergy do," (see Note 6), else they were weeded out; but there was neither love, nor joy, nor growth in those churches. On the other hand we know a church where the government is administered upon the New Testament plan of love, admonition, patience, forbearance, and the result is that in the great majority of cases, the most refractory are brought to a willing and cheerful compliance with all wholesome discipline. If Bro. A. went wrong, the first church of which we spoke would immediately examine him by committees, try him in council, and either make him acknowledge, or turn him out. The second church would send a godly man to the erring brother, or, as in most cases, the elder, or one of the ministers, or some pious brother, hearing of the case first, would quietly go in search of the wandering sheep, and finding him, would gently expostulate with him, pray with him, and before the matter spread any further, in most cases the trouble would be swept away in penitence and reformation.

This is New Testament church government, and not the iron-clad system which Bro. Moore has set forth. (See Note 7.) The apostles practiced it, relied upon it, so much so that in the whole course and range of New Testament history, covering nearly the whole known world, embracing all nations, in all stages of civilization or uncivilization, and lasting for the space of the natural life of all the apostles, we have the account of but one single expulsion, and that for extreme wickedness, and only for a short time. (See Note 8.) This testimony is simply overwhelming, and confirms, in the most conclusive manner, the principle of church government we have set forth; not a system of license, or loose principles, but a system where a faithful application of Gospel principles, brotherly love, patience, forbearance, gentleness, discreet admonition, are made effectual in the reformation of the erring,—far more effectual than all the Sinaitic thunders and lightnings of judicial authority.

Ecclesiastical power has always been the Juggernaut under which brotherly love bleeds out its life, or, rather, in justice, we should say, the abuse of that power. Paul was inspired, and therefore could have used it infallibly, but he distinctly says that this authority was given him "for edification, and not for destruction." 2 Cor. 10: 8; 13: 10. "FOR EDIFICATION, and NOT FOR DESTRUCTION." This is all that we have claimed. Here we will rest our case. (See Note 9.)

Buena Vista, Va.

REMARKS.

It will not be necessary for us to answer the above, for every point in it is answered and met in our former articles. We content ourself with a few brief notes.

NOTE 1.—To show that the church possessed judicial power, we referred to the council at Jerusalem. Acts 15. "Binding" and "loosing" we classed under executive. These points were made too plain to need repeating.

NOTE 2.—We wrote deliberately. To bind sin on the conscience of a man, and then let him re-

main in the church, committing the same sin, amounts to nothing in the way of removing the sin. Christ, the Holy Spirit and the apostles bound sin on the conscience with the distinct understanding that if the sinner did not depart from the error of his way, the church could not fellowship him. And any man who preaches the whole Gospel will preach it just that way. Justice and mercy walk side by side under the Gospel rulings.

NOTE 3.—The church rules may not keep us from playing cards, but they certainly keep card players out of the church, and we thank God for it. If the wheat and tares are left grow together in the church, the pious would have to commune with the card-players and other evil-doers. We commend the church rules in this respect.

NOTE 4.—True, God and the Holy Spirit are in the church, but they do not choose to dwell in churches that deliberately hold in their communion those who are evil-doers. See an account of the Seven Churches of Asia in Revelation.

NOTE 5.—Certainly conviction is better than constraint. But when conviction is not possible, constraint becomes a necessity.

NOTE 6.—We regret that any one should reflect upon our general plainness in this direction.

NOTE 7.—All that is said about the model church we endorse and practice in our own work, and have for years, but not to the extent of leaving the tares stand in the church. We regret that our carefully-stated Gospel system should be called "iron-clad."

NOTE 8.—We read of but a few cases of feet-washing in the New Testament church history. Must we therefore conclude that in the hundreds of congregations that existed in the apostolic age, feet-washing was practiced only a few times? That is just as reasonable as to conclude that the churches expelled only those named in the New Testament. We study the New Testament, not to learn how many were expelled, but to learn on what principle they were expelled. We have a right to apply the same principles to-day.

NOTE 9.—The same apostle who says authority was given him for edification, also says, "Withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6. Put both of these together, and you have mercy and justice united in the Gospel work.

Our readers have now read what we have to say on the New Testament form of church government. Our aim has been to maintain our form of church government. We see no necessity whatever for departing from it. We are confident that the form of church government, set forth by Bro. Moomaw, to leave the wheat and tares grow together in the church, would prove the ruination of the church. No church could remain even moral, let alone religious, with such a loose form of government. To expel only for grave offenses will not preserve the church, for you must remember that it is the *little* foxes that destroy the vines. It is the little sins that contaminate the church.

We have inserted these articles, not for controversy, but for the purpose of bringing out our form of church government more clearly. This ends all we have to say on the subject for the time being.

Our editorial on "Admonishing," in this issue, was written before receiving the above article, hence we insert these remarks here. J. H. M.

SIMPLE TRUTHS ABOUT FAITH.

SELECTED BY ELIZA J. M'GAUGHEY.

IT was a lovely morning in the month of April. I was permitted to take a walk through one of the streets of B——. We were drawn on and on, to see what views might surprise us at each new turn in the road. We spoke of the unseen way that opens to us with each new revelation of the love of Jesus. My friend remarked that she had many difficulties that blocked her way towards making progress in spiritual life. She said, "The greatest of all is my lack of *faith*, for I know faith removes mountains of difficulties; but what can one do if one has no faith? I try to exercise it all I can, but I seem to get into greater difficulties."

"Looking at your faith is not doing as you would in natural life. How would you do if you wished to put confidence in an individual? Would you look into your heart to see if you could trust him?"

"Why, no," she replied in the most natural way; "of course I would look at the character of the person I wished to trust, and learn all I possibly could of him; I should take no end of pains."

"Yes, that's what we all do in the affairs of life, and yet, what a different course we pursue when seeking faith in the Lord! Do you not see that the very same way, to ascertain the real character of Jesus, would result in the utmost confidence being exercised in him? Would not acquaintance with his character lead you to put confidence in his word, so that you could venture on his love for *you*, even when you did not feel that you loved him? It seems to me that the greatest difficulty in the way of trusting Jesus fully is, that we become intellectually enlightened, while the heart is unmoved, and God's Word says it is 'with the *heart* man believeth.' 'My heart,' says the Psalmist, 'trusteth in him, therefore my heart greatly rejoiceth.' When our heart is in the world, we go after that which pleases us, and thus find it easy to follow the heart's inclinations. So, when our heart is filled with the object of our faith, and satisfied with Jesus, it becomes as natural to trust him, as to trust a husband whose whole life shows him to be fully worthy of all confidence. We cease to think of our faith by being absorbed in the object of faith. We find ourselves so occupied with the love, the beauty, the sympathy and tender care of Jesus, and with what he is, as to forget all about exercising faith."

"I see now that I have made a great mistake in waiting for faith to be given. It must be my seeing the *object* of faith which leads to trusting, but there is a difficulty in seeing; I have tried many a time. Then what is the hinderance to my seeing Jesus?"

"Just that which you have mentioned,—TRYING to see, instead of believing that the person of Jesus is really present with you. The Holy Spirit cannot afford self the least space in which to work. He will have no partnership with the human; therefore *all* within must be still, and every activity of self must cease. It is in the utter surrender of all our thoughts to God, that the way is cleared from all obstacles, so that the gentle, quiet spirit can work. If in earthly things the way must be cleared that the king or queen may pass on rapidly, without hinderance, how much greater must be the need in the spiritual life that the way be cleared for the King of Glory, the Prince of Peace, to move on his own kingdom, which is within us!"

"But I should be afraid of becoming indifferent by such quietness of soul."

"Yes, that is just what Satan always says; and this fear serves to keep the children of the King from clearing the way for him to move on in the heart. But we must come to an utter end of our own notions of things. Our ideas *must* be put aside, that God's thoughts may have place. Faith is always restful. We cannot exercise faith in Jesus without being peaceful and quiet in spirit. While we trust in God, he deals with all our foes, external as well as internal. We rest from pride, from impatience, from anxieties, doubts and fears. We learn to look away from circumstances, away from the little annoying, every-day frictions of life, away from all these things that are constantly occurring, which go against the grain, and this rest of faith is anything but indifference; it is repose in activity, the repose of confidential trust in one who is able to do all he has promised; and that is to keep 'him in perfect peace, whose mind is stayed upon him.'"

"I cannot see how we live constantly in this restful state of mind when our faith, or confidence is tried by everything in household matters going wrong. Can it be the will of the Lord that the servants should be dishonest and unfaithful? I asked the Lord to send me a maid, and she proved to be dishonest. Could that have been the Lord's sending?"

"Yes, it surely was; for God's way of strengthening faith, is by trying it; we must be tested to see whether we walk by sight or by faith. Real faith believes God is in everything, believes that *all* his dealings are in love, and that he is really in those things which go against the grain, overruling what is in itself sinful. Faith is to teach us something that God sees we need to learn; and in learning the lesson we are advancing in the knowledge of our Lord's love. Failing in this, we have hard and uncomfortable thoughts and feelings towards our loving Father; for it is only when our wills blend with God's will, that we see his love for us in all his dealings with us."

It seems contrary to the love of God that the poor widow of old should come into such straits as to be obliged to sell her sons for bondmen. Surely it looked as if the Lord dealt hardly with her; but was it so? Did she not learn, through this trial of her faith, how great was God's watchful care over her, and was she not brought nearer to him by this very trial? God has pledged his word over and over again, that our faith in him *shall* be met.

I once knew a mother, who kept no servant, and who was greatly tried by her eldest daughter, upon whom devolved a great share of the household duties. All she could do or say proved unavailing. This mother had learned to keep her own soul in peace, and in spite of this and many other trials of her patience, she was kept restful and quiet in spirit, but she thought within herself, "The Lord can correct this; he can turn my child's mind, and he will if I trust him, for he has promised to meet our faith, not our worrying." She put the matter into God's hands and trusted him to correct that which she could not reach. What a surprise awaited her when, on going into the kitchen next morning, she found her daughter had the breakfast already prepared and was looking very happy! "It is in answer to my prayer," replied the mother; "I knew it would be brought about, because God always answers our faith, but I never dreamed it would be done so quickly." From that day the mother said she had no difficulty on that point.

"One more thing occurs to me," said my friend. "How is it that faith should so often be disappointed? I know one who said she had strong faith that the Lord would heal her of spinal difficulty, from which she had been suffering for years. She was anointed in the name of the Lord, and expected to be healed, but was sadly disappointed at finding herself no better. She said, 'What can it mean, when I had such strong faith; why was I not healed?' The answer is very easily given. She had *expectation*, but not *faith* in God. Faith *accepts:* and when we really accept a thing, we have that which we take, but, in order to accept, we must know it to be God's will to grant that which we ask. We know it is his will to heal all who have faith to be healed, because he has said, 'The prayer of faith shall save the sick.' If, then, we rest on his word of promise, we know that we *have* what we ask; we shall not EXPECT to have it, but accept and have.

One difficulty arises on this point. We may think we have faith, because we expect a thing. That very expectation of future blessings is our greatest hinderance to our present acceptance."

TRADITIONS OF MEN vs. THE COMMANDMENTS OF GOD.

BY ENOCH EBY.

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"—Matt. 15. 2, 3.

In the above text, together with the contexts, we have a very important lesson given by the Savior, under different heads.

1. Tradition may be true or false, good or bad (Webster), hence cannot be relied upon; yet the fault-finding, self-righteous scribe and Pharisee upheld that very thing. They considered it very wrong to eat with unwashed hands, especially when they come from the market. They respected that custom more than the commandment of God. Verses 5 and 6. The Savior answered their question of astonishment by asking them why they are putting more stress upon a tradition than on the written law of God. He shows them that they are only making themselves subject to some of the denunciations of prophecy by so doing. He then teaches them the important truth that it is not that which enters into the mouth, but that which comes out of the mouth that defileth the man, and that, to eat with unwashed hands, does not defile.

Hearing this they become offended,—something rather common when you preach the Truth, and the hearer is following tradition. Perhaps he is following something that his parents or some preacher told him.

It is a very important factor in the make-up of a Christian minister to have humble boldness enough to preach the Truth, even though he may give offense by so doing. This was a very prominent characteristic of the Savior in his method of teaching. We find some people traditionary in sentiment, having been honestly educated to a line of religious sentiment not in harmony with the teaching of the Gospel, and the Truth will naturally condemn the practice of such. So it was with the Savior and the Jews. When Christ could not get their eyes open, he says to his disciples, "Let them alone. They be blind leaders of the blind." Alas, both shall fall into the ditch!

Another startling fact we may learn from our lesson: we, in this age, are liable to worship God in vain, teaching for doctrine the commandments of men. People in this age of the world are as they were in the Savior's days, perhaps more so, for the different doctrines have greatly multiplied since. A vain worship always brings condemnation in all ages, though it may not always be discovered till at the judgment, when the Savior will say, "I know you not."

How important, dear reader, that we search the Scriptures, and know beyond a doubt that our premises are Scriptural! Unless we forsake all and follow Christ, we can not be his disciples.

Again, we find a large percentage of people similar to the class, alluded to in our text, who believed in Christ, but would not confess him lest they be cast out of the synagogue, "loving the praise of men more than the praise of God." John 12: 42, 43. It is important that we ask ourselves why we prefer some other way to the way which Jesus traveled. He truthfully says, "I am the way, and no man cometh to the Father, but by me." To miss eternal life is of too much importance to be indifferent about it. God should be glorified, heaven obtained, hell shunned, and the soul saved, and this can only be done by following Jesus, as taught in the Gospel, and not by tradition.

Booth, Kans.

A TRUE LOVE.

BY SOLOMON SCHUBERT.

A true love is not contingent on its return, or on its appreciation. It goes out unfailingly and unswervingly towards its object, whether it be understoood, or be misapprehended. It may, indeed, long for recognition and response, and rejoice in it when secured; but it does not depend upon them for its life and strength. He who loves truly, loves unselfishly; he loves apart from the question of his being loved, or of his being valued. Only this love is worthy of the name, or of the friendship, which is love at its purest and its best.

Love of this nature is never lost; for he who loves thus either advantages another by his love, or is benefiting his own character by thus loving.

Alvada, Ohio.

LITTLE THORNS.

BY ANNIE EBY.

As the delicate tendrils of the vine are agitated by the faintest zephyr that stirs in summer, so the sweetest, the most clinging affection is often shaken by the lightest breath of unkindness. An unkind word from one beloved, may often draw the blood from many a heart which would defy the battle-axe of hatred, or the keenest edge of satire. The hopes of many a one, so bright and beautiful but a short time ago, may be blasted in a moment.

We are not all constituted alike, and what to some of us would appear like a beneficial rebuke, would be to others an unkind remark, or, in other words, a thorn whose piercing sharpness is so penetrating, as to call forth blushes of the deepest dye which would gladly have been hidden, had the power to do so been given. Many a struggling, earnest, sensitive soul may say,

"Mine is a daily cross of petty care,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward troubles overcome in part."

Shall we, by harshness, press the thorns deeper into the quivering flesh, or shall we, faithfully, help the sufferer into the path of prayer in which the thorns shall turn to flowers of Paradise?

The most beautiful rose has its thorns; and no matter how placid our lives may be, or how flowery our pathway, we must encounter a few little thorns hidden beneath the roses. Better, by far, it should be so; for if we had nothing but sunshine, we would never appreciate its value nor understand its worth. Kind words, fitly spoken, and in due season, send many a weary traveler on his way rejoicing, and heal the wounds which, in time past, seemed so deep that no balm could effect a cure.

Fortunately there never was a poison so deadly, that an antidote could not be found to counteract it. This should be a relief to us; for I sometimes think that we, in our daily lives, have thoughtlessly done many a careless act, that may have pierced our kind advisers, teachers, or parents, and displayed too plainly the thorns we would rather have hidden, whilst, in return, we were reaping sheaves of golden grain from their bountiful store.

As we,—brothers and sisters,—are gliding over the roses in our pathway, we cannot help but come in contact with a few little thorns, the sting of which we should learn to bear with patience. In the new field opening before us, young followers of Christ, we willingly step to the plough, but will we willingly follow it? The rich, cultivated soil will gently move before us, but the rocks, hard and immovable, will withstand us.

"He who looketh back must die." Will we bravely push on through thorns or briers, sand or marsh, rock or clay, and gain the fair, bright world beyond? Will we win a record pure and white by conquering the little thorns of selfishness and self-will? Then must we

"Follow our Master humbly step by step
Thro' clouds and darknesss unto perfect day.
So must we drop the roses from our hand,
And let the thorn-pricks heal and take our way
Down hill across a fair and peaceful land,
Lapped in the golden calm of dying day—
Glad that the night is near, and glad to feel
That, rough or smooth the way, God's with us still,
And holding in our sight a heavenly crown."

"A sense of fear is a necessary element in the character of a dependent being. The man who never knows what fear is, knows not what dependence is; and the man who knows not what dependence is, has no appreciation of the right relations between himself and God. When in the middle of a summer night a child is suddenly awakened by a crash of thunder overhead, and clings with spasmodic grasp to its father, and hides its head close under his shoulder, the child shows its sense of absolute dependence. It is really no more dependent upon its father then, than at other times, so far as outward protection from danger is concerned. But its fear and terror have given it a new and quickened sense of its dependent relations to its father. And it is the expression of that dependence that comes with grateful sense to the father, even while he suffers in sympathy with the mental agony of his child. Is it not so in our relations to God? The "Fear not," and the "Be not afraid,"—are they not invitations to show our dependence upon God? It may be right to fear, in order that we may not do wrong in forgetting our dependent relations as earthly children of a Heavenly Father."

"We cannot know ourselves. Our inconsistencies are a riddle to others; but we are so unconscious of what we are, and how we appear, that we do not even recognize what a riddle we are. One does not know the quality of his own voice, or the peculiarities of his gait. A man of philosophical turn of mind was for a long time baffled to know why he always wore out the sole of the right shoe before the left. He was unconscious of treading more heavily on one foot than on the other, of resting unevenly, of turning more often one way than another. Who could know, if not he? Almost any one that chose to observe him. And so it is of character, and of our personality all through. The one subject that we must be content to be inexpert in, is ourselves. And the one consolation we have is, that that subject is the one that we can best afford to know least about."

"In God's kingdom there are a great many spiritual cripples. All their lives some Christians are mournfully looking downward at their own infirmities; doubting, fearing, despairing, when if they only had faith they might stand erect and gaze up into the glory of God's heaven and God's love. We are children of a king, heirs of God. 'All things are ours.' Why, then, go mourning all our days? Let us claim the glorious privileges of our spiritual birthright. His will is that we should not only have life, but have it 'more abundantly.' Let us seek to-day for a fuller, deeper, and healthier spiritual life. Let us look upward, onward, heavenward, 'Look off unto Jesus,' and no longer languish through life, but live in the fullness of faith."

"Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12.

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THE BIBLE, A SCHOOL-BOOK OF HEAVEN.

BY LANDON WEST.

IT is a common rule for strangers, in going to a new place and amongst a strange people, to fit themselves somewhat with a knowledge of the customs and language of said people, thus saving their time and also aiding in their enjoyment. They are thus fitted for a new life in the new place.

How can the people of this world of ours expect to enjoy the service and society of heaven, when they did not take interest enough in the only book we have from heaven, to learn its laws, its sentiment, its worship or of its people? The Bible is heaven's book and its only book. From it we now learn all we can learn of its laws or of its people.

The German language comes to us from Germany, and to learn that language fits us for a life and society with the German people; all that we could not have without that language. Such is the case with France or any other nation or country. To get their language is to learn the sentiments, the habits and the laws of that people, and we are thus introduced among them, and aided greatly in our work and enjoyment with them.

So it is with the Bible. It gives us the language of heaven, and to study the Bible is to study the will of God, the teachings of our Savior, and from these we may learn the way to heaven with its service and the sentiments of its people. It is thus our school-book to prepare us for life and society in heaven. To make it our study cannot be otherwise than to enlighten, improve and elevate all who give it their time and attention.

To hear and learn our Heavenly Father's will is to form an acquaintance with him. To study the words and life of Jesus, his Son, the Holy One of Israel, is to learn to know him and to be like him, and that is to be like the people of heaven. We are thus fitted for a life in heaven.

To study the character and office of the spirit of God as given by our Savior in his farewell at the supper, also by Paul and by John and others, is to learn all the while the sentiments of heaven,—the one element in all its people. To know this office and to be led by this Spirit, would it not give all its followers a preparation for an introduction into the society of the world above? Not to know these would leave all without its possession, and hence all unfit for a home in the world of glory. Is it reasonable to suppose that those, of our world of sin, could at all enjoy or be fitted for a life in glory, of eternal life, and light, and peace, and holiness, who did not enjoy it, or wish it here,—those who delighted more in sin, in darkness and rebellion against God, than in acquaintance with, and in submission to his will?

The Bible is our teacher, if we will receive it, to aid us and fit us not only for the life that now is, but for a life yet to come. If all men on earth would shape their lives in accordance with the Word of the Lord, it would bring heaven down to earth, and peace and love would prevail with all men. No wonder our Master bade us pray: "Thy kingdom come, thy will be done on earth as in heaven." This is to spread the Bible in all the world and to have all men love and keep it. It is to aid the coming of that kingdom, and for it let us all work and pray.

WATCHING.

BY ALICE GARBER.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord had made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."—Matt. 24: 44-46.

BLESSED is he whom the Lord finds watching when he comes to claim his own, but what will be the fate of those who are not watching, those who are not ready to meet their Blessed Lord and Master? They will hear these AWFUL words: Depart from me; I never knew you." Then, how can we be so careless, so unconcerned!

"In such an hour as ye think not the Son of man cometh." How often do we see this Scripture fulfilled! People are hurled from time into eternity without one moment's warning. If they are watching, they will be blessed, but if not, sad, sad the doom!

The young men and women, when they arrive at the years of maturity, often say, "O, I expect to be watching by and by but there is plenty of time yet. Don't you see I am healthy and strong? Many years are yet allotted unto me. I expect to be a Christian some time." Ah, false delusion! Death is no respecter of persons. The young have just as much need of watching as the older ones. Do we, as Christians, watch as much as we should? Do we live EACH day and each hour that if the sentence comes we will be ready to say, like good old Paul, "I have fought a good fight?" These are very important things to remember. Only he that watcheth to the end will receive the crown. We are not commanded to watch for a time and then quit, but to be also *ready* at any time.

"When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to him will he find us watching
With our lamps all trimmed and bright.
Oh, can we say we are ready, brother?
Ready for the soul's bright home.
Say will he find you and me still watching?
Waiting, waiting when the Lord shall come."

South English, Iowa.

OUR APPEARANCE.

BY FLORIDA ETTER.

As we look over the world our hearts are made sad to see what innovations poor sinful man is trying to introduce into our churches. Instead of reviving the spirit in the church he is killing it as fast as he can. Christians are to be a separate and distinct people, not conformed to this world. Instead of this, vanity is chasing the spirit of life away, until now we can hardly tell our own members from the world.

While we must remember that all of our religion does not lie in dress, yet it speaks for the heart, showing there must be some vanity somewhere. If we have an humble heart, clothed in humility, our dress will surely be right.

I sometimes think we are too careless about these important things. We put on useless ornaments little by little, so gradually that the church does not seem to take cognizance of it, but finally these innovations have such a hold that nothing can be done against them.

Take pride in its infancy,—nip in it the bud, extirpate it at once. Then there will be no trouble. Instead of trying to keep down this, the worst enemy to the church, some rather encourage it.

I think, sometimes, that we, the sisters, are rather too careless about the prayer-covering. It seems that we are somewhat ashamed of it, and only wear it when we are compelled to. There are a number of us who do not wear it at the table when the blessing is being asked. What is asking a blessing but prayer? I cannot see it in any other light. If we only do a thing because we are obliged to and take no pleasure in it, I do not think it will benefit us either in this world or the next. I think we should try to please our Heavenly Father more than poor, sinful man.

Satan seems to accomplish more with some these days, than the Lord. I heard a brother say he attended a love-feast some years ago and one member stood at the door, and as the people came in he would ask each one if he were a member. Those who were, went to the table and the others were sent up into a little gallery. Now if we are true followers of Christ, this question need not to be asked. All will know us *not only* by our walk and conduct, but by our appearance. Woe to us when our outward appearance is plain and within there is hyprocrisy. "Whosoever is ashamed of me and my words, of him will I be ashamed." Luke 9: 26.

Cartersville, Va.

LOSING BOTH WORLDS.

IT is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting, but the moment a man begins to seek the kingdom of God and his righteousness, all things are right. To any man who has not thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, he may be religious: but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better brand of Christians.

"IF you would please another, or if you would help another, you must know how he feels and what he wants. That which would be pleasant or helpful to you, may or may not be so to him. Unless you understand his tastes, his way of looking at things, his needs, and his longings, you are not fitted to minister to him accordingly. Without this measure of knowledge, your best intentions and efforts in any one's behalf may prove unwise and ill-directed. A sympathetic study of the peculiarities of those with whom you have to deal is quite as essential as a loving and generous spirit to kindly and judicious ways and words on your part."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Sept. 8, 1891.

BRO. J. S. FLORY, we learn, is making his home at Lordsburg, Cal., for the present.

BRO. LEWIS W. TEETER is to hold a series of meetings at Cerro Gordo, Illinois, commencing the 10th of this month.

A NEW congregation has been organized in Southern California, making now four congregations in that part of the State.

BRO. M. M. BASHOR, of Oregon, who has been spending some months in the East, stopped several days with the Brethren at McPherson, Kans., recently.

THE smallest church in the world is said to be at St. Lawrence, near Ventnor, Isle of Wight. It has a seating capacity of twelve people. Some may think that would be a small place to work in, but in small congregations the very best of work may often be done.

WE are not standing so much in need of large meeting-houses, as we are in need of small houses well-filled. It is a pleasure to preach in a well-filled little house.

A PARTY of about twenty persons, including ex-Senator Ingalls, recently sailed from New York for a visit to Athens, Egypt and Jerusalem, expecting to return in November.

BRO. AMICK spent the last Sunday in August with the Brethren in Chicago. The Brethren are very much interested about the work in the City and desire to see it prosper.

BRO. C. S. HOLSINGER, of Central Illinois, is preparing to enter the mission field. Much of his work will be in Southern Illinois. He goes to Macoupin County, the 12th of this month.

BRO. L. H. EBY, of Summerfield, Kans., has decided to take a more thorough course in Bible study before entering the mission field, and for that purpose will spend the fall and winter months here.

IT is not bad preaching that damages Christianity in the estimation of the people, but it is bad practice. We can stand a good deal of poor preaching if the members of the church will only do what is right.

BRO. T. T. MYERS' address is now 1610 N. Eighth Street, Philadelphia, Pa. He says the work is moving along encouragingly in the city. There have been thirteen additions by letter and baptism since last spring.

TOO late for this issue we received an interesting article from Bro. Miller. It will appear next week. He reports that they had reached their destination in safety; were with the Brethren in Denmark, and having some interesting meetings.

A NUMBER of the congregations in the Brotherhood do not have solicitors for the purpose of collecting funds for the Missionary and Tract Work, and yet they contribute liberally. They raise their funds by taking up public collections once or twice a year; generally at the Thanksgiving meeting, or at their love-feast,—sometimes at both. This is probably as good a way of raising money for that purpose as we are likely to find.

ELSEWHERE in this issue will be found a communication from Bro. Luther Petry, who located at Tallapoosa, Ga., nearly one year ago. We are pleased to learn that he is interested and hopeful in his work. There are many good openings in the South, but whoever undertakes to build up the cause in the Southern States must know no surrender. If Bro. Petry, and others, will cling to their work, they will succeed by and by. Opposition will finally yield. We trust to hear of other ministers entering the South and opening up new fields. There is room for many, and God will certainly bless them in the work.

WE have just printed the Minutes of the District Meeting of Texas, Oklahoma, and Indian Territory. Not many queries were before the Meeting, but a good deal of real practical business was transacted. Six congregations were represented by delegates, and one by letter. The District has started its work on the right plan, and we hope to see the work prosper. A resolution was passed, requiring that each congregation furnish and present to the District Meeting a report of the condition of the church, number of ministers, deacons and lay-members, how many received and dismissed by letter; number received by baptism, number of deaths, and how many excluded. The report of their Ministerial Meeting is both interesting and instructive.

HAD the Savior been born in a palace, the poor might have looked at him from afar and said, "This is the rich man's Savior." But being born in a stable, they can feel that he is truly the friend of the poor.

MT. MORRIS COLLEGE opened last Wednesday with bright prospects, having the largest enrollment for the first day known in the history of the institution for ten years. We are glad to welcome a number of the old students back, together with many new ones. We trust that their sojourn in our midst will be a mutual benefit.

ON the second page of this issue will be found a sermon sent us for publication. It contains some telling declarations that will cause many of our readers to pause and think seriously. One brother has ordered one hundred copies of this issue in order to distribute the sermon as widely as possible. It will do good wherever read.

THERE is a power in secret prayer. He who can quietly kneel at his bedside and give his heart to God just before giving his body and mind to repose, will be blessed with a feeling akin to the restful spirit of the infant that falls to sleep in its mother's arms. Remember, if we pray to God in secret, he will answer and bless us openly.

KANSAS prospects seem to be excellent this season. The secular papers estimate that the crops this year will bring to the people of that State $100,000,000. While this vast sum may not relieve all, it will, nevertheless, have a beneficial influence in every part of the State, and make times much easier than they have heretofore been.

WHEN looking at themselves most people look all the while at the good and never at the evil, but on looking at others they look for the defects. A little reversing would serve a good purpose. Look at others for good to imitate, and at ourselves for the evil, so we can remedy it. If we discover defects in others, let us look at ourselves immediately and see whether we do not have the same defect in another form.

ONE of our exchanges says that Dr. Cyrus Edson, Chief Inspector of the New York Health Department, finds leprosy to be such a growing evil as to call for a leper's hospital on the Atlantic coast. After much experience with it, he pronounces leprosy a contagious disease. Since the opening up of easy communication with the Orient, lepers have been landed in all our ports, and of late accounts of such cases are becoming alarmingly frequent.

WRITING from Keuka, Fla., August 23, Bro. J. I. Miller says, "Bro. E. J. Neher gave us an excellent discourse to-day. His subject was 'Walking with God.' It seems that he is improving so much in his ministerial work. We still have the best of meetings. I have never lived in a more quiet and peaceable locality than here. The members all seem to be full of zeal, and at peace with each other, which makes it still more pleasant.'" We hope to always have such good reports from the church at Keuka.

SIMON PETER, the apostle, was a remarkable man in many ways, but we are apt to allow our judgment concerning him to be more or less influenced by the spots upon him. He received three of these spots the night that Jesus was betrayed, and we may possibly spend more time looking at these spots than at the real man with all his noble traits. But these spots were all washed away by the blood of Jesus, so we need not look at them any more. When we look at Simon Peter aright we will see a noble Christian man, worthy of imitation.

We would like to get a few copies of "Trine Immersion Traced to the Apostles." Parties who can spare copies will please inform us. We will replace them when the new edition is published.

The religion of the land will go down with the family altars. As long as the fire is kept alive on the family altars there is hope, but when fathers and mothers cease to be sufficiently interested to keep the flame alive on these altars, there is little prospect of converting their sons and daughters. Fathers and mothers, do take time to pray. Set apart an hour each day, morning or evening, in which to have a special season of devotion with your family. Read a few verses of Scripture—not too many, for a long chapter may not be remembered. If you feel so inclined, sing some familiar hymn. Let your prayer be short, but in deep earnest, always praying for what you need. Pray for your children, as well as yourselves. Let them see that you are concerned for them. This will not be time wasted. It will bring better returns than any other portion of your time, however employed. If there is coldness in your congregation, keep the fire on your home altar the more carefully. A warm heart can endure much cold when out in the world. A daily service at the altar will save many sons and daughters from going to ruin.

ADMONISHING THE ERRING.

There is one point in Bro. Moomaw's article of two weeks ago that we desire to earnestly commend. We did not have space to notice it in last issue. We refer to moral suasion,—the guidance of conduct by conversion, persuasion, pastoral admonition, bringing to bear upon the heart and soul the powerful influence of moral and spiritual motives. It is a thought that we desire to commend and impress upon the minds of all our readers as being worthy of their most serious consideration. These earnest and well-guided pastoral admonitions, aided by the prayers and examples of all the faithful, in connection with our present form of church government, would give us a wonderful influence for good in the religious world.

We have often felt that, as officials, we do not manifest sufficient concern for the erring, and often permit them to pass from one little step to another in wrong doing, until they are brought before the church and tried for offenses that might have been averted with a little care. A member may now and then do something not just right in our sight, as well as in the sight of others, and we, instead of kindly admonishing him concerning it, often talk very injudiciously about the fault until it becomes a matter of common gossip, resulting in a church trial, and often ill feelings. A young member may wear that which is unbecoming a Christian. More than likely a kind admonition from one of the members might remove the objectionable article and save both the erring member and others.

Occasionally, when the weak make a misstep, they are so injudiciously rebuked as to greatly discourage them, whereas they ought to be kindly admonished and have their error plainly pointed out to them. There is nothing like love and forbearance in correcting the erring. Any one who will carefully study the history of Jesus cannot help seeing how gentle he was towards those who stumbled in life. He was ever willing to help the erring. Not that he tolerated error in the least, but while he condemned sin, he also pointed out the way of reform. In some cases it may require months to get the erring to see their mistakes. We have seen cases where it required a year of careful admonition and Christian instruction before the erring one was fully reformed. The matter was never brought before the church, only it was known that the officials were giving the cases all due attention.

One time a young brother, who had been in the church only a short time, attended the Fourth of July celebration with his wife, and sister. After looking around and seeing many things unbecoming the people of God, his wife said, "I do not believe this is the right place for Christians to be." The young brother replied, "That is just what I was thinking." So they both went home, resolved to stay away from such places. A month after that they told their housekeeper about it. He told them that was just the right way to do. When they got into a place not becoming Christians, leave at once, and then stay away. Being sorry for our mistakes and then departing from them is genuine repentance. That was the end of attending unbecoming places with that brother and sister, and the manner of their seeing and departing from the evil was far better than making further trouble about it. We have often wondered why more cannot be done in the way of wisely admonishing privately. It is so much easier to approach members in that way, and then it leaves much better feelings. We do not refer to grave public charges, but rather to minor errors of inexpediency, and to such errors and mistakes as the young and weaker ones will now and then be led into. Now and then we will meet a case which cannot be reached by admonition, forbearance or any mild treatment. But when these methods prove to be of no avail, then the church must of necessity withdraw fellowship.

As elders, we may do very much by kindly and intelligently admonishing the members at our quarterly council-meetings. It is necessary to rebuke only in cases demanding firm talk, but kind, well-directed admonition will always be found in order, and greatly appreciated by the members, both old and young. Let everything be done with a view of saving the erring. Much depends upon the elder, and other officials, acting consistently. Sometimes officials are very firm on some points of church government or doctrine, which they labor to enforce, and yet absolutely unconcerned about other points of equal importance. Such officials are not good housekeepers, and cannot be with such policy. They ought to be in perfect accord with the general Brotherhood, and labor to intelligently maintain all of her principles, so that the members may have reasons to place confidence in them.

We believe that our system of church government is a good one, and there is no necessity whatever for departing from it, but it might be wisely supplemented with a more vigorous and far-reaching system of pastoral visits and fatherly admonitions, that would win many from the error of their way without the painful duty of citing them to church councils. We have had experience enough in this line, and a range of observation sufficiently extensive to convince us that at least one-half of our church trials might be avoided by doing more careful private work among the erring.

As we said, there is no necessity for departing from our system of church government, but we ought to study it well and apply it with wisdom, so as to render unquestionable justice. The erring ones should be given room to repent. Even a heretic is to be gained by admonishing if possible. And though one is expelled from the church, he is yet to be treated kindly, and admonished as a brother. While we should stand firm for all that is right, we should nevertheless show great kindness towards the erring, not for the purpose of endorsing their error, but with a view of winning them to Christ. Sometimes it requires a good deal of earnest work to win an erring one from the sin into which he has fallen, but it should be remembered that one soul is of great value, and James says, "Brethren, if any of you do err from the Truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sin." Jas. 5: 19, 20. It will, therefore, pay to use every lawful means to win back those who are inclined to err from the Truth. Much of this, we hold, can be done in a private way.

What we stand greatly in need of just now, is more activity upon the part of those who are strong in the faith to save those who may be weak. Go to the weak member, admonish him kindly, pray for him and with him; let him see that you love him; possibly you can gain him. If you do, you save a soul from death, and God will bless you for it. Now and then he may not clearly see his error, and yet he promises to do so no more. Well, that is encouraging. Perhaps he will see it afterwhile, when he gets more light. If he will only turn from the error, there is a chance to save him. So work earnestly and wisely, and trust God to help and bless you both. If kind admonitions cannot win, cannot improve, cannot enlighten, then the church can take action and withdraw from that person who walks so disorderly, and will not appreciate what the church is doing for him.

We believe that there are hundreds of cases that could be completely adjusted privately to the entire restoration of the erring, and would therefore advise our brethren to give it their serious and prayerful attention, in order that good may grow out of it. One time an elder met a newly-baptized sister on the street, wearing a very unbecoming, fashionable head-dress. He pretended not to notice it, but treated her with the utmost kindness. He told a good sister about it, who was strong in the faith, and requested her to kindly instruct the sister concerning her duty. She did so, and that was the end of it. Both sisters are still living, sound in the faith, and zealous in the cause.

We wish to add, with emphasis, that there is no need whatever of departing from our long-established rules in order to apply the above suggestions. There is no need of speaking unbecomingly of these rules. There is no need of calling them iron-clad. They are intended only for those who will not be moved by mild means. People who will do what is right will never be disturbed by their wise use. They are good in their place, have done a good work in the past, and may serve a grand purpose in the future if judiciously applied. But while we adhere with wisdom and fidelity to our well-established principles, let us, with equal zeal and wisdom, see what we can do in the way of restoring the erring to their first love. Here is work for every member in the church.

The above suggestions, in connection with the form of church government set forth in our two former articles, will prove of great value whenever wisely applied. J. H. M.

PALESTINE ITEMS.

A LADY who has been living in Jerusalem for ten years, writes thus to the *Age to Come Herald* concerning the contemplated railroad from Jaffa to Jerusalem:

"The railroad, I suppose, will be finished this year. They have sent for three more engines, and they will bring Pullman cars likewise for the road. The world moves, and the new growth of Palestine will be more than a restitution.

"If the Lord wills, I expect to go to Jaffa when the railroad is finished. I have never been away from Jerusalem and its suburbs since I came here ten years ago, except once when I went to Hebron."

She further adds: "The markets are now, May 27, full. Eggs are plenty—seven for four cents. Fine cucumbers and apricots are very cheap. Plenty of everything good, and large quantities for a little money.

Benjamin has done well with his garden this year. He sold all his beans for a good price, and is selling off his onions. The people like to buy of him. We are all blessed with an abundance of work. This is no place for lazy people, unless they have a good purse of money, and then they can live cheap and well.

Real estate is in good demand yet. House rent is especially high. They tell us that every steamer brings thirty or forty families of Jews. Many have money and will buy land.

The Turks love money, and they see this is their time, and they are selling and giving up their houses. The present boom in land will not last always. There will be changes; ups and downs; and there is land enough around the city to swell its proportions to any size. The growth of the city is encouraging.

The best way for new-comers is to buy land and build. That will keep down the price of land, houses and rent. Buy land and build. That is just what the Jews are doing, and they are right; it is just what should be encouraged."

TWO PLAIN SISTERS.

ONE of our young sisters, who has spent a good deal of time and means adorning her mind and soul with gems of truth and usefulness, has been canvassing in some of our cities. We had the opportunity of reading a letter she wrote to one of her friends at this place. For the benefit of those who think they might as well be out of the world, as to be out of fashion, we quote the following from her letter:

"Well, I wondered and wondered, before I started out, what people would think of me for dressing the way I did. I have been convinced since I am here, that I have had as much respect, yes, more shown me on account of my plain dressing than I would have received otherwise.

"One lady, after looking at my articles, said, 'Yes, I like them very much, but I like your bonnet better.' She said it was so neat and pretty. I asked her if she knew why I wore that kind of a bonnet? and she said 'No.' I said, 'The church to which I belong, believes in plainness and uniformity, and we all wear that kind of bonnets and dress plainly. The lady said, 'I get so tired of fashionable dressing and other things that society demands of people these days, and wish I could get away from it somewhere.' I talked with her a few moments, and she said she felt she had had a good little visit with me and thanked me for it.

"At another house, one of the finest in this town, the lady told me before I left, that she didn't usually admit agents, but my personal appearance was so different from most agents that she thought she would invite me in. She gave me her order too.

"Sometimes silly young girls, who think themselves 'some' but who are far from real ladies, will stare and chew gum and snicker. Such things are not pleasant, of course, but I don't care, for I think the poor things do not know any better. I tell you I believe if we stick to plainness, with neatness and cleanliness along with it, we are going to gain in the end. I think our church is the one church destined to carry out the truth of the Bible till the end of time. I hope I may always be an humble and faithful member of our church."

This reminds us of an intelligent young sister who, some years ago, received an invitation to a very fashionable wedding in an aristocratic family. At first thought it occurred to her that it would never do to attend the wedding in her plain attire, and she resolved not to go. But she finally decided that she would go, attired neatly and plainly, as becometh women professing godliness, and take her religion with her. She was kindly received and pleasantly entertained. The well-cultured guests—though in the hight of fashion themselves—tried not to embarrass the young sister by staring at her, but labored to make her feel welcome. When the hour came for the vote of "honor," this sister was surprised to hear her name announced as the one elected. She was then led to the table, and occupied the seat of honor in harmony with Luke 14: 10, which says: "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher."

The sister returned to her home, feeling fully persuaded in her own mind that plain, neat Christian attire, accompanied by intelligence and good manners, was no hinderance in good society.

J. H. M.

ELSEWHERE in this issue will be found an account of the District Meeting recently held in Texas. The brethren composing this District know what subjects to discuss at their ministerial meetings. Their program is an excellent one.

IF we could only be in the place of those we sometimes censure, what a difference it would make! It will be well for us to now and then imagine ourselves in the place of the unfortunate creatures whom we so severely criticise for their mistakes in life.

JAMES (1: 26) says: "If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." We care not how much religion a man has, if his tongue remains unbridled, his religion can profit him nothing. If he has not religion enough to take care of his tongue, how can he expect to prosper in the Lord's work? This is something worth looking into, and deserves most serious consideration. If there is anything about us that needs special watching it is our tongue.

IF we must spend our time magnifying objects, let it be the magnifying of that which is good, and then study the good. Certainly we will see defects at times, but we should avoid them. That is what defects are for, to be avoided. The person who spends his precious time magnifying other people's faults is cultivating the greater fault of the two. If we point to the evil with the left hand, we should also point out the good with the right hand, and urge the people to flee the evil and cleave to the good. The best way to treat people's defects is to turn away from them, and look for something good.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Philadelphia to Kansas.

WHEN I last wrote you I was visiting with our dear brother, T. T. Meyers and the church of Philadelphia. After finishing our visit, I started out for a few weeks' sight-seeing in the East.

I first went to New York City, the Metropolis of the New World, and also the modern Gotham. Crossing Brooklyn Bridge I visited Brooklyn on Long Island. This City is called the city of churches, but is not, strictly speaking, a city of church goers. Returning to New York City, I visited the statue of "Liberty Enlightening the World," which is a very fine bronze monument of the friendship which has always existed between America and France. I cannot pause to describe Castle Garden, Trinity church, Harlem Heights and other places of interest, but must hasten on.

I took the steamer, Dean Richards, of the People's Line, for Albany. The trip up the historic Hudson is one well worth taking. Passing the wonderful Palisades we rush on, leaving old historic forts, bluffs, and cities to the right and left; the scenic beauty alone is sufficient to make the trip entrancing. From Albany's new state house one can get a fair view of the Hudson Valley.

I next went to Saratoga Springs. Here I found fashion and popularity to be the chief end of life. Then I went to the great Falls of the Niagara, whose praise is sounded throughout the world. This is God's work, and well represents his power to make sublime and wonderful things. The mighty body of water, rushing over the precipice, falls a distance of 160 feet, with a deafening roar.

I left Niagara for a steamboat ride across Lake Ontario, for the meeting of the National Educational Association at Toronto, Canada. After hearing the various speakers advance methods of teaching which were of great value to me as a principal of schools, I again boarded the train for Chicago. After a short stay in Chicago, I started for my old home, Lanark, Ill. I had not been there for ten years, but the places of childhood were familiar, and the old haunts were the first to be visited, where I roamed when a youth of thirteen summers. I well remembered the old Brethren's church where I used to attend Sabbath-school, and hear the Brethren proclaim the riches of the Gospel of Jesus Christ. I also noticed that the old brick printing office, formerly occupied by the *Brethren at Work*, is still there and in a good state of preservation.

I have no space to say anything of the kind greetings received from dear old schoolmates, friends and teachers. I preached but once for the Brethren at Lanark, but, should time be spared me, at another time, I want to make a longer stay with the dear old church of Lanark. I next went to Marshalltown, Iowa, near which city in the Brethren's church I spoke a short time to the children, a children's meeting having been previously arranged. The church at this place is progressing nicely. They have services every Sunday at the church, besides other appointments. The ministers here are F. Hall, L. Hall, J. H. Cakerice, Levi Saylor, and F. Wheeler. They have a large field of labor, and seem to be working harmoniously for Jesus' sake. The next ride was to Bird City, where I arrived safely, after an absence of over two months, spent in various parts of the United

States and Canada. I earnestly thank God for my safe return, and am determined to forward the work of the church in North-western Kansas more in the future than I have in the past. Our portion of the Great West is reaping a wonderful harvest of all material things, and I trust that in the desire for worldly gain, men will not forget their souls' salvation. May the missionaries gather in a wonderful harvest this winter, not only here, but throughout the Brotherhood!

O. C SLIFER.

Bird City, Kans., Aug. 13, '91.

More Preaching Wanted.

IN company with Eld. J. W. Eller we started on Saturday morning, Aug. 15, for the Piedmont section, Montgomery Co., Va., to visit some members, and have a few meetings with them. At 4:30 the same evening, after having traveled in a buggy about thirty miles, we met at the old log church-house for preaching. It is a fair-sized building for that section, located among the mountains, and well filled with eager listeners. The next day (Sunday) we met at the same place at 11 A. M. and 4 P. M., for preaching. At the morning service the house was filled, as also in the evening. The Brethren have been unable to supply the necessary preaching at this point, and the attention showed how hungry they were for the Bread of Life. Our elder,—Bro. Eller,—desires, if arrangements can be made, to give them, in the near future, a series of meetings, at which time there can be, no doubt, much accomplished for good. The faithful few at this place have hardly had any preaching from the Brethren for two years. At our parting, we heard very many say, "Come again soon."

As we read the MESSENGER from week to week, and learn what efforts are being made by our church to have the Gospel preached, and still find so many calls unfilled, the question naturally arises in our mind, How can we do more, and accomplish the greatest amount of good? If all our able-bodied ministers, and every other member would do a little more, it would undoubtedly result in something being done, and be much to our credit in the sight of God! P. S. MILLER.

Roanoke, Va.

A Trip to Michigan.

AUG. 1 I left my home in Ashland, Ohio, for a visit with my parents and friends in the Woodland church, Barry Co., Mich. While there we were permitted to meet with the congregation four times in public worship. We found a band of earnest and faithful workers. The Woodland church has great reason to be thankful to God for her prosperity. The church is under the care of Eld. Isaac Miller, ably assisted by Eld. Isaiah Rairigh, and brethren John Smith and David Flory. Bro. Rairigh was a member of the Standing Committee at Hagerstown, and does active evangelistic work. "Grandpa Miller," as he is familiarly called, is particularly worthy of notice. He has long been one of the pillars of the church. Formerly from Virginia, he located in Michigan and took charge of the Woodland church, eighteen years ago. He is now in his eighty-first year, and while I was there he walked three miles to church, and refused to ride when about one mile from the meeting-house, saying, "No, brother, I would prefer to walk this evening." He frequently discourses to the people of the good things of God. He has never had any use for spectacles, and his hearing is very good. Truly, here is a man of God, whom he daily blesses.

Living very near to the house is a sister who is, perhaps, the oldest member in our Brotherhood. Old sister De Mond is 103 years old. She has not been able to attend public worship for several years, but the Brethren look after her spiritual wants, and hold private love-feasts with her. I neglected to learn how long she had been a member of our church. The Woodland church has a real live Sunday-school, superintended by Bro. David Landis. The *Brethren's Quarterlies* are used. They expect Eld. Lemuel Hillery to assist them in holding a protracted meeting this fall. May the Lord bless all their efforts for good! W. F. ENGLAND.

Harvest Meeting at Cherry Grove, Ill.

OUR harvest meeting was not so largely attended owing to it being held in the midst of the threshing season, but we had a good meeting. Brethren from Hickory Grove, Arnold's Grove, Mt. Carroll, and Shannon, came out to offer praise and thanksgiving. Yes, Brethren, come often! We need encouragement on our earthly pilgrimage. The words used on the occasion by the brethren, were quite impressive: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 2.

The benefits that God bestows are daily renewed and should be acknowledged with daily thanksgiving. Should the Lord deal with us according to our sins, and reward us according to our iniquities, all our blessings would be taken from us and our souls be visited with indignation and wrath, tribulation and anguish, forever. The uncertainty and brevity of human life should lead us to place our affections on things above, to seek the durable riches and righteousness which shall never pass away! JAS. H. LARKINS.

Life and Sermons of Elder James Quinter.

"QUINTER'S Life and Sermons" has been received and examined with much interest. My personal acquaintance with Bro. Quinter for about twenty years made it especially interesting.

I feel safe in saying, that the book would be a valuable accession to any library. The "forty discourses" furnish quite a variety of spiritual food, such as the passing events of life demand. Those discourses being headed by appropriate subjects, deduced from the texts used as bases, affords a convenience to choose at once the discourse wanted.

It would be quite a help to ministers of all grades to read carefully those discourses.

L. W. TEETER.

Hagerstown, Ind.

From Woolwine, Va.

A PLEASANT meeting was enjoyed by the members of the Smith River congregation, in the new church building July 25.

One interesting feature of the meeting was that the services were conducted partly by a brother who is totally blind. He was for several years a member and exhorter in the Methodist church, but became dissatisfied with their doctrine, and a short time ago united with the Brethren church. If this man, who has never been permitted to see, can be useful to the church, surely we, who are blessed with eye-sight, and can read and study the Bible, ought to be more useful than many of us are. This blind brother does not complain of his affliction, but seems perfectly resigned to the will of God and says that, although he is not permitted to view the things of this world, he thanks God that he can, through an eye of faith, see things of far more beauty.

On Sunday morning, Aug. 26, we again met for worship. At the close of the meeting we were made to rejoice to see one dear old sister come forward, desiring to unite with the church. She is the second member of the family who has united with the church. The other, her son, a minister in the church, seemed to experience a joy almost unspeakable at seeing his mother acknowledge, before the world, her willingness to forsake sin, and live according to the commandments of Christ. MOLLIE B. HOOKER.

From the Paradise Prairie Church, Oklahoma Territory.

BRO. JACOB APPLEMAN, of Crawford County, Kans, came to us on Saturday, Aug. 1, and commenced a series of meetings on the following Lord's Day, and continued the meetings until Aug. 13.

According to previous arrangements, the Brethren met on Saturday, Aug. 8, and organized a church at this place, Bro. Appleman officiating. The writer was chosen secretary *pro tem.* After the letters were read, the church proceeded to elect officers, the writer being chosen Secretary. Seventeen united with the church by letter. Two were baptized here last winter, and on Sunday one was received by baptism, making a total of twenty members now enrolled. There are nine more members living near by, who are expected to hand in their letters in the near future. As Bro. Appleman has bought a farm here, we include him and his family into our little band, which will make a total of about thirty-two members.

There are two ministers here and two deacons, and when Bro. Appleman, who is an elder, and a very diligent and able man, is once with us, we shall feel that the Lord has blessed us by sending one of his ministering servants this way, to labor with us in bringing souls to Christ. This congregation will be known as the "Paradise Prairie church," Oklahoma Territory.

Brethren, we ask an interest in your prayers for the little vine that is planted here.

A. L. GORHAM.

Clarkson, Oklahoma Ty.

District Meeting of Texas, Oklahoma and Indian Territory.

THE first District Meeting was held Aug. 6, with the Brethren and sisters of the Nocona church, Montague Co., Texas.

After the usual devotional exercises, the delegates withdrew, and organized by electing Eld. A. Molsbee, Moderator; Bro. A. W. Austin, Reading Clerk, and Bro. M. M. Ennis, Writing Clerk.

Six churches were represented by delegates, and one by letter.

The first business before the Meeting was regarding the Mission Work of the District. The following-named brethren constitute the Mission Board: D. G. Berkman, Chairman; A. W. Austin, Secretary; Joseph Brubaker, Treasurer.

Eld. A. Molsbee and H. Brubaker were chosen as missionaries to hold themselves in readiness to go at any time wherever the Board may direct. Eld. Henry Brubaker was elected to represent the District on Standing Committee at Annual Meeting of 1892.

The next District Meeting will be held on Friday before the second Sunday in August, 1892, in the William's Creek church, Cooke Co., Tex. After devotional exercises the meetings closed. All felt that a very important work has been begun, the fruit of which will be reaped in eternity.

The Ministerial Meeting was held on Friday, Aug. 9, at 3:30 P. M., Eld. H. Brubaker being Chairman. Bro. Joseph Brubaker was chosen as Reading Clerk, and M. M. Ennis, Writing Clerk.

The following topics were discussed:

1. What can we do to Increase the Ministerial Force of the District, both in Numbers and Efficiency?

2. How to Study the Bible to the Best Advantage.

3. Habits to be Cultivated and Habits to be Avoided by Ministers.

On motion elders A. Molsbee, D. G. Berkman and M. M. Ennis were appointed a committee on programme for 1892. The following subjects were presented:

1. How may Prayer-meetings be Conducted that the Greatest Good may be Accomplished?

2. When several Ministers are at one Meeting what is the best Plan to Pursue to make the Meeting most Interesting?

3. The Best Method of Conducting Series of Meetings.

4. What is the Best Method of doing Mission Work and of Obtaining Funds?

After this the meeting adjourned to meet on Saturday after next District Meeting. On Saturday, Aug. 8, at 4 P. M., we met for examination services, after which fifty-five brethren and sisters surrounded the tables of the Lord.

There was public preaching on Friday at 10 A. M., Saturday at 10 A. M., Sunday at 11 A. M., and on Sunday night, after which the meetings closed. They will long be remembered by those present. A. J. WINE.

Nocona, Tex., Aug. 17.

From Hill Top, Boone Co., Ark.

THERE are about sixteen members of the Brethren's church scattered around in Boone and Carroll Counties. With some of them I have not met. Bro. M. V. Price is our minister, and is doing all he can to take care of the little flock and to gain more precious souls for the cause of our Blessed Master. Aug. 16 and 17 he preached four sermons at Coaker school-house. The result was, one applicant for baptism, which will be attended to on the third Sunday in October if the Lord will.

We are much in need of ministerial help. The harvest, truly, is plenteous, but the laborers are few. Bro. Price has appointments at the following places: On the First Lord's Day at Cave Hall, if other denominations have no appointment; at Hill Top on the second Sunday and Saturday evening preceding; at the Coaker school-house on the third Sunday; at the Nixon school-house, near the edge of Newton County, on the fourth Sunday. Bro. Price will also preach at Pleasant Ridge on the fifth Saturday and Sunday of this month.

At our last council, Aug. 1, we decided to hold our love-feast Oct. 17, near Mountain Springs, Boone Co., Ark., at 3 P. M. We would be glad if brethren and sisters from a distance could meet with us then. We ask the prayers of all the people of God in our behalf, to the saving of many souls. SAMUEL P. ANDERSON.

Hill Top, Boone Co., Ark.

An Answer to Many Inquiries.

As we are living in this part of the State of Georgia, where there are no members, and very few who know anything about the Brethren, I thought of taking this plan of answering the many inquiries.

In order to describe a locality we must first become acquainted with it. We have now been here since Nov. 20, 1890, hence have had some opportunity to become acquainted with the nature of the country. We can say that the climate is splendid. Up to the present writing the heat has not been as great as we have experienced in Ohio, while the nights are always pleasant. As for health, this is certainly a healthy locality, lying 1,200 feet above the level of the sea. There is no stagnant water, and therefore no malaria.

This city is principally made up of northern citizens,—the majority from the New England States. This, perhaps, is the reason that so few have ever heard anything about the Brethren, and those few that are acquainted with any of the Brethren's principles are from Ohio, Illinois, and Virginia. In the religious circles there appears to be a spirit of jealousy, and hardly any one is permitted to preach in any of the houses of worship. I have made an effort to get an opportunity to preach here in the city, but could not get the use of a house to preach in, so I went to the country, and I now have a regular appointment every third Sunday at a place called Pleasant Hill, about four and one-half miles from town. I expect to make use of a school-house that is now being built, as soon as it is completed. There we can have meeting every Sunday, only about one and one-half miles from home.

Our doctrine appears to be new to the people here, but some good impressions have been made, both by preaching and by the distribution of tracts, and I shall be disappointed if the time is not close at hand, when there will be applicants for baptism. One of the great things in the way here is, that nearly every male belongs to some secret organization, but there are some who are standing high in office in those orders, that are willing to drop them for Christ's sake.

Taking all things into consideration, we have no reason to feel discouraged in the cause of Christ. It is true we feel lonesome, but we realize that our prayers are not in vain, and we have often wondered if those who are living in large churches, where they are surrounded by a number of members, are realizing the good they might do by getting out into the field where there are no members. We would feel glad to have a few zealous workers to settle at this place, and I feel satisfied that, with a start of a few members here,—such as are not ashamed of the order of the church, and willing to let the proper light shine,—there might be a good work done here.

As to agricultural pursuits, I can say very little at present. It is true that the growing crops look very favorable, but as the farmers here are all natives, their methods of farming are very deficient. They depend principally on cotton and corn. Their way of cultivation would not produce anything in the North. They do not plough their ground, simply stir it with a narrow single shovel-plow, and after planting, the growing crop receives very little attention. LUTHER PETRY.

Tallapoosa, Ga., Aug. 24.

From Pleasant Home, Oregon.

SUNDAY, Aug. 16 was the appointed time for our monthly service at Damascus. Our dear young minister could not be with us, owing to sickness and other hindrances. Our home minister, Bro. Royer, broke the Bread of Life to the little band of believers, and we felt as though it was good to be there, and we were encouraged to go onward.

Bro. Harry Trice, of Ohio, is sojourning with us for a short time. We welcome him as one of like precious faith. How our hearts are made to rejoice to meet with young members who have of late turned their faces Zionward and proved the better part! To all such we would say, Stand fast in the bonds of the Gospel! Jesus is your Captain; be good soldiers of the cross; lay hold on eternal life.

We are often made to inquire, "What are the Brethren doing as a church? Are we using our time, talent, and means to reach fallen humanity? Are we going every-where, telling sinners that Jesus died to save them? If we are doing this, many will come into the church of Christ. Why should we fear to start the work in every city where sin and iniquity abound? If we have the truth on our side, we need not hesitate to proclaim the glad tidings of salvation. Truly the harvest is great but the laborers are few. Well might we heed the Savior's words, "Work while it is called to-day; the night cometh when no man can work."

How many young brethren in the ministry to-day are burdened with the cares of life, thus letting souls go into eternity without giving a hand, to save them from woe? If they would devote their time to the cause, and trust to the Lord to provide, he will do so. Why not trust him fully and take no thought for the morrow? Look at the reward in the end! Is it not worth all else in the world to labor for? "He that converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."

J. A. STEPHENS.

Aug. 17.

Notice to the Churches of Northern Illinois.

WE would like all to send in their quoto for the Poor Fund, as there are calls being made for help out of that Fund. DANIEL R. PRICE, Treasurer.

Oregon, Ill.

From Weyer's Cave, Va.

ON Saturday, Aug. 15, we had our quarterly council, at which two members were received by letter. Brethren Henry Early, M. Long, Jacob Thomas, and S. Click (the latter from Missouri), were with us, and gave words of admonition. On Sunday Bro. Click preached two sermons for us, and also gave us a short talk at Sunday-school. We enjoyed his short stay among us. He expects soon to start for his western home and prepare for a journey to England. His purpose is to work for the Lord. May he be a power for good wherever he may go! We are glad that some of our brethren are eager to "go and teach all nations." May we help them by uniting our prayers in their behalf! God has blessed us with bountiful crops. Can we not show our appreciation by laboring more earnestly in his vineyard? There is enough for *all* to do. "If we cannot be reapers, we can bear the sheaves away." Let us think of it! Our love-feast, at the Summit church, will occur Oct. 15 and 16. MARTHA CLICK.

Harvest Meeting.

ON Saturday, Aug. 22, pursuant to appointment our congregation, of Botetourt, Va., met at the Valley meeting-house, the central portion of our congregation, to attend the thanksgiving service. A fairly good congregation was present. An address was delivered by Bro. I. N. H. Beahm, from Ps. 116: 12-14. He presented the idea of duty to God for the blessings received from his hand, both material and also spiritual, in the "cup of salvation," which we take from his hand. He proposed that we pay our vows to the Lord in the presence of all his people. This was explained to mean that we make a practical demonstration of our gratitude and our concern for the people, by reaching out our hand, to provide for, and offer "the cup of salvation" to others. He closed with the suggestion and the heading of a subscription by their humble servant, which resulted in a contribution of a fraction less than $50 for missionary purposes.

After the closing of the meeting, the ministers of the congregation held a conference, to arrange for more effectual ministerial work by providing that each take his turn to fill the appointment at the ten regular monthly meetings, and in this way give opportunity to respond to outside calls

Our meeting was in every way a pleasant and an enjoyable one, as such meetings generally are, and have been for a number of years, because of the union and brotherly love existing among us. This, together with the educational advantages, now in prospect, indicates a prosperous future for the Botetourt church. Bro. I. N. H. Beahm is now building a large school-house near the center of our church at his own expense, to be ready for use early in October. He will be the principal of the school, and will have associated with him three model brethren as teachers. This, with the excellent ability of Bro. Beahm as a teacher, and his high standard of morality and Christian character, will be an attraction to parents and children who are looking for higher educational advantages, as well as future usefulness and success in life, and happiness in the world above.

B. F. Moomaw.

Bonsack's, Va.

From the Mingo Church, Pa.

The Brethren of the Mingo church, Pa., held their harvest-meeting on Saturday, Aug. 22. Eld. Henry Price delivered a very practical sermon in German from Ps. 103, followed by Eld. J. P. Hetrick from Ps. 116: 12–14. After the services a collection for the cause was taken.

Without a collection a thanksgiving meeting has but little meaning. When the Lord has blest us, we should be only too thankful to have the opportunity of showing our gratitude.

Our hearts were made to rejoice greatly when we extended the right hand of church fellowship to a dear brother and sister. We pray that they may walk in newness of life and enjoy the fullness of God's love.

A few weeks before they lost a dear little girl by drowning. Thus we see how sometimes "a little child shall lead them." May the good work go on! Emma Kulp.

Grater's Ford, Pa., Aug. 24, 1891.

From Cerro Gordo, Ill.

Our church meeting to-day passed off quite pleasantly. We felt the spirit of the Lord was with us. This church has lost some members by emigration to Lordsburg, Cal., and others were unwilling to walk with Jesus. The church feels still encouraged, however, as some that had moved away have already come back and quite a number more intend to return. We were glad to welcome brother and sister Wrightsman among us, and are anxiously waiting the return of others.

From the report of the *Southern Californian* in its issue of the 13th inst., one would think nearly all of the membership of Cerro Gordo were at Lordsburg, but of the number, now at that place, there were only two from Cerro Gordo.

We are still here, praying and working for the Master. We have called Bro. Lewis W. Teeter, of Indiana, to our assistance. Bro. Teeter will commence a series of meetings in Cerro Gordo Sept. 10. May the Lord bless all the dear children of God! Geo. W. Cripe.

Aug. 25.

From Elkhart, Ind.

According to previous arrangements the members of the Elkhart Valley church met Aug 13 for a harvest or thanksgiving meeting. We had expected brethren Lemuel Hillery from the Solomon's Creek, and Isaac Berkey, from the Rock Run district, to be with us, but for some cause we were disappointed. We were agreeably surprised, however, by the presence of brethren A. A. Wise and C. Shrock, of the Pleasant Valley and Bro. Geo. Swihart, of the Elkhart church.

We were very ably addressed by Bro. Swihart, and, while listening to the remarks of our dear brother, Eld. David Brower, from Oregon, made us an unexpected call while on his return from Annual Meeting.

After partaking of some refreshments, we met again at 2 P. M., at which time we were again called to order, to hear a discourse on the missionary cause, which was delivered by Bro. Brower. He gave us quite an interesting talk upon the subject, and at the close of the exercises we held a collection. The sum of $11.24 was collected for the cause. We do hope and pray that the missionary spirit may grow until all Christians become earnest laborers in the good cause.

Our Sunday-school is still moving along steadily. We think it is growing in zeal, and we are now considering the propriety of continuing our Bible class during the winter. Although our school is small, we hope it may grow numerically until the whole community will become interested in the work. Brethren, pray for us!

J. S. Kryder.

Elkhart, Ind.

The Love-feast in Hancock County, Iowa.

Our feast will long be remembered by those that participated in it. It was the first one ever held in this County. Brethren J. F. Ikenberry from the Greene church, Butler County; Wm. Ikenberry, from the South Waterloo church, also W. Ikenberry, from the Franklin County church, all of Iowa, were with us and labored for us.

In the morning, prior to our feast we were organized into a church. Brethren J. F. Ikenberry and Wm. Ikenberry were the elders who officiated in the organization. Our church is known as the Coon River church, and it extends over Hancock and Wright Counties. We are within the bounds of the District of Northern Iowa, Minnesota and South Dakota.

Bro. Wm. Ikenberry, of the South Waterloo church, has the oversight over our church. Bro. Geo. Aschenbrenner is our minister. The following officers were elected: Deacons, brethren Elias Long and Daniel Aschenbrenner. The writer was also chosen permanent secretary and corresponding secretary. Our treasurer is Bro. Elias Long. Our membership numbers eighteen at present. Brother and sister Hixson, from the Garrison church, will make this their home as soon as they can get moved. This will swell our number to twenty.

We would be glad to have those who are seeking homes, to come and view the land in this County before purchasing. Especially would we desire laborers in God's vineyard for we have but one minister, and while the harvest is great the laborers are few. Any coming by rail will please give me notice a few days before they come and I will see that they are taken wherever desired. We desire an interest in the prayers of all.

Daniel Aschenbrenner.

Britt, Iowa.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Proposed Meetings.—We have had no preaching at this place for some time, as our church-house has been undergoing some repairing. It has been replastered, papered, painted and otherwise repaired. Our social meetings were held at private houses. The Sunday-school had to be closed, but has been opened again with a very good attendance. Bro. Flory is to come to us Aug. 30, to hold a week's meetings, during which time our love-feast takes place. It will be held Sept. 4, instead of Sept. 18, as announced in the Messenger. —*Hannah Garrett, Litohfield, Ill., Aug. 26.*

A Glorious Meeting.—I have just returned from Morrisonville, Ill., where I went to attend the love-feast. We had a glorious meeting. Bro. Flory did most of the preaching. Brethren McClure and Isaac Neff were also present. The Word was preached so plainly that any one could understand it.—*B. F. Overton, Aug. 17.*

Two Baptized.—The members of the Red Bank church, Pa., are still alive to the work. During the last eight months we have baptized two young brethren,—one in January and one in August. The last one is now in the last stage of consumption. His desire is to enjoy with us a feast of love, which, I pray, the Lord will grant him. Our feast will be in October, at which time Bro. J. C. Johnson will be here.—*Jos. A. Hedrick, Oakland, Armstrong Co., Pa.*

Delegates Elected.—The council-meeting of the Bear Creek church, Ill., passed off very pleasantly. Bro. M. J. McClure is our delegate to District Meeting. We made arrangements for our Communion meeting, which convened at our home, under a tent, Aug. 14. While a rain-storm interfered with the solemnity of the meeting to a great extent, yet we had much to be thankful for. Bro. M. Flora, of Girard, Ill., preached the Word with power on Saturday and Sunday.—*Sallie E. Cart, Aug. 25.*

District Meeting of Middle Iowa. — The District Meeting for the Middle District of Iowa will convene at the Panther Creek meeting-house, Dallas Co., Iowa, on Thursday, Sept. 24, and the Brethren have also appointed their love-feast for Friday, Sept. 25, in connection with District Meeting. Meetings are to continue over Sunday. All persons desiring to attend these meetings will be met at the Railroad at Dallas Center, on Wednesday, Sept. 23, and conveyed to the place of meeting.—*T. J. Beaver, Panther, Iowa, Aug. 25.*

Sunday-school Organized.— The Wyandot church met in council Aug. 1. Bro. S. M. Loose and wife, and Bro. S. A. Walker were with us. Everything that came before the meeting was disposed of in a Christian manner. It was decided to organize a Sunday-school, which was done Aug. 9, by electing Bro. Amrine, Superintendent, and sister Delilah Fritz, Assistant. The school has largely increased since the first Sunday, and I hope it will continue to do so, that we may grow better from time to time.—*Alverty Buxton, Upper Sandusky, Ohio.*

Interesting Meetings.—The Brethren held a very interesting meeting north of Winamac on Saturday and Sunday, Aug. 21 and 22. The following ministers and brethren were present: William Toney (Secretary Home Mission Board), Abram Rinehart, Joseph Shefler, Oliver Capron, J. J. Frederick, Peter Hanance, J. F. Fredenburg, Isaac Key and many others. They were also looking after the interests of the new church, which is being built six miles north of Winamac, and made arrangements for some meetings as soon as the church is completed.—*M. A. Dilts, Winamac, Pulaski Co., Ind., Aug. 27.*

Three Added to the Fold.—Last Sunday was the regular day for meeting at the Fairview church, George's Creek congregation, Pa. We were made to feel that the good Spirit of the Lord was present with us. Three made application for membership and were baptized in the Monongahela River, professing faith in Christ. May the good work of the Lord go on! There are more to follow. We will hold our Communion services in the Uniontown church-house on Saturday evening, Sept. 26. We will have a week's meeting previous to the love-feast, beginning on Sunday evening, Sept. 20.—*John C. Johnson.*

Harmonious Council.—The members of the Beech Grove church, Madison Co., Ind., met in council Aug. 16. Eld. D. R. Richard presided over the meeting, assisted by Bro. Harvey Haskel. Everything passed off harmoniously, and the church is in peace.—*Luther Bedel.*

Six Baptized.—Aug. 14 I went to the Heartman school-house where I met the brethren in church council. We had a pleasant council, and a large attendance. One precious soul was reclaimed, and six dear ones were buried with Christ in baptism. Pray for these young soldiers in Christ's kingdom.—*Joseph Guthrie, Hazleton, W. Va.*

Pleasant Harvest Meeting.—The Yellow Creek church, Elkhart Co., Ind., held a harvest-meeting Aug. 8. It was a pleasant meeting indeed for all those that hunger and thirst for the Bread of Life. Bro. L. Hillery preached in the forenoon. Our elder, J. H. Miller and G. W. Sala, from Blackford County this State, preached for us in the afternoon. At the close of the meeting we held a collection for the mission cause, resulting in $20.25. May it do much good! Our quarterly meeting was held Aug. 22. Peace and union was the expression of the members. Our Communion will be Oct. 16. We have agreed to hold a series of meetings, for which the time has not yet been set.—*John Overholser, Goshen, Elkhart Co., Ind.*

Sad Affliction.—We had the great misfortune to lose our residence, and the greater part of the things in it, by fire, last Sunday, Aug. 16. The fire is supposed to have caught in the roof of the main building, by a spark from the kitchen flue. As it had been very dry for sometime, and the wind was blowing quite strong, in the direction of the main building, it was hard work to keep the lumber shed from burning. Wife and I had gone to prayer-meeting at Bro. Rufus Gish's and staid there for dinner, as we now hold our meetings at 10 A. M. From there we went to visit Bro. and sister Wareham's, at which place we saw smoke in the vicinity of our house, and immediately started home, but when we got there, the building was falling in. The most of the things on the first floor were saved by kind neighbors, but not much else. The fire company came out, but did not have enough hose to reach the building. Arrangements had been made to hold the love-feast at our house Sept. 15, as it was the only house large enough for that purpose in the city, occupied by any of the members. Where it will be held now, we do not know, but where there is a will, the Lord will prepare the way. We expect to organize a church here at Fort Scott on the day of the love-feast, Sept. 26, and extend a cordial invitation to all that can to be with us then.—*A. B. Fisher, Fort Scott, Kans., Aug. 19.*

Two Added to the Fold. — Last Saturday Bro. S. M. Goughnour came to our little flock and preached an interesting discourse, mostly for the benefit of our membership. Yesterday we held services again, after which we repaired to the waters of South River where two precious souls were baptized in cheerful obedience to our Lord's command. As they met with considerable opposition in uniting with the Lord's people, we fondly hope they may enjoy our united prayers. We have much to be thankful for.—*W. W. Folger, Osceola, Iowa, Aug. 24.*

Let us Move Onward! — I notice in No. 30 of GOSPEL MESSENGER that Bro. S. Z. Sharp calls our attention to a very important subject. Certainly, no one who has the worth of souls at heart can pass this subject thoughtlessly. If the church has done so nobly in feeding the body, why not do equally as much to feed and save those souls, which our Master would have us know are of much more worth? I, for one, am ready to contribute my mite in a special effort of this kind, and I second Bro. Sharp's motion. The church is doing a commendable work in the mission field, but not what she could do, or ought to do. —*E. J. Neher, Keuka, Fla., Aug. 20.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SETTLE—RHODES.—At New Enterprise, Pa., August 20, 1891, by the undersigned Mr. Levi B. Settle, of New Enterprise, Bedford Co., Pa., and sister Minnie A. Rhodes, of Fredericksburg, Blair Co., Pa.
C. L. BUCK.

WORKMAN—ATTERBURRY.—At the residence of and by the undersigned, Mr. Frederic Workman and Ida Atterburry, all of Kosciusko County, Ind.
N. B. HEETER.

SUTPHIN—HONBERGER.—In Welsh, La., August 2, 1891, by E. A. Arington, Bro. John Sutphin and sister Ella Honberger, all of Esterly, Calcasieu Parish, La.
LAFAYETTE SUTPHIN.

McCOY—ROOSE.—At the residence of the bride's sister in Canton, Ohio, April 21, 1891, by Wm. H. Quinn, George McCoy, of Canton, Ohio, and Mary Jane Roose, of Homeworth, Ohio.

BETZ—SCHLEMMER.—At the residence of the officiating clergyman, W. H. Quinn, July 3, 1891, Mr. Elmer L. Betz, of East Rochester, Columbiana County, Ohio, and Miss Frances H. Schlemmer, of Canton, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

KESLER.—In the Mohican church, Wayne Co., Ohio, June 8, 1891, sister Idella Kesler, aged 34 years, 2 months and 18 days.

June 10, 1891, the members of the Mohican church, and others, were called together to pay the last tribute of respect to our departed sister,—one much respected and loved by all who knew her. She was the wife of John Kesler, and born April 2c, 1857. She leaves a husband and five children to mourn their loss. Her children can know and feel what it is to lose a loving mother whose sympathizing heart always reached out to encourage and comfort those who needed help. After doing all that she could do for her soul, by obeying the Truth while in the vigor of womanhood, she was still faithful upon a dying bed and called for the elders, and was anointed in the name of her Lord.

Shortly before passing the portals of death, she, full of confidence and trusting in Jesus as her Savior, calmly but earnestly exhorted her husband, children and friends to meet her in heaven. She assured them that their loss would be her eternal gain.

Thus passed away a faithful sister of the Mohican church.

She was a member of the Methodist church for about three years previous to joining the Brethren, and has lived as a worthy sister among us for about twelve years. Before leaving this world she requested that her husband should have the GOSPEL MESSENGER sent to each of her brothers and sisters for one year at her expense, which request he complied with.

The funeral was conducted by Eld. Frederic Weimer, assisted by the writer.
D. N. WORKMAN.

FITCH.—In the Bear Creek congregation, Christian Co., Ill., July 30, 1891, of tumor around kidneys, Bro. Fitch, aged about 71 years.

Bro. Fitch was received as an applicant for baptism, but being quite sick, he desired baptism to be postponed until he could go to where there was much water. Meanwhile he grew worse, his mind failed him, and he died without being baptized. Funeral services conducted by Bro. M. J. McClure to a large audience.
S. E. CART.

ROWLAND. — At Polo, Ill., Aug. 7, 1891, Henry E. Rowland, aged 66 years, 2 months and 15 days.
EDMUND FORNEY.

KAUFFMAN.—In the Johnstown church, Cambria Co., Pa., July 31, 1891, Robert, son of friend Tobias and sister Eliza Kauffman, aged 6 months and 14 days. Funeral services by the writer.
S. P. ZIMMERMAN.

BARKEY.—In the bounds of the Montgomery congregation, friend Rachel Barkey, aged 83 years and 4 months. Funeral services by the writer, assisted by Bro. J. W. Spicher.
G. S. RAIRIGH.

THOMAS.—In the Ames church, Iowa, Aug. 13, 1891, sister Anna Thomas, of paralysis, aged 66 years, 4 months and 22 days.

She was the wife of Levi Thomas, formerly of Franklin Grove, Ill. She was a consistent member of the Brethren's church for thirty-seven years. Funeral sermon by Daniel Dierdorff from the words: "She hath done what she could." She was a woman of keen foresight, and extraordinary will power.
GEO. W. THOMAS.

BUECHLEY. — At the residence of Bro. Joseph Forney, in the Quemahoning church, Somerset County, Pa., July 26, 1891, sister Sarah Buechley, aged 73 years, 8 months and 28 days.

Funeral services by Bro. Jacob Speicher, John Dair and the writer.
S. P. ZIMMERMAN.

EBY.—At Washington, D. C., June 16, 1891, Willard C. Eby, son of Bro. Samuel and sister N. Eby, aged 21 years, 2 months and 8 days.

The subject of this notice was a promising youth, of high morals and a good character, but he neglected the one thing needful. He was in business in the city where he took sick and died far away from home. His body was brought home and buried beside that of his mother. Funeral services by J. Witmore.
AMANDA WITMORE.

BRUBAKER.—In the Pleasant Hill church, Ill., Aug. 5, 1891, Bro. I. N. Brubaker, aged 25 years, 3 months and 24 days.

Deceased was a faithful and devoted member of the Brethren church and departed this life with bright hopes of a glorious resurrection. Funeral services by Bro. Michael Flory from Rev. 5: 2, to a large concourse of sympathizing friends and relatives.
JAMES WIRT

ZIMMERMAN.—Near Odell, Pa., Aug 19, 1891, of cholera infantum, the grandson of Bro. Eli Zimmerman, aged 4 months.

Funeral occasion improved by the writer from the words, "Hear ye the rod, and who hath appointed it," Micah 6: 9, to sympathizing friends. Interment in the Pigeon Creek cemetery.
N. B. CHRISTNER.

MARGARET.—In the Wyandot church, Aug. 4, 1891, of neuralgia of the stomach, Margaret, wife of Bro. Isaiah Heistand, aged 50 years, 7 months and 12 days.

Deceased, after a severe attack of the above-named disease, fell out of her chair and died in a few minutes. While she has been suffering for a number of years, yet of late years she has not suffered much until Aug. 4, when she met with death as stated. She was alone with her daughter Clara at the time, others of the family being away. She leaves a husband, four sons and two daughters and a large circle of relatives to mourn the loss of one whom they love. She will be missed every-where. Funeral services by Eld. S. A. Walker to a large congregation.
ALVERTY BUXTON.

HOLSINGER.—Near Manassas, Va, Aug 10, 1891, Mary Holsinger, aged 25 years and 4 months.

The deceased was a daughter of T. S. Holsinger, formerly of Bedford County, Pa. She was a devoted sister in the church. By her consistency and integrity she had won a place in the affections of those with whom she associated. In her death we are made to say, "Father, the loss we deeply feel, yet we say, Thy will be done." Funeral services by the Brethren.
ABRAHAM CONNER.

ISENBERGER. — In the Falling Spring congregation, Franklin Co., Pa, Mr. John P. Isenberger, son of friend Sampson and sister Isenberger, aged 23 years, 2 months and 15 days.

This young man went to Burlington, N. J., in the spring, and in company with fourteen of his comrades went to a lake near by to take a bath. He was very warm when he reached the water, and, upon plunging into seven feet of water, was seized with cramps and sank. As he arose, he cried for help, but being an expert swimmer, his associates thought he was only in fun, and he sank to rise no more alive. He was an exemplary young man, but had neglected the one thing needful. His body was brought home and buried in the Falling Spring graveyard. Funeral services conducted by the writer and Eld. Wm. C. Koontz to a large and sympathizing congregation from Ps. 39: 4.
WM. A. ANTHONY.

KUHS.—In the bounds of the Quemahoning congregation, Somerset Co., Pa., Aug. 11, 1891, sister Catharine Kuhs, consort of Augustus Kuhs, aged 65 years, 6 months and 27 days.

Funeral occasion by D. H. Walker. Interment at the Casebeer church.
D. H. W.

NEARHOOF.—In the Warrior's Mark congregation, Huntingdon Co., Pa., Aug. 14, 1891, sister Lydia, wife of Eben Nearhoof, aged 63 years, 2 months and 29 days.

Deceased was a consistent member of the church of the Brethren for over thirty-two years, and leaves a husband and four children to mourn their loss. She was a sufferer for a number of years. The family have the sympathy of the friends and the community. Funeral services by J. A. Sell and the writer.
S. S. GRAY.

SWART.—At Rockwell City, Norton Co., Kans., Aug. 22, 1891, John LaForest Swart, aged 8 months and 15 days.

Deceased was an adopted son of Bro. John and sister Harriet Swart. The cause of his death was cholera infantum. Interment took place in the Maple Grove cemetery. Funeral services were held by the writer from Matt. 18: 3.
G. M. THRONE.

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Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A M., Middle District of Iowa, in Panther Creek church, Dallas Co , Iowa.

Oct. 13, at 8 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Sept. 10, at 11 A. M., in the Olathe church, 1 mile north of Olathe, Johnson Co., Kans , at the home of Bro. Wm. Brunk.

Sept 11 and 12, 1½ miles south-west of Frederic, Iowa

Sept. 12 and 13, at 2 P. M., Blue River Valley church, Butler Co., Nebr , at Bro. Peter Burkholder's, 1 mile east and ½ mile north of Octavia, on the North Western R. R. Trains will be met from the east at 12: 20 and from the west at 2. 30.

Sept. 12, Wayman Valley church, at White school-house, near Elkport, Clayton Co , Iowa.

Sept 12, Williams Creek church, Cook Co , Texas. Any one will be met at Muenster or Gainsville by notifying A. W Austin, at Muenster, Texas.

Sept 12 and 13, at 10 A M., North Solomon church, at Bro. Lewis Lerew's, 2 miles north of Portis, Smith Co., Kans

Sept, 12, at 10: 30 A. M , Seneca church, Seneca Co , Ohio.

Sept 12, at 4 P. M., Altamont, Labette Co., Kans.

Sept. 12, at 10 A. M., in the Sugar Ridge church, Ohio.

Sept 12 and 13, at Oak Grove church, ten miles south of Iowa City, Iowa. Those coming to Riverside or River Junction should notify M. B Cline. Those coming to Hill's Siding and Iowa City should notify J. C. Seibert.

Sept 12, at 10 A. M., in the Bunker Hill church, Ohio

Sept. 12, at 2 P. M , Falls City, Nebr.

Sept 12 and 13, at 11 A. M., English River congregation, Keokuk Co , Iowa.

Sept. 12, at 5 P. M., La Porte church, La Porte Co , Ind

Sept 12, at 2 30 P. M., Maple Glen congregation, Savage, Somerset Co,, Pa.

Sept 12, at 10 A. M , Liberty, Adams Co., Ill.

Sept 12, Hurricane Creek church, Ill.

Sept. 13, Johnstown congregation, in the Horner church, 2 miles west of Mineral Point, Pa.

Sept 13, at 3 P. M., Quemahoning church, Somerset Co , Pa.

Sept. 15 and 16, at 10 A. M., West Branch, Ill

Sept 15 and 16, at 1 P. M., Shannon, Ill.

Sept. 16 and 17, Scott Valley church, Kans., at the home of E. J. Miller, 3 miles north of Westphalia. Those coming by rail will be met at Westphalia by notifying E J Miller or C. M. Yearout.

Sept. 16, at 2 P. M., Roann church, Wabash Co., Ind.

Sept. 16, at 2 P. M , in the Lower Stillwater church, Ohio

Sept. 17, at 4 P M., Elkhart Valley church, Elkhart Co., Ind.

Sept. 17, at 2 P. M , Raccoon Creek congregation, at Bethel, 1½ miles north-west of Ladoga.

Sept. 17, at 10: 30 A. M., Four Mile congregation, White Water meeting-house, 3 miles north-east of Connersville, Fayette Co., Ind

Sept. 18, at 2 P. M., Pleasant Valley church, Darke Co., Ohio. Those coming by rail will be met at Union City or Rossville, by notifying Silas Gilbert.

Sept. 18, 4 P. M., North Webster, Ind.

Sept. 18 and 19, at 4 P. M , Macoupin Creek church, Montgomery Co., Ill. Series of meetings to begin Sept. 12, conducted by C. S. Holsinger.

Sept. 18, Clear Creek church, Pa.

Sept. 19 and 20, at 10 A. M , Iowa River church, Iowa.

Sept. 19, at 2 P. M , Ames church, Iowa. Noon trains met at Ames on day of feast.

Sept. 19, at 2 P. M., German Settlement congregation, in Maple Spring church, W. Va.

Sept 19 and 20, at 2 P. M , Juniata congregation, Adams Co., Nebr., at the Evans church, 1½ miles south and ½ mile east of Roseland, on the K. C. & O. R. R. Those coming by rail on that road will come the day before. The trains pass there about noon. Those coming on B & M from the east should come the day before. Those from the west come the same day, as they will arrive at about 9: 30 A M. Those coming to Juniata will notify Eld. David Beckelhimer, and conveyance will be furnished

Sept 19, at 2 P M , Kansas Center church, 3 miles east of Lyons, Rice Co , Kans.

Sept. 19 and 20 at 1 P M., Arnold's Grove church, Carroll Co , Ill

Sept. 19, at 10 A. M , at the Anglaize Chapel, ¼ mile west from Dupont, O.

Sept. 19, at 2 P M , Kansas Center church, 1 miles east of Lyons, Rice Co , Kans

Sept. 19 and 20, at 11 A. M , Deep River, Iowa

Sept. 19, at 2 P M , Fredonia church, Kans.

Sept 19, at 10 A. M , Portage church, Wood Co., Ohio.

Sept. 19, at 4 P M , Summit congregation, Somerset Co , Pa

Sept 19, Union Center church, Elkhart Co., Ind.

Sept. 19 and 20, at 10 A M , Plum Creek church, Bourbon Co , Kans., 4½ miles south-west of Redfield, on Missouri Pacific R R. Series of meetings commences Sept. 12, and continues till the 19th. Those coming by rail notify Henry Johnson, Redfield, Kans

Sept. 19 and 20, at 2 P M., Salina, Kans

Sept. 19, at 10 A M , in the Donald's Creek church, Clark Co., Ohio, 7 miles north-east of New Carlisle, same distance from Forgy and Springfield. Those from the West will be met on the 18th either at New Carlisle or Forgy by notifying Henry Frantz, Forgy, Ohio, in due time From the east will stop at Springfield and notify Joseph Saltzback, Springfield, Ohio.

Sept. 19, at 10 A. M., Beaver Dam church, Kosciusko Co , Ind.

Sept. 19, at 4 P. M , Fairview church, 3½ miles south of Unionville, Appanoose Co , Iowa Meeting to commence on Thursday evening prior and continue a week or more after the feast

Sept. 19, at 10 A. M., Springfield church, Summit Co , Ohio

Sept. 19, White Rock congregation, Jewell Co , Kans.

Sept. 10, at 1: 30 P. M., Sam's Creek church, Md.

Sept 19, at 3 P. M., Madison church, near Dublinsville, Madison Co , Va. Meetings to begin Sept. 12 and continue until the 19th.

Sept. 19, at 2 P M , Russell church, 12 miles south-east of Walker, Kans.

Sept 22, at 10 A. M , Bremen church, Marshall Co., Ind.

Sept 22, at 10 A. M , Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. Those coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance. Those coming by way of Nevada, will be met with conveyance the same day

Sept. 22, at 4 P. M., 7 miles north-east of Van Wert, Ohio. Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Cupp, Hoaglin, Ohio, or Joseph Longanecker, Wetsel, Ohio. Please name what train

Sept 26, at 2 P M , Rock Grove church, Floyd Co , Iowa.

Sept. 26, at 2 P M , Bethlehem meeting-house, Mound City, Mo

Sept. 26, at 10 A M , Loraine church, Loraine, Adams Co., Ill.

Sept. 26, at 4 P M., Turkey Creek church, Ind., at Gravelton house

Sept 26, at 10: 30 A M , Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept 26 and 27, at 10 A M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's; Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio.

Oct. 8, at 5 P. M , Bethel church, Kosciusko Co , Ind , 3 miles east of Milford.

Oct. 8, at 2 P M , Milmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind , 4 miles east of Noblesville

Oct 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind.

Oct. 9, at 10 A. M , Mineral Creek church, Johnson Co., Mo , 14 miles south of Warrensburgh.

Oct. 9 and 10, at 4 P. M , Buffalo Valley church, Union Co., Pa

Oct. 10 and 11, Root River church, Minn.

Oct 10 and 11, at 10 A. M., in the Oak Grove meeting-house, Osceola church, St. Clair Co , Mo Those coming by rail will notify A Killingsworth at Collins, Mo , and will be met with conveyance the day before meeting

Oct 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescet, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. Fred Wiedman's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M , Oasis church, Ind , near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct 10, at 5 P. M., Pokagon church, Mich.

Oct. 10, at 4 P. M , Maple Grove church, Ashland Co., Ohio; 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct 10, at 3 P. M , Blue Ridge church, Ill.

Oct. 10, at 2 P. M., Ozawkie church, Kans.

Oct 10, at 10 A. M., Garrison church, Iowa.

Oct, 10, at 2 P. M., North Star church, Darke Co., Ohio.

Oct. 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast.

Oct 10 and 11, Verdigris church, at Bro. S S Redman's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa.; 2½ miles south of P. R. R. depot.

Oct 13, at 5 P. M , South Bend church, Ind.

Oct 13, at 5 P. M , Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Fosterville, Ind.

Oct 14 and 15, at 10 A M., Dry Fork church, Jasper Co., Mo

Oct. 14 and 15, at 2 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 15, at 4 P. M , Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct 15, White church, Montgomery Co., Ind. Series of meetings to begin the 15th, 4½ miles west of Colfax, Ind

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind , at Vernon meeting-house.

Oct. 15, at 10 A. M., Hade church, Franklin Co., Pa.

Oct 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co , Mo.

Oct 16 and 17, at 2 P M , Rock River church, Ill., at the Franklin Grove meeting-house.

Oct 16, at 2 P. M., South Beatrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R; Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R A series of meetings will begin Oct. 3

Oct. 16, at 1 P M , Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M , Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct 17, at 4 P. M., Monitor church, McPherson Co , Kans

Oct. 17, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 17, at 1 P. M , Pleasant View meeting-house, Reno Co , Kans.

Oct. 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St. Joe Co., Ind.

Oct. 17 and 18, at 2 P M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa One week's meeting prior to feast.

Oct 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct 17 and 18, at 1 P. M , Manor church, Washington Co., Md.

Oct 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P M., Middle Fork church, Clinton Co., Ind.

Oct 17, at 2 P M , Mt Hope church, Oklahoma Territory, 12 miles west of Guthrie

Oct 17, at 2 P. M , Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co , Ohio

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co., Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

Sept 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct 20, at 10 A M., Killbuck church, Ind.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M., Monticello church, Ind.

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Announcements.

LOVE-FEASTS.

Sept. 18, at 4 P M., Fairview church, 2½ miles south of Unionville, Appanoose Co., Iowa. Series of meetings to begin the 11th, conducted by Bro. G. B. Royer.

Sept. 25, at 2 P M., Cerro Gordo, Ill.

Sept. 26, Mulberry Grove church, Bond Co., Ill.

Oct. 3 and 4, at 10 A M., Crooked Creek church, Washington Co., Iowa.

Oct. 10, Root River church, Minn.

Oct. 10, at 2 P M., Warrior's Mark, Pa.

Oct. 10, at 2 P M., Santa Fe church, 2 miles east of Bunker Hill, and 6 miles from Peru, Ind.

Oct. 10, at 4 P M., County Line church, Ohio. Series of meetings to begin Oct. 6.

Oct. 10 and 11, at 11 A M., South Keokuk church, Keokuk Co., Iowa. Those coming by rail will be met at Ollie, on the Iowa Central.

Oct. 10, at 2 P M., Cherokee church, Cherokee Co., Kans., at Bro. J. Geipe's.

Oct. 14 and 15, at Coon River church, near Panora, Iowa.

Oct. 14 and 15, at 10 A M., Upper Cumberland church, Pa., at Huntsdale house.

Oct. 17, at 10 A M., Lower Twin Creek, Preble Co., Ohio. Railway station, Ingomar.

Oct. 16, at 4 P M., West Otter Creek church, Macoupin Co., Ill.

Oct. 17, at 10 A M., Eight Mile church, Ind.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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ELD. G. W. BRUMBAUGH, of Clover Creek, Pa., has been spending some time with the Brethren on the Eastern Shore of Maryland. Report says that he was looking out for himself a home there. Bro. George is needed where he is, and we would be sorry to have him leave.

BRO. SWIGART is spending a few days with his many friends in Mifflin Co. This is his old home place, and of course it is a pleasant place to be. There is no place, after all, like home, and though we may leave it and form other homes, yet our love for the old place can never be forgotten.

OUR surrounding churches have appointed the time of holding their fall love-feasts, and, as usual, a number of them will occur at the same time. This conflict of appointments is avoided as much as possible, but on account of holding them in the latter part of the week, and on moonlight evenings, they cannot do otherwise than hold some of the meetings on the same date.

AT our last prayer-meeting we had for a subject, "Saul's Engagement with the Amalekites." The subject was one of more than ordinary interest, containing several practical lessons that we can all learn to our profit. When Saul was small in his own eyes he was blessed with success. But, like thousands of others, he forgot the source from which his success came, and commenced leaning on his own judgment. In other words, he felt that he knew better than God, and forgot that obedience is better than sacrifice. We often try to do as Saul did, and we must expect the same results.

THE Old Order Brethren of Eastern Pennsylvania and Maryland have called for their next Annual Meeting. It is thought the Meeting will be held near Mt. Alto, Pa.

ELD. P. S. MYERS is east on a visit to his aged mother and calling on his many friends, prior to moving to California, where he expects to make his future home for a season. Peter seems to be full of his old-time zeal for the Master's cause, and is always ready to labor in the vineyard of the Lord. We were glad to meet him.

PROF. G. W. SNAVELY, his wife and family, of Urbana, Ohio, have located among us. He takes charge of the "Juniata Business College," and is busy getting things in shape for the opening on September 14. The prospects are good and a large attendance is expected. We gladly welcome the family among us, and hope that our gain may be mutual. Sister Snavely is a zealous worker for the good cause, and she will enjoy opportunities here that were not afforded at her former stopping place, as there was no Brethren church there.

SOME envious souls seem to take great delight in trying to magnify some, of what they call, the inconsistencies of a few of our congregations. The trouble with them is that these churches prefer to remain with the General Brotherhood rather than do as they did—cast their lot with the Progressive Brethren. This way of doing does not show a proper spirit. Those who feel it their conscientious duty to leave the church should do it in a Christian spirit, and then so live that their lives will show that their motives were pure, and that they had but one object in view,—to live closer to the Truth. Such a course would have, at least, a showing of consistency.

THE Reformatory on the west side of town, though in operation only a little over three years, already contains 534 inmates, ranging in age from sixteen years to twenty. All this is the result of crime. This shows the terrible neglect of the children on the part of the parents, as the cause of these young men being there, can, in almost every case, be traced back to their home training. This showing represents a part of the crimes of the youth of one State. Add to the number that of all the other States in the Union, and we have an array of boys and young men who are reaping their first fruits of sin behind prison doors. The mothers of our land are to-day nursing the boys who will take the places of those who are now disgraced by wrong home training. Parents, a grave responsibility is resting on you. Discharge it faithfully and save *your* sons from the servitude of sin.

THE OTHER SIDE.

FOR the few last years considerable has been said about our "Great Brotherhood;" our large Annual Meetings and the many accessions we have been having to our membership, as results of continued meetings being held and our missionary efforts. These things, of course, are very pleasant to those who are interested in the church and her work, and we wish they were really so in fact. But are they? To look at the other side is not nearly so encouraging, but perhaps it will be more profitable, and stir us up to such efforts as will make successes out of what are now, comparatively speaking, failures. Our present organization will soon be two centuries old, and in 1872 was tabulated at 100,000. This, no doubt, was an over-estimate, but for us to now come down to 60,000, surely does not give us much grounds to feel that we have accomplished very great things. It is true, the branches that have separated from us have decreased our number. But accepting this fact we still must feel that we have accomplished very little, indeed, towards saving the world for Christ.

If we have, what we profess and believe, the best church doctrine in the world, we ought to feel very much humbled in the fact that we have done so little in presenting it to the world. We feel that we are justified in believing and saying that the Doctrine, as we believe and practice is nearer the Gospel as revealed, than that of any other religious denomination. But are we justified in what we have done? The salvation of the world is dependent upon the church, as the Lord has so decreed, and if so, do we see the wonderful responsibility that is resting upon us? "Go preach my Gospel to every creature," is as binding on us as it was on the apostles in their day. It is the intention of the Lord that the great salvation shall be offered to every soul. This is our part of the work and God will do the balance.

At our Annual Meetings, when four or five thousand of our membership congregate, it does look a little like a great Brotherhood, but when we look around us and think of this great world of ours with her millions that never even heard one of our ministers preach, we are led to larger definition of a great Brotherhood, and ourselves but as a drop in the great ocean of humanity. Is the salt sufficient? Is the leaven enough to leaven the lump? These are thoughts that we should earnestly study. And the more we study them, the less we will think of ourselves and the work we have done. It cannot be otherwise. We do not see how we can feel satisfied with ourselves, and the work we have been doing. The Gospel, to us, needs larger definitions, and we must get larger views of the work that is to be done.

We present these few thoughts on the other side, not to discourage, but to have us see ourselves as God sees us, and to stir us up to a greater earnestness in the performance of the great work which he has given us. We have the means and the ability, and whatever else we need, God will supply. Earnestness, consecration and a willingness to labor and sacrifice will do what the Lord demands of us. Are we willing to be good soldiers in the Master's service?

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE RIVER'S CROSSING.

One by one they are gathering there—
There at the River's Crossing;
The weary of life, its turmoil and care,
Down by the River's Crossing.
Thousands have gone to that River's side
Thousands have plunged in its chilling tide,
There—at the River's Crossing.

There waits a ferryman, pale and grim,
Down by the River's Crossing;
He silently, solemnly gathers them in
There—at the River's Crossing.
There our sisters, so gentle, and brothers brave,
The beautiful children must pass the wave
There—at the River's Crossing

Death is the name of that ferryman pale,
Down by the River's Crossing;
He lists not the dying suppliant's wail
When at the River's Crossing.
He heeds not the sinner's despairing cry
His power is crushed when the righteous die,
He hurries them all to the shore that is nigh,
Over the River's Crossing.

We, too, shall stand on that beaten strand,
Down by the River's Crossing;
And pray for a home in that "better land,"
Beyond the River's Crossing.
The friends of years, the true and tried,
Who lov'd and sustained, when our hope had died
We must part from them at the water's side,
Down by the River's Crossing.

The loved ones of "the long ago," too, are gone
Down to that River's Crossing.
They have pass'd the way. Each passeth alone,
Down to that River's Crossing.
Faces beautiful—hands most fair—
Little feet that have climbed the "Golden Stair"—
Tresses of gold and gray are there—
Over the River's Crossing.

Methinks "voices" come back, when the wind is fair—
Back from the River's Crossing—
Singing: "Jesus of Nazareth waiteth there,"
Close by the River's Crossing
The "City Celestial" is seen from afar,
With its "Beautiful Mansion" and "Gates Ajar."
The rest for God's people remaineth there—
Over the River's Crossing.

Brothers, and sisters, and friends shall meet
Over the River's Crossing;
With parents and children at Jesus' feet,
Over the River's Crossing.
Oh! that "Home of the Soul," in our visions and dreams,
Which tells of its beauty, how peaceful it seems.
Oh! to wander for aye by its murmuring streams—
Over the River's Crossing.

—*Selected.*

BAPTISM.

BY CHAS. M. YEAROUT.

1. What is Christian baptism?
2. What is it for?
3. Is it necessary in order to an acceptance with God?
4. What is the action in Christian baptism?

Where shall we go to get these important questions answered? Much depends upon the proper understanding and observance of this command. If we go to modern Christendom for an answer, we find a Babel of mysteries and uncertainties; one saying this and another that, until we are lost in the great confusion of the opinions of men.

Many, in viewing this confusion among professed Christians, have made shipwreck of their faith, and gone into the gloom of infidelity. Let us lay this Babel of opinions aside,—cast them to the four winds of the earth, for they originated about six feet above earth, and will never rise higher than that. The stream cannot rise above its fountain. Let us prayerfully, patiently and honestly search the Word of God for an answer to these important questions.

1. What is Christian baptism, — immersion, sprinkling, or pouring?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 13–17. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him." Mark 1: 9, 10. Thus it is evident that Jesus Christ, our Leader and Example, was baptized in the river Jordan, and came up out of the water. And God approved the act, proclaiming him, for the first time, his beloved Son in whom he was well pleased.

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 35–39.

Paul, in addressing the brethren at Rome, says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6: 3, 4. To be buried, a thing must be covered up, hidden from sight. "*Burial*, the act of placing anything under earth or water; as to bury seed in the earth."—*Webster.*

Hence Christ and the eunuch went down into the water, and were buried under the water. Then truly they came out of the water. Noted scholars tell us that if we cannot substitute a word and make good sense it will not admit of that rendering. I will now substitute the words *sprinkled* and *poured* for *baptized*. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were sprinkled of him in Jordan, confessing their sins." Matt. 3: 5, 6. "*Sprinkle*, to perform the act of scattering a liquid or any fine substance, so that it may fall in small particles." The people were sprinkled by John in the Jordan, not the Jordan in the people. Were they sprinkled?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were poured of him in Jordan." "*Pour*, to throw, as a fluid, in a stream, either out of a vessel or into it; as, to pour water from a pail, or out of a pail." The people were poured of John in the Jordan, not the Jordan in the people.

O, what nonsense professed followers of Christ make out of his Sacred Word! Neither of these words can be used where baptize, baptizing, or baptized occurs, without destroying the sense and making nonsense out of the Holy Oracles of God.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were dipped, immersed, or buried by John in the Jordan, not the Jordan in the people."

In Lev. 14: 15, 16, we have these three words used, all referring to different actions: "And the priest shall take some of the log of oil, and pour (*cheo*) it into the palm of his own left hand: and the priest shall dip (*bapto*) his right finger in the oil that is in his left hand, and shall sprinkle (*raino*) of the oil with his finger seven times before the Lord." *Bapto* occurs twice in the New Testament, Luke 16: 24; John 13: 26, and is translated "dip" in both places. "*Baptizo* occurs seventy-nine times; of these, seventy-seven times it is not translated at all, but transferred from the Greek to the English." "*Baptism, baptisma*, from *baptizo*, from *bapto*, to dip in water."—*Webster.*

2. What is baptism for? On the day of Pentecost when the people were pricked to the heart, and cried out, "Men and brethren, what shall we do?" the Holy Ghost, fresh from heaven, through the apostle Peter said unto them: "Repent, and be baptized every one of you in the name of Jesus Christ for the REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." Acts 2: 37, 38. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

3. Is baptism necessary in order to an acceptance with God? We will let the Word of God answer this question: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16; John 12: 48, 49.

Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this, having in his mind the natural birth. Then Jesus explained to him: "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 3, 5.

Eight souls of the antediluvian world were saved by water. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. 3: 20, 21; Eph. 5: 26. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. They that are born of the water and of the Spirit shall enter into the kingdom of God; they that believe and are baptized shall be saved. Baptism is for (in order to) the remission of sins, and no one can be accepted of God unless his sins are remitted.

4. What is the action in Christian baptism? Is it single or trine immersion? We have learned from the Word of God that baptism is performed in the water, by burying or dipping the person under water, for the remission of sins. Now the query arises, Is it trine or single immersion? The Savior, in giving his last and great commission, says: "Go ye therefore, and teach all nations, baptizing them into (*eis*) the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. This is the formula given by the Lord Jesus Christ, telling us how to baptize, and it requires three actions to satisfy the language of the Blessed Master.

I will illustrate this by three fields, named A, B, and C. I heard of a certain minister who was called from home on a long journey, but before he left home he employed a man (a farmer) to see after his farm, and put in his crop. He said to

the man: "I have three fields, viz., A, B, and C, and I want you to sow wheat in the field of A, and of B, and of C." So he took his journey, returning about harvest time. On his return he goes out to his fields to see his wheat; he goes into the field of A; he is astonished, for there is no wheat there; he goes into the field of B, and there is no wheat there; he goes into the field of C, and he is more astonished than ever,—behold, he finds wheat there! He calls his hired hand: "Did I not command you to sow wheat in the field of A? Why did you not do it?" And he was speechless. Christ positively commands us to baptize in the name of the Father, and of the Son, and of the Holy Ghost, and this can no more be done at one action than the man could sow wheat in the field of A, and of B, and of C, at one action.

"Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the king of the Jews. . . And it was written in Hebrew, and Greek, and Latin." John 19: 19, 20. How many times was it written? Evidently three times,—once in each language, and it could not be done at one action

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Pet. 2: 1. Laying aside, like baptizing, is used but once. Is it not understood, but not expressed, that all guile, hypocrisies, envies, and all evil speakings, shall be laid aside? All so understand it. Is it not understood but not expressed, that we are to baptize in the name of the Son, and of the Holy Ghost? Suppose the commission read: "Go ye therefore, and teach all nations, baptizing them into the name of Matthew, and of Mark, and of Luke." How many actions would it require? Just as many as the present commission,—once into the name of each person.

But Paul says, Eph. 4: 5, there is but one baptism. That is what we contend for. The apostle does not say one dip, but "*en baptisma*," one dipping. We do not contend for three baptisms, but for one baptism or dipping, composed of three actions or baptizings,—into the name of the Father, the Father's name, and of the Son, the Son's, and of the Holy Ghost, the Holy Ghost's name.

But Paul says we are buried with him by baptism, and we do not bury our dead three times. That is very true, but I never saw a Christian burial where there were not three distinct actions. First, the deceased is placed in the coffin and covered with the lid; hence buried to all intents and purposes, so far as the definition of the word is concerned. But we are not satisfied. Secondly, the coffin is lowered into the vault, and again covered with boards. A second burial to all intents and purposes, so far as the meaning of the word goes. Still we are not satisfied, and now fill the cavity with earth. Thus we have three distinct actions in one Christian burial, as we have three distinct actions in one Christian baptism.

1 Pet. 3: 20 represents the saving of Noah and family by water as a figure of Christian baptism, but they did not go into the ark three times. Yes, and a beautiful figure it is. Let us notice the construction of the ark for a moment. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it." Gen. 6: 14, 16. Noah and family entered in at the door (face forward)—one action; they now ascend a flight of stairs into the second story,—two actions; they now ascend a second flight of stairs into the third story or room, where they remain during the deluge. Thus we have three actions before they arrive at their proper place. This beautifully represents the Trinity. The lower story or foundation represents God, the Father, the original cause of all things; the middle story represents Christ, the Son, the Mediator between God and man (see 1 Tim. 2: 5); the third story represents the Holy Spirit, the light and guide of the Christian. Noah and family went into the first room, the Father; and into the second room, the Son; and into the third room, the Holy Spirit. All our fathers were under the cloud; all passed through the sea, and all were baptized unto Moses in the cloud and in the sea. Ex. 13: 21, 22; 1 Cor. 10: 1, 2.

They did not go through the sea three times. No; neither did they stand on the bank and jump across; but they went face forward. How many actions did it require to cross the Red Sea? Every step was an action, so there must have been many actions before they reached the opposite shore. Man and wife are represented as one: notwithstanding this, presenting the husband with a suit of clothes does not clothe the wife; feeding the wife on the best of food does not satisfy the hunger of the husband; baptizing into the name of the Father is not baptizing into the name of the Son; baptizing into the name of the Holy Ghost is not baptizing into the name of the Father.

But are we not commanded to be baptized in the name of Jesus Christ? Yes; that is by the authority of Jesus Christ, as in the case of the lame man. Acts 3: 6, 7. "Then Peter said, Silver and gold have I none; but such as I have give I to thee: In the name of Jesus Christ of Nazareth rise up and walk." By the authority of Jesus Christ I command thee to rise up and walk; by the authority of Jesus Christ I command you to be baptized. All the apostles taught and commanded was in the name of Jesus Christ, because they were authorized by him to thus teach and command; hence in his name.

Admitting that Peter's "Be baptized every one of you in (*epi*) the name of Jesus Christ," Acts 2: 38, means into (*eis*) the name of Jesus Christ, there is not a single immersionist known to me that baptizes into his name; not even the language of the Apostle Peter is used in the act of baptizing, but something like this is used: "I baptize thee in the name of the Father (but don't do it), and of the Son (but don't do it) and of the Holy Spirit. Amen." The applicant is dipped, generally into the Amen.

Christ's baptism of suffering in the garden of Gethsemane was composed of three actions. "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And he bowed his face to the ground and prayed three times, using the same words each time. Matt. 26: 39, 42, 44; Mark 14: 35–41. In his mental sufferings and agony of soul, the sins of the world resting upon him, he prayed unto the Father until his "sweat became as it were great drops of blood falling down to the ground." Luke 22: 44. Why did Christ go and fall face-forward to the ground three times, and pray the same words every time? Because it was necessary that every figure of baptism agree with the great commission of our Lord. How beautifully does every figure of baptism harmonize with the formula given by Christ!

5. Is Christian baptism performed by a forward or a backward action? The Apostle Paul says: "So many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3, 4, 5. The apostle does not intimate that we are baptized in the likeness of his burial, but "in the likeness of his death;" and his death did not occur in the tomb, or sepulchre, but on the cross. How did he die? "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." John 19: 30. People do not bow their heads backwards. We cannot be baptized in the likeness of Christ's death by being plunged backward There is not an intimation in all the Bible of doing a righteous act backward, but the invariable command is to go forward. Every figure of baptism is represented by a forward action, such as Noah and family entering the ark, Gen. 7: 7; 1 Peter 3: 20, 21; the Israelites crossing the Red Sea; Ex. 14: 15, 22; 1 Cor. 10: 1, 2; Christ's overwhelming suffering in the Garden, Matt. 26: 39; Luke 22: 41.

"But do you not go face-forward into the water, and come up into the kingdom backward?" No; for the applicant puts on Christ in the act of baptism. "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27; Rom. 13: 14. Baptism is performed by the act of going into, and not coming out of. By the act of baptism the old man is buried, and we want him to stay buried and never be resurrected in time or eternity. The new man in Christ Jesus arises to walk in newness of life. The coming out of the water is a natural consequence of having been in the water. We haven't an intimation of coming up into the kingdom, or into Christ; but we are baptized, dipped, into Christ.

Trine immersion is recognized by all denominations as valid Christian baptism. It is good the world over, and, best of all, it has the divine approval of Christ, for he is its author. It is the only baptism that has the sanction of Christ, the apostles, and the early Christians who succeeded the apostles. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Thus we get into God the Father, and into Christ the Son, and into the Spirit, the Holy Ghost.

Westphalia, Kans.

THE UNPARDONABLE SIN,—WHAT IS IT?

BY A. HUTCHISON.

An exegesis, of this question is so frequently called for, that a short article upon the subject may be of some interest to the readers of the Messenger. The sin for which there is no pardon, or forgiveness, may be committed either by speaking irreverently of the work of the Holy Spirit, which is blasphemy, or by renouncing in whole or in part, the doctrine of Christ. Blaspheming, which is done by speaking, may be the work of the regenerate or unregenerate alike. But sinning against the Holy Ghost, in the shape of renouncing the doctrine of Christ, can be the act of the regenerate only. We will now call in the witnesses:

1. We will hear what Peter has to say: "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2: 12. Here a class is referred to, who, it seems, are made to be taken and destroyed, and shall utterly perish in their own corruption. Now, we certainly want to know what they had done, and the first that we shall notice, is the fact that they had been guilty of speaking evil of the things that they understood not. Then they have been speaking blasphemously, because they were speaking evil. They were therefore speaking irreverently of what they were ignorant. Here the inquring mind may wish to know, whether they did nothing more than to

speak evil of those things? We answer, Yes, they did more. We next read the fifteenth verse of the same chapter as above cited. It says, "which have forsaken the right way, and are gone astray."

Now, all thinking people know that no one can forsake the right way, until he is first in it. Then these people had not only spoken evil of the right way, but had also forsaken it, and they are guilty of both speaking blasphemously of, and renouncing, the doctrine of Christ. Therefore we cannot wonder that Peter says they are made to be taken and destroyed. Jude 12 very strongly confirms the above, when he says, "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

We all know that the fruit of a tree cannot wither until it first bears fruit. Jesus says, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." John 15: 4. Hence you will discover that we must be *in* Christ, before we can be fruit-bearing trees. Then the tree whose fruit withereth, is no longer in Christ. He has done just what Peter said,—he has forsaken the right way, and gone astray.

Now we will hear what Jesus has to say about such cases. Here it is! "If a man abide not in me, he is cast forth as a branch, and is withered." John 15: 6. Here you can see under what circumstances the fruit will wither,—not until man forsakes the right way, and therefore ceases to abide in Christ. Jesus further says of the unfruitful branches, "And men gather them, and cast them into the fire, and they are burned."

We have additional testimony, bearing upon the the same phase of things and will call Peter to the stand again. He says, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2: 21. Here, you will again notice, that, when they turn from the commandment, they renounce the doctrine of Christ, and therefore renounce Christ as well. Next, we notice the *manner* in which this must be done. For this we will call on Paul. He says, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26. Here we are informed that this thing must be done willfully, and we can only do anything willfully, when we propose in our mind, beforehand, that we are going to do that thing. It is not an act that is performed upon the spur of the moment. It must be a *deliberate* act, before it can be a willful act. Then, if it is performed after the above-named manner, we are informed that there is no more sacrifice, and if no sacrifice, then no forgiveness, for as long as there is any sacrifice, there is pardon, but when there is no more sacrifice, then no pardon, because it is unpardonable.

Now we wish to know why Jude says, "Twice dead,"—dead, first, in trespass and sin, because they have forsaken the right way. This is certainly a great sin, to forsake the way of the Lord, for in doing so, that individual crucifies Christ afresh, and not only crucifies him, but crucifies Christ unto *him* or *herself*,—for he is put to an open shame, and the blood of the covenant is, by that individual, counted as an unholy thing. O think of this, ye who may feel like forsaking the Lord, and renouncing his doctrine,—such are *twice dead*. The second death is a death unto repentance, for we further notice that Paul says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good works of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Heb. 6: 4 6. Here it is said, "If they shall fall away." This declares the possibility of falling away. And falling away is one and the same with "forsaking the right way." Then having thus, willfully, abandoned the faith, there is therefore no repentance for such a one; and he is not only twice dead, but plucked up by the roots. There is no chance for such a tree to grow any more,—a dark-looking picture; but do not the Scriptures sustain it?

Blasphemy, as previously noticed, is speaking irreverently, and if this is done by speaking against Christ personally, there is a possibility of forgiveness. But if it is committed by speaking against the Holy Ghost, then there is no promise of pardon. Here we call in the witness. Jesus speaks: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32. This the regenerate man may do; and the unregenerate man may also speak irreverently of the Holy Ghost and its work, and may therefore commit the unpardonable sin, in that sense. It is clear that Jesus was speaking to the unconverted, at least in part, when he used the language which is here referred to. The converted adds only another sin when he renounces the doctrine of Christ, because he breaks a covenant which he had made with Christ. And he does not need to renounce the whole of the doctrine; one point, willfully renounced, is enough. Jas. 2: 10 says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

THE STORY OF RUTH.

BY W. H. PRICE.

One of the most important and prominent characters, pointed out in Bible history, is a Moabitish woman by the name of Ruth. Among her descendants the Savior of the world was found.

During the rule of the judges, at the time of Eli's administration, God sent a famine into the land of Israel, so that most of the people were obliged to go elsewhere. The Bible mentions only one particular family, of Bethlehem, which consisted of a man by the name of Elimelech, his wife Naomi, and his two sons, Mahlon and Chilion, that went into the land of Moab, there to remain until there would be plenty again in Israel.

The Bible tells us that Elimelech became a very prosperous man financially, and we have reason to believe that he served the Living God.

As time rolls on, Elimelech dies, leaving a wife and two sons. The two young men obtain for themselves Moabitish women for wives, but after a time the two sons are taken away by the icy hand of death, leaving the mother without any family.

Why was this affliction brought upon Naomi? The Bible is silent. It is true the two sons violated one of the commandments of the Lord in taking heathen women for wives, but still we see the workings of the Lord in bringing good even out of apparent evil.

Ten years had now passed and Naomi, hearing of the prosperity in Israel, resolved to stay no longer, but to return to her own country and kindred.

The two daughters-in-law besought her that they might go along. Having gone on their way some distance, Naomi blesses both of them and bids them return. This seemed impossible to them; they did not feel like deserting one whom they had learned to love and respect,—one who had been to them as only a mother could be, but after insisting upon their return, it is said they all wept. We need not think the good old mother would rather see them serving their false gods. She would gladly have them to forsake those images and turn to the True Light.

The decisive moment had now come. The decision was to be made. Orpah goes back to her own kindred and to serving idolatry, but Ruth chooses that good part that could not be taken from her.

Naomi and Ruth return to Bethlehem at the beginning of the barley harvest. Many things had changed; her family was dead and she was left to support herself. She had gone away with an abundance, but had returned empty.

As harvest had just begun, she sent Ruth into the fields to glean, for poor people were permitted to gather the grain that was left lie on the ground. She had been gleaning for some time after the reapers, when Boaz, the owner of the field, who had come out to see after his men, espied her at a distance, gathering the few straws that remained. After Boaz was informed who the woman was, he told her not to go into any other field, but continue gathering with his reapers.

At the close of the day she returned to Bethlehem with the grain she had gathered during the day. Thus she continued until after the harvest, taking home each day all the grain she could carry. Then, after the harvest was over and threshing had come, Naomi gives Ruth instruction what to do, telling her, on a certain night, to go up to the threshing floor where Boaz would be, and to uncover his feet and lie down. Naomi's instruction was obeyed. When, at midnight, Boaz awoke and beheld some one lying at his feet, he was somewhat alarmed. Ruth told him she meant no harm, but her mother-in-law sent her there, and it should be told her what to do. Boaz then tells her to return home again until he would ascertain as to whether Elimelech's nearest friends were willing to redeem his land.

Having called the kinsman, he asks him whether he would redeem the land, and if not, he would, in his stead. Upon the kinsman's refusal, Boaz buys the land and takes the Moabitish woman to be his wife.

After a time a son is born unto them by the name of Obed who was the grandfather of David. Here again we see the workings of prophecy. Here we have the foreshadowing of a new dispensation, when God would send a Redeemer to deliver his people from their enemies and make an atonement for the sins of the whole world. Then all those who washed themselves in the blood of the Lamb will be permitted to reign with Christ throughout eternity.

THE HAIR.—ITS USE AND ABUSE.

BY DANIEL HAYS.

The hair is the natural covering for the head. Nothing so well serves to adorn and protect the head as the hair. It is a non-conductor of heat and cold, and thus serves to equalize the temperature of the brain. By its peculiar texture and arrangement it serves to protect the head from external injury.

The hair is abused by neglect. The hair should be kept clean and neatly arranged. Disheveled hair is an indication of slovenliness.

The hair is abused by fashion. When Paul said, "It is a shame for a man to wear long hair," he evidently means that a man should not wear his hair in its full length as it becomes a woman. Many taking advantage of Paul's language, claim the right to cut it off altogether short, just be-

cause fashion has it so. In the voice of fashion, human hair is a nuisance, and the nearer we can get rid of it the better. No wonder sun-strokes are a common calamity; and the delicate nerves of the head suffer from the abuse of nature's own protection.

Any perversion of the order of nature is an abuse of the hair. From the shaved heads of the Asiatics to the shingled heads of Americans, there is an abuse of the hair. All may not be able to wear the hair exactly alike, however. Certain climatic conditions and physical defects give exceptions to the order of nature. These exceptions have been regarded by the church. In 1886, Annual Meeting laid down an order for wearing the hair. This order has given rise to much comment, and unfavorable criticism. There were wise heads concerned in that decision, all admit. But seemingly it is inconsistent to lay down three ways instead of one. Was it because three ways of wearing the hair were already in the church at that time, or did Annual Meeting intend the first way named as the rule, and the other two the exceptions? Evidently the latter.

Open your illustrated Bibles. Look at the plates representing the person of our Savior. There you will see the order of the church in wearing the hair. It is the production of the great masters in painting, and has come down from time immemorial. Christ is the perfect model for man. In him our manhood is restored —in him "who is the image of the invisible God, the first-born of every creature." Are we created in the image of God? Are we men of God? A brother remarked when beholding a minister, dressed in the style of the day, "Does he look like a man of God?"

HER SOUL NOT FIRMLY ANCHORED.

BY C. C. ROOT.

To a Seeker after the Truth:—

My last talk with you, on religion, has caused me to think seri ly, especially your remarks, stating that you f . that your hopes spiritually, are not so bright now as at former times, or that your zeal is not so fervent, and that you cannot so fully rely on your present relation to Christ, nor repose in his promises as formerly.

You tried to give me supposed reasons for your position, but I would (were I left to guess reasons) give such as would seem to me more satisfactory. You have knowledge, acquired by extensive reading and research, but of late your vast reading has been less disturbed by domestic cares, etc. Moreover, the character of your reading matter has materially changed. You are now entertaining views that more or less militate against your formerly-accepted rules of faith and practice. Some of the ordinances of the New Testament, which you formerly believed to be obsolete in this age of the world, are of the things to which Paul refers, saying, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

This is more particularly so since you can well remember that we are losing hold of many things in this age of the world. This naturally causes one to question, more than ever, whether those things, which he yet holds, were ever presented to him just in the manner in which the apostles delivered them to the ancient churches; and hence, whether, what we hold, is held in a valid way.

Again, you say to me, if you were an immersionist you would surely be a trine-immersionist. Now the very Scripture that proves to your conviction the propriety of trine-immersion insists upon your consent, first, to immersion, and also clearly and fairly insists upon triune action, otherwise trine immersion could not be entertained for a moment.

Such convictions do inevitably undermine and finally shelter our former basis of faith and hope. Only those who *escape* from a sinking barge, may reach a safe landing.

There is another ordinance in the Gospel, ordained of God, prepared and sanctified to the use of the church, and nobly adapted to the benefit of saints in your mood of mind, in case there were no other causes of despondency than that which you attribute to your case. I would have proposed it to you, but then I remembered that your church has not observed the ordinance for a period exceeding your life-time, and hence you could not obtain it there, however much you might believe in and desire it. Then, too, we could not administer the ordinance to any but those baptized in the manner which we hold to be right.

The ordinance referred to is found in James 5: 14, 15, with a special aim at the promise in the latter clause of verse 15: "Is any sick among you?" How sick? It does not say, "Sick unto death," or less sick, nor whether the sickness must be physical or spiritual. "The prayer of faith shall save the sick." What from? Possibly from either of the above sicknesses, but if it be not his will that the body be saved any longer from dissolution, then, surely, if all sins are forgiven as a result of faith, trust and obedience, the soul shall be saved, though the applicant die.

"And the Lord shall raise him up." Raise him up where? Possibly here, and also in the resurrection. But if not his will that we be raised up here another time, then surely if, from faith, trust and this obedience, committed sins be forgiven him, he shall be raised up at the last day. "For," said Jesus, "this is the will of him that sent me, that every one that believeth on the Son may have everlasting life, and I will raise him up at the last day." John 6: 39, 40, 44, 54.

We hold that each ordinance of God has its own specific remedial effect upon its faithful recipient, for its own respective malady. The brazen serpent was for the bite of the fiery, flying serpent. Num. 21: 8. The process for the cure of leprosy is given in Lev. 13.

We have the washing in the pool of Siloam for the completion of the cure, begun by the application of spittle and clay. John 9: 6. We have the laying on of hands with prayer after baptism that the Holy Ghost might be received. Acts 8: 12, 17; 19: 6. We have the sainted widow who must first have washed the saints' feet, in order to be admitted into the number of the worthy. 1 Tim. 10. Eating that bread and drinking the cup, emblematic of Christ's flesh and blood, we may have life in us. Mark 14: 22, 23; John 6: 53. Being anointed with oil in the name of the Lord, our sins may be forgiven, and we be saved and raised up. James 5: 14, 15.

From this stand-point we test the spiritual basis of our faith and hope, our moral basis of faith and hope being tested by the moral precepts of the Gospel. Then, likewise, do we test the causes of lack of hope and trust in him, and a positive security of a home beyond the stars.

Surely the Lord has provided us with means of grace sufficient to qualify us for a full triumph of faith and hope both in old age and in youth. "But he that lacketh these things . . . hath forgotten that he was purged from his old sins."

We will now notice a few Scriptural cases where improvements were made on hopes, and more positive approbation of God obtained. In Acts 19: 1 to 7 we find that certain souls were baptized in good faith, and yet, soon afterwards, they were commanded of Paul to be baptized again. In Acts 18: 26 we have an account of Apollos, an eloquent man, one mighty in the Scripture, and, so far as he understood the Gospel, a faithful Christian minister. Notwithstanding all that, he had to have "the way of God expounded unto him more perfectly." Simon of Samaria, heard the preaching of Philip and believed and was baptized. But when Peter and John were sent unto them at Samaria, they found Simon still behind in some things, pertaining to a full surrender of self, and acceptance of the terms of salvation, and the apostles declared him as having neither part nor lot in the matter, his heart not being right in the sight of God. Acts 8: 21. Even the rest of those whom Philip had baptized there, must yet receive the laying on of hands of the apostles with prayer, that they might receive the gift of the Holy Ghost. Acts 2: 38. I said erroneous devoutness because, in verse 5, it is stated, "Devout men out of every nation under heaven were present," and Peter said to them, "Repent, every one of you and be baptized," etc.

Ozawkie, Kans.

PRIDE.

BY J. L. SWITZER.

A new religious society called the church of God has been organized at Topeka, by Mrs. Woodworth, with a membership of 140. There are a good many different kinds of religion in Topeka. There are even a few people in the possession of practical Christianity.

THE above is taken from a Topeka paper. The following extract is from the same journal:

The Epworth league is an organization of young people in the Methodist church, and has a large membership in Kansas. Epworth was the home of John Wesley, and that fact is thus commemorated. But the founder of Methodism, who was adverse to "gold and costly apparel," would rest uneasy in his grave if he could hear the rustle of silk, and see the flash of jewelry in the early morning prayer service at the Salina camp-meeting.

There must be something in it when a secular paper notices so much disparagement between the faith and practice of a Christian denomination,—enough to make Wesley "rest uneasy in his grave."

But let me tell you there is more subtility than candor and truth in the above extract. A secular paper can be critically doctrinal in matters of religion to create a false impression for political purposes.

The parties that run that paper are not among the "few" in Topeka that "are in possession of practical Christianity." No doubt there are superfluities, upon the person of many of those who assemble at the early morning prayer service at the Salina camp-meeting, not allowed by the Methodist Discipline, and that would not have met the approbation of John Wesley; but I venture that this display at Salina would fall into very diminutive proportions if compared with the similar exhibitions, in the same denominations, in the large eastern cities.

In fact the Salina camp-meeting is a rustic affair in comparison with the monstrous aristocracy that vaults over the heads of its fellow-men, and offers its pharisaical prayers from the hill top of pride.

As a citizen of Kansas I rejoice that the commonwealth still regards the voice of the most humble in the land, and repels the subtile encroachments of those who would deliver us, bound hand and foot, to the great red dragon.

As a member of the Christian church I rejoice that the church still bears unwavering testimony against the encroachments of pride, and admonishes her members to carefully leave off its habiliments and walk in humility before the world.

Finally I would say that in Kansas, when at all jewels flash and silks rustle, they generally appear in the afternoon and evening, and are not often seen at "the early morning prayer service."

"WE ARE OF GOD."—1 John 4: 6.

BY C. H. BALSBAUGH.

My Dear Sister:—

Yours of the 23rd inst. came to-day. I have for some time been wishing to hear from you. "We are one in Christ Jesus," and all that concerns you concerns me. Gal. 3: 28; 1 Cor. 12: 25-27. Church membership alone does not constitute our ground of citizenship in the kingdom of God. The real organic unity of the body of Christ is spiritual, and precedes external and visible fellowship. The life that holds the Eternal Trinity in absolute unity, also binds all the individual units of the redeemed into one family. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. Christ's death was so complete a satisfaction for all that sin had incurred, that he needed to die but once; and His resurrection was so perfect a vindication of His life and claims, that it entitled Him to a seat at the right hand of God forever. By faith we participate in all that Jesus had *done* and *is*, and by baptism we represent all that faith includes. Rom. 6: 9, 10, 11; Gal. 3: 26, 27. It is a fatal delusion to rest in anything short of the very righteousness and life which characterized the Son of God in the flesh.

The *imitation* of Jesus is not salvation. We must be more than disciples, we must be children, as really begotten of God, as by our natural parents. To learn of Jesus by contemplation of His Person and attributes, would never *beget* us in His image. We can awaken and develop our best qualities by studying some great model, but we cannot make the life of that model our own. Christianity is something far higher than this. It is not *copying* but *living* the life of God.

An adopted child can render perfect obedience to its foster-parent, but it cannot live the life of any but its real father or mother. In Christ Jesus we are both adopted *and* begotten, so that we not only do as Jesus does by way of imitation, but we have His life as our impulse as well as our object.

There is hardly anything of which I have a greater horror than that of being buried alive. The sepulcher is only for the dead. I once heard a distinguished physician say to his family, "I care not how soon you bury me after I expire, *only be sure that I am dead.*" Searching the Scriptures and self-examination, and careful and extensive observation, have thoroughly convinced me that one of the greatest perils of the church is burying applicants before they are dead. How many have I met who have been years in the church and then awakened to the conviction of premature induction. What then? Rebaptize? By no means. Circumcision and baptism adumbrate the same fact. Whether it be antecedent or subsequent to the symbol, it is the Life of God in the soul that is the absolutely essential thing. No person can represent the death and resurrection of Jesus and the saint better than God has done by trine immersion; and it cannot symbolize these great verities better by being administered twice. But the solemn, responsible mission of ministers is to handle the material thoroughly, which they build into the spiritual architecture. "Living stones," "built together for a *habitation of God through the Spirit.*" 1 Pet. 2: 5; Eph. 2: 22.

There is a great deal of tinkering done in the world ostensibly in the Name of Jesus. People cannot get rid of the idea of working out their salvation by simply doing such external things as the Gospel requires, and following Jesus by voluntary endeavor. All this has its basis, not in the provision made in the incarnation, but in the inherent capacities and energies of our moral nature stimulated by the Perfect Ideal of Humanity in Christ and the promise of salvation. This turns out fine moralists, but sets us not in that relation to God which the cross effects, and imparts not that character and peace which are the prerogative of those whose "life is hid with Christ in God." Christ is *the* Son of Man, and stands for the race as Righteousness, as truly as the first Adam does for sin. Rom. 5: 12-18. When He died, all died. This is the true Greek idea. 2 Cor. 5: 14. When He rose we rose with Him, and in His session at the right hand of the Majesty in the Heavens, there is not a soul on earth which He does not represent. This is the sole ground and possibility of salvation. To be saved is to have all this wealth of grace and fulness of life imputed to faith, and inwrought by the Holy Ghost, and wrought out in our daily, hourly life in all the minutiæ of our history.

The faith that claims less than a whole Christ will not have the righteousness of God imputed; and any claim of justification that does not make us holy and obedient, is a delusion.

A genuine faith in God has placed to its account personally all there is in Jesus, and permeates every element and fiber of soul and body with what is thus transferred; and illumines, and beautifies and transfigures every expression of life from baptism down to threading a needle or darning a stocking or scouring a knife. As God is God absolutely, and Jesus is all through Christ, and we are by blood, all through human and sinful, so must we be by contact with God through faith, wholly impregnated with His Divinity. Not a nervelet is free from the taint of sin by natural generation, so, neither, can an atom be missed by the life of God in the generation of the Holy Spirit. What an awful truth this is for those to ponder who defile themselves all the year round with carnal indulgences, some of them to gross to name. "This is Eternal Life, that they might KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST." John 17: 3. This is not scholastic knowledge, not an intellectual acquisition, not gained by heredity, or study, or volition, but the knowledge of consciousness by faith which knows no more of doubt, than we do in relation to our personal identity.

No person can be persuaded by argument into the conviction of acceptance with God. No one can persuade himself by the contemplation of his obedience. Only One Person's Righteousness can bridge the chasm between God and the sinner, and sinners we are all. The whole question of salvation as to *radically* essential elements must be settled before obedience can be acceptable. All obedience offered to God as a ground of the Divine favor, detracts from the righteousness prepared by the obedience of Jesus Christ. Obey we must, but let our loyalty be the fruit, and not the basis of reconciliation. The faith that accepts Christ's righteousness does so not merely as a covert from condemnation, but as a standard of life; rejoicing not only in deliverance from merited penalty, but committing itself unreservedly to the Pattern of obedience, which makes salvation by grace a possibility.

The salvation of sinners is the masterwork of Jehovah, so grand, so stupendous, so wonderful, that the angels are glad to be our ministering spirits, so that they may study in our experience "the manifold wisdom of God." Heb. 1: 14; 1 Pet. 1: 12; Eph. 3: 10. To believe is to live, to believe is to obey, to believe is to have Jesus, who is both the Alpha and Omega.

All this will show you without further exposition how to deal with those who trespass against us. A dead person we can kick *ad libitum*, he will neither wince nor groan, nor retaliate. If we are "crucified with Christ," "dead indeed unto sin," we are "not easily provoked," but will go after the wrongdoer as Christ after the stray sheep, not to bring to judgment and castigation, but to win to self-knowledge, holiness, and love. I have met with few persons who know how to deal with transgressors, simply because they know not how to deal with themselves. If we are not master of our own spirit, we cannot fulfill Matt. 18: 15. Several years ago I had correspondence with one of the most distinguished holiness leaders in this country. I interrogated him very keenly, perhaps with unnecessary severity, to which he responded promptly, and as I thought, somewhat tartly. I expressed my regret for having hurt his feelings. With the utmost dispatch he replied in these pregnant words: "What is this you say? Hurt my feelings? Dear brother, *I had no feelings to be hurt: I am a dead man,* CRUCIFIED WITH CHRIST. A DEAD MAN YOU CANNOT HURT."

This is exactly what our faith in Christ means, and what our baptism signifies. If we go after the trespasser, crucified and risen with Christ, we are infinitely more burdened for his sin than for ourselves as the object of his wrong. Should we fail to win, we must re-inforce ourselves with one or two saints, who are living embodiments of 1 Cor. 13: 4-7, and compass him about with the awful charms of the Cross. If that will prove abortive, commit it to the whole body of saints.

The object all along must be to *gain*, not to condemn, belittle, crush. If all proves ineffective, love him as Jesus loved His murderers. Hold him as an alien, but love him as one your whole soul yearns to save. Oh, how little we have yet learned of the reality, and power, and glory of 1 John 4: 7-16. This, and only this, will give us boldness in the day of Judgment. 1 John 4: 17. We need more Holy Ghost preaching, more Holy Ghost experience, more Holy Ghost living. "Even so, come, Lord Jesus."

Union Deposit, Pa.

"THERE is a vast amount of reveling in sin through the imagination, which stops there. It stops not for want of depravity, nor for want of opportunity, but because there is so much exposure, inconvenience, disadvantage, and personal self-injury in outward commission. The open sinner may seem more daring and reckless, but perhaps he who sins only in thought is the more reprehensible in God's sight. So far he handles his sinful desire with studious skill and purpose. He more fully realizes the nature of his sin, because he willingly indulges himself in it so far as it can be indulged in secret, and without that personal disadvantage which he knows would attend the open commission. Can he check himself right there? The more is it his duty to check himself before the indulgence begins."

"THIS traffic in intoxicating drinks, as at present carried on, constitutes one of the greatest perils of the nation, not only because it is an open violation of the law of God, but because it saps the very foundation of all good government by demoralizing and corrupting the citizens that exercise through their votes the controlling power in the nation. Bad men are elevated to places of power by its patrons, causing the nation to mourn on account of their misrule, whilst good men are proscribed and persecuted on account of their known opposition to the nefarious business."

"Do not be in haste with your denials. Affirmations are better. The things you do not believe, you may as well in most cases, be silent about. 'I believed, and therefore have I spoken,' Paul said. Too many men in these days open their mouths to speak only what they do not believe."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not "—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR GREAT OPPORTUNITY.

BY MARY EMMERT.

TO-DAY we stand on the threshhold of an era our fathers never saw. Everything for our comfort temporally, and advancement in educational and social lines, has been provided, and, more, we have learned to know and love the Bible, and have realized its attendant blessings.

We were selfish should we keep those blessings in our own land, depriving others of the religious improvement we enjoy. Some noble-hearted Christian workers have gone into heathen lands there to teach the people of Christ. Mission stations now form a chain around the globe. Brave, loyal, noble men and women are leaving homes, friends, and native land to spend their lives at the call of duty.

Not so was it when the present century dawned. Many were the obstructions in the path of the missionary. The Great Wall had been built around China. Japan's ports were closed to American commerce. Africa was impenetrable, and the islands of the sea were crowded with cannibals, more to be dreaded than the angry ocean which must be subdued before reaching them.

Even when these outer barriers were passed, others, even more serious, remained to be overcome. With slow means of traveling, and languages strange and hard to master, much valuable time passed unimproved. Woman was a degraded being, remaining in ignorance throughout life, denied all rights, and *even a soul*.

Such are a few of the barriers which then existed. To-day they have fallen! God has been working. Still he works. How remarkable the means and the rapidity with which he has prepared the way! God speaks, "I am the Lord," and the sound of his voice is being echoed and re-echoed throughout the world.

With one wave of divine power God might have brought heathen nations upon a level with our own. But no! God works wisely. Had he given at once all the people a knowledge of himself, we never should have had the privilege of going into all the world and showing the people a way to become better, as he has given permission.

When we see barriers, that can be compared only to mountains, removed as completely as though they had been cast into the sea, when we see avenues opened by divine power, giving to missionaries access to the very heart of heathendom, it seems as though the miracle, wrought in Jerusalem when the large iron gate of the city opened of its own accord, allowing Peter to pass out, no longer causes us to wonder. The work is the Lord's. And more is his. He puts it into the hearts of his children, when they study his wonders, to love mission work, and to move to action on this great, grand question.

What is it that induces men and women to face without fear, pestilence, famine, exposure, persecution, death? It is love; a wonderful love, which takes by the hand courage, forming a united strength sufficient to bear trials of the severest kind.

Now is our time to work. The power that saved the three Hebrew children, protected Daniel in the lion's den, threw down Jericho's walls, has gathered the stones from the missionaries' paths, and now it remains for the hosts of God to march forward, follow their great Captain, and take the forts of the enemy.

A whole generation is passing away, and ourselves with it. Delay means death. What is to be done, we must do while the fellow-men of our generation remain to be reached, and we remain to reach them. Do we appreciate the privilege of being partners with God? He who gives his time, his money or himself to the forwarding of God's truth is God's co-worker. With investments such as these, reasonably may we expect the gain to be great, trustingly may we pray, "Thy kingdom come."

Do we, in possession of the Truth that gives freedom, realize our obligation toward those who are bound by the heavy chains of idolatry, superstition and degradation? There is an average of one missionary in the field to *one hundred thousand souls* who are not in possession of the Gospel. Is each missionary responsible if a great majority of his one hundred thousand are lost because he cannot tell them all of Christ? Who shall share the responsibility with these isolated workers?

A certain traveler visited the Ganges River. He looked long upon its dark, flowing waters, thinking of the untold number of crimes that are continually committed by devoted heathen mothers casting their little children, each a living sacrifice, to die beneath its waters. Then he said, "O Ganges, how guilty you must be, carrying all this burden of evil within yourself!" The Ganges answered, "Ah, no, not so, for I cast my waters into the ocean and at the same time all my sin." Then he turned to the ocean and said, "Oh, ocean, how guilty you must be, carrying all this burden of evil within yourself!" But the ocean said, "Ah, no, not so, for I yield my waters to the clouds, and at the same time all my sin." Then he turned to the clouds and said, "Oh, clouds, how guilty you must be, carrying all this burden of evil within yourselves!" But the clouds replied, "Ah, no, for we pour our waters down upon the heads of men, and at the same time all their sins!"

Upon whom can rest the responsibility other than ourselves? We are responsible, not for the conversion of souls, but for their contact with the Truth. Life is passing; the end will come. These millions of untaught, unsaved souls we must meet at the throne of God. What can we do to save them, and save ourselves, for God will judge us for neglect of duty, if we fulfill not our Lord's command, "Go ye into all the world, and preach the Gospel to every creature."

We stand now in the gateway of a new era. Opportunity's broad plains are spread before our vision. "Lift up your eyes, and look upon the fields, for they are white already to harvest.

Mt. Carroll, Illinois.

WORK TILL JESUS COMES.

BY A. A. THRONE.

WE may draw a line of demarcation between the works of Jesus and the works of Satan. There is a work for you, my brother and sister, till Jesus comes, for the harvest is great, but the laborers are few. There is room for others, also, to come into the vineyard and work, for in looking over this broad land of ours we can all see where the works of Jesus are much neglected. Even professors of Christianity are patronizing pleasure resorts and excursions on the Sabbath Day.

Is that working for Jesus? Certainly not. We must take up the cross of Christ and follow wherever he may lead. Let us follow him till he comes to gather his jewels home. Let us persevere, though Satan, with all his pernicious ways and enticing forms, tries to draw us from the path of rectitude and right. An evil spirit may insist that it is not necessary to attend Sunday-school or suggest to the young men and ladies that they go to some pleasure resort on the Sabbath. Satan may even say to the members, "You would better remain at home to-day," and he may, perhaps, induce you to do a piece of work on the Sabbath.

I ask, "What are Satan's wages?" Simply death. Then look at the gift of God. That is eternal life through Jesus Christ our Lord. May we, therefore, have our feet shod with the preparation of the Gospel, and be armed not only with the breast plate of righteousness, but also with the armor of God. That will enable us to stand the wiles of the adversary of our souls.

We may think, if we cannot do some great thing that we will do nothing. That is not the way Jesus conducts his work. He says, "Except we become as little children, we can in no wise enter into the kingdom of God." Work for Jesus, if ever so little.

May the Lord help us to work with a will, whatever he gives us to do; if it is only to give a cup of cold water in his name! Then, when we are done with his work on earth, we may be gathered home where we can enjoy the society of angels, and all the saved that have gone before.

Pomeroy, Ohio.

"WE depend a good deal, in our life-rulings, upon the names by which we call things. If we do not class a temptation among our temptations, we are very apt to be entangled in its folds before we know it. Indeed, it is a part of the Tempter's art to prevent our seeing the temptation in temptations. We are often restrained from wrong doing by the fact that we feel ourselves being tempted. We shun deceit, lying, theft, and a score of well-recognized sins, because we realize in them the power of the Tempter. But these temptations that more nearly affect our outward conduct among our fellows are in no wise so subtile and so dangerous as those which are more essentially personal and spiritual. The temptations to doubt, distrust, and reject God steal over us before we are aware that we are in the Tempter's hands. We are tempted to think of God's mercy as unfairness or injustice, of his love as wrath, and to set ourselves up as judges of what God has or has not a right to do. Every occasion of suffering, loss, or sorrow, ought to be regarded as the peculiar opportunity of the Tempter. But such temptations are correspondingly to be regarded as divine opportunities given to us to witness for Christ."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Sept. 15, 1891.

BRO. J. M. REPLOGLE reports one addition to the Mexico church, Ind.

BRO. I. GIBBLE, of Sangamon County, Ill., is preparing to move to California.

CONGREGATIONS sometimes complain because the preacher is dull. By the way, congregations sometimes get dull too.

ON page 542, speaking of the Loramie's church, Ohio, it should have read that four letters were given, instead of four were added by letter.

OUR Sunday-school in Mt. Morris was re-organized Sept. 6, with an enrollment of 284 pupils in class work. This is quite an increase over the attendance for last year. The outlook for our Sunday-school is good, and we trust that it will not only prepare many for special work in other fields, but pray that it may be the means of bringing many into the kingdom of Christ.

WE are now printing a number of tracts and leaflets for the Brethren's Tract Work, Dayton, Ohio. They seem to have quite a demand for tracts.

BRO. WM. WORKMAN, of Loudonville, Ohio, spent several days with us. He seemed to enjoy himself very much. He also preached once while with us.

WE are gratified to learn that Bro. S. S. Mohler is slowly improving in health. He has now moved to Warrensburgh, Mo., where he may be addressed.

BRO. S. H. BECHTELHEIMER, of Lower Deer Creek, Ind., writes that Aug. 20 two more young lambs made the good confession and united with the church at that place.

SEND us your name and address, and we will send you free a copy of our large, twenty-page Illustrated Bible Catalogue, showing contents and price of our large list of Family Bibles.

SEVENTEEN have lately united with the church, by confession and baptism, in North Carolina, with prospects of still more. It seems to us that would be a good field for missionary work.

BRO. D. E. PRICE, of this place, spent a few days with the Brethren in Fulton County, Ill., the last week in August. For the present he has oversight of one of the congregations in that County.

THE true believer, like the man on shipboard, may stumble and fall many times, but he will not fall overboard. As long as he is on board the ship, there is a chance for him, but when once overboard there is little hope.

THIS is the week for Bro. Andrew Hutchison at Sabetha, Kans. In a private note he says, "Yes, I am sure to find the Bible where I find the MESSENGER. And where they read the GOSPEL MESSENGER, they read the Bible too."

AT the Ministerial Meeting to be held in the Walnut church, Northern Indiana, Sept. 30, Bro. W. R. Deeter is to deliver an address on "Church Government." This subject ought to be ably treated at all of our ministerial meetings.

BRO. D. M. MILLER, of Milledgeville, Ill., is now preaching for the Brethren at Rock Falls, Wis. He expects to remain a few weeks. We are glad to find him in the field again, for he seems to have an adaptation to that kind of work.

BRO. J. C. MURRAY, of Nappanee, Ind., is engaged in a series of meetings at Lanark, Ill. The meetings are well attended and the interest good. On last report, Sept. 6, the services were growing in interest, with encouraging prospects, and were to be continued another week.

MORMON settlers are making great progress in the States of Sonora and Chihuahua, Mexico. Hundreds have located in the Corralitos Valley, and as the soil is a remarkably fertile alluvial deposit, it is predicted that it will shortly become a veritable Paradise. Numerous colonies are invading the district, and it is not improbable that they and their problem will soon in great part be transferred to the care of the Mexican Government. If they must keep up their immoral system of religion that is perhaps the best place for them to settle. And by the way, this reminds us of the fact that Mexico has so long been under the dominion of the Roman Catholic priests that there is little show of true reform among the natives. With the addition of the Mormons yet, the Mexican Government will certainly have a state of affairs not to be envied.

IT was generally believed that Charles H. Spurgeon, of London, would soon recover sufficiently to resume his place in the pulpit, but he now seems to be making little, if any, progress towards recovery. His condition is by no means encouraging.

ON account of Bro. Galen B. Royer spending a few weeks among the churches in Iowa, that part of his correspondence which does not need immediate attention, will not be answered before Sept. 28. All requiring attention before that time is forwarded to him.

THE new meeting-house, just west of North Manchester, Ind., was dedicated the last Sunday in August. The house was completely packed. About 1,200 persons attended the services. Bro. Lewis W. Teeter did the preaching. His labors were greatly appreciated.

"WHAT Shall the Harvest be?" was the subject of our last prayer-meeting. It was indeed an interesting meeting. "Whatsoever a man soweth, that shall he also reap," seemed to be the leading thought of those who spoke. Many good impressions were made in addition to a number of excellent ideas that were advanced. There were over two hundred present.

ORDERS for our Sunday-school *Quarterlies*, for the fourth quarter, may be sent in at any time now, as they are ready for mailing. For prices see notices on the advertising pages of this issue. We think it hardly necessary to close Sunday-school work during the winter months, for that is really the best time to do good work. Even if the number in attendance should be small, that is no reason for discouragement.

So far as received at this office, the following is a list of the feasts to be held in Northern Illinois this fall:

Sept. 15 and 16, 10 A. M.,	West Branch
Sept. 15 and 16, 1 P. M.,	Shannon
Sept. 19 and 20, 1 P. M.,	Arnold's Grove
Oct. 10, 2 P. M.,	Naperville
Oct. 14 and 15, 1 P. M.,	Waddam's Grove
Oct. 16 and 17, 2 P. M.,	Rock River
Oct. 17 and 18, 10 A. M.,	Pine Creek

WHILE the grapes are ripe is a good time to call attention to the propriety of preparing unfermented wine for use in our Communion services. The method is very simple. Press the juice from good ripe grapes, strain it well and sweeten a little. Then heat and can the same as fruit. In this manner the pure juice of the grape may be preserved in an unfermented state for years. Another way is to can the grapes, as you would other fruit, and press out the juice when it is desired for Communion services. In this way the pure, unfermented juice of the grape may be had at any time, and it is far better and more appropriate for these services than the best of wine usually sold in the market.

WE were recently told of a very active, working sister who is really doing a good work, "but," says our informant, "she makes so much trouble in the church,—more than all the rest of the sisters put together. It seems that nothing can please her." It put us to thinking. We wonder whether real useful persons ought to make trouble. Certainly they ought not. If they do, they surely are not as useful as they might otherwise be. People who make much trouble in the church may rest assured that something is not just right. We would advise them to pause and think seriously. May be they will be able to locate the cause in themselves. If they do, then they should make an effort to remove it. A real useful member makes but little trouble among the saints.

In the 6,000,000 letters that reached the dead-letter office last year there was money amounting to $28,642 and checks and notes of the value of $1,471,871. All, or nearly all of this was the result of not addressing letters properly, or not stamping them.

In his communication this week Bro. F. W. Dove speaks of a hard-working minister, who has much ministerial work to do, and yet has not even a horse to ride to his many appointments. May the Good Lord put it into the hearts of some earnest ones to help this poor brother preach, and then share in his reward!

The mobbing of Christian missionaries in China may possibly lead to some serious difficulties between China and some of the leading powers. It is said that representatives of European Governments have already laid in claims for damages to the amount of nearly nine million dollars. The Chinese seem greatly enraged against the missionaries, and mobbing still continues.

The Baptists have had quite a revival in India. Recently two native preachers immersed 1,671 persons in three hours and five minutes. This is the shortest time for the immersion of so many known in history. At the same rate the twelve apostles could have baptized the 3,000, on the day of Pentecost, in less than one hour. Trine immersion would require more time, perhaps two hours to baptize the 3,000. Single immersion had not yet been introduced, and of course was not used on that occasion.

To the thief on the cross Jesus said:

"Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke 23: 43.

One of our readers writes us that the verse should be punctuated thus:

"Verily I say unto thee to-day, Shalt thou be with me in paradise?"

. He would change the comma so as to make a question of the last clause of the verse, and thus make it appear that the thief did not go to Paradise. Well, we have our grave doubts about keeping the penitent thief out of Paradise with a comma. By the way, there is no comma in the original Greek, but the sense is the same as given in King James' translation. It will require more than the shifting of a comma to convince us that the thief did not go with Jesus to Paradise, that very day. That is the plain meaning of the language, without one particle of punctuation. By the term Paradise, the abode of the spirits is certainly meant.

The Chicago *Evening Journal* says: "The gigantic skeleton of a man, measuring eight feet six inches in height, was found near the Jordan river, just outside Salt Lake City, Utah, last week. The find was made by a workman who was digging an irrigating ditch. The skull was uncovered at a depth of eight feet from the surface of the ground, and the skeleton was standing bolt upright. The workman had to dig down nine feet in order to exhume it. The bones were much decayed and crumbled at the slightest touch. They were got together with great care, and the skeleton was found to measure eight feet six inches in height; the skull measured eleven inches in diameter, and the feet nineteen inches in length. The size of an ordinary head is seven and one-fourth inches in diameter. A copper chain, to which were attached three medallions covered with curious hieroglyphics, was around the neck of the skeleton, and near it were found a stone hammer, some pieces of pottery, an arrowhead and some copper medals. Archæologists believe that the original owner of the skeleton belonged to the race of mound-builders."

In some localities the Brethren have already commenced their series of meetings. It is good to commence gathering in the sheaves early. We hope to see a large ingathering of souls this season.

One year ago every leading newspaper in the land had something to say concerning Dr. Koch's theory for the cure of consumption, but it was finally regarded as a failure. Its reputation seems to be reviving, for it is reported that Dr. Thamm, of Düsseldorf, has been treating a large number of patients by the Koch system, and reports that he has cured forty per cent of the cases. Decidedly beneficial results were reached in a majority of other cases. If it shall turn out that consumption can be cured by this method only in the early stages, it will prove an inestimable boon, for the progress of the disease is so slow that ample time is afforded for treatment. Meanwhile other preparations are being discovered, and the right thing may be found at last.

THE LENGTH OF SERMONS.

We are requested to say how long a sermon should be. That is a hard question to answer. No one rule will fit every preacher. Now and then a man can preach a long sermon, and then at other times the same man would better cut his discourse short. Very much depends upon the man, the audience, the subject and the surroundings. A very able minister, with other things favorable, may preach an hour to good advantage, but the generality of ministers would better close at the end of forty minutes. Every minister should make it a rule to close when he is through with his subject, and he ought not to be too long about getting through. The object of preaching is to benefit the people and not the minister, hence the good of the congregation should always be kept in view. Some audiences require longer sermons than others. Occasionally there are subjects, as well as circumstances, that require discourses of more than ordinary length, but they are rare. The minister who can make his discourse interesting for forty minutes, will rarely lose anything by stopping then.

Our advice to all ministers, especially young ministers, is to make their discourses no longer than they can make them interesting. When they cease to be interesting, then stop, even if you have spoken only ten minutes. A man of good judgment, who will keep his eye on his congregation, can usually tell when the main part of the assembly ceases to be interested. As long as the people will listen to you, you may be doing some good, but do not run too great a risk. In ten minutes you may lose all the ground you had gained in the forty minutes' talk before.

Ministers often make serious mistakes by attempting to prolong the meeting after a discourse of sufficient length has been delivered. Scores of otherwise good meetings are marred in this manner. A minister who will promptly close the meeting as soon as the first minister is through with his forty minutes' discourse, will hardly be censured for it.

One hour, or one hour and ten minutes, from the time services are opened until they are closed, will be found quite agreeable. The ministers who do not exceed this time, will not be very far out of the way. This we say after years of experience and much careful observation. Let every minister remember that he is working for the Lord, and that it is his duty to work in a manner that will accomplish the most good. J. H. M.

EDITORIAL WANDERINGS.

Number Three.

Our last letter was closed before we reached Southampton, England. At ten o'clock on Saturday night, Aug. 8, we caught sight of the lights on the Scilly Island off the coast of Great Britain, and we knew that land was not far away. The night was dark, and the clouds covered the sky. The wind had abated, and the evening was not unpleasant. Wife and I stood together on deck and watched the flashing gleams from the light-house on the shore. To us it was a most welcome sight, for we knew that our sea voyage would soon be over, and that we should again set our feet upon the solid earth. As we watched the lights, we thought of the beautiful song, "Let the Lower Lights be Burning," and we sung as much of it as we could remember. There are some hymns that we never forget. Years ago, we sang together, as we climbed Mount Zion, in Jerusalem, "We're marching upward to Zion" and it still lingers in the memory. And now to the many other beautiful songs of Zion that we shall not soon forget, are added, "Nearer, my God, to Thee," and the one first referred to.

On Sunday morning, Aug. 9, the sun broke through the dense clouds and we had the first sunshine for six days. It was a gladsome morning. Land was in full sight, and we felt to thank God for his goodness to us. At nine A. M., we stop and take on board the trusty pilot, who is to steer the ship clear of the rocky reefs that lie hidden just beneath the surface of the water at the Needles, the entrance to the English Channel. We have alternate clouds and sunshine during the forenoon, as we coast along the shores of England. The fields of grain, white for the harvest, the green meadows coming down to the very verge of the sea, and the village and farm houses, half hidden by the foliage of beautiful forest trees, make a beautiful picture that might well baffle the skill of the best artist to transfer to canvas.

At 1 P. M., we cast anchor off Southampton. A large steamer came alongside our ship, took off the mail, and about forty passengers who are to go direct to London. We watched them disembark and then we were driven below by a heavy rain. The fog came down and shut off all sight of land. We catch a glimpse of Dover and Calais, and we see no more of either France or England. Monday forenoon we enter the Weser, and at 5: 30 P. M., cast anchor at Bremerhaven. We had been on board the ship ten days and six hours, and were glad to leave her, and tread upon something firm and stable again. In the harbor we saw the good ship Werra upon which we crossed and recrossed the ocean in 1883–84. An hour is spent in passing through the custom-house. Gentlemanly officials these Germans are. We opened our trunks and satchels, and without even turning anything out, they put the official stamp upon them, showing that we carried nothing contraband. We then took the train for Bremen in a pouring rain and reached that city at 8 P. M. We were met at the depot by Bro. Plate's sister, and were made welcome to Germany.

THE ALLER.

While on board the "Aller," we formed the acquaintance of Captain Christoffers, the first officer of the ship. He is one among the most careful and experienced navigators on the high

sea. He is constantly on the alert, and appreciates fully the responsibility of his position. He is a well-formed, fine-looking man, of about forty-five years and the lines in his bronzed face denote executive ability and strength of character. He is a typical sailor, but has all the culture of a gentleman. He very kindly sent an officer with us, who took us into the lower depths of the vessel and who gave us some information concerning the "Aller," which may not be uninteresting to our readers.

The "Aller" is 490 feet long, 48 feet wide and measures about 40 feet from the keel to the upper deck. She is registered to carry 4,964 tons of freight, and 1,000 passengers,—150 first cabin, 96 second, and the rest steerage. The Old Sandstone at Mt. Morris, is 120 feet long, 42 feet wide, and 40 feet high, to the eaves of the roof. The Aller is more than four times as long, and in the center, considerably wider. By crowding her carrying capacity to its utmost, the inhabitants of Mt. Morris (1,200) might all be carried across the sea at one trip, and thus our town might become a counterpart of Goldsmith's "Deserted Village." These facts will give some idea of the great size of the "Aller."

IN THE DEPTHS OF THE SHIP.

After obtaining the above figures and going through the steerage apartments, and taking a look at the ice-house in which is placed twelve tons of ice for each trip, and the cold storage where all perishable food is kept, we go to the center of the ship where the great triple engines are stationed. These register 8,000 horse power. Going down narrow, steep, iron stairways, amidst a great confusion of machinery, we stand, at length on the bottom of the vessel. We were never so strongly impressed with the meaning of the word power as applied to machinery as when we stand looking at the ponderous engines, every stroke of which represents a power equal to that of eight thousand horses. We crept through a narrow gallery, with the machinery in motion all around us, to where the great shaft running from the center to the stern of the ship, and to which the propeller is attached, is rotating with great rapidity, and with the regularity of clock work. The shaft is nearly two feet in diameter, and is made of the best steel. It is a difficult matter to manufacture a steel shaft of such great dimensions without a flaw, and the greatest skill is required to produce the best results in shaft casting. We notice that all the bearings of the shaft, and of the heavy machinery in addition to being well oiled have a constant stream of cold water pouring upon them. This serves to keep the machinery from heating. A number of assistant engineers are constantly looking at the machinery, all parts of which undergo frequent and careful inspection.

From the engine room we enter the boiler rooms where thirty-six fierce fires render the air stifling hot, and it seems almost unendurable, but by standing by the great ventilating pipe we are enabled to examine the place. Six immense double end boilers made of one and one-eighth inch steel, each with a capacity of nearly 2,000 horse power, and heated by thirty-six furnaces, supply the motive power to the engines. Here are men black and grimy, shoveling coal into the furnaces. One hundred and sixty tons are used each day when the vessel is under full steam. A full supply of coal for a voyage is taken on board at New York, and this, with a surplus of 300 tons in case of necessity, makes the total coal supply for a passage across the Atlantic, nearly two thousand tons, enough to supply an ordinary-sized village with fuel for one entire year. A look into the partly empty coal-room gave us a very good idea of the great width and depth of the ship. A coal bin for two thousand tons,—just think of it! Allowing twenty tons to a car load it would take four trains of twenty-five cars each to move the coal supply of the "Aller" for one trip.

Coming up from the depths of the ship we were glad to breathe the fresh, pure sea air again. But we were impressed with the thought that in the very heart of the ship was hidden away from the eyes of the casual observer a force great enough to encompass the almost immediate destruction of the vessel. The explosion of a boiler in mid-ocean would result in a lost ship, and no one would be left to tell the story. The thought is not a pleasant one, and we will not pursue it further, but it is certainly one of the weak points in naval architecture.

The state rooms and second class cabins of the "Aller" are fitted up in the best possible manner. The comfort and convenience of the passengers are provided for, and in this respect nothing more could be desired The large dining halls are elegantly furnished, and the tables are served equal to the best first-class hotels. If the Lloyd Company could furnish the passengers with appetites equal to the bill of fare, they would be compelled to construct many new vessels to carry passengers, but seasickness will come, and then the best of food is not relished.

The German Lloyd Company has gained an excellent reputation, for the safety and reliability of their steamers. Their entire fleet consists of 136 vessels, and they sail to all parts of the world. The Company insures its own vessels and a considerable portion of the goods shipped by their steamers, and they are thus financially interested in the safety of their ships, as any loss would come out of their own pockets, instead of being paid by a foreign insurance company.

The officers of the Company are selected with great care, for upon their trustworthiness and ability as navigators depends the safety of the ship and her passengers. The following rule is in force: "Only such men can obtain an appointment as Captains who during many years' service as officers on the steamers of the Company have proved that they have the full qualifications for that responsible position. Before the officers enter the service of the Company as fourth officers, they have almost all acquired their captain's commission and in part even had the command of a sailing vessel as captains. During the advancement to the rank of the first officer, those of the officers who do not prove capable, are discharged, and once dismissed, on account of incapacity or breach of duty, have no prospect of re-installment."

At this writing we are stopping with our brother, Elder John Olsson, of Wanneberga, Wimslöf, Sweden. We have held a number of meetings already at Copenhagen, Denmark, at Limhamn, and this place in Sweden. We found it a little difficult at first to speak to the people through an interpreter, but we are getting along fairly well, and in the meantime are learning something of the language. Bro. Hope preaches and interprets for us in Denmark, while Bro. Olsson speaks for us in Sweden. In our next letter we shall have something more to say about our meetings, and the churches in Denmark and Sweden.

We continue our journey northward, distributing tracts and speaking to the people as opportunity offers. Bro. Hope will remain for some time at Trondhjem while we continue our journey to Hammerfest. We are all enjoying excellent health, and the Lord abundantly blesses us.

D. L. M.

THE "HOLY COAT."

WEEK before last we stated that the so-called "Holy Coat" was to be placed on exhibition in Germany. One would hardly think that an intelligent and educated people could be induced to spend money and months of time to follow up such superstitious notions, but it seems that there are those who verily do believe that the coat now on exhibition is the seamless coat worn by the Savior, for which the soldiers cast lots and is in possession of the Cathedral of Treves, and at irregular intervals it is exhibited to the faithful, who make pilgrimages from all parts of the world. Within a few weeks large numbers have sailed from New York to behold the precious relic. It does not diminish their faith that the history of the "Holy Coat" cannot be traced back within three centuries of the time of the Savior, nor that several other "Holy Coats" are in existence, for which similar claims are made. Indeed, one other, of Argenteuil in France, claims to have an unbroken history since it was purchased of the soldiers who drew the prize immediately after the crucifixion. The history of the coat is written by St. Gregory, of Tours, who states that it was taken to Galatia, where it was preserved in a wooden box. During the Persian war, in 590, the coat was removed for safety to Jaffa, and four years later to Jerusalem. After being transferred back to Persia, the relic found its way to Constantinople, whence the Empress Irene sent it as a gift to Charlemagne, who presented it to his daughter, Theodrada, Abbess of Argenteuil, A. D. 800. Besides these two famous coats, there are others, all claimed to be the veritable coat worn by the Savior immediately before being crucified. The best known of these are the Holy Robe of Moscow, that of Rome, and those deposited at St. Roch, Maggiore, and Venice. Of course all are vouched for by the priestly custodians as the identical garment of Calvary.

A textile manufacturer who was summoned to examine the garment says, that when the wrappers were removed the vesture was found to be in such a tattered condition that it could not be placed on exhibition. Bishop Korum, he adds, then consulted some experts, and finally the Coat was given to an aged and experienced nun, who gummed the fragments of the garment together, as the material was too much worn to stand the strain of needle and thread.

The Holy Coat is now partially overlaid with layers of materials with which it has been wrapped up, and these wrappers having become decayed cannot be separated from the coat.

Dr. Bock, of Aix-La-Chappelle, declares that he has examined the reverse side of the holy coat, and that he found it was mounted on byssus silk, which was used in the first century, which was never manufactured after the sixth century, and which was almost extremely costly. Catholic circles consider this to be proof that the Holy Coat is a genuine garment worn by Jesus Christ.

The coat was probably made about the third century, and has no value whatever save that

it is a relic of that period, yet a hundred thousand dollars or more may be spent to see it, some people being foolish enough to imagine that it possesses supernatural healing or cleansing power. If they were as zealous about the Written Word they might be benefitted, but superstition tends to degrade on every hand.

A RELIGIOUS VICE.

MODERN church fairs and semi-religious gambling, and lottery entertainments are perhaps the darkest blots upon the churches of modern times. The Dark Ages obscured the Christian light, and rendered it possible for designing men to sell indulgences under the excuse of raising money to carry on the Lord's work. For a little money they sold the right to commit a great crime, and thus placed a premium upon vice. The tendency was to corrupt the people, from the king on his throne to the beggar in the street.

Modern church entertainments are having a similar tendency. We denounce lotteries, in the world, on every hand, and yet there are churches all over this civilized land, that will encourage their members in setting up lotteries in their houses of worship just for the purpose of raising money to pay their preachers. Out in the world such things are considered all wrong, but in the church they are all right. What better is this than the selling of indulgences! Young people, in the sacred enclosure, learn to spend their money at a game of chance, and then go out into the world and practice in a secular way, what they have learned under the guise of religion. The tendency is a lamentable one, for which churches must be held responsible. The New York *Independent*, — one of the most scholarly religious journals in the world,—thus speaks of the special committee of the United Original Secession Church in England, respecting the late gambling charges against the Prince of Wales:

"In a calm, dignified way it surveys the situation, indulges in no attacks upon individuals, though it expresses deep regret that the Prince of Wales and his associates should have been so deeply involved. It shows how the vice has permeated every grade of society, not even excepting the church, with its fairs, etc., until it is spoken of as the 'national vice;' and vividly portrays the evils resulting. It then lifts the whole discussion into the highest possible plane, by its claim that 'the wanton creation of an element of chance in any game or other transaction is morally wrong, and when this is done—whether on the stock exchange, on the turf, or in the church bazaar,—in order to take advantage of it for the purpose of enriching one's self at the expense of others,—the offense is greatly increased.'

"It looks upon it, first, as a profanation of the sacred ordinance of the lot, an unintentional appeal to God, since there is no such thing as chance, and thus a direct contravention of the first and second tables of the law; then, as having its roots in covetousness and selfishness, and these contrary to the whole spirit of the Gospel. Then, with a brief statement of the views of prominent men of all ages —Chrysostom, Cyprian, Charles Kingsley, John Ruskin—it closes with an earnest appeal to the pulpit and the press to be outspoken in their condemnation of betting and gambling; to the church to clear itself of all stain from complicity with the evil; to parents, by example and precept to save their children; and to the State to enact laws for those who are not amenable to influence or good motives. We wish that every Christian man and woman in the land could hear the appeal. The evil is only less serious here than in England and it seems as if it were constantly on the increase. It will need the united effort of all to prevent its becoming a universal disease."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Missionary Report.

THE following is a report of the Home Mission of the Middle District of Penusylvania, from July 9 to August 27, 1891:

James A. Sell, for house rent,	$16 00
Warrior's Mark,	4 50
Altoona Sunday-school,	8 85
Lewistown,	4 72
Altoona,	18 67
James A. Sell for house rent,	8 00
Total,	$60 74

ANDREW BASHORE, Treas.

Gleanings.

OUR brother, David Brower, stopped with us again on his return from the East and preached five soul-reviving sermons at the church east of South English; also one sermon in the Christian church in town. On Sunday he gave a short address to the children at our Sunday-school, which was very impressive. Bro. David is willing to do all the good he can, and "work till Jesus comes." Although there were no immediate additions, we hope that the good seed sown will be gathered not many days hence.

Aug. 29 was our harvest or thanksgiving meeting, which was well attended. The good Lord has sent us refreshing showers, and life-giving sunshine, and abundance has crowned the labors of the husbandman, but how slow we are to realize his goodness and use all for the Master's use! "O! that men would praise the Lord for his goodness!"

We are glad to note the interest and zeal that is manifested in missionary work throughout the Brotherhood. We humbly pray that there will be a general awakening to a sense of our duty, so that many may forsake the error of their way, and obtain a home with the redeemed.

Youth and old age are two very important periods of life. We have both among our membership here. How the angels rejoice when the youths, who are preparing for the stern realities of life, give their hearts to God, so that they may take the place of those who are taken away by the hand of death,—ripe in years and experience.

PETER BROWER.

South English, Iowa.

From the Sugar Creek Church, Ill.

ON Saturday, Aug. 22, in company with Bro. B. F. Masterson, wife, daughter Maggie, and sister Lizzie Beckner, we started to Cass County, where our isolated members live. We had a very pleasant drive, a distance of about forty miles. We reached our destination in time for the council-meeting, held at the house of sister Nancy Masters. Arrangements had been previously made by our elder, and other brethren, for said meeting. The business was disposed of in a Christian-like manner. In the evening, at the same house, we surrounded the Lord's table, to observe the ordinances of God's house.

It seemed a little odd to me to see so small a number of communicants on a love-feast occasion, it being my first time to commune in a private house. Only four brethren and eleven sisters composed the number present. It is a comforting thought, however, to know that Christ has promised where two or three are gathered together in his name there will he be in the midst of them. Those who communed for the first time, expressed themselves as being much built up in the cause of the Blessed Master. The next day, Sunday, two meetings were held in the Circleville schoolhouse, with good attendance and interest. Bro. I. M. Gibble preached in the forenoon. In the afternoon Bro. B. F. Masterson preached his farewell sermon, as he expects to move west soon, with his family. All seemed sad to give the parting hand. The Mission Board will furnish them preaching, as heretofore, once a month. During the eighteen months, in which the brethren have been preaching for them, six sisters have been baptized, and if you wish to know how zealous in the cause and how anxious they are for spiritual food, just go and pay them a visit. I am convinced from past experience it does any one good to get away from home sometimes.

MARY FLORA.

Echoes from the Highway.

OUR regular, quarterly council took place Aug. 16, at Tropico, at which time and place a new congregation was organized, taking in the territory in Los Angeles County, lying mostly west of the San Gabriel River, embracing Los Angeles City, Pasadena, Tropico Glendale, Burbank and the Tuhunga neighborhood. Over sixty members are living within the new organization, including four ministers and three deacons. One elder is now a resident in the territory, and there are prospects of another,—Eld. P. S. Myers,—who will move here in the near future. Eld. J. W. Metzger and Eld. Peter Overholser were present and assisted in the organization. There are now four organized congregations in Southern California, and we trust prosperity in numbers and in spiritual growth will be the lot of all. Bro. Metzger, on Sunday after the council, preached a very satisfactory sermon in the Brethren's church-house at Tropico. The writer took the train early on Sunday morning for Covina, to fill the appointment at said place. From there he went to Lordsburg, where he found the members seemingly alive in the work of the Master. All about the College grounds there seems to be bustle and activity, in getting things in shape for the opening of the school:

Aug. 28 the funeral services of sister Myers, companion of Bro. Frank Myers, formerly of St. Louis, took place at Glendora, Eld. J. W. Metzger officiating, assisted by the brethren. She now lies at rest in the Oak Grove cemetery. One by one the reaper "Death" cuts down our friends, but it is the blessed Lord that gathers into his garner his own dear children. J. S. FLORY.

Tuhunga, Cal.

On the Way.

AUG. 30 I met with the Brethren of Berrien, Mich., at their regular appointments. I was well pleased with the work of the church. About four years ago the Berrien church met with some difficulty. A committee was sent there from Annual Meeting, but about one-half rejected the committee's report. Among that number were the trustees, secretary and sexton, so our people did not have the use of the house for four years. Of late the Progressive Brethren proposed to either buy, sell, or use the house jointly. They, however, preferred to sell, whereupon our people

bought their interest in the house, and now we can have services there. I am well pleased with the spirit that the people concerned in this matter, manifested. May God ever help us to work with a spirit of peace. Such work has a salutary effect upon a community.

Berrien and Cass Counties, Mich., have been annexed to the Northern Indiana State District. Those two Counties have only two congregations, and only three ministers. Berrien County has only one minister. A large field is open here for missionary work. Already one point is being filled by the Home Mission Board, and about three or four more are opening up for active work.

I feel happy that our ministerial meeting is so near at hand. One of the topics for the occasion is: "How can we, as ministers, more fully carry out the missionary work in the Northern District of Indiana, considering that our local churches know of many places where the Gospel has not been preached." Some of the local churches have from two to six active ministers living in them, and often only one appointment every two weeks. Why not have from two to four appointments at the same hour, when there are so many who would gladly hear the Gospel preached?

J. H. MILLER.

Goshen, Ind.

Good News from the Sunny South.

AUG. 14, Bro. A. J. Vines and I left our home to do some church and mission work in North Carolina. We boarded the train at Jonesborough, Tenn., to Morristown on the East Tennessee, Virginia and Georgia R. R. There I changed cars, taking the Richmond and Danville R. R., by way of Warm Springs, up the French Broad River to Alexander. Here we stopped off and went out into the country about five miles to Bro. A. N. Rogers'. His wife and daughter are also members. We had six meetings at Slate school-house.

From here we went, by way of Ashville, N. C., to Hendersonville, on the top of the Blue Ridge. Here we stopped off, and went five miles out to Cross Roads, Henderson Co., N. C., where there is a small church of the Brethren, that was organized about ten years ago, and is now under the care of Eld. George A. Branscom, who lives at a distance of thirty miles. There are two ministers in the second degree, brethren Eli Bradley and Samuel Jones, who reside near this place, and assist him in the ministry. They also have four deacons. This little church has had dark clouds over it for several years. A committee had to be called from District Meeting, to look into their trouble. We, as the committee, called the church together, heard their grievances, and settled the trouble to the satisfaction of all. We hope that the sunshine of peace may crown all their efforts in the future. We had twelve meetings with this little band of brethren. Three members were restored, and one received by letter.

From this place we continued our journey eastward, crossing the Blue Ridge on the Spartanburgh and Ashville R. R. Down the mountain we went, wending our way like some huge serpent over hill and dale. Onward we went, at a slow rate, till we got off the mountain. This is a very steep grade, so much so that it takes two large engines to pull the train up the mountain.

These mountains are a great place as summer resorts and for pleasure seekers. The lowlanders from South Carolina and Florida come here in summer.

Continuing our journey, we finally arrived at Landram's Station in South Carolina, where we were met by Bro. Caga Horn, who is a deacon in the Mill Creek church. He conveyed us to his home, a distance of ten miles. We commenced meetings the same evening at their new meeting-house and continued for six days. We had twelve meetings and a love-feast. During that time, fifteen precious souls came out on the Lord's side. Two brethren were restored to fellowship who were once disowned. Bro. George A. Branscom is the elder of this church. He has the oversight of three churches in this part of the South. They have something like ninety- five members in this congregation, a commodious house; also a Sunday-school. We left those brethren and sisters during the latter part of August.

Much preaching is needed here in the South, and much good could be accomplished if there were more help. Bro. Branscom has a hard time of it. He is in limited circumstances, has no horse to ride, though he has calls as far as thirty miles away. He spends much of his time in preaching, is a good speaker, a model Christian, and needs help. I do hope that the dear brethren and sisters that see this will pity him enough to buy him a horse and saddle. Cast your bread upon the waters and it will be gathered after many days.

F. W. DOVE.

A Word of Caution.

SINCE our last Annual Meeting, there seems to be a disposition on the part of some to regard that the fitness of divorced persons for membership, for whatever cause, is left with the local churches to determine. This impression is erroneous from the ground up. Persons living in adultery cannot be held as members, nor received as members into the church. This is a standing decision of the church since 1862, as it was before. The only matter touching the question submitted to the churches was where persons were divorced for the cause of fornication, and even then the churches were advised "to proceed *cautiously* when they have cases of this character to act upon." (A. M. 1880; Art. 2.)

It is only these exceptional cases of fornication that become a matter for consideration and cautious decision by the local churches. These cases, when properly considered, will be found to be comparatively of rare occurrence. For many years Annual Meeting has labored to guard the Brotherhood from moral corruption and the great sins that invade the purity of the married relation; and any course pursued by the local churches, not in harmony with this, would result disastrously to the high moral charcter and purity of the church.

DANIEL HAYS.

Notes by the Way.

THE work in the Smith Fork church, Clinton Co., Mo., closed Aug. 28. The attendance was not very large, but those in attendance seemed to enjoy the meetings, and not a few expressed their conviction that these things (the commandments and ordinances) are so, and all to be found in the Book.

The question naturally arises,—if it be true as they admit, that these things are all there,—what will be the condition of those persons, if they do not accept them? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24: 14. Then the witness will testify against all such as hear it and refuse to obey it. If the words that come from heaven condemn, it will be a dark period for all against whom they may testify. The judgment of every one says, it is good to obey the Lord, and if the judgment indicates that it is safe to obey, and dangerous to neglect it,—why not obey, and be safe?

Perhaps some say, "Well, if we were to obey the Gospel, people would laugh at us." And what of it, if they should laugh? Would you not better have the world laugh at you, than to have God laugh at you? When the people of this world laugh at you, then you can do as Jesus says,—[illegible] may "rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6: 23. Jesus well knew that the people who were proud would not accept his words, and he also so knew that they would laugh at all such as would accept his humble ways. Hence we see that he says, "Woe unto you that laugh now! for ye shall mourn and weep." Luke 6: 25.

Now we can easily determine why people laugh at the followers of Jesus,—simply because such scoffers are under the control of the carnal mind, which is enmity against God. Let us take a view of the other side of the picture, and see what is to befall those who laugh now. "But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1: 25, 26. The twenty-eighth verse says, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

It is claimed that a Being who is infinite in mercy can not treat a poor suppliant in that manner, but we must not lose sight of the fact that God is just, as well as merciful, and the case we have under consideration, is a person who has been called upon by the Lord, and refused. He says, "I have called, and ye have refused; I have stretched out my hand, and no man regarded." To-day there are thousands of persons who are standing precisely in that condition. They are putting off the Lord, and saying, "Wait till we have a convenient season." To all such we would say, "You will never find a convenient season." The enemy will always make you a great deal of trouble, before he will give you up. After all, are you not keeping yourselves out of the service of the Lord, just because you are wedded to some trifling something, which only gives pleasure to your lower nature? You might just as well think of flying to heaven now, as to think that you can serve sin all your life here and then go to rest in the next world. The judgments of God must fall upon his enemies.

But perhaps you are ready to say that you are not the enemy of God. Let us see what the apostle has to say about this matter. "Whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. When we fall in line with any enterprise, it is to be understood that we are its friends, and especially so, if we give it our voluntary support. If you are not a friend of this world, I would advise you to take down the sign. The most difficult task that a minister has to perform, is to prevail upon people to do what they know to be not only their duty, but their present and their eternal interest to do. The more determined you are, to do your whole duty when you do begin the work, the more the enemy will resist you in your efforts. If you only mean to make a profession of Christ, and allow the enemy to control your life, then he (the evil one) is satisfied. Why not say to him, "Get behind me, Satan"?

This communication leaves the writer at work in the Falls City church, Richardson Co., Neb. The next place will be Sabetha, Kans.

A. HUTCHISON.

Western Sufferers' Fund.

AT the last meeting of the Committee, in charge of the above fund, several urgent requests were considered, insisting on the publication of a full report of all the money, as distributed among the various recipients.

Upon considering the matter, the Committee determined to publish, in pamphlet form, the

names and addresses of all recipients, together with the amount that each one received.

In order to know how many copies to print, we hereby notify the elders of all congregations, where donations were made, to ascertain at once how many copies will be needed in their respective localities. We must know this on or before Oct. 25, at which time we expect to go to press. Orders received *after* that date cannot be filled, as no more copies will be printed than are called for by the orders, previous to the above date. For each pamphlet ordered, enclose a two-cent stamp for postage. Address all communications and orders to the Secretary. L. A. PLATE.

Mount Morris, Ill.

Our Visit to Camden County, Mo.

IN company with Eld. Baer, Bro. Rust, Bro. Campbell and wife, Bro. Gadbury, husband and I started to Camden County, Aug. 14, a distance of twenty-five miles. The next day we met with the dear brethren and sisters in a council-meeting at the school-house. All the business before the meeting passed off in Christian-like spirit. Bro. Rust preached that night to a fair congregation. Next morning we met at the school-house again for Sunday-school. We had an interesting session and rejoiced to be with them. Bro. Rust gave an address to the school. Eld. Baer then preached to a crowded house. After preaching we started for home, where we arrived the next day, and found all well, for which we thank God.

CHARLOTTE MASTERS.

Mount View, Mo.

From the Bush Creek Congregation, Md.

BRO. GEORGE GIDDEONS, one of our deacon brethren, accompanied me on a missionary tour to a new point in Montgomery County, Md., where the Brethren never had preached before,—about ten miles from the Capital of the United States. We had meetings at this place at 10 A. M. and 3 P. M. on Sunday. After the first meeting, many gave us a hearty greeting, and one soul expressed himself as being willing to obey the savior in baptism. Next morning, Aug 31, we went to the north-west stream for baptism, where I baptized the applicant in the presence of many witnesses. We then bade farewell to each other, and started for our homes, rejoicing on our way. I believe that there are several more for the kingdom.

On the same day Bro. A. H. Reinhart and I had two appointments in our territory, and we filled them all the same day. I was made to think how much good could be done if we had more force and zeal in the church. May God bless our laborers and keep Bro. Kemp faithful to the end, is my prayer! S. H. UTZ.

New Market, Md., Aug. 31.

From Wallace, Nebr.

BRO. SHOEMAKER, daughter Mary and I started to Sunshine Precinct, a distance of nearly twenty-five miles, on Saturday morning. We arrived at Bro. C. H. Johnson's in the afternoon. In the evening we had a meeting at the Excelsior school-house, where quite a congregation had assembled. On Sunday morning, at eleven A. M., I preached the funeral of the little daughter of friend Wm. and Lilly Ervin. In the afternoon, at three P. M., we were called upon to conduct the funeral of the little daughter and only child of friend F. and Ivy Bobbits. Thus the little ones are called home one by one, and this should be a warning to all to be ready to obey the solemn call.

At 7:30 P. M. we again preached at the Muer school-house to a crowded house. Here we had the best of order. We believe, that if our appointments were not so far apart, much good might be accomplished. Six or eight weeks from one appointment to the next, is scattering our work too much to insure the best of success. The M. E. minister has failed to go to that neighborhood all winter and all summer, because no one had anything to pay him for his preaching. We tell them we do not preach for their money, while others do seem to be working for the fleece, and not for the flock. We returned home at noon and found all reasonably well, for which we feel to thank the Lord. J. K. SHIVELY.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Three Baptized.—We had our love-feast Aug. 29 and 30. It was truly a feast of love. We rejoiced to see three dear ones unite with us by baptism. One, who had wandered away, came back to the fold of Christ. May they hold out faithful until the end! Bro. John Shank has been elected to the ministry. May the Lord help him to labor in the cause!—*Clara J. Eikenberry, Greene, Iowa.*

A Trip to Indian Territory.—Last Saturday I went twelve miles south of Ft. Smith to Genson Station. Thence I went four miles west into the Territory where there are ten or twelve members living, to hold a few meetings for them. I found them still strong in the faith, though it had been a year since I was there, and since then they have had no meeting. I held three meetings for them with very good interest and good attendance. I think that good could be done there if they could have meetings more frequently. Those members belong to the District of Texas, but they would like to be attached to the Southern District of Missouri for convenience, as ministerial help from that point is closer. — *Samuel Weimer, Wyman, Ark., Sept. 3.*

District Meeting of Northern Indiana.—The Meeting will be held with the brethren and sisters of the Walnut church, Marshall Co., Ind., Oct. 1. The ministerial meeting will be held at the same place the day previous, Sept. 30. Those coming from the North and West should stop at Argos. Trains on the L. E. & Western R. R. arrive at 10:06 A. M. and 7 P. M.; on the Nickel Plate R. R. at 11:20 A. M. Those coming from the East over the Nickel Plate R. R., should stop at Ilion; the train arrives there at 4:03 P. M. Changes are to be made from the C. W. & M. R. R. to the Nickel Plate at Claypool. Conveyances will be at the trains noted above on Tuesday and Wednesday, Sept. 29 and 30. It is hoped there will be a full attendance through the entire Meeting.—*A. H. Puterbaugh.*

On the Pacific Slope. — In company with sister Nannie Markey, her son and daughter, I left our home in Missouri Aug. 28, for Lordsburg, Cal. We landed at Glendora at 2 P. M., Aug. 31, and were met by Bro. D. Houser, who took us to his place near Covina. We had quite a pleasant journey all the way through. The Protecting Hand of God has safely watched over us and guarded us through our journey, for which we praise his holy name. We see his power and glory in many things. The hills, valleys, deserts, and the high and lofty mountains, high up, one above the other, show unto us the grandeur and beauty of all that the Great Architect is able to construct. As we passed along and saw one mountain after another, we were made to exclaim, "How wonderful are thy works, oh, Lord."—*Amanda Wilmore, Covina, Cal., Sept. 1.*

Rejoice With Us.—Aug. 16 Bro. George Shamberger preached his farewell discourse to a large and attentive audience, after which, on the same night, we repaired to the water, where three precious souls were buried with Christ in baptism. We trust they have risen to walk in newness of life.—*M. M. Ennis, Marlow, Ind. Ter.*

Correction.—I see a notice in the MESSENGER of Sept. 1, 1891, announcing a love-feast for Sept. 19, 1891, in the Russel church, one and one-half miles south-east of Walker. That is a mistake. The love-feast is at Bro. G. W. Crissman's, one and one-half miles south-east of Walker. Trains stop here from the east at 7:20 A. M., from the west at 9:29 P. M.—*E. W. Blauch, Walker, Kans.*

Three Applicants for Baptism.—The Mountville congregation, Pa., at its late council restored to membership Bro. Henry Kurtz, of Mt. Joy, who had left the fold about thirty years ago. It caused all to rejoice. May he be faithful to the end, is our prayer. We also received by baptism two (a husband and wife) last Sunday. One old mother came since and made application for baptism. She will be baptized at their next meeting.—*H. S. Light.*

Quarterly Council.—The members of the Sugar Creek church held their quarterly council on Saturday, Aug. 29. Considerable business came before the meeting, but all seemed to pass off pleasantly. One sister, living in Cass County was expelled and letters were granted to four members who intend to make California their future home. Bro. I. M. Gibbel resigned his office as elder here, and Bro. M. J. McClure was elected in his place. Bro. Gibbel contemplates moving to California in the near future.—*Martha R. Harnly, Chatham, Ill., Sept. 2.*

Change of Post-office.—The special object of these lines is, to say that my post-office address is changed from Cornelia to Warrensburgh, Mo., having moved to this place in July. My health is feeble but of late I am improving, though but very slowly, so that, by the tender mercies of our Heavenly Father, I, at times, have hopes of recovery, and by his healing blessings I may yet "praise him for the health of my countenance." Ps. 43: 5. I desire the prayers of the brethren and sisters for entire submission to the Lord's will, to live or die as seemeth good in his sight.—*S. S. Mohler.*

What to Do With Old "Messengers." — After the MESSENGER is read by the subscriber, it should be handed to others to read. You may do this by handing the paper to the ministers who hold meetings in isolated places, to distribute among the congregation after service. Another way is to put up a paper rack in the railroad depot waiting room (by consent of the railroad agent) with this motto underneath: "Take One." Then, after you have read your paper, always put it in this rack. In this way we may distribute a good many papers and tracts. We have tried it and know whereof we speak. Perhaps the paper will fall into the hands of some who have never heard of the Brethren before, and this may lead to further inquiry as to our faith and practice. We have learned by experience that it is quite an advantage, in holding meetings in isolated places, to have a lot of the Brethren's Missionary Hymn Books to distribute among the congregation during the services. Then sing without lining. We recommend that the deacons of each church, or some member, interested in the missionary cause, see that their ministers, who need these books, are supplied with them. This is one way to encourage missionary work.—*D. M. Mohler, Warrensburgh, Mo.*

Dedication.—The Brethren of the Lost Creek church, Juniata Co., Pa., will dedicate their church at Goodville, the Lord willing, Oct. 10, and continue the meetings until Oct. 12, when they will have their love-feast. The usual invitation is extended, especially to ministering brethren.—*John Hart, Swales, Pa., Aug. 31.*

Notice.— Those coming to the La Porte love-feast from the East over the Lake Shore R. R., must come on accommodation train, due at La Porte at 8:50 A. M. From the South over the Lake Erie R. R., they should come on the train, due here at 1: 23 P. M., in order to have conveyance to place of meeting. Come the same day of feast. —*Thurston Miller, La Porte, Ind., Aug. 31.*

One Soul for the Lord. — The Allegheny congregation is moving onward harmoniously. Recently an old man, in his seventies, asked for admission and was received into the fold, to the joy of all present. When offered conveyance to the water, he said, "The Lord will take me there and back." Oh, for more Abrahamic faith! At our last regular meeting, one who had left us, returned. May we all live that our light may draw many more into the fold!—*Raphael Baker, Mount Storm, Md., Aug. 31.*

Special Notice.—We wish to inform the scattered members of Southwestern Kansas and South-eastern Colorado that the Missionary Committee of South-western Kansas has agreed to send Eld. Enoch Eby to Progress, Baca Co., Colo., Sept. 14, 1891, to hold some meetings and, perhaps, a Communion meeting, with the little band of members at that place. We hereby invite all members interested to attend said meetings. The writer is now on his way to Progress, Colo, and expects to remain there until after Bro. Eby's visit.—*D. M. Mohler, Hutchinson, Kans., Aug. 31.*

Confess Christ.—When Christ said, "But whom say ye that I am?" Luke 9: 20, his disciples answered according to the various reports that had gone out. Peter could not withhold the convictions of his heart, and he answered, "The Christ of God." This name, applied to the Son of God, indicates his being anointed as Savior and Mediator between God and men. We should also confess the Son of God, as did Peter, by word of mouth. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 10. We can confess the name of Jesus by faith, repentance, baptism, prayer, the salutation of the kiss, and all that is enjoined upon the believers in Christ. We can also confess Christ by submitting to the will of the Lord, in love, in chastity, purity of conduct, and a chaste conversation. "As ye would that men should do to you, do ye even so to them."—*M. Myers, Creston, Iowa.*

Council-Meeting.—The Brethren of the Peabody church, Kans., met in quarterly council, Aug. 29 The business of the meeting passed off pleasantly. One young sister was added to the fold by baptism, which made us feel to rejoice. Our prayer is that she may prove faithful to her calling, and that many more may soon follow her example. We appointed our love-feast for Oct. 17, commencing at 2 P. M., at which time all are invited to be with us. —*Katie Yost, Peabody, Kans., Aug. 29.*

Enjoyable Love-feast.— We had a very enjoyable love-feast in the northern part of our congregation, Aug. 22. The meeting was held in a grove, one mile south of Cedar Lake, Stark Co., Ind. Brethren Abram Rinehart, Joseph Shepler, Wm. Toney, and others labored acceptably, after which we went to the lake and baptized one brother in its quiet waters. We have added five members to our number since Oct. 18, 1890,—four by baptism and one reclaimed. The prospects for doing good here, are encouraging. Our love-feast, in the South-western part of Pulaski County on Beaver Creek will occur in the Winamac church, Pulaski Co., Nov. 7, commencing at four P. M. Those coming by rail will stop at Winamac the day before, at which place they will be cared for by the writer.—*Oliver Capron.*

Harvest Meeting.—The members of the Tippecanoe church, Kosciusko Co., Ind., held their harvest-meeting Aug. 2. It was a good meeting, well attended and much enjoyed by all. The missionary cause was remembered, and a liberal donation received for that purpose. We have had a bountiful harvest. Our health is good, and we have many things to be thankful for. July 19 one was received by letter and Aug. 16, one was received by confession and baptism. Aug. 30 one more was received by baptism,—an invalid sister, who is well advanced in years. For years she felt this her duty but, like many others, she put off the all-important work until a late hour. Some thought she was too weak to stand it, but after she returned home she expressed herself as feeling strong, and well able to go to work. Our love-feast will occur Sept. 18.—*Daniel Rothenberger, North Webster Ind., Aug. 31.*

Three Baptized. — The members of the George's Creek church, Fayette County, Pa., were made to rejoice last Sunday, Aug. 23, when three persons made application for baptism. A large crowd went with us to the Monongahela River, where the applicants were buried beneath the liquid wave, we trust to live faithful until death. These are all worthy people and, we trust, will be a great help to the church. On the evening of the same day our worthy brother, S. C. Cover, was installed into the first degree of the ministry, having been elected sometime before. This gives us four ministers, including our elder, — one in the first and two in the second degree of the ministry. Our church seems to be laboring earnestly for the advancement of Christ's kingdom and the saving of souls.—*Alpheus Debolt, Masontown, Pa., Aug. 23.*

Literary Notes.

D. S. Howe: the Philanthropist. By F. B. Sanborn. Cloth, 370 pp, with Portrait; $1.50. Funk & Wagnalls, New York.

Among the great motive powers of the world are enthusiasm and courage; and the world has produced few men in whom the union of these was more strikingly exemplified than in Dr. S. G. Howe, the American philanthropist—few, indeed, in which these qualities were so happily blended with a broad humanitarianism and a clear intellectual insight.

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MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HARDY—PITTMAN.—At the Brethren's meeting-house in Loraine, Ill., Aug. 3c, 1891, by the undersigned, Mr. Henry Hardy and sister Katie, daughter of Bro. Lewis and sister Phebe Pittman, all of Loraine, Ill. H. W. STRICKLER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

ROSENBERGER.—Near Freeburg, Stark Co., Ohio, Aug 30, 1891, after a protracted illness of four months, of Bright's disease, John C Rosenberger, aged 71 years, 10 months and 15 days.

The deceased was a distant relative of Eld I. J. Rosenberger, of Covington, Ohio, but, alas, like many others, he neglected the one thing needful. He leaves a wife, three children and six grandchildren, together with many friends, to mourn his departure. His remains were interred in the Brethren's cemetery at Freeburg Funeral services by the writer, assisted by Bro. S. B. Stuckey.

J. J. HOOVER.

DETRICK.—In the Marlow church, Ind. Ter., Aug. 22, 1891, of blood poisoning, Bro. George Detrick, aged about 59 years.

Funeral services improved from 2 Cor. 5: 1, by the writer. Bro. Detrick has served many years in the Master's vineyard, and now goes to receive his reward. M. M. ENNIS.

FAHY.—In Muscatine, Iowa, Aug. 5, 1891, Mrs. Mesina Fahy, wife of William Fahy, aged 27 years, 11 months and 4 days.

Mrs. Fahy's maiden name was Girl, daughter of Bro. George and sister Girl, who reside in Illinois, opposite to Muscatine, Iowa. Deceased called for the undersigned, about thirty miles distant, to receive her into the church, but before we could reach her home, she had passed over the Jordan of death. In her last moments she made peace with all, called on the name of the Lord and sang a few stanzas of that good, old hymn, "On Jordan's stormy banks I stand, and cast a *wishful* eye." After bidding a last farewell and urging all to meet her on the other shore, she passed peacefully away. The funeral was largely attended by sympathizing friends and neighbors, and the occasion was improved by the writer from the words, "We have here no continuing city." Her remains were laid to rest in the Friends' cemetery, north of Mu... time.

About eight months ago her sister, Le... Neiswander, died in Gage County, N... She had made her peace with God, ... passed away in hope of bliss beyond th... of tears. JOHN ZU...

HOBACK.—At Stonewall, Floyd Co... Va., June 10, 1891, of spinal affection, ... M. Hoback, aged 47 years, 7 months ... 10 days.

The subject of this notice was a c... sistent member of the Old Order Breth... having united with them by baptism ab... three years ago. His neighbors esteem... him very highly. He leaves a wife and ... sons to mourn their loss, which, we hope... his eternal gain.

Funeral services by elders Joel and B... Flory. C. D. HYLTON

(*Vindicator*, please copy.)

HULL. — At his residence, near Alt... Seneca Co., Ohio, Aug. 20, 1891, Mich... Hull, aged 83 years, 11 months and 12 d...

Bro. Hull was born in Bedford Co., ... Pa., Sept. 8, 1807. At the age of two ... seven years he came to Seneca County, O... and two years after he was joined in ... matrimony to Barbara Free. They lived ... gether upon the same farm, on which he d... for fifty-five years. There were born ... them seven sons and three daughters two ... whom,—one son and one daughter,—pr... ceded their father to the spirit land.

Brother and sister Hull united with t... church in the year 1856, at which time ... was baptized by Eld. John Brillhart, ... deceased. A large concourse of friends ... neighbors followed his remains to their ... resting place, near the old Brillhart meeting... house, Crawford Co., Ohio. By the requ... of Bro. Hull the funeral services were c... ducted by Eld. L. H. Dickey and the wri... from Rev. 14: 13. W. F. ENGLAND

WIDTMER.—In Ligonier, Ind., Aug. ... 1891, John Widtmer, aged 90 years, ... months and 9 days.

Deceased leaves seven children, ... seven grandchildren, and thirty-three ... grandchildren. He was an old settler ... Elkhart County, and lived a faithful mem... of the church for many years. Fune... services in the Disciple church in Ligonier ... by the writer from John 11: 26.

I. L. BERKEY

PAULUS.—Near Bourbon, Ind., Aug. ... 1891, Jesse Paulus, aged 21 years, 7 mon... and 24 days.

He was struck by lightning and k... instantly. At the time he was standing ... his father, John, and mother, Melissa, ... were also severely shocked by the st... Jesse was the only son of his parents, ... beloved by all. JESSE K. BRUMBAUGH

SNYDER.—At his late residence in O... burg, Ohio, Aug. 22, Bro. John Sny... aged 68 years, 6 months and 26 days.

Bro. Snyder has been ailing for ... five years, but bore his affliction with Chr... tian fortitude, until he was relieved by de... He leaves his companion, three sons, ... daughters, and a large circle of friends ... mourn their loss. He was a consistent m... ber of the Brethren church for many ye... The interment took place at the Ce... cemetery. Funeral services by Bro. W. ... Quinn. J. WEIRICH

RUFFCORN.—At his home in Loraine, L... Aug. 14, 1891, John Ruffcorn, aged ... years, 9 months and 4 days.

Funeral services were held in the Br... ren church at Loraine, and conducted ... Bro. Wm. R. Lierle, assisted by B. F. Bro...

John Ruffcorn was born in Ohio, and w... raised in Westmoreland, Fayette congregati... Pa. He was twice married. His union w... his first wife was blessed by fourteen ... dren. His second and surviving wife ... the oldest sister of the writer. At the time ... his death eight children and thirty-six gra... children survived him. Many friends ... mourning their loss. H. W. STRICKLER

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Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A M, Middle District of Iowa, in Panther Creek church, Dallas Co, Iowa.

Oct. 13, at 8 A. M, Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Sept. 22, at 10 A. M., Bremen church, Marshall Co., Ind.

Sept. 22, at 10 A. M, Nevada church, Mo., at the home of Bro. James Miller, 10 miles north of Nevada. Those coming by way of Ft. Scott will be met at Deerfield, on the 21st, with conveyance Those coming by way of Nevada, will be met with conveyance the same day.

Sept. 22, at 4 P. M., 7 miles north-east of Van Wert, Ohio. Those coming by rail will be met at Van Wert on day of meeting by notifying Anthony Cupp, Hoaglin, Ohio, or Joseph Longanecker, Wetsel, Ohio. Please name what train

Sept 25, at 2 P. M, Cerro Gordo, Ill

Sept 26, Mulberry Grove church, Bond Co., Ill.

Sept. 26, at 2 P M, Rock Grove church, Floyd Co., Iowa.

Sept. 26, at 2 P. M., Bethlehem meeting-house, Mound City, Mo.

Sept. 26, at 10 A. M, Loraine church, Loraine, Adams Co., Ill

Sept. 26, at 4 P M., Turkey Creek church, Ind., at Gravelton house.

Sept. 26, at 10: 30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Barton Co., Kans.

Sept. 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's; Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct 3 and 4, at 10 A M, Crooked Creek church, Washington Co, Iowa

Oct. 3, at 2 P. M, Clear Creek church, Huntington Co., Ind

Oct. 3, at 2 P. M, Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio.

Oct. 8, at 5 P. M, Bethel church, Kosciusko Co, Ind, 3 miles east of Milford

Oct. 8, at 2 P. M., Milmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind., 4 miles east of Noblesville

Oct 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind.

Oct. 9, at 10 A. M., Mineral Creek church, Johnson Co, Mo., 14 miles south of Warrensburgh

Oct 9 and 10, at 4 P M, Buffalo Valley church, Union Co., Pa

Oct 10. Root River church, Minn.

Oct 10, at 2 P. M., Warrior's Mark, Pa.

Oct. 10, at 2 P. M., Santa Fe church, 2 miles east of Bunker Hill, and 6 miles from Peru, Ind.

Oct. 10, at 4 P M., County Line church, Ohio. Series of meetings to begin Oct 6

Oct. 10 and 11, at 11 A M, South Keokuk church, Keokuk Co., Iowa Those coming by rail will be met at Ollie, on the Iowa Central.

Oct 10, at 2 P M, Cherokee church, Cherokee Co., Kans, at Bro J Gripe's

Oct. 10 and 11, Root River church, Minn.

Oct. 10 and 11, at 10 A M., in the Oak Grove meeting-house, Osceola church, St Clair Co, Mo. Those coming by rail will notify A. Killingsworth at Collins, Mo., and will be met with conveyance the day before meeting.

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. Fred Wiedman's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M, Oasis church, Ind, near Summitville, on the pike

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P M, Oak Grove meeting-house, Log Creek congregation, Caldwell Co, Mo.

Oct 10, at 5 P. M., Pokagon church, Mich.

Oct. 10, at 4 P. M, Maple Grove church, Ashland Co., Ohio, 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 10, at 3 P. M., Blue Ridge church, Ill.

Oct. 10, at 2 P. M., Ozawkie church, Kans.

Oct. 10, at 10 A M., Garrison church, Iowa.

Oct, 10, at 2 P M, North Star church, Darke Co., Ohio.

Oct. 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast.

Oct. 10 and 11, Verdigris church, at Bro. S. S. Redman's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa.; 2½ miles south of P. R. R. depot.

Oct. 13, at 5 P. M., South Bend church, Ind.

Oct. 13, at 5 P. M, Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Fosterville, Ind.

Oct 14 and 15, Coon River church, near Panora, Iowa.

Oct 14 and 15, at 10 A. M., Upper Cumberland church, Pa., at Huntsdale house.

Oct 14 and 15, at 10 A. M, Dry Fork church, Jasper Co., Mo

Oct. 14 and 15, at 1 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct. 14 and 15 at 1 P. M, Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct 15, at 4 P M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct 15, at 10 A. M., Lower Twin Creek, Preble Co, Ohio. Railway station, Ingomar.

Oct. 15, White church, Montgomery Co., Ind. Series of meetings to begin the 15th, 4½ miles west of Colfax, Ind.

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind, at Vernon meeting-house.

Oct. 15, at 10 A. M, Hade church, Franklin Co, Pa.

Oct. 16, at 4 P M., Yellow Creek church, Bedford Co., Pa.

Oct. 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct. 16 and 17, at 2 P. M, Rock River church, Ill, at the Franklin Grove meeting-house.

Oct. 16, at 2 P. M., South Beatrice church, Gage Co, Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R; Beatrice, on B. & M R. R; Rockford, on Rock Island R. R. A series of meetings will begin Oct 3.

Oct. 16, at 1 P. M, Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co, Pa.

Oct 16, at 10 A. M, Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 16, at 4 P. M., West Otter Creek church, Macoupin Co., Ill

Oct. 17, at 10 A. M, Eight Mile church, Ind.

Oct. 17, at 4 P. M., Monitor church, McPherson Co., Kans.

Oct. 17, at 3 P. M., Alleghany congregation, Grant Co, W. Va.

Oct. 17, at 1 P. M., Pleasant View meeting-house, Reno Co, Kans.

Oct. 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St Joe Co., Ind.

Oct. 17 and 18, at 2 P. M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast

Oct. 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct. 17 and 18, at 1 P. M, Manor church, Washington Co., Md.

Oct 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P M., Middle Fork church, Clinton Co., Ind

Oct. 17, at 2 P M, Mt. Hope church, Oklahoma Territory, 12 miles west of Guthrie.

Oct. 17, at 2 P. M, Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R R.

Oct. 17, at 10 A. M., Black River church, Medina Co., Ohio.

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co, Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 20, at 10 A. M., Killbuck church, Ind.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio.

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M., Monticello church, Ind.

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Announcements.

DISTRICT MEETINGS.

Sept. 25 and 26, District Meeting of Oregon Ministerial meeting Sept 24, at 10 A M

LOVE-FEASTS.

Sept 26, at 2 P M, at the house of Bro. D C Harman, 2½ miles south-west of Hamilton, Mo. Any brethren coming over the Hannibal and St Joseph R. R., will be met at Hamilton and conveyed to place of meeting by notifying D C. Hardman.

Oct 2, at 2 P. M., Lick Creek church, Owen Co., Ind.

Oct 3 and 4, at 10 A. M., Bear Creek church, Portland, Ind. Those coming by rail will be met by notifying H. P Garber, Box 322, Portland, Ind, or W H. Andrews, Box 650, Portland, Ind.

Oct 10, at 1 P. M., Rock Creek, Whiteside Co., Ill.

Oct 10, at 4 P. M., Fairview church, Pa.

Oct. 10, at 2 P M., Naperville church, Ill.

Oct. 10, North Beatrice church, Nebr Series of meetings to begin Oct. 8.

Oct. 14, at 2 P. M., Lorraine's church, Ohio

Oct. 14, at 10 A. M., Woodland church, Mich.

Oct. 16, at 10 A. M., Walnut Level church, Wells Co., Ind.

Oct. 17, Mexico church, Ind

Oct. 17 and 18, Winona church, Winona Co., Minn

Oct. 17 and 18, at 10 A M., Maple Grove church, Norton Co, Kans. Series of meetings to commence one week before the feast.

Oct 17, at 5 P M., Mahoning church, Ohio.

Oct 22, at 10 A M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind

Oct 24, at 11 A M., Hudson, Ill

Nov 7, Marlow church, Ind Ter

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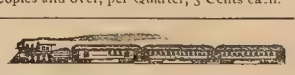
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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WE are glad to learn that Eld. J. F. Oller is about well again. Eld. J. W. Brumbaugh is also improving and is able to be around again.

SEED-TIME is here and the farmers are busy putting their fields down to wheat and rye. They sow in hope, and we hope may reap in joy.

AN unusually large number of new students are registering for the Fall Term of the Normal College, which opens Sept. 14. It is gratifying to us that the percentage of members is encouragingly increasing.

BRO. J. B. MILLER, of Woodbury, Pa., is a member of the music class. He was a little late in coming, but did what he could. Bro. John preaches and feels that he should also be able to sing, and he is right. Every minister should be a good singer. Bro. Michael Bechtel, of the same church, also called during the few last days.

DAVID AND GOLIATH.

DAVID and Goliath are both prominent men in Bible history and were both representatives in their standing, and from the narrative a number of interesting lessons may be drawn.

The first thought is the difference between the men that the world sets forth as its representatives and those whom the Lord calls.

Physically Goliath was a model man, and as a leader the Philistine army could well be proud of him, and, no doubt, they were. From human appearance they could well afford to accept the issues of the challenge which he made, for who, in the Israelite army could meet and overcome so great an enemy? Not only did the Philistines recognize the greatness of their champion, but Israel, when they saw him, were made to fear and tremble.

Just what Israel would have done finally, we do not know, but at the time they were outwitted and refused to accept the challenge. The foe was not only a mighty man physically, but he was a tried and trained warrior. His armor was suited to his size and strength and he was an expert in the use of it. In a hand-to-hand contest little David would have been as a grasshopper in his sight. More than this,—he had implicit faith in his fighting ability, so that the challenge was fairly made, and he felt entirely safe in making it and had there been no David, Israel would either have backed down or been defeated, because, in all their great men they did not have one that would have the courage to come out and meet him.

From a worldly stand-point they had the champion [illegible] and Israel was ready to [illegible] periority. In short, he was the kind of a man the world accepts most willingly as a representative man.

But David was a man of another stamp. He was small of stature, and though physically strong, in comparison to his size, yet alongside of this great giant, he would be as a mere boy and there is no wonder that he was laughed to scorn on his acceptance of the challenge. But David knew wherein his strength laid and, after all, the contest, physically, was not an uneven one, as many would have it be.

David, while he trusted in the Living God, was as confident in his physical strength as was Goliath. He, too, was a representative man, but not quite after the world's ideal. Yet he had just what the world wanted in a representative man. He was God's ideal man and his power could only be known in actual contest.

Some say it was David's faith in the Lord's strength. Yes, David had faith in his God, but in this contest he had special faith in the sling and pebble from the brook, just as Goliath had faith in his sword and spear.

The lesson in this contest is not so much in the exercise of the Lord's strength as it was in the skill with which he could handle the sling and fling the stone. The Lord doesn't want us always to search after miracles. He employs human agencies, and he wants them to be skilled too.

This is what David was. While out in the fields tending the sheep he employed part of his time in using the sling. No doubt many hours of his time were spent in this kind of practice until he became skilled in the use of a sling. Continued practice gives efficiency. Whether David ever killed birds and squirrels and game of this kind with his sling, we do not learn, but it is more than probable that he had made use of a sling in protecting his flock from the wild animals that were ever on the alert to destroy, and that he could sling a stone to a hair's breadth.

When he saw this giant defying the army of Israel and the God in whom he trusted, his skill in the use of the sling came to mind and how easy it would be for him to cast a stone into the forehead of this man and fell him like an ox. You may ask, Could he do so without God's help? No, perhaps not, but God would not have wanted him to do it, had he not had the necessary skill to do it of himself. He was the Lord's representative man, and he was chosen because he had the necessary qualifications, – he had prepared himself to do the very thing that the Lord wanted him to do.

Why could not some other man in the great army of Israel go out and meet this giant? Simply because no one else could use the sling with the precision that David could. If the Lord had used any other man to do what David did, he would have been necessitated to perform a miracle, and while the giant, in this way could have been slain, the lesson to the world would have been lost.

And, pray, what is the lesson? It is this: The Lord wants skilled laborers to do his work and to fight his battles. David's weapon of warfare was the sling and the stone,—and we can almost hear the thud of that stone as it imbedded itself into the skull of Israel's foe,—ours is the Word of the Lord which is as deadly to the giants of sin as was David's sling. But suppose the champion of infidelity, of intemperance, or of any other Philistine powers in the world challenge the Christian church and we had no one skilled in the use of the weapon which the Lord has given us, how could we meet the foe? The weapon of our warfare is not carnal, but spiritual, the Word of the Lord, which, if skillfully used, is mighty to the overcoming of the strongholds of sin. But what good can this weapon do us if we do not understand it and have not become skilled in its use? It is true, we have the giants to meet and it is just as true that we need skilled marksmen to knock them down and behead them.

As David, while doing his work and feeding his sheep, practiced with the sling and the pebbles, so we should, while pursuing our vocations, practice with the Word, the Sword of the Spirit, until we become as skillful in its use as was he with the sling. Do not do less praying but do more practicing and the skill will come.

While David had faith in God, he also had faith in his own skill. God helped David because he was prepared to help himself. He will help us in the same way,—not by performing miracles through us, but because of our developing that which he has placed in our hands.

Dear reader, are you a skilled workman for the Lord? If not, for what can he use you?

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

WHAT TO LIVE FOR.

BY SADIE BRALLIER NOFFSINGER.

Live to work; for feet are straying
In the winding paths of sin.
Sheep there are that must be sheltered;
Lambs that must be gathered in.
Hasten! westward speeds the sun,
Leave not thou thy work undone!

Live to bless; for there are moments
When the way seems dark and drear,
And the soul is well-nigh famished
For the kindly words of cheer.
Speak them; they shall one day be
Jewels in a crown for thee.

Live to love. Ah! there are treasures
Lying deep within thee Know
All around thee hearts are pining
For the love thou could'st bestow.
Open, then, thy boundless store;
Make them rich forevermore.

Defiance, Ohio.

RETURN OF THE PRODIGAL.

BY PERRY B. FITZWATER.

There once was a family living in the suburbs of a city. Father, mother and daughter composed the little family. The daughter, while in her youth, was the idol of her parents, and their earthly hopes were centered upon her. Each evening, during these many pleasant days, they surrounded the family altar and commended their souls to God. But finally there came a change. The daughter became tired of home, and surrendered herself to recklessness and dissolution. She left her parents and wandered away to the city, and there indulged in the evils incident to city life. This almost broke her parents' hearts. They could hardly believe that, after a morning of sunshine, their idol was to sink down into the darkness of wretchedness. They prayed more earnestly than before, that she might return. They even left the door open at night, that she might enter whenever she would happen to come.

Thus time sped on, until at last her mother became overwhelmed with grief, and resolved at once to go in search of her daughter. She went to the city, and entering a bar-room, made inquiry for her daughter (giving descriptions). The proprietor said that he had seen her. She next requested a favor of him, which he kindly consented to do. She took a photograph from her bosom and wrote on the margin these words: "Come home." She handed it to the saloon-keeper, and told him to give it to her daughter.

On the morrow, the young lady came in, the bar-keeper handed her the picture without speaking a word. She, seeing the face of her own dear mother, and the kindly invitation, she fell to weeping, and resolved to go home. Suiting the action to the resolution, she started for home. She arrived at midnight. The door was open. She entered, and there was joy in that house, "for the one that was lost was found, and she that was dead was alive again." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 7.

All who are going on, according to the course of nature, are like this wayward woman. They have left their homes (the church of God), and are roaming over the city (the world), indulging in recklessness and dissolution. The Savior, like this faithful mother, left his quiet home, the peaceable realms of immortal glory, and came to this world where he was exposed to the ravages of sin, to invite us home. He left his portrait engraved on the inner sensibility of man, by his deeds of love and kindness, and on the margin of this he has written the blessed consolation: "Come unto me, and I will give you rest." Oh, fellow-wanderer! hearken unto his call, for he has borne the burden for us. He has gone before, and removed all obstructions. So all we need to do, is to follow in his footsteps. Be not slow to action, for "Procrastination is the thief of time." To-day may be your last opportunity, for "the Son of man cometh as a thief in the night." "To-day if you will hear his voice, harden not your hearts." Do not scorn the message, for he will not always wait. The door may be closed, and we be cast into "outer darkness," where there will be "wailing and gnashing of teeth."

"Watch, therefore, for in a time when ye think not, the Son of man cometh; and what I say unto you I say unto all, Watch."

Mathias, W. Va.

"TROUBLE."

BY FANNY MORROW.

The general scope of ideas advanced, when the word trouble is used, embraces afflictions from disease or accident, as when we say, "Such an one is troubled with rheumatism, dyspepsia, or lameness; or another is in misery from a raging fever, sorrow caused by the death of loved ones, calamity caused by fire, wind, or water, misfortune, the loss of money or the comforts of life, which money can procure." All these and many more words we use when we refer to our troubles, or the troubles of others. Sometimes we say, in a general way, that a certain man has a great deal of trouble; or that another don't know what trouble means. Again we speak of labor, financial, and political troubles, which affect the community at large.

When we think of the trouble that intemperance brings upon men, women and children, we see that all the above is included, and so much more the words utterly fail to express it. The blackness of darkness settles down upon the tongue or pen that tries to delineate the horrid picture of misery.

Sometimes it is said that children have no troubles. This is certainly a mistake. A cherished doll or toy is lost or broken,—the tearful eyes, the grieved, hopeless expression of countenance often tell of a heartache as painful and real as any ever experienced by grown-up children when a "shattered idol" lies buried before them. The Bible tells us that, "Man that is born of woman is of few days and full of trouble," and that "man is born unto trouble as the sparks fly upward." We quote from good authority the following:

"In the Bible there are more than twenty different Hebrew words and a dozen additional Greek ones, all translated 'trouble.' In our English version these words include the idea of labor, pressure, agitation, weariness, fear, sorrow, wickedness, and various kindred expressions. The root idea of the English word which comprehends them all is, a whirling disturbance, that state of being which makes one whirl round and round, instead of standing quietly, or going straight ahead. *That* is trouble,—to be in such a whirl that you can neither rest composedly nor move forward unwaveringly.

"Trouble, then, is an effect, and not a cause; it is the inside result rather than the outside pressure."

The conclusion of the whole subject, then, may be, we are taking our journey through this world from the cradle to the grave; and in every stage of life, from infancy to old age, we meet with various causes that produce an effect upon us which drives peace and happiness from our hearts for a time. For even the saintly apostle Paul wrote about his "trouble" and of being troubled, and Jesus said in the dark hour of his betrayal: "Now is my soul troubled."

It is useless for one person to try to measure the depth of another's troubles. "Each heart knoweth its *own* bitterness." We may not understand the extent or cause of the whirl in another's heart which makes them feel that "the billows have gone over them," and that they are fed with the bread of tears alone. Neither can they understand the extent and degree of our troubles.

We can help one another much by mutual sympathy, and we may all be comforted by the knowledge of the fact that there is one who fully knows our trouble and sympathizes most tenderly.

"God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear though the earth be removed,
And though the mountains be carried into the midst of the sea:
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof,
The Lord of hosts is with us.
The God of Jacob is our refuge.
Lord give us help from trouble;
For vain is the help of man."

Osborne, Kans.

WHO ARE PROPER PERSONS TO ANOINT THE SICK?

BY I. J. ROSENBERGER.

The above question has been agitating our Brotherhood for some years. It was before last Annual Meeting, was placed in the hands of a committee, and hence comes up for the action of next Annual Meeting.

It has been the order and usage of the church for brethren in the first and second degrees of the ministry to assist in the anointing, and, if necessary, anoint the sick; even deacons, in special cases, are authorized to assist in anointing.

As we are accustomed to call only those who are ordained elders, those who hold the highest office in the church, and as James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord," for the church to call upon those to assist in this holy ordinance, whom the church does not call elders, would seem a subject of criticism. As we have given the subject some attention, we have taken up our pen to show that the practice of the church is correct; and thus, if possible, to clear away the mist, the cloud that darkens some minds.

First, the meaning of the term *elder* is "older;" hence it is always applied to those of age and experience. In a Scriptural sense, under the Old Testament dispensation, elder was applied to managers, heads of families or rulers of the people.

In the New Testament it comprehends under it all such as hold any ecclesiastical functions, as pastors, apostles, teachers, or church officers.—*Cruden.* It is also worthy of notice, that the Presbyterians, the German Reformed church, the Disciple church, and a number of other religious bodies of learning, have those among them whom they term elders, but who are not preachers. They rank about with our deacons or visiting brethren.

We also see that the view these religious bodies take of the application of the term elder, is sustained by standard lexicons. Hence the practice of the church, in calling on ministers in the first and second degree, and even upon deacons to aid in the anointing of the sick, is correct; for, as seen, they are all elders according to the meaning of the term elder. To apply the term elder to our

highest grade of church officers, seems suited to our convenience. The four grades, then, stand thus: Elders, pastors, teachers and deacons, and in a correct, literal sense are all elders.

As elder means older, the elders anciently were men of some age. So should they be to-day. On this point Paul's instruction is, "*not a novice,*" also "*let these first be proven.*" Even our Constitution makes age a qualification for official position in our Government. While some young brethren have filled offices in the church with credit and profit, yet we look upon them as exceptions to the rule. The great want to-day is in the government of the church. For this work, as fathers and shepherds, we want age and experience. The facts of the Gospel are easy to present. Practical religion is plain to those who are hungering and thirsting. The executing of church discipline, so as to keep the great machine of the church running harmoniously, and to make the scene inviting to those without, is a matter of the greatest concern to-day; for this we must have the experience of those who are elders in age and wisdom.

Covington, Ohio.

ALL ONE IN CHRIST JESUS.—Gal. 3: 28.

BY C. H. BALSBAUGH.

To Eld. David Long and Family, of the Manor Church, Md.,

Well Beloved in the Best Beloved:—

It has been in my heart ever since Annual Conference to write to you. But I am a busy man, "in labors more abundant," although not a little of my work is done lying on my bed. I have only "*tasted* that the Lord is gracious," but God's crumb is infinitely larger and sweeter than all the loaves of earth piled together. My shallow sip out of Christ's cup has put me deep enough in love with the Eternal Father, and the Elder Brother, and all the younger members of the white-robed family, to glory in being reckoned a fool for Christ's sake.

When the martyrs of the early centuries were led to the stake to offer their lives in the flames of persecution, they astounded their cruel tormentors with such demonstrations of holy affection, that in amazement and awe they cried out, "Behold, how these Christians love one another!" When "the love of Christ constrains us," and we "know no man after the flesh," and heart clasps heart like commingling flames, I am not at all surprised that the world thinks we are full of new wine, and act as if we were beside ourselves; our only answer is that "*it is unto God.*" 2 Cor. 5: 13. This is "the secret of the Lord," the "White Stone with a New Name," known only to the Bridegroom and the bride.

When I met with you "in the great congregation," and one after the other of your family, I repeated silently what I could hardly refrain from uttering verbally, Oh, how I love you! The dear, hallowed past rushed into my soul and flooded me with memories almost like heaven. Time, instead of diminishing, only fans the ethereal flame. Some of the most fragrant oases of my pilgrimage I found in your midst far back near the Red Sea. Ill-coveted flesh has come out of my nostrils since then, and I have been glad for the serpent lifted up in the wilderness to save me from the fatal bites of the fiery serpents. Num. 11: 20.

Drooping, if not murmuring, have we lingered round the bitter fount of Marah, and with joy have we reposed under the palms of Elim, and "drew water out of the wells of salvation." Ex. 15: 27; Isa. 12: 3. Death has moved his swaths all around, coming so near as to run his fatal blade through our very souls, cutting through our very heartstrings and draining our very life's blood into the coffin of our loved ones. But because it was all "for our profit, that we might be partakers of his holiness," we will look up meekly and trustingly and say, "Even so Father, for so it seemed good in thy sight." Heb. 12: 10; Matt. 11: 26.

How gladly would I have enjoyed a longer interview, but I had to insist on a rigid economy of my vital resources. It was like a kiss from Heaven to salute you again in the Lord, and look into faces radiant with the "love that passeth knowledge." All the dear daughters who used to sing my soul into transport a score and a half years ago with the songs of Zion, and the noble sons who were then mere lads or children, now laboring faithfully in the ministry of Jesus, for the gathering of jewels for his crown—all but the first-born son had assembled in that solemn convocation, and oh, how my sorrow-mellowed heart laughed and wept together to greet them again this side the boundless beyond! And the many other dear blood-kin with whom my soul has been intwisted so many years in the sweet bonds of natural affinity, and the sweeter ties of the cross and the crown of Emmanuel - it was like an antepart of upper-world fellowship.

Not again this side the mystic river will we meet, not again till we all stand before the great, white tribunal of our Judge and Father. Often did I look over that vast congregation, and with unutterable pathos put to myself the thrilling interrogation, Where will this great concourse of immortal beings spend their eternity?

On many foreheads the name of Jehovah shone in letters of light. With the unmistakable witness of the Spirit many confessed with eyes and lips that their "anchor both sure and steadfast," lies "within the veil." Others, probably, looked into the great hereafter, seeing nothing but an indefinable mist of vacuity, or a far more exceeding and eternal weight of damnation. How is it with us, beloved? "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. 1: 7. "Everlasting consolation and *good hope* THROUGH GRACE," seemed to be the testimony of you all. 2 Thess. 2: 16.

I was particularly struck with a remark by one of your daughters, over whose head the billows of manifold sorrows clapped their hands: "My experience has convinced me that no sorrow, however agonizing, can kill if the Lord sustains." Blessed assurance! The Bible and Providence offer a thousand confirmations. The dear, tender, furnace-purified Julia, whom God has kept to minister to you in place of the beloved consort whom he has lately gathered into his fellowship and glory, would long since have sunk beneath the surges of tribulation, were it not for the strong arm of the Beloved on whom she is ever leaning. Solomon's Song 8: 5.

"Beloved, let us love one another, for love is of God." This is the great commandment, infolding all others. Not to love is to be "anathema maranatha." Love and sacrifice and God and heaven are synonyms. So are selfishness and Satan and hell. The blending of souls in Christ is the vestibule of heaven in the dreariest wilderness. The "life hid with Christ in God," is the life of God hid in us. "I in them, thou in me, they in us." John 17: 21, 22, 23. We are gods in embryo, divine Incarnations as truly as Emmanuel. His *office* is not ours, but we share his *nature.* We are indeed a peculiar people, the gazingstock of the world, the scorn and envy of devils, and the wonder of angels.

Our peculiarity is not in the hair and beard and hat and coat and bonnet and cap,—although all these come under the regnancy of the cross,—but we are CHRISTED, and this gives us the quality and tone and manner of celestial citizenship. We are pilgrims, strangers, and foreigners on this sin-blighted planet. "The world knoweth us not, because it knew him not." There never yet was a soul begotten of God, that did not get homesick for the Father's presence and his home of many mansions. "I have a desire to depart and be with Christ, which is far better." "Surely I come quickly, Amen. Even so, come, Lord Jesus." This is the family feeling and the family prayer of the elect. To stay and work and suffer and hope is our duty; to go and behold and adore and enjoy is our preference.

"The glorious Gospel of the Blessed God" needs to be re-emphasized among us, and the reality of "God manifest in the flesh," stringently enforced, being so many "have a form of Godliness, while they deny the power thereof." "Not meat and drink," not sacraments and conventions and ecclesiasticism, but "righteousness, and peace, and joy in the Holy Ghost," distinguished preeminently the seed royal of the King of kings. God has his "back parts," and they are glorious. Ex. 33: 23. But it is "his glory in the face of Jesus Christ," and "Christ in us the hope of glory," and the divine intempling as the crowning fact of our being, that constitutes our affiliation and heirship.

How delusive, how detestable, what a mockery of Jesus, to see self and the devil leer out of the plain habiliments and solemn engagements which characterize us as a people! What a treat for the denizens of the pit to discover pride, and envy, and jealousy, and alienation, and sullenness, and back-biting, and bitterness, and the love of filthy lucre, among those who practice immersion, and wash feet, and kiss one another, and eat the flesh and drink the blood of Jesus in silent, solemn symbol! "How dwelleth the love of God in them?" The God-born are heaven's advertisements, written all over with 1 Cor. 13: 4–7 and Eph. 4: 31, 32 and 2 Cor. 12: 15. Their phylactery is broad enough to cover them from crown to heel and toe. John 13: 35.

How my heart yearned for time and strength to learn from each one of you the details of the divine dealings, and the enlargements and enrichments of soul through all the trials and failings and fallings and disappointments and sore bereavements along your heavenward journey. I listened to some wonderful life-histories from the lips of God's holy ones while I was lying on my couch on the edge of the Meeting Grounds. The mighty God and faithful Father of Jesus of Nazareth is still among his people. He is still "able to save to the uttermost all that come to him" through the Crucified. Neither sparrow nor pin falls to the ground without his presence and direction.

He denies in many things, so as to put us on a deeper study of motives, and widen our vision of his ultimate ends. Fiery trials and humbling, desolating providences are his methods of educating us into the knowledge and enjoyment of the sublime mysteries of his grace. Some of the best answers to prayer are refusals, because the beginning and end were not accordant with God's eternal purpose for us. Not in a day, not in a year do we learn to pray only what is wrought into our wishes and petitions by the Holy Spirit. God does not mean to discourage prayer, or weaken faith by denying our request; but to lead us to distrust our own desires and judgment in shaping our supplications, and lift us into range with his ends, and sympathy with his means of reaching them. Ah, beloved, few of us know what it is to let God have his own way and pleasure in us.

Let us give ourselves to his allwise, omnipotent manipulation as clay in the hands of the potter.

If Joseph goes, and Simeon follows, and Benjamin is torn away, and "all these things seem against us," let us cling confidently and joyfully to the immutable veracity of Rom. 8: 28. It *cannot* fail. God has promised, and his throne will crumble before one jot or tittle of his Blessed Evangel will miss fulfillment. We are the children of God, *de jure*, *de facto*, and it is our precious privilege to live hour by hour in all the peace and security of Eph. 1: 12, 13, 14. Yet a little while, and then Col. 3, 4, and 1 Pet. 5: 4.

Union Deposit, Pa.

SELF-DENIAL.

BY B. C. MOOMAW.

SELF-DENIAL is recognized on all sides as an important principle of the Gospel. Like every other principle it is variously, and sometimes grotesquely interpreted by this or that division of the nominally Christian world. The Catholic, Episcopalian, and high church Lutheran, have their season of Lent, in which, for forty days, they crucify the flesh, after a fashion, and then plunge again into the gaities and pleasures of the world. The Catholic abstains from meat on Friday of each week, in addition to the forty days of Lent; however he will eat and drink to the full, all the other good things of the land.

But it is not our particular calling to criticise these people, as none of them will ever know what we have said about them, and there is no danger of our own people falling into this error through the same door. But we may fall into it through some other door; that is, we may substitute the *appearance* of self-denial instead of the real article, and thereby deceive ourselves into a disobedience of the Savior's injunction. An analysis of self-denial brings out several principles which are of every plain application. Self is the Ego, that in us, or that Us, which thinks, desires, determines, loves, hates, etc. One of the strongest characteristics of that self is the almost irresistible impulse to have its own way, to follow its own will, to find its own pleasure. Now this is the self which must be denied. A stronger and a higher will coming into the soul, must impose its restraints and its authority over the natural will, forbidding it to think wrong thoughts, to desire improper objects, or to determine unlawful and injurious actions.

In a great many things where the natural inclination pleads for indulgence, the higher will, or rather the sanctified will, must exercise its wholesome and necessary restraints. A great deal of trouble may come in at the point where innumerable questions arise concerning the duty of self-denial in particular cases. Often a very narrow line divides things lawful from things unlawful, and another very narrow line sometimes divides things lawful on the ground of expediency. At all these points the devil is fond of throwing dust into people's eyes, giving honest souls an endless amount of concern and confusion, and leading millions astray. For instance, if he can get a soul concerned about eating meat on Friday, or about keeping Lent, or about any "voluntary humility," or false self-denial, while at the same time, and by this very means, he keeps it at ease in the indulgence of sin, a great point is gained. That soul is in danger of being lost.

Any one who knows the power of education is aware of the fact that by a long process of special training, beginning with the first dawn of juvenile intelligence, it is not at all difficult to warp the judgment entirely, and seriously impair its power to properly discriminate between truth and error. Put any child where it will be constantly and seriously taught that it is a sin to eat meat on Friday, and it will grow that notion into its very being; while, at the same time, it may learn to become indifferent about many forms of real sin. Long training and constant teaching, in any one direction, will often create a kind of hyper-sensitive and hypercritical mental condition in reference to that one thing, out of all proportion to its real importance; while matters of far greater importance are regarded with indifference, or neglected altogether.

It was so with the Jews in our Savior's time, who strained out the gnat, and swallowed the camel, who paid tithes of mint, anise, and cumin, and neglected the weightier matters of the law. When we apply this common and universal tendency of human nature to the subject of self-denial, we can see how readily a false self-denial, which is no denial at all, can be substituted for the real article.

True self-denial touches the man more closely than any other Christian duty. It is likely to be more distasteful and disagreeable than any other. It is a real cross, a real source of pain to the carnal nature. It prescribes rigid bounds to natural desire, and puts a bit in the mouth of propensity. For this reason it is exceedingly easy for human nature to adopt a substitute church form, or will-service, or voluntary humility, manifesting, throughout, that self-satisfaction which always marks the counterfeit self-denial.

If we care enough about the subject to inquire more particularly for the marks of true self-denial in the personal experience, we would say that it consists in all such actions as resist and reject the natural inclination, or rather the unsanctified inclination, *for the time being*.

For instance, to day I may be so stingy that it gives me positive pain, and requires a severe struggle, to perform some very necessary charity to some one in need. Now to crush that stingy spirit, and open my hand liberally in spite of it, would be an act of self-denial.

A good story in point is told of a certain close-fisted farmer who had been recently converted. The deacon came around one day with his wagon to collect from the members some provisions for the needy pastor. Knowing that our well-to-do farmer had a smoke-house full of good bacon, he asked him for a ham. Unlocking the door, he brought one out, and proceeded toward the wagon. When about half way, he was seen to stop, commune with himself a moment, lay the ham down, and go back to the smoke-house. Pretty soon he reappeared with another ham, which he brought out and laid down alongside of the first. Hesitating a few moments, apparently troubled about something, he went back to the smoke-house again, and brought out another ham, larger than the others. Coming up, he threw it down with the other two, and said to himself aloud, "You old stingy soul, if you don't quit grumbling about giving this meat, I will bring *every piece* out of the smoke-house."

This was heroic treatment, and it is needless to say that his stingy soul quit grumbling at once. When, however, the parsimonious spirit has become, by constant repression, so dead, that, instead of being difficult and painful, it becomes a pleasure to do our reasonable duty in the matter of giving, it is no longer an act of self-denial. Just so with plain dressing. As long as we feel that we are checking and painfully crossing our natural inclinations by dressing plainly, it is a self-denial to do so. But when this feeling is absent, it is no longer a self-denial. The *self* has become changed. Sometimes we hear members say that they never feel a temptation to wear anything but the plainest apparel; which is just as much as saying that to wear their plain apparel is no self-denial to them. But at the same time we have sometimes seen plain people display conspicuous weaknesses and natural propensities in some other direction, holding their money tight when the Lord is calling for it, through the church, or in the person of some poor person, or orphan, or one that is distressed; or perhaps harshly and uncharitably judging others (which is getting to be a grievous evil), or indulging unreasoning prejudice, or self-will, or intolerance. Our Savior said, "Judge not by appearance, but judge righteous judgment." John 7: 24. It is not the "appearance" of self-denial which will answer with him, but the real thing itself, such as every Christian is conscious of in his inner experience when he daily denies, as often as otherwise for the good of others, the ever-importunate and unceasing impulses of self-indulgence, and self-assertion.

These impulses are ever asserting themselves in some form in every life, and can easily be detected if the moral and spiritual vision is not blinded by the illusion of a false self-denial. To check them at every point where they infringe the laws of purity, faith, charity, brotherly-kindness, and every other Gospel law, is self-denial. And it must be instant, disputing on the spot the wrong thought, word, or action, and substituting the right thought, word, and action. It is the school-master of the soul, constantly watching over its wayward pupil with a rod, and sparing not its wholesome stripes and admonitions.

Buena Vista, Va.

WHY HALT YE BETWEEN TWO OPINIONS?

1 Kings 18: 21.

BY S. Z. SHARP.

IT was in the days of Israel's wicked King Ahab, and of his still more wicked Queen Jezebel, whose very name had become a synonym for impurity and idolatry. Rev. 2: 20. It was at a time when the judges conspired with the king and queen to put an innocent citizen to death and seize upon his property; when the prophets of God were slaughtered like beasts, and the gods of the Sidonians were set up in the groves on the hill-tops in Israel. Four hundred idol priests ministered in the groves, and four hundred and fifty in the temples.

Idolatry and all its demoralizing attendants had settled upon the land of Israel like a pall, or like the darkness of midnight which was pierced by one brilliant star,—all the more glorious in the darkness of idolatry—the prophet Elijah, the Tishbite. His very name struck terror into the heart of Ahab, who attempted in vain to put every prophet of God to death.

On account of Ahab's and the queen's wickedness, the Lord sent a terrible famine into the land which lasted three years and six months. At the end of it, the prophet boldly presented himself to the king. The latter said, "Art thou he that troubleth Israel?" From this language of Ahab we draw the first lesson. This wicked king could not see that his own evil deeds were instrumental in bringing about the calamity upon the land. He could even see a relation between the famine and Elijah, and the prophet alone responsible for all this trouble.

In this respect all wicked men are like Ahab. They are blind to their own errors, and imagine they see the cause of every calamity in others, and especially in the innocent and the good. It is this fault-finding spirit that crucified the Son of God, drove the Christians from Rome, beheaded the Apostle Paul, and burned the early saints at the stake.

There are times, however, when God manifests his power, and protects the right, as he did to Pharaoh, and now again to Ahab and all Israel.

Although Ahab attempted to slay Elijah, and searched for him in every nation, taking an oath from each nation and king that they knew nothing of this prophet, - now he appears boldly before the king, in the strength of his integrity, and commands the king to assemble all Israel at the foot of Mt. Carmel, also the four hundred and fifty prophets of Baal and the four hundred of the grove. All assembled as requested, and the prophet approaches and presents this challenge: "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him."

From this we draw our second lesson. The people were God's chosen nation, Israel; the seed of Abraham, and the children of promise. To them were given the oracles of God, but step by step they had descended to the level of heathenism. This second lesson is for our church members. They are also the "children of promise," "a royal priesthood, a holy nation." Like the Israel of old, we may fall into many divers temptations. The first step is like the first step of the Israelites who made a golden calf, which they did not profess to worship. It was only to remind them of the Giver of all good. Then Jeroboam followed the example of Aaron, and from that step the descent was easy, and there was no stopping until the lowest bottom was reached.

The making of an image, to worship it, was a revelation of the Decalogue. The wearing of gold is as much a violation of God's law in the New Testament, as the worship of an idol was condemned in the Old. It makes no difference how that gold is worn, whether in the form of bracelets on the arm, of rings on the fingers, or the ears, of spectacles on the nose, or a chain dangling on the breast. We cannot find that the Bible makes any exceptions, and no one can say that the laying aside of all gold ornaments is not absolutely safe, neither can any one say that because the article was a gift, it must therefore be worn. The Savior expressly states that he "who loves father, mother, brother or sister more than me is not worthy of me," hence if we wear gold because it is the gift of a friend, and desire to please him, where do we put our Savior?

The second great mistake the Israelites made, was in desiring a king that they might be like other nations or people. Finally they became idolaters like other people. Here is where the followers of Christ may make a great mistake. We may desire to be like other people, in appearance, then in action, and finally in character, whereas we should be "living epistles, known and read of all men." How can *all* men know that a wordly-attired person is a living epistle of Jesus Christ?

The language of the prophet is applicable to us as well as to the Israelites. "If the Lord Jesus be God, follow him, if Baal, or the world, follow them." What would we think in time of war with England if some of our soldiers were to wear their uniform half blue and half red? What respect would have been shown during our late civil war if a soldier on either side had worn both the blue and the grey? What respect can even the world have for us if we are unfaithful to the vow we have made before God and many witnesses? Why should any brother or sister halt between two opinions? If the religion of Jesus Christ is true, then let us adopt it and adorn it before men and angels.

Another lesson, we may gather from this text, is for those outside of Christ and salvation. There are those who believe the Bible to be true, who believe there is no salvation out of Christ, although they are themselves without. They are good moral men and women and, in regard to charity, they excel many within the pale of the church. They can even point to many professed Christians that are making mistakes which they themselves avoid. They are desirous of obtaining the blessings of the Gospel, but have not yet obeyed it or taken advantage of its visions. They are halting between two opinions. To them the text comes with special force. If Jesus is the Lord of salvation, serve him; if the world, then serve it and abandon all hopes of salvation in Jesus. Settle the question at once and forever. Be not driven about by "every wind of doctrine." Finally, let us *be* what we profess, and stand in the front rank of our profession.

McPherson, Kans.

PATIENCE.

BY J. H. MILLER.

No person can pass his time aright without this noble trait of character. In a busy world like ours, with its prosperity and adversity, we must cultivate patience. In married life, many have their pathway strewn with earthly blessings, while others have their losses and trials. Many might have great reasons to complain, and exercise a very impatient spirit, which will make them unhappy, and annoy those around them.

Afflictions supported by patience, and surmounted by fortitude give us much strength in all of life's work. Sometimes the tears shed by the bedside of the sick and dying, with much patience, will only prepare us to better meet life's stormy sea, as to guide our frail bark to the haven at rest.

Moral grandeur, like the sun, is brighter after a great storm has passed over. Many people have passed through this world without much trouble, and little sickness or disappointments, while others, like Job of old, have many trials in life to endure.

"Patience produces unity in the church, loyalty in the State, harmony in families and societies. She comforts the poor and moderates the rich, she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be the first in asking the forgiveness of those whom we have injured. She delights the faithful and invites the unbelieving, she adorns the woman and approves the man. She is beautiful in either sex and every age."

I have seen persons who had become so habituated to worrying and fault-finding, that, if asked about their health, they nearly always would reply, "Oh my body is so badly afflicted." To such persons the weather is either too cold or too warm. They often forget that in everything they should give thanks.

If we could only learn a lesson from the little honey bees. They will fly from one flower to the other, and spend hours in gathering a little honey, which they so carefully take home and deposit in the cell. The whole colony works faithfully all summer to prepare food for the winter. There is no quarreling, no trouble, all work harmoniously. The drone, however, is a lazy bee. It does a great deal of buzzing around the hive, but never gets far away. It collects no honey, and does not seem to be a help to the colony. The working bee has finally to destroy these lazy intruders.

We have some people in the world who do a great deal of buzzing in society, yet we must have patience with them. We find them in almost every neighborhood. They are too busy buzzing to work. Of such people Paul would say, "Neither should they eat."

Patience in the church! How much we must endure for Christ's sake!

The minister must have patience during the summer months, when his congregations are small, because of so many who work so hard, they tell us, that they do not feel like attending church. Then some minister will give these brethren a good lecturing, and whip them over some good and faithful brother's shoulder. Is this the better way? No! The Savior would have us go and tell our brother his fault. Matt. 18. If a brother or sister should be like the drone, which never gets away from home, never attends Sabbath-school, yet we must have patience with such, and try, by Scriptural reasoning, to bring them out into work.

Early training in life will have much to do with our church work, hence we should not be so radical as to condemn those who do not see with us in these points. I know brethren who were strictly opposed to Sunday-school work, missionary work, social or Bible meetings, ministerial meetings, etc., who, after being taught in the ways of the Lord more perfectly, became our best workers.

"Let patience have her perfect work." If the church has a few members, who, like the drone, fly about the church buzzing, do not do like the working bee, - sting them till they will die,—but have *patience* with them, entreat them kindly, show them their errors by the Bible and by your chaste conversation. Thus we may win them over to help us in the work. A soul thus saved is great gain, and of much service to the church. Always have a good stock of patience on hand, and be sure to have it in readiness when needed. It is a splendid weapon to fight an enemy. A certain writer says we can carry water in a sieve if we only wait until it freezes over. If our angry passions should rise, only let patience have her perfect work.

Goshen, Ind., July 27, '91.

"The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departure from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God, without which we are naked amid hosts of foes and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation."

"Why should the Christian rule, to do to others as you would have others do to you, be limited to deeds? Words are as potent for good or evil as actions. Yet who speaks of others in the same spirit in which he would be spoken of? Looks, manners, dress, conversation, and surroundings are as savagely dissected and commented upon, as if existence depended upon a critical analysis of our neighbor. It is often entirely thoughtless and seems to be practiced by those who are devotedly attached to one another. If duty requires us to communicate to others some failing which we know to exist in another, let it be done in a spirit of tenderness which will rob it of any bitter taste, so that we should not fear to have our words repeated to the one of whom they are spoken."

"Words are little things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like sunshine, the dew, and soft summer rain; but when unfitly, like the frost, the hail and the desolate tempest."

"THE UNITY OF THE SPIRIT."

BY JESSE CROSSWHITE.

"Endeavoring to keep the unity of the Spirit in the bonds of peace."—Eph. 4: 3

In the intercessory prayer of Jesus on the night of his betrayal, as recorded by St. John, Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one," etc. Paul says, "That ye all speak the same things, * * and that there be no divisions among you," and again, "They shall all be taught of God * * * and he that is taught of God, speaketh the things of God."

Now there is one of two things that is self-evident, either that the prayer of Jesus for the oneness of his disciples was a vain prayer, and consequently unanswered by the Father, or, that all true disciples who believe on Jesus through the apostles' word will all speak the same things, and be of the same mind and of the same judgment, and that there will be no divisions among them.

"But," some one will ask, "How is it possible for any two persons to understand anything just precisely alike? I answer, "It is just as natural for any two persons to understand *just alike* as it is for them to understand at all. Indeed, it would be quite unnatural should they not understand just alike, when they are taught all that they know by the same teacher.

The text says, "They shall be all taught of God," and "they that are taught of God speak the things of God." None, I presume, will deny the fact, that, if a class in music has been taught exclusively by one teacher, they will all perform in perfect harmony. Just so it is with all the students, trained in our common or even higher schools. All are taught by the same teacher, and will understand and practice precisely alike. If this be so with reference to temporal or worldly things, why do we find such vast difference of opinion, and lack of agreement in understanding when we come to the consideration of Scriptural or spiritual things? The answer must be obvious to every candid, thinking man and woman who may read this article. There can be but one true answer, "We have been studying under different teachers." Not only so, but we have been trying to *construe* or *interpret* our teacher.

I think I can more forcibly impress my idea by narrating a circumstance which occurred in my presence some years ago. I was attending a conference meeting of a certain denomination of Christians which was held near my home. One of their ablest preachers preached on Sunday. His text was, "The Bible." He asked the question, "What is the Bible?" *Ans.*—"The Old and the New Testament." "What is a Testament?" *Ans.*—"A testament is a will." "Hence the Bible is the Old Will and the New Will. The Old Will contains God's bequests to those living under the Jewish dispensation, the New Will contains God's bequests to those living under the Gospel dispensation."

He then proceeded to show that both these wills or testaments were conditional, that there were certain obligations on the part of those to whom these bequests were made, in order to become beneficiaries. He remarked that the Old Will ended with the last chapter of Malachi, and that the New Will began with the first chapter of Matthew. He showed the sacredness of a will, that no man after the "death of the testator" dare add to or take from, "though it be but a man's testament," neither could any one alter, change or modify *one* word, *one* syllable, *one* letter, or even one comma or punctuation point. Neither could any court on earth set aside or change any part of these without first impeaching the testator and sustaining the impeachment. In short, the preacher made a most excellent sermon and one which I did then, and do yet, most heartily endorse.

At the close of the services it was announced that the same preacher would preach next day on the subject of "Christian Union." I was strongly importuned to go and hear the sermon. The preacher made a very able plea for the union of all Christians on the basis of the "Bible and the Bible alone" as a rule of our faith.

At the close of the sermon all who were willing were invited to take the "Bible alone for their rule of faith and practice." Quite a number went forward and united with that body of believers. After meeting was dismissed, one of my neighbors, who was a preacher in that denomination, approached me while yet the congregation were looking on and asked me why I was not willing to unite on the Bible. I replied that I was willing to unite with any and everybody on the Bible as we had heard it preached on Sunday. He then asked me if I was willing to unite with him on the Bible. I asked if he was willing to unite with me on the Bible. After a moment's reflection he said that he was, and gave me his hand. I then asked him who was going to construe the meaning of the Bible,—he or I? He said, "Neither of us; we just take it as it is." I replied, "That is just what I want." I then asked him if he was willing to accept the *whole* of this New Will, obey all its precepts and commandments, enforce all its laws in every particular. He replied that he was, beginning from the day of Pentecost, where the Gospel dispensation proper began.

I told him his preacher had made a mistake then, the day before, in the division of the *two wills*. According to his view he ought to have placed the four evangelists and the first chapter of the Acts of the Apostles in the Old Will, but as I do not so understand it, I must insist on taking the whole of the New Testament as our *only rule* of faith and practice. Everything that is enjoined in the New Testament by either command or precept, we are bound to accept, and all that is forbidden, we must forbid in the church.

Of course, our views not being in harmony on these points we could not unite on the Bible. The reason must be quite plain to all. The fault was not in the Bible, but in the peculiar systems of teaching we had embraced. His was that of A. Campbell, while mine was that of some one else. In other words, we had not both been "taught of God." It is a self-evident fact that the "creeds," "confessions of faith," and "man-made disciplines" are keeping the Christian world apart today. They are working effectually against the realization of the prayer of Jesus, "That they all may be one in us, that the world may believe that thou hast sent me."

Brethren, let us ponder a moment, "Are we doing anything to hinder the realization of that "high-priestly prayer?" Are we formulating a church discipline and giving it the same prominence and authority that we do the Written Word of God? I have rejoiced in the fact that I could hold up the Bible, and tell the world, "We have no human creed, we have no man-made discipline, we have no rule of faith, we have nothing to bind upon our members but the plain, simple teachings of God's Word. These are so plain that the "wayfaring man though a fool may not err therein."

I am free to admit that there are certain things in the Scriptures which are not very clearly expressed, or as Peter says, "hard to be understood," but these are only of secondary importance. But in all matters of faith and practice, I think—and the Brethren have always so held until quite recently,—they ought to be considered as matters of advice only, and not as binding commands. It must be apparent to all, that where there are just grounds for a difference of sentiment among the members, and that difference assuming the proportions that some questions do which come up at our Annual Conferences, there might be danger in pushing the matter too far, and produce evil instead of good. It must be apparent to all, that, where the matter is "so plain that a wayfaring man though a fool cannot err therein," it is something strange that all those who are "taught of God" do not understand it alike. Where, then, does this difference of understanding come in? Probably from each one wanting to put his own construction on the teacher. If so, the dominant party is unwise to force its views on the weaker, to the extent of making it obligatory. Better leave the matter as advice until we can have a greater unanimity of sentiment upon it.

Garber's Mills, Tenn.

"The fireside is a seminary of infinite importance. It is important because it is universal, and because the education it bestows being woven in with the woof of childhood gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection, its classic lore may moulder in the halls of memory; but the simple lessons of home, enamelled upon the heart of childhood, defy the rust of years, and outline the more mature but less vivid picture of after years. So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have, perchance, seen an old and half-obliterated portrait, and in the attempt to have it cleaned and restored you may have seen it fade away, while a brighter and more perfect picture, painted beneath, is revealed, This portrait first drawn upon the canvas is no inapt illustration of youth; and though it may be concealed by some after design, still the original traits will shine through the outward picture, giving it tone while fresh, and surviving it in decay. Such is the fireside—the great institution of Providence for the education of man."

"Being blessed with a healthy bodily frame as a case for holding whatever brains he may happen to possess, the writer has often been asked by simple souls, as they sat, sallow and lank, sipping their varicolored liquors, how it comes that he is so strong, since he is never seen to taste strong drink. He has long been accustomed to formulate his reply, for the convenience of weak memories, thus: Strong drink makes the drinker weak; weak drink makes the drinker strong."

"It is a mark of a chaste and truthful mind, not to use startling and glowing words except where the thought sustains and demands them. On the other hand, it is the mark of an ambitious or immature mind to adorn its utterance on every opportunity with fulsome and gorgeous speech. If we cultivate purity and truthfulness of thought, we shall treasure our most precious gems of expression too highly to display them on any ordinary occasion."

"We ought not to look back, unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE WATCH TOWER.

BY GALEN B. ROYER.

JUST lately a letter was received which read something like this: — "Enclosed find $——for preaching the Gospel in the West. This is twice what I gave for the sufferers last year. I hope the Brethren will give as freely to save souls *now* as they did bodies last year." A few are working up to the motion made by Bro. Sharp several weeks ago, but the prospects for the amount being raised are not flattering. The only reason that can be assigned for it not being raised is simply "We will not." I know we can easier this year than last, but many who lent a helping hand last year have determined not to do so this year. But how will God receive this? In times past when Israel failed in doing her duty God punished her by drought, famine, pestilence, or as he saw fit. Can we under the light and blessings of the Gospel expect more leniency? Nay, verily, my brethren.

* * *

During the last part of August we labored for the Brethren in Cedar County, Iowa. The meetings were as well attended as circumstances would permit, and a very good interest was manifested. Though there are a goodly number of members in the congregation, they are much scattered, and only about six living in the immediate neighborhood of the church. These conditions could easily be changed if only those living there who expect to embrace the faith as followed by the Brethren, would do so now. But they are putting it off as the young too often are doing to-day. If they delay in coming, thus failing to do the good they might do, will not God hold them responsible? At this place the Brethren have a good church-house and here is an excellent place to do missionary work. If brethren locate near the church they not only find a good farming land, but strengthen the influence for the church. It is not true economy to leave the churches already organized go down and settle elsewhere where houses must be built.

* * *

Several years ago a certain congregation decided to build a meeting-house. When the time came to prepare to dedicate it a certain brother of the congregation learned that a debt of $180 would hang upon it. He said that should not be and paid it himself, stating that if, in the future the church felt like doing so, they could pay him back. Time wore on and the church came to him to arrange to pay him back his money. He said, "Just let it alone. I am fully as well off today as I would have been had I not paid the debt, and who knows if not better." That illustrates clearly the result of giving to the Lord. He never fails to stand by and bless those who give and labor for him.

* * *

Yes, the Gospel is free to every one. Whoever paid for it before he received it? Whoever paid for it after he received it? But that does not remove the obligation which the Bible places on every one who has received it, to give of his means and labor, to give it *free* to those who have not heard it.

WHAT CAN THE SISTERS DO?

BY ELLA RAFFENSPERGER.

THIS is a question that should come to each sister's mind. Remember that in Christ Jesus there is neither male nor female, but we are all one. There are some noble brethren that have the promise of receiving an hundredfold in this world, and in the world to come eternal life. That promise is also offered to the sisters who will forsake all for Christ's sake.

The question may be asked, Where can we be most useful? Wherever God has placed us. Some he calls to foreign lands, some he wants to work among the poor and needy in the cities, others must stay at home Some because of their influence in the world or their talents, are called to special places. Remember that the sister or brother that has but one talent and improves it till the Master comes, will receive the same reward as the one who has five and improves them. I am glad to know that God is no respecter of persons. We have the promise that as our days so shall our strength be. If we have but one talent, let us say that in the strength of the Lord we will go forth as he leads us.

We, as sisters may be of more use in the future than we have been in the past, if we put ourselves under the direction of Jesus as our guide. Everything will be possible to us, and we will have no time for idleness, but will be ready for every good work, doing willingly whatsoever our hands find to do, knowing that we can do all things through Christ who strengthens us. If God is for us, who can be against us?

We must not always expect that we can do exactly like some one else. Each has a work, and while God calls some to be missionaries in foreign lands he calls others to stay at home to prepare temporal food for the bodies.

In offering a poor colored family some tracts, while distributing them on some of the back streets of Lancaster City, the landlord happened to be there and said I had better brought them some bread. I told him that was just what I had done, and if they ate of it, they shall never hunger. Yes, this heavenly food is offered without price, still many will refuse it.

Some sisters have told me lately that we are commanded to earn our bread by the sweat of our brow. Yes, I am only beginning to learn what that means since I have given my whole life to Christ. Dear sisters, though we walk through the valley of the shadow of death, we should fear no evil, for Jesus will be with us. His rod and his staff will comfort us. He has said that we can work and no man can hinder. Let us nobly say, "The Lord is our helper, and we will not fear what man can do unto us." "Fear not man that can destroy the body, but fear God who is able to destroy both soul and body."

Perhaps some sisters have a voice to sing. Is there not some place to use it in his name? Perhaps some have a soothing voice to read and speak with the poor and suffering ones. There are places enough, and opportunities enough, if we are only willing to sacrifice a little of this world's goods.

Sisters should make special efforts to assist in the Sunday-school room, where their help is always needed. We should never be ashamed to speak for Jesus. Remember, sisters, that those who are ashamed of his words, of those will Jesus be ashamed.

May God grant that we may all become sunny, useful sisters. Then we will surely be what we all long to be,—noble, useful and happy.

York, Pa., Aug. 27, '91.

A CO-OPERATIVE WORK.

BY DANIEL HAYS.

THE Missionary, and the Book and Tract Work are essentially one, or the two are, at least co-operative. The Book and Tract Work prepares the way for missionary work. The most judicious and efficient means of disseminating the doctrine of the church would be by the colporteur system. This plan is nothing new. It is traceable in some form to the Waldenses, and was used very successfully by the Baptists, years ago, in disseminating their doctrine. In some respects it is similar to the book agency of our great Publishing Houses, but it has a wider scope, and a higher range of usefulness. The colporteur sells Biblee, books, etc., sufficient to cover all expenses incident to his work, and in addition distributes tracts from house to house, just what, in his judgment, is needed. At the same time he talks up the work he is engaged in, explains the doctrine of the church when needed, and as territory is assigned to each, in all cases, every house can be reached and every case met in this way.

Then again the colporteur becomes an efficient, practical worker, the harbinger of the missionary, or minister. In fact, it is within itself an excellent training for missionary work. It would afford an excellent training in many respects for young brethren, adapting them to missionary work later on. Besides, it educates them on the self-supporting plan. It teaches them to do something for their maintenance. This was Paul's way as tent-maker in the mission field when occasion served. We want a self-supporting co-operative system in our missionary work. This will insure the continuance of our present system of a free Gospel ministry, and also secure a proper support to the missionary work.

Is it not apparent to all that a judicious system of tract distribution is needed? And is it not equally apparent that men inured to the hardships of a pioneer itineracy are needed in the missionary field? Then does not the one prepare the way for the other? And should not the two whose objects and interests are so inter-related, be one?

It is to be deplored that many of our tracts are trampled under foot, or find their way to the waste box with other worthless paper. A system that will place a tract in the hand of an inquirer with a word of friendly solicitude, with the request that it be read with care, calling attention to special points in it, to be compared with the Bible,—such a system makes it personal, rivets the attention, wins the heart, and binds the reader to the tract, and the truth it contains, with the magic touch of a friendly appeal and lasting recollections.

Moore's Store, Va.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - - Editor
J. H. MOORE, - - - - - - - Office Editor.
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☞Entered at the Postoffice at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

In the records left by the early German Baptist or Brethren's church, and by those who have studied to learn the New Testament and practice for return to apostolic and primitive Christianity,

The Gospel of the New Testament as the only infallible rule of faith and practice, with the Faith toward God, Repentance from dead works, Regeneration, the Death, Burial and Resurrection of Christ, with the reception of the Holy Ghost by the laying on of hands are the means of admission into the household of God,—the church militant.

The ordinances that feet washing, as taught in John 13, both by example and by command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians as a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Spirit and the Holy Kiss, or Kiss of Charity, is binding upon all Believers in Christ.

That War and Revolutionary acts contrary to the spirit and self-denying precepts of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, found in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil in the Name of the Lord, James 5, is binding upon all Christians.

That it is the church's duty to support Missionary and Tract Work, according to the Lord in the spread of the Gospel and for the unevangelized nations.

That the Ministry of all that Christ and the apostles have ordained, and that the conflicting themes and disorders of modern Christendom, to point out ground that all must come to be in full unity.

Mount Morris, Ill., - - - - Sept. 22, 1891

WE learn that Bro. Paul Wetzel is preparing to move to McPherson, Kans.

BRO. J. S. FLORY wishes us to announce that his address for the present is Lordsburg, Cal.

THE address of Jasper N. Perry, of Quinter, Kans., is now changed to Seward, same State.

WE would like a report from all the love-feasts in the Brotherhood this fall, but make them short and to the point.

BRO. JACOB WITMORE, of Centre View, Mo., we learn, is preparing to spend the coming winter in the mission field.

WE will soon have printed a second edition of "Selections from the Hymnal." The first edition has already been exhausted. The new edition will be ready for mailing by the time this reaches most of our readers. Price, ten cents per copy, or one dollar per dozen.

THE love-feast for this place will be held at the Silver Creek meeting-house Oct. 9 and 10, commencing at 2 P. M.

BRO. ENOCH EBY is now in Colorado, aiding Bro. D. M. Mohler in some church work. He reports good health and much to do.

BRO. GEO. W. CRIPE, of Cerro Gordo, Ill., writes that Bro. Lewis W. Teeter is now engaged in an interesting meeting at that place.

BRO. JOSEPH HOLDER, of Deweyville, Ohio, may, for the present, be addressed at Robins, Linn Co., Iowa, in care of Thomas Snyder.

BRO. SAMUEL CLICK, who has been spending some months among the churches in Virginia, has returned to his home at Nevada, Mo., where he may now be addressed.

BRO. I. J. ROSENBERGER, when last heard from, was preaching in the Dry Creek church, Linn Co., Iowa. He also expects to attend the District Meeting in Dallas Co., Sept. 24.

WE are now out of the Classified Minutes. There is not likely to be another edition printed soon. It would be well, however, if the late Minutes could be collected and placed in proper form for use.

BRO. JOHN DIEHL died at his home in the West Branch congregation last week. He has been a great sufferer for two years on account of a broken leg. He was known far and wide as one of the old settlers of this country.

WHEN Bro. Miller started on his trip he thought of writing only every other week, but he now finds so much to write about that he has concluded to send us a letter for each issue. Our readers will certainly appreciate this, for his letters are exceedingly interesting and will prove a treat to all of us.

YEARS ago two of our ministers, on the mission field, went into a village to hold some meetings. The hall in which the services were to be held, happened not to be seated. They were not the kind of men to be discouraged by a thing of that nature. Noticing a pile of beer kegs at the side of the building, they got the use of them, procured a few boards and soon had the hall seated. They reported an interesting meeting. One of the ministers afterwards remarked that for one time beer kegs were put to a good use.

THE feast at West Branch last week was a very pleasant affair, and was very largely attended by many from adjoining churches. Quite a number of ministers were present, and labored for the interest and edification of the congregation. We were glad to see so many out, especially from the neighboring churches. It reminded us of olden times to see so many from other congregations. The evening services were very impressive, and the order excellent. During the day a sister was restored to fellowship, much to the joy of the congregation.

THE *Brethren's Quarterlies*, for the fourth quarter, extending from the first Sunday in October to the end of the year, embraces an interesting line of study. The lessons start with the Raising of Lazarus and follow closely the history of Jesus until after his resurrection from the dead. Sunday-schools will send in their orders as early as possible. Price of *Brethren's Quarterly* for advanced scholars, 3 copies, per quarter, 25 cents; 8 copies, 40 cents; 20 copies or more, 4 cents each. *Juvenile Quarterly*, for boys and girls, 3 copies, per quarter, 20 cents; 6 copies, 25 cents; 10 copies or more, 3 cents each.

THE Brethren of the Kaskaskia church, Fayette Co., Ill., are preparing to build a meeting-house. The members seem to be in good spirits, with encouraging prospects before them.

RUSSIAN Jews are said to be pouring into Baltimore in great numbers. It is also reported that the attempt to colonize several thousands of them in South America is likely to prove unsuccessful.

AT their council-meeting in the Pine Creek congregation, Sept. 12, Bro. Callo Fahrney was advanced to the second degree of the ministry, and Bro. Frank Miller elected to the deacon's office.

BRO. J. M. MOHLER writes that he has just held a meeting near Bellefonte, Pa., with three additions and fair prospects for a number more. He is now at Williamsport, engaged in mission work.

BRO. D. M. MILLER writes that he is preaching in the Chippewa Valley church, and may possibly remain there four weeks. His address is Rock Falls. He has three different places for preaching and thinks that a good work might be done there, and a large and promising field is open for the Brethren. The church is small and earnest. Bro. Baker is their only preacher, and the field is larger than it is possible for him to occupy.

CLERKS of the District Meetings will please bear in mind that the last Annual Meeting decided that the Annual Meeting Clerk should collect and publish all the matter, intended for next Annual Meeting, in time so that copies of the same may be on the ground, ready for use during the Annual Meeting. In the absence of the Clerk (D. L. Miller) this duty devolves upon your Office Editor, hence the clerks will please favor us with not less than two copies of the Minutes of all District Meetings.

WHEN Bro. J. G. Royer was in Chicago last week, he was told that an aged sister lived at No. 192 North Ashley Avenue. Calling at the place, in company with Bro. W. R. Miller, he found an aged sister who was baptized at Pine Creek over fifty years ago. The sister enjoyed the call and season of devotion very much. Bro. Royer says he wishes he could spend all his time among the members in Chicago, as there are probably many other members in the City who have not yet been found. He speaks very favorably of their pleasant meetings.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

Number Three.—Continued.

ON our arrival at Copenhagen, where, as before noted, we were welcomed by a number of our members, we were taken to the home of our brother, Eld. Christian Hansen, who is permanently located here as missionary, and where we were made welcome by brother and sister Hansen. There has been but little apparent change in the Capital of Denmark since our visit here in 1884, with the exception of the burning of the King's palace, which occurred soon after we were here. The ruins are still standing as they were left by the fire. The people up to this time have refused to raise the money necessary to rebuild and restore the palace. As the King has a number of fine palaces located at other points in and around the City, he is not suffering for lack of proper shelter. He fares a thousand times better every day than many of his poor subjects who are taxed heavily to keep up the show of royalty, and are glad if they can

provide their families with black bread baked from unbolted rye flour with lard to spread on it.

The brethren and sisters here show many signs of joy on account of our coming to them. Bro. Hope is so well known to them that he seems like a father returning to his children after many years of absence, and there is a general rejoicing. We also meet some whom we learned to know when we were here before. We are hopeful that our visit to the churches here may, by God's blessing, be helpful to them. There is much work needed, both in and out of the church, and it will require continued effort and zeal to hold what has already been gained and to carry the work on to further success.

The first night after our arrival in Copenhagen a meeting was held in the hall which is rented by the year for that purpose. We spoke at some length, Bro. Hope acting as interpreter. At first we found this method of speaking to the people rather trying. To speak a single sentence in such words as may be easily understood and interpreted and then stop until the interpretation is given, then give another sentence and halt again and so on for forty minutes is not so easy as at first it might seem to be. It requires a constant effort of the memory to hold on to the line of thought and to fully complete the arguments you may be using. A little practice, however, renders it comparatively easy. Bro. Hope has been in America so long that he sometimes forgets himself. Once or twice, during our dual speaking, he fell into repeating our words in English, but these little difficulties soon passed away and we got along very well.

A great help to our work is the intense interest manifested by our audiences. The people appear to be wholly absorbed in the subjects considered and wait intently for the words to come from the interpreter's mouth. Such intense interest one scarcely ever sees equaled at home. Take an audience cold and indifferent, some of them composedly arranging themselves, not to enjoy the sermon, but a quiet nap, and you will freeze the life out of the best minister that ever lived. If church members could only fully realize how much good preaching depends upon their own spiritual condition, there would be many more good preachers in the world to-day than there are. The best food that can be served, if set before people who are dyspeptic and are without healthy appetites, will be uninviting to them. So many Christians are troubled with spiritual dyspepsia. They never do find a real good sermon, and the worst part of the difficulty lies in the fact that they never realize that the trouble is entirely in their own unhealthy spiritual condition, and not in the sermons.

We find no lack of interest in our meetings here. Brethren Hope, Olsson, Hansen all spoke at our first meeting, and although it continued two hours and a half the people did not seem tired but remained in the hall at least one half hour longer to talk with each other.

The second evening we held a members' meeting at Bro. Hansen's home. The time was spent in singing and prayer and in answering and discussing questions asked by those present. The evening passed quickly away and it was midnight before the meeting closed. Many were the questions asked as to our church and her work in America, and all were glad to hear from us most of the things we had to tell of the church at home.

One of the questions discussed was the use of tobacco. Hitherto no member of the church in Denmark or Sweden has been allowed to use this narcotic. They reason that it is unclean and filthy and that the followers of Christ should be free from such a habit. Many regrets were expressed when we reluctantly told them that many of our brethren in America had not been able to rid themselves of the tobacco habit. We encouraged them to keep it out of the church since they had started out so well and had been so successful up to this time. We wish our brethren who use tobacco could have been present at our meeting here. We feel sure many of them would have said: "We will give up the habit, and show to all around us that we are not slaves to a habit that is causing great offense to our members in Sweden and Denmark. Perhaps some, after reading this, will feel to make an effort to sacrifice tobacco on the altar of self-denial. We can assure all such that God's blessing will follow the effort and that they will in time be happier without tobacco than they are now with it.

After spending two days in Copenhagen we started on our northern trip, stopping in Sweden on the way. From Copenhagen we take a steamer for Malmo, Sweden, and thence by rail to Limhamn, where the Brethren have a very comfortable meeting-house. Bro. Anderson is the elder in charge of the church at this place. He is a sailor, having charge of a coasting boat. This enables him to be at his home on the Lord's Day. As the time of our coming was not definitely known Bro. Anderson was not at home and we did not get to see him. Brethren Hope, Hansen and Olsson accompanied us and after reaching the town Bro. Olsson started out and called from place to place, notifying the people of the meeting and inviting them to be present. The result was that the meeting-house was well filled. At this place Bro. Olsson acted as our interpreter, as he did at other places in Sweden, and he did quite well. We were surprised and glad to find that he could speak English quite fluently.

While at Malmo we called on sister Hans Olsson. Her husband, who is an ordained elder, and who has heretofore assisted Bro. Anderson in the work at Malmo and Limhamn, left the day we reached Copenhagen for the northern part of Sweden. We met him at the depot only to say farewell. He is employed by the Railroad Company, and has been transferred to a point eleven hundred miles north-west of Malmo. He will distribute tracts, and preach the Word at his new home and hopes to be able to start the good work in Northern Sweden. His wife and children will follow him in a few days. Bro. H. Olsson especially requests the prayers of the church that God may use him as an instrument to build up a congregation in his new field of labor.

From Malmo we travel by rail to Winslöf, and then in a wagon to Wanneberger, the home of Bro. John Olsson, who, with his wife, sister Olsson, made us welcome. Bro. Olsson has a pleasant home with about forty acres of moderately good land. He took much pleasure in showing us over his farm, and altogether we felt quite at home as we have at all the places at which we stopped. In the evening, beginning at 7: 30, we had meeting in Bro. Olsson's house, but the large room did not hold all the people. The meeting was kept up until after ten, and midnight found us ready for bed. Our members here are not satisfied unless the meetings continue at least two hours. Thirty minute sermons are not satisfying to them. The next morning, Sunday, Aug. 16, we had a very solemn meeting with a few of the members, when two sisters, by special request, were anointed with oil in the name of the Lord. We never witnessed an anointing that was more solemn. We then drove six miles to Bro. Peter Neilsson's home at Buckberge, where a meeting was held at 1 P. M. Bro. Neilsson has a large farm and a comfortable house. He fits up a large room in his house where meetings are held, and, when the meeting is over, feeds the people. From Bro. Neilsson's we go to Winslöf and take the train for Elmhult, thirty miles away, and are driven two miles to the home of Bro. John Swenson, reaching the place in time for meeting at 7: 30 P. M. The meeting was well attended and full of interest, and was kept up the usual length of time. At midnight we were shown to bed, and were called at four next morning, to go to Wislunda by rail where a meeting had been appointed at 10 A. M. A merchant at this place, Mr. S. A. Johnson, with whom Bro. Olsson was acquainted, kindly received us into his home and entertained us. The meeting was held in the free mission house and was quite well attended.

Since coming to Denmark we have learned the full particulars as to the imprisonment of the brethren for not serving in the army. Bro. Chr. Hansen is the only one who, up to this time, has had to suffer in that way. When Bro. Westergren wrote to us we understood from his use of the English that he was writing from prison. What he intended to say was that he should be imprisoned if he remained here, and refused to go into the Army. As he has now gone to America, he is free from this kind of persecution. The Swedish laws are now much more lenient than they were and we hope our brethren here will not have to suffer on account of their peace principles, but it is better to suffer wrong than to do wrong.

At Wislanda we leave Bro. Olsson to continue the meetings, and we journey on to Christiana, the capital of Norway. Here Bro. Hansen remains and will hold meetings. Our next stopping place is Trondhjem where we take leave of Bro. Hope, and wife and self take the Norwegian steamer "Kong Halfdan" for Bodö, Tormsö, Hammerfest and the North Cape regions. Bro. Hope will distribute tracts and preach the Word in Trondhjem as opportunity may offer. On our return from the North, if the Lord so direct, we will assist brethren Hope and Hansen, and then go South to Gottaberg, thence by steamer across the Categart to Frederickshaven and thence southward through Denmark, visiting all the churches, and if possible all the members in the country. Then we go again to Sweden and spend some time with the members there. We shall have something more to say of the work in Scandinavia after visiting all the churches.

At this writing, Aug. 21st, 11 P. M., we are on board the steamer, coasting along the rock-bound shores of Old Norway toward the "Land of the Midnight Sun." We have daylight at 9: 30 P. M., and we have not as yet crossed the Arctic Circle. We have just come below from the deck of the ship where it is almost light enough to read large print. The weather is delightfully clear and pleasant. Our next letter shall be descriptive of our trip to the Arctic ocean; the region of continuous daylight in summer, and of unbroken darkness in midwinter. We are both quite well and are enjoying our two weeks' cruise very much indeed. God's blessings are attending us and we realize that it is a good thing to trust in the Lord.

D. L. M.

QUERIST'S DEPARTMENT.

A BUSINESS DEAL.

What should be done in the following: If two brethren, in making a deal in any form, and the one brother knowingly tells the untruth, and afterward the other brother tells him that he is not satisfied, that he has been wronged by the first brother telling the untruth,—can the two brethren settle the matter, or will the offender have to come before the *church* in council? JASPER BARNTHOUSE.

THE two brethren may settle their own personal difficulty, concerning the deal, among themselves, but if it is a clear case, that the first brother did knowingly tell the untruth he ought to come before the church, make his humble confession, and ask pardon. If he denies telling the untruth, and the second brother is not satisfied, he would better proceed according to Matt. 18. A matter of this kind, that can be satisfactorily settled between the parties, ought not to come before the church unless it is a very clear case of willful misrepresentation.

ANOINTING.

It is claimed that when a member gets sick we have a great privilege given by James, that we may call in the elders and be anointed, and the prayer of faith shall save the sick, and the Lord shall raise him up. The sick person believes that the Lord will raise him up from his bed of sickness, and if he has committed sins that they will also be forgiven him. Now what is to be done when the elder claims that he will be raised up in the last day, and does not believe that he is to be raised up from his sickness, believing that the power of healing is gone by. The sick man believes that the anointing has nothing to do in resurrecting the body; for both good and bad are to be raised. If none but those who are anointed could be raised up—resurrected, why then did James apply this anointing to the sick only? Why not anoint those who are well? We want them all raised up as the Scripture teaches. We repeat, What is the sick to do when he knows his elder differs from him as I have shown? JOS. FAHNESTOCK.
Covington, Ohio.

Our brethren have generally accorded both elder and the sick the liberty of their respective private views concerning the design of anointing. Hence those who do not believe that anointing is for the present healing of the body are at liberty to perform the anointing services as well as others. If the sick member holds views different from the elder whom he calls, he may be comforted with the thought that the virtue is in the Lord, and that his own faith is the important consideration. As long as members hold different views on this subject they must bear with each other. There are elders who will not anoint unless the sick believe that the service is for the healing of the body. Then there are others who will not submit to the anointing unless the elder holds certain views. While we may accord the right of private opinion, on this question, we doubt the propriety of being so strenuous as to render the service perplexing. Let the elders anoint in full faith in God's Word, and both parties leave the result with the Lord. Were we to call for the elders to perform the anointing services, we should not permit their private views to have any bearing in making the selection. We would, if possible, select godly men, full of the Holy Ghost, and leave the result with God. Our advice is, when you are sick, call for the elders and have them do as the Book reads.

BAPTISM OF PAUL.

I have been asked recently, by some of my friends, where Paul was baptized. By referring to the narrative it gives a very meager account of it. They claim he was baptized in the house. If you can tell where, and in what water Paul was baptized we would be glad to know. JOHN BURNER.

Damascus, in the times of the apostles was, and is yet, a city of much water. It is abundantly watered by two rivers, Pharpar and Abana, which flow the year round. Bro. D. L. Miller, who spent several days in the city during his travels in Palestine says, concerning the conversion of Paul, "here he was baptized, no doubt in one of the beautiful streams for which the city is noted." (Bible Lands, page 431.) There was no trouble about finding plenty of water. In Rome 6: 3, 4 Paul tells how he was baptized. He says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death."

The term "us" and "we" include Paul, hence we understand that he was *buried* by baptism. His baptism was a burial, which could not have been accomplished short of immersion. This must have taken place in one of the beautiful streams near at hand. Ananias said to him, "Arise and be baptized and wash away thy sins." He arose, went to where there was sufficient water and was buried with Christ by baptism.

DISEMBODIED SPIRITS

Will you please explain the meaning of "The abode of disembodied spirits?" Also give Scriptural passages bearing on the subject. J. B. ASPER.

When the body dies the spirit takes its departure. It is then a disembodied spirit. When Lazarus died he was carried by the angels to Abraham's bosom. Luke 16: 23. That is, his spirit was taken to where Abraham's spirit was. This is the abode of disembodied spirits. To this place the Savior doubtless referred when he said to the thief on the cross, 'Verily, I say unto thee, To day shalt thou be with me in paradise." Luke 23: 43. Both of their spirits went to Paradise that day. The term Paradise in this case must refer to the abode of the spirits. In three days Christ's spirit returned to his body again. To this Peter refers in his quotation when he says concerning Jesus, "Thou wilt not leave my soul in hell (*Hades*) neither wilt thou suffer thine Holy One to see corruption." Acts 2: 27. The term hell in this verse is *Hades* in the original, and refers to the state of the dead in this instance. From the above we may learn that there is a place for the spirits after the death of the body, and that these spirits are conscious between death and the resurrection. J. H. M.

THE CHURCH.—ITS GOVERNMENT.

BY J. G. ROYER.

Chapter One.

ACCORDING to divine revelation the following relations exist between the kingdom of Christ and the kingdom of God. Before the fall, man was in the kingdom of God. When he fell he was not only expelled from Paradise, but he was also excluded from the kingdom of God. His restoration to the kingdom of God, was the sole purpose of all God's subsequent dispensations. It was to be effected through a mediatorial kingdom, with Christ as King.

"When the fullness of time was come," the King appeared, and, after a life of extreme humiliation, a death most ignominious, and a resurrection and ascension most glorious, he was enthroned, "At God's own right hand in heavenly places, far above all principality, and power, and might, and dominion." Eph. 1: 20–21.

He reigns now, and will continue to reign as Mediatorial King, "Head over all things," until the final glorification of the saints, when "He shall deliver up the kingdom (of Christ) to God even the Father, and the Son also himself be subject unto him (the Father) that God may be all in all." 1 Cor. 15: 24–28. Then all the redeemed will be in the kingdom of God.

Christ's reign and kingdom appear in Scripture under several aspects. As to territory it is divided; a part (his church) being on the earth, and a part in heaven. As Mediatorial King he sways the sceptre of universal dominion over the material world, over angels, over demons, and over his own people. He reigns as the supreme object of love in the souls of the redeemed in heaven, and his faithful upon earth. He reigns in his visible church as its sole Law-giver.

THE WORD CHURCH

is used in the New Testament Scriptures, First, to designate a local congregation of believers united in the order of the Gospel, as, "Unto the church which is at Corinth." 1 Cor. 1: 2. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." Rev. 2: 7. Secondly, it denotes all the elect of God, from the beginning to the end of time. "And he is the head of the body, the church." Col. 1: 18. "Husbands love your wives even as Christ also loved the church and gave himself for it, that he might present it to himself, a glorious church not having spot or wrinkle" Eph. 5: 25, 27.

Third, to designate the visible part of Christ's kingdom. "I am not meet to be called an apostle, because I persecuted the church of God." 1 Cor. 15: 9. In this case the term "church" is applied to the whole body of believers on earth.* "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified." Acts 9: 31. The Revision gives the above, "So the *church* throughout all Judea, and Galilee, and Samaria had peace, being edified." Hence we learn that the use of the word is not confined to represent a local congregation and "The Bride the Lamb's Wife," but the visible, earthly part of Christ's kingdom, or Brotherhood, as well. In the present discussion we confine ourself to the first and third uses of the word.

CHRIST HIMSELF INSTITUTED THE CHURCH.

Among the directions given to discipline an offender, we have "Tell it unto the church." Matt. 18: 18. The church is here spoken of as an existing institution, or one clearly defined and understood by the apostles. He also appointed the ordinances, giving them their form. By the word employed to designate it, and by the language indicating the manner of its performance he gave us the ordinance of baptism; and by his personal administration he gave us feet-washing, the Lord's Supper, and the Communion, adding, "Happy are ye if ye do them." John 13: 17. The ordinances thus appointed by Christ were established by the apostles, according to the form prescribed. Acts 19: 1–5; Rom. 6: 3–5; 1 Cor. 11: 2, 23; 1 Tim. 5: 10.

Their example has, therefore, for us all the binding authority of divine law; and we are infallibly safe in taking the New Testament as an all-sufficient guide and authority for the outward institutions of the church and its government.

ITS MEMBERSHIP.

As the unit *one* is the basis of numbers in mathematics, so the regenerate soul is the basis of the church; and the new birth is made the fundamental condition of membership for all time. "Except a man be born again he cannot see the kingdom of God;" and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 3, 5.

The apostolic injunction to "withdraw from

*This is probably the original use of the word "church." (Dr. E. P. Gould in American Commentary on above passage.)

every brother that walketh disorderly," and the relations church members sustain to God and the church, as "children of God," "heirs of God," "the light of the world," and the "salt of the earth" show, that fidelity to Christ would make it wrong for the church to admit those who apply, without ascertaining in some way their faith as to the doctrines of the Gospel.

It is, likewise the duty of the church to see that the initiatory ordinance be administered according to the Gospel. If left to the choice of the candidate, some entirely different rite might be substituted, and the Gospel ordinance set aside.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

To the Middle District of Iowa.

I FEEL to report the work of the mission entrusted to my care, known as the Soldier River Mission. I am glad to-day that the cause is moving onward gradually and surely, and will say to the cheerful givers of the District, that their money is not spent in vain, but is doing a good work for the Lord and humanity. The people fully appreciate the kindness of the Board in sending them help in a spiritual way. The prospects, at present, to build up a church that will soon be able to care for itself, is encouraging.

Bro. McCune and I held a series of meetings prior to their feast. Two were received by baptism, and one more made the good confession at the close of the last service. They now number sixteen members.

At the present writing I am laboring at the Oak Grove church near Iowa City, which was a mission post a short time ago, but, by the efforts of our faithful Board and workers, a membership of thirty-eight has been established. Bro. J. C. Seibert has moved among them and is caring for them, thus relieving the District of any further expense, which is conclusive evidence that, if the work is properly managed, the results will be grand, God glorified and souls edified. I expect to remain here up to Sept. 14, at which time I expect to commence a series of meetings at the Iowa River church, to continue up to the time of District Meeting at Dallas Center, Sept. 24. May God help us to faithfully discharge our duties! MOSES DEARDORFF.

Yale, Iowa.

Wayside Gleanings.

SINCE our last "Gleanings" Bro. Robert Wilkison, formerly of Pennsylvania, has been placed in the silent city of the dead. He passed away June 18, aged eighty-three years, four months and seven days. Peace to his memory!

Not long since we held a special council-meeting, in order to select a suitable site for a church house. The location decided upon is on Bro. M. W. Claytor's land, and seems to be to the apparent satisfaction of all present. Work will begin, if the Lord will, about Oct. 1, as we have nearly funds enough subscribed to enclose the house.

We are happy to state that Bro. Allen Taylor, an able minister of the Mulberry Grove church (Bond Co., Ill.,) will permanently locate among us in the near future. Ever since the organization of this (the Kaskaskia) church, about five years ago, it fell to my lot to do the preaching, and during the last four years I have served as best I could as elder. Now, as the Lord has prospered us sufficiently to be on the eve of building, to receive help and council from Bro. Taylor, we feel like Paul when he said, "The Lord refreshed me by the coming of Titus."

Shortly after it was published I procured a copy of the "Miller & Sommer Debate," and after reading it, with both pleasure and profit, I loaned it out to brethren and friends. The work has given the best of satisfaction, so much so that had I another copy it would be kept busy. A would-be Universalist, after reading the "Debate," said, "If ever there was a Christian in the world, Eld. Miller is one of them, or he would never have taken the abuse that was heaped upon him." Mr. Sommer's friends claim that he was too SMALL a man for the discussion.

We do not aim to have our love-feast until after our church-house is ready for use. Then a notice will be given in the MESSENGER.

Bro. Jas. Simpkins and the writer were elected delegates to District Meeting.

Bro. J. W. Keiser gives us a pointed interrogation when he asks: "Why is it that some Brethren claim they are too poor to take our church paper, and when you visit them at their homes, you find two or three secular papers lying on the stand?" I feel it my duty to urge our members at all times to take the MESSENGER. We have been constant readers of the *Brethren at Work* and GOSPEL MESSENGER for fourteen years. We need its visits as much as ever.

GRANVILLE NEVINGER.

St. Elmo, Ill.

Quinter's Biography.

WHEN I ordered the "Life and Sermons of Elder James Quinter," I expected a good and valuable book, but after reading it I found that it by far exceeded my expectations, and I think it a matter of regret that the life-work of so good and great a man is not given to us more fully.

I also believe that I am voicing the sentiments of thousands when I say that the author of the book, as we now have it, would be quite justifiable in enlarging upon the biographical part of the work. Extracts from correspondence with prominent brethren in the church, advice given at councils under trying circumstances would, in my judgment, greatly add to the interest and profitableness of the book. I would not be understood as discouraging the sermons, they are all of the best. We do not want the book for ourselves only, but for our children, and generations yet unborn may read it and receive an inspiration to a higher and better life.

This work leads us to a better appreciation of the Bible by showing what a study and practice of its precepts will do for the ennobling and elevation of the soul, and for the moral condition of the world. P. S. GARMAN.

Holden, Mo.

From the State Center Church, Marshall Co., Iowa.

AUG. 15, Bro. I. J. Rosenberger commenced a series of meetings in the State Center congregation, which continued until Sept. 1. Aug. 29 and 30 we held our Communion meeting, which was certainly a feast to the soul, and, we think, enjoyed by all present, as the indications were plainly shown by the goodly number that assembled around the Lord's table in the evening, to commemorate the sufferings and death of our Lord and Master, and also the quietness and sobriety that prevailed among the general assembly, while the brethren and sisters were engaged in the solemn ordinances.

Oh, what means of spiritual strength and grace these yearly reunions afford the children of God! It carries our minds to the future, when the faithful shall partake of that marriage supper of the Lamb, which will be fulfilled in the kingdom of God.

Bro. Rosenberger's labors, while among us were full of earnestness and zeal. He wielded the spiritual weapon with power. The brethren and sisters were strengthened and built up in the good cause, and the unconverted were earnestly admonished. While there were no additions to the church, the good seed sown will be reaped in the future. We ask an interest in the prayers of all in our behalf, that we may hold out faithful. Let us all labor together for good, as one great family in the vineyard of the Lord, and let all be done to the glory and honor of God. LAURA A. FOFT.

St. Anthony, Iowa.

From the Mount Hope Church, Oklahoma, I. T.

THE brethren and sisters of the above-named church are at work for the Good Lord. We have regular preaching about every Sunday, and Sunday-school every Sunday. We are using the *Young Disciple*, also the Brethren's cards and the *Juvenile Quarterly*, all of which are greatly appreciated by the school. One of our ministers, G. W. Landis, was recently called by a dispatch to Persell, about sixty-five miles south of this place. He found a sick man, who requested to be baptized. It was attended to last Sunday morning, and in the evening of the same day he died.

JOHN H. NEHER.

Crescent City, Oklahoma.

From the Greene Church, Butler Co., Iowa.

OUR love-feast of Aug. 29 and 30 was truly a feast of love. We had a large attendance of brethren and sisters from abroad, and all seemed to be in love and union. There were eight ministers with us from abroad, namely, brethren Wm. Ikenberry, Samuel H. Miller and Samuel M. Miller, of Waterloo; brethren Marcus Fowler and O. Beaver, of Fredericksburg; brethren Joseph Hanawalt and Wm. H. Ikenberry, of Franklin County, and also Bro. Emmanuel Hoff, of Waterloo.

They held forth the Word with power, and as a result, there were three applicants for baptism on Sunday.

We held an election for a minister on Saturday. Bro. J. B. Shank was the one chosen. Our little church at Greene seems to be in a flourishing condition.

Brethren and sisters, pray for us that we may all labor for the advancement of the cause of Christ! J. D. SHOOK.

Sept. 6.

At Home Again.

BY experience I am firmly convinced that Sunday-school workers should correspond together more freely. I think the MESSENGER should ever be open to the workers in that department. In traveling through the Valley of Virginia, I still find some opponents to Sunday-schools. In order to obtain the best results, there must be a hearty co-operation of the whole working force of the church, and that force should consist of superintendent, teachers and students. The ministers, deacons and every member of the body ought to help. Then the Sunday-school will become the nursery of the church, and the whole body will be built up.

The minds of both old and young should be filled with good thoughts, good words and good purposes. Then Satan cannot make a success of sowing tares. If all the minds contain good seed, and cultivate it properly, as may be done in a well-organized Sunday-school, the enemy will have but little chance to get in his work. I never could see how any one could get the consent of

his mind to throw his influence against the Sunday-school, and I am glad to know that such work is growing less every year.

There is work in the church for every member, old and young. Unless we labor in the vineyard of the Lord, we cannot expect a reward. The minds of the young are active and want something to do, and if we do not furnish them work, they will attend other schools, and thus are often led astray by bad influences being thrown around them.

Let each one ask himself the question, "What am I doing to help the good cause along?" We are glad to know, however, that there are some good Sunday-school workers among our ministers and deacons, who join in the work of the Bible class. Then it is that the glorious treasures of the Word are brought out, and the minds of the Bible students are well cultivated.

I was much encouraged in our religious experience, while visiting in the above locality, by beholding the transforming power and influence of the Word and Spirit of God upon the believers, when properly directed. The sisters nearly all removed their bonnets and properly appeared in their prayer-coverings. This, when viewed in the light of the Gospel, is pleasing. In some parts of the Brotherhood many are ashamed of this part of the Gospel. Jesus says of those who are ashamed of him and his Word, that he will be ashamed of them when he comes in the glory of his Father with the holy angels.

The Brethren in the Valley are generally in the order, and as for true Christian courtesy and genuine benevolence, they are not excelled by any people on earth. I attended a number of council and harvest meetings, as well as many regular meetings, and they were all well attended. I would suggest the following in regard to harvest or thanksgiving meetings: Inasmuch as we are instructed by the Apostle Paul to obey the powers that be, would it not be better for all the churches to wait until all the grain and fruits of the earth are gathered in, and then observe Thanksgiving Day, as set apart by the Chief Magistrate of the nation? Let us all reflect upon this. We profess to be subject to our rulers, in so far as they do not impose measures upon us that are contrary to the Gospel.

I left Nevada for our Annual Meeting May 23 and arrived home Sept. 3. I enjoyed most excellent health all the time, and was not detained an hour through accident or delay of trains. Thanks to our Heavenly Father for his abounding mercy! I feel truly thankful to all the dear brethren, sisters and friends, whose hospitality I had the pleasure of enjoying. I shall ever remember my late visit to Virginia as one of the green oases of my pilgrimage on earth. SAMUEL CLICK.

Nevada, Mo.

Here am I, Send Me.

THIS thought has been thrown out publicly of late since the different Boards of Brethren have been appointed by the church to push forward the work of the Lord with more vigor. Now this means something. When I say, "Here am I, send me," I ought to mean, "Here am I, look and see if I will suit." No Board, in my opinion, ought to send out a brother to do public work, without having some knowledge of the man, either personally or otherwise. Then, when you want a history of me, do not get it from my relations, neither from my enemies, but from *true* Brethren. This sending out men to do church work is a very responsible work in my opinion, when money is thrown together to do the Lord's work and placed in my hands to use! Oh how responsible I become! How responsible to God and to the church! Surely I dare not look for special favorites, but the *best* men for the work,—men who represent the church in faith and practice. True, we are often deceived in Brethren, but that we cannot help. The brother who represents the church at home will very likely do it away from home, but a brother that does not prove to be sound in the faith at home will never represent the church aright in the field. I say, "Send only those sound in the faith for good work in the Lord's vineyard." ARCHIE VAN DYKE.

Beatrice, Nebr., July 23, '91.

From Fannettsburg, Pa.

THE last report given from the mission work at this place, was at the close of Bro. Sell's meetings in November of last year. We then expected the work to be carried on as usual, organized our Sunday-school, and felt greatly encouraged. Winter set in, which was severe here, and, owing to sickness, death, bad roads, etc., we had no preaching until in May of this year. Bro. Seth F. Myers, of Shirleysburgh, has filled two appointments this summer, our own brethren, of the Back Creek church, came once during the past year, and Bro. Bock, of Indiana, was with us and preached one sermon.

April 1, Bro. C. C. Ellis, one of Bro. Quinlan's scholars, came and taught a select school and greatly assisted us in our Sunday-school work. We feel that he did good service for the church while here. When he left, the last of June, we were obliged to close our Sunday-school, owing to sickness among our teachers. Our school was well attended, considering our small membership. Twenty copies of *Young Disciple* were distributed.

Our little band has been greatly afflicted during this year. Having been compelled to stay by the bedsides of our sick, church work must lag, and we did not arrange for appointments of late. We hope for a brighter day to dawn, and for the present, I feel to be submissive to our lot, for the Bible teaches us "that all things work together for good to them that love the Lord.

We have had a bountiful season. Crops were good, fruit is abundant and much is wasting.

D. C. BURKHOLDER.

The Aged Persons, Infirm and Orphans' Home of the State of Kansas.

I WISH to call the attention of the churches of South-eastern Kansas to the fact that the Trustees of the "Aged Persons, Infirm and Orphans' Home," at their last meeting, decided to again solicit all the churches in Kansas, in order to raise the necessary funds to build suitable buildings for the Home.

As I reside in the South-eastern District, it becomes my duty to inform the several churches in this District, that they may look for one of the brethren appointed for that purpose, namely, Chas. M. Yearout and John H. Neher to call on them. They will kindly ask you to help in this good work and will give all a chance to help. We know there are many good brethren and sisters who only wait for an opportunity to use their means to help poor fathers and mothers in Israel to a home which they may call their own, and a place where they may reap a spiritual benefit to the good of their souls.

We would advise our members to be ready, when the brethren come to you. Receive them kindly and give them as the Lord has prospered you, and we know you will receive your reward. It is a free-will offering, and no one is *compelled* to do anything.

You will see in a former article by Bro. Enoch Eby, that we have not the means to go ahead with the building. We have the land paid for and some money ahead, but as the Trustees are forbidden to go in debt, you see at once that we cannot commence to build until we have sufficient means ahead to complete the building.

Now you can see the situation. The Lord has blessed you with good crops. Let us, in return, bless the Lord by giving a part of this to the Lord's poor. J. B. WOLFE.

Monmouth, Kans., Sept. 8.

From the Aughwick Church, Pa.

WE were made to feel glad quite recently upon learning that Eld. Peter S. Myers, of Cerro Gordo, Ill., would preach for us on Sunday morning and evening, Sept. 6, also the following Tuesday evening. On Sunday morning, Bro. Myers gave us an able and interesting discourse from Matt. 11: 28. His sermon in the evening, from Isa. 35: 11, was doubly interesting, tracing as he did, the genealogy of many different denominations, from their earliest historical date, down to the present time. By referring to his well-designed chart, which he placed in full view of his audience, we were able to gather much information. We regard this chart as an excellent work, in explanation of history.

We were loath to have Bro. Myers leave us so soon. We wish him success in his field of labor.

WALTER S. LONG.

Shirleysburgh, Pa.

Harvest-Meeting.

THE members of the Bethel church, of Kosciusko Co., Ind., held their harvest-meeting, on Sunday, Sept. 6. They held services both in the forenoon and afternoon. Everything seemed to combine to make the meeting a success. First was the children's meeting at 9: 30, conducted by Bro. A. H. Puterbaugh, who presented many hopeful thoughts that, we hope, will be treasured up. Then came the sermon on thanksgiving by Bro. L. Hillery, who did his work well and made us all feel that it was good to be there. He continued the subject in the afternoon. Practical thanksgiving, —or "giving in thanks," as Bro. Hillery put it,—is right. We were made to reflect, and to see whether our thanksgiving would tell in our favor in the end.

A collection was taken at the close of the meeting for mission work, which resulted in a donation of eighteen dollars, which we dedicated to the service of the Lord, hoping that it will result in gathering in some poor wanderer. The weather was pleasant and the crowd quite large. More anon. W. R. DEETER.

Notes by the Way.

JULY 2, I left my home for Bloomsburg, Columbia Co., Pa. I passed through Huntingdon, and McVeytown, where last winter I had a very enjoyable visit with my relatives and friends; also Altoona, where many dear friends reside. I could not stop with any of them. I was called rather hastily to the bedside of my sick sister. This was the third time I had been to Bloomsburg within four years. None of our brethren and sisters reside there. I met a dear sister of Lewisburg, Pa., on my trip to Bloomsburg, and one on my return.

I very much wished, while at Bloomsburg, that the Brethren could preach there. I know full well that there are some souls there that would listen to the Word preached, with gladness. My sister recovered. She, husband and son, with myself bade adieu to Bloomsburg on Monday, August 3. I was glad to meet my dear father again, after an absence of two months.

To-day we were agreeably, but pleasantly surprised with a visit by Bro. John B. Brumbaugh, of Huntingdon. After dinner we had a season of devotion together, when our dear brother bade us adieu, and journeyed homeward. We wondered, when he started, if on earth we might meet again. Many times we separate from kind friends nevermore to meet here.

Our dear sister, Elizabeth Clapper, has passed away and was buried last week.

May the good Lord be with our dear brethren Miller and Hope in their mission. May he also be with Bro. Hope's family during his absence.

EMILY R. STIFLER.

Notes of Travel.

ON Saturday morning, Sept. 5, wife and I attended the feast in the Dorrance church. At 2:30 P. M., we met at the Dorrance school-house for worship. Bro. David Brower, of Oregon, led by using the first part of John 15, showing us the relation that each member sustains to the True Vine,—Christ Jesus. He was followed by Bro. John Ikenberry, of Quinter, Kans., Bro. John Hollinger, of Russel, and Bro. Michael Keller, of Great Bend, Kans. The writer and three of the home ministers composed the ministerial force. We had a feast of love indeed; at least we felt that way. Such meetings seem to be a foretaste of the great reunion in the sweet by and by.

Bro. Jacob Harnish, one of the ministers of that church, was not permitted to enjoy the meeting, on account of the affliction of his son Frank, who has been suffering almost a year with bone cancer, and who had almost despaired of ever recovering. The physicians met on Friday, Sept. 4, and amputated the limb near the body, and now some hopes are entertained of his recovery. Remember the family at a Throne of Grace!

L. W. FITZWATER.

Bashan, Kans., Sept. 8.

A Pleasant Visit.

ELD. P. S. MYERS, late of California, gave us quite an unexpected call on the evening of Sept. 1, and, after a day's visiting and rest with us, at Grafton, we started for the James Creek meeting-house. In the evening we had quite a respectable little congregation, when Bro. Myers gave us an interesting discourse from Is. 50: 11, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled." He showed the disposition on the part of humanity to establish and maintain some form of religion, and to throw around it a power and influence that will make it prominent and attractive to others, as a fire is made attractive by the sparks that encompass it. This discourse was followed by an explanation of the character and origin of the different denominations now in existence.

GEO. BRUMBAUGH.

From the Jonathan's Creek Church, Perry Co., Ohio.

A WEEK'S meeting of unusual interest closed Aug. 31 with a Communion service, six additions by baptism and one reclaimed. Bro. Quincy Leckrone, a young man of promise, was chosen to the ministry, and brethren M. Dupler and Emmanuel Hulser were elected deacons. The meeting was well attended, notwithstanding the busy season, and many were loath to have it close. Bro. Isaac Frantz, of Pleasant Hill, Ohio, did the preaching. His soul-reviving sermons were not only well received, but will prove a great auxiliary to the future work of the church. May the Lord ever bless our dear brother as a faithful laborer in the vineyard.

Having had the oversight of the church for some time, we went to the assistance of Bro. Frantz Aug. 26, and observed with pleasure the cheering prospects for brighter days to come. Since Bro. Bowman's death, the church has lacked in ministerial help, but is still "contending for the faith." May she move forward in the line of Gospel Truth, being found, when Jesus comes, as a "bride adorned for her husband."

I. D. PARKER.

From the Lower Cumberland Church, Pa.

THE Brethren of the Lower Cumberland church held their council-meeting Sept. 3, at Mohler's meeting-house. The exercises passed off pleasantly, and one was reclaimed.

The love-feast of the Lower Cumberland church will be held at Mohler's meeting-house, Oct. 20 and 21.

Sept. 6, Bro. David Neisley preached at Newport, Perry County, and after services one precious soul was baptized.

Bro. William Howe, of Lewistown, visited his brother and friends in Mechanicsburgh, and preached for the Brethren Sept. 6, at the above place.

July 12, a Sunday-school was organized by the Brethren of the Lower Cumberland church, at Baker's meeting-house. It has been quite interesting, and we hope that, by the prayers of the faithful, it may continue to prove a success.

JESSE B. ASPER.

"A RELIGION that does not exalt and ennoble life, in every attitude and aspect, is a dead religion, and the sooner it is relinquished, the better. Our religion must glorify our work. We do not need to go apart from our work to get at our religion. Wherever the post of duty is, there should our religion keep us company; showing itself in fidelity, trustworthiness, courage, patience and generous kindness. And there will it find all true Christian soldiers, fighting a good fight.

'Content like men of arms to fight,
Each with a fronting foe.'"

"RELIGION is soul-health. It is the very climate of the soul. It is the atmosphere in which the soul lives. The humblest ones of earth may forever rejoice in the fact, that the first homage paid to the Incarnate Son of God came from the humble watchers on Bethlehem's plains, and whoever makes it the supreme business of life to help the poor and needy in the destitute places—the mangers of this world—will surely find Christ in the manger, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Pleasant Love-feast.—The members of the Rockton congregation, Pa., held their love-feast Aug. 21, which was a feast of love indeed. About forty-two members partook of the sacred, life-giving emblems. One was made willing to renounce the world and its sinful ways. Bro. J. M. Mohler was with us at our feast. We were sorry that he had to leave us so soon.—*John A. Brilhart.*

Two Collections.—The Salamony church, Middle Indiana, held their harvest-meeting Aug. 29. We had a good meeting, and raised $20 for the missionary cause. Sept. 5 was our quarterly church council. Everything passed off pleasantly. We again took up a missionary collection and raised $8.60. We also set the time for our feast, Oct. 14, commencing at 10 A. M., ten miles south of Huntington. My health is poor; wife is quite well.—*Samuel Murray.*

Special Notice.—The District Meeting of Southern Illinois is located on the line of the Peoria, Decatur and Evansville R. R., and said road will sell round-trip tickets to those attending the Meeting, for one and one-third fare. Tickets will be on sale Oct. 11 and 12, good to return up to and including Oct. 15. Tickets can be purchased at any of the Company's offices.—*M. J. McClure.*

Deacon Elected.—Aug. 28 the members of the eastern part of the Belleville church met to transact church work. Bro. Eli Renner, of Burr Oak, was with us. He has the oversight of this church. We decided to elect one brother to the deacon's office. The lot fell on Bro. Whitney. He was duly installed into office. May the Lord bless him and his companion in their important work! —*Wm. Lugenbeel, Ida, Kans.*

Deacons Elected.—The church at this place is in peace and union. We held our quarterly council Sept. 5. Everything passed off smoothly. Elders L. H. Dickey and S. M. Loose were with us. We held a choice for three deacons. The lot fell on J. L. Yoder, B. F. Snyder and Jacob Swank. May they magnify their calling to the glory of Christ Jesus, is the prayer of all. Our Communion will occur Oct. 10, at 10 A. M.—*Jno. R. Snyder, Gretna, Ohio, Sept. 9.*

Harmonious Council.—The members of the Cedar Lake congregation, DeKalb Co., Ind., met at the church-house in quarterly council Aug. 22, 1891, and transacted quite an amount of business. The report of the annual visit showed that the members are all in love and union with but one exception. We also appointed delegates to the District Meeting. The Lord willing, we purpose holding our Communion meeting Oct. 15. Services are to commence at 4 P. M.—*G. I. Patterson, Clerk.*

Interesting Meetings.—Bro. Abraham Wolf, of Libertyville, Jefferson Co., Iowa, came to us Aug. 29, and remained with us over Sunday. He preached three practical sermons for us, which were much appreciated by all. We had a well-filled house, and good order and interest. Brethren John Fesler and David Rittenhouse were also with us. They live in the bounds of the Crooked Creek church, Washington Co., Iowa. Brethren, remember us in your prayers!—*Rebecca E. Hannan, Elrick, Iowa.*

Delegates Elected.—The Okaw church, Ill., met in quarterly council Sept 3. A spirit of love prevailed. We granted five letters of membership. Some of our dear members have gone to the Far West for the benefit of their health. We hope they may soon be with us again. The church elected Jacob Ulery, Daniel Mohler and John Arnold, delegates to District Meeting. We decided to have a Communion Oct. 17, in connection with our series of meetings. Since my last report we have been sorely afflicted. Storms of sorrow and waves of trouble came, but the Lord has restored the dear ones again!—*E. F. Wolf, La Place, Ill., Sept. 11.*

Harvest-Meeting.—Our harvest-meeting, which occurred July 25, passed off pleasantly. The congregation was not large, yet we felt that it was good for us to be there. The services were conducted by the home ministry. All should truly feel thankful for the abundant harvest which has just been gathered! The council-meeting of Sept. 5 passed off pleasantly, and to the satisfaction of all present. Eld. George Barnhart was with us and gave us some good counsel, which we will not soon forget. He spoke on the day following at the Big Spring school-house to a fair congregation, on the subject, "What is Man?" Our love-feast was appointed for Oct. 22.—*Matilda Holderread, Ergo, Mo., Sept. 8.*

Minister Elected. — The Mahoning church, Ohio, had a church council Aug. 22. Elders Samuel Sprankle and Noah Longanecker were present. The business before the meeting passed off in harmony. There was a choice held for a minister which resulted in the election of Albert Harold.

Harvest Meeting.—Sunday, Aug. 30, the Brethren at New Enterprise, Pa., held their harvest thanksgiving services, and also had a children's meeting the same day. Eld. W. J. Swigart, of Huntingdon, conducted these services. At the close of the exercises a collection was taken, and $14.17 was raised for missionary purposes.—*Rosie S. Myers.*

Council and Thanksgiving Meeting,—The Brethren of Naperville, Ill., met in council Sept. 5 at 9 A. M., to arrange for a Communion and to attend to other needful work. Considerable business came before the meeting, but was adjusted, we believe, to the satisfaction of those present. At 2 P. M. the Brethren convened for a thanksgiving service. The Lord blessed the Brethren with a good meeting.—*S. B. Kuhn.*

A Missionary Number of "Messenger." —If I am permitted to express a desire, which is, no doubt, shared by many, I would like to see another missionary number of the MESSENGER printed during the latter part of the year. In regard to the contents I would like to see it similar to the one we had a few years ago. What say you, frontier brethren and others?—*Jasper N. Perry, Seward, Kans., Aug. 28.*

The Field Opening.—It seems to me that there is a large field open here in Washington, in which churches of the Brethren should be established. There is no church anywhere near Tacoma, and I would be glad if some good ministering brother would emigrate to this country. I am sure there would be no trouble in finding plenty of good material to work on, as the truth must prevail and there are good, honest people in Washington as well as in other States.—*F. H. Calvert, Tacoma, Pierce Co., Wash., Sept. 2.*

Six Additions by Baptism. — Bro. Frantz, of Pleasant Hill, Ohio, commenced a series of meetings Aug. 22, in the Jonathan Creek church, Ohio, and continued for over two Sundays. Aug. 27 a Communion was held. This church is under the eldership of Bro. I. D. Parker, of Ashland, who was also present. The Communion was largely attended. A choice for a minister and two deacons was held. The lot for minister fell on Bro. Quincy Leckrone; for deacons on Emmanuel Helser and M. Duple. The church was very much revived, and a deep interest seemed to prevail. We had six additions by baptism. One applicant is to be reclaimed.—*Benjamin Leckrone, Aug. 3.*

Quarterly Council.—The New Haven church, Mich., met in quarterly council last Saturday. The meeting was fairly well attended. We decided to hold a Communion some time in the future. We regret that often some of our members seem too busy to attend council. May we not hope in the future all will be so deeply engaged in the Master's work, as to be present in every assembly of the saints? Let us not forget to pray God for his spirit upon each one of us before we engage in the work of the Lord's house!—*Levi. D. Bosserman, Sept. 7.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

CREITZ—SPERRY.—At the residence of the undersigned, in Deep River Township, Iowa, Sept. 6, 1891, Mr. S. Frank Creitz and Miss Jessie Sperry, both of Tilton, Iowa. G. W. HOPWOOD.

ESHLER—WITTER.—At the residence of the bride's parents, Aug. 30, 1891, by the undersigned, Mr. A. W. Eshler, of York Co., Pa., and Miss Sarah T. Witter, of Stark Co., Ohio. J. WEIRICH.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

WIDDER.—In the Back Creek congregation, Franklin Co., Pa., Aug. 22, 1891, Bro. George Widder, aged 44 years, 4 months and 29 days.

Bro. Widder was a minister of the Brethren church. Not quite three weeks before he died he was anointed, and in his suffering expressed a desire to go to his long home. His disease was consumption of a lingering nature. He, with his family, moved to Kansas about seven years ago. He lived near Wichita for about three years, then returned to his native home suffering from ill health, which continued till it ended in death.

Deceased leaves a sister, a wife and six children. His remains were laid to rest in the Upton graveyard. Services were conducted by brethren Daniel Miller, John Myers, Geo. Hage and the writer.

JOHN LEHNER.

ERVIN.—In Sunshine Precinct, Nebr., Aug. 12, 1891, Mary Elizabeth Ervin, daughter of friend Wm. E. and Lilly Ervin, aged 10 months and 16 days. Funeral services from 1 Pet. 1: 24, by the writer.

BOBBITS.—In the same neighborhood Aug. 29, 1891, Marvels, infant daughter of friend F. and July Bobbits, aged 4 months.

Services by the writer from the words "Suffer little children to come unto me and forbid them not," to a large congregation of relatives and sympathizing friends.

J. K. SHIVELY.

BOYLES.—In the Saline Valley church, Lincoln Co., Kans., Aug. 26, 1891, of cholera infantum, Urany, daughter of Bro. R. R. and sister Lizzie Boyles, aged 8 months and 10 days.

Funeral sermon by the writer from Heb. 13: 14 and 2 Cor. 5: 1. L. W. FITZWATER.

TRIMPY.—In the Quemahoning church, Somerset Co., Pa., Aug. 13, 1891, George W., only son of Bro. Lewis and sister Ellen Trimpy, aged 3 months and 22 days. Funeral services by Jacob P. Spelcher and the writer. JOHN J. DAN.

HEFFLEY.—At the same place, Aug. 28, 1891, Sarah Heffley, daughter of Bro. William and sister Catharine Hentz, aged 25 years and 22 days. Funeral services by Rev. Domer, of the Evangelical church.

JOHN J. DAN.

BENEDICT.—In the same congregation Aug. 31, 1891, sister Mary M. Benedict, wife of Bro. Samuel Benedict, aged 46 years and 26 days.

Her death came unexpected to us all. She was in the church about nineteen months. In her suffering she expressed a willingness to die. Funeral services were conducted by Bro. William Anthony and the writer from Numbers 24, latter part of verse 10 JOHN LEHNER.

HESP.—In the Cedar Creek church, Anderson Co., Kans., Aug. 14, 1891, Bro. George Hesp, aged 73 years, 8 months and 26 days.

The subject of our notice was born in Pickering, Yorkshire, England. His death was caused by a complication of diseases peculiar to old age. His sufferings were great during the last few days, but he bore all with Christian fortitude. His prayer was that he might be permitted to reach that land where sorrow, pain and death are felt and known no more. He was a kind husband, a loving father and a devoted Christian. He leaves eight children to mourn their loss,—four sons and four daughters. Only two of them are members of the Brethren's church. May the others also enter the fold! The large attendance at the funeral bore testimony to the Christian worth of the departed one.

COLBERT.—In the same church, Aug. 23, 1891, Wilma, daughter of Bro. Jared and sister Lizzie Colbert, aged 9 months and 11 days.

Wilma was the only child of the above parents. Funeral services by Eld. Jesse Studebaker to a large and sympathizing congregation.

HARSHBERGER.—In the bounds of the same congregation, Aug 28, 1891, Fred Harshberger, a nephew of Bro. John Harshberger, of Richmond, Kans., aged 19 years, 1 month and 16 days.

The death of the deceased was caused by consumption, which he inherited. He was quite small for his age,—not larger than a healthy child of ten years. He is the last one of the family, having neither father, mother, brother or sister living. Funeral discourse by Eld Jesse Studebaker.

P. H. WATKINS.

BECHTELHEIMER.—At Juniata, Adams County, Nebr., Aug. 30, 1891, Polly Bechtelheimer (*nee* Stump), wife of Eld. D. Bechtelheimer, aged 68 years, 7 months and 3 days.

Deceased was joined in marriage to David Bechtelheimer July 1, 1841, and unto them were born ten children, six of whom preceded her to the spirit world. She, with her husband, was baptized into the German Baptist Brethren church, Oct. 5, 1842, and was faithful to her calling as a Christian mother and a faithful companion in helping and assisting her husband in his calling in the ministry, ready to encourage him at all times. She leaves four children, a dear old husband and many friends to mourn their loss, which we trust, is her eternal gain.

Funeral services by the writer to a large and sympathizing congregation in the Baptist church, in Juniata, Adams Co., Nebr. Text, Ps. 17: 15. J. J. KINDIG.

STUMP.—In the Sandy church, Ohio, of cholera infantum, Myrtle May daughter of Bro. Simon and sister Mary Stump, aged 1 year, 5 months and 2 days. Services by the writer from Heb. 11: 1.

ELI STROUP.

WALKER.—In the Brothers' Valley congregation, near Berlin, Somerset Co., Pa., Aug. 21, 1891, sister Elizabeth, widow of Bro. Daniel P. Walker, aged 78 years, 4 months and 17 days.

Sister Elizabeth was a faithful and exemplary member of the Brethren church for a number of years. She leaves three sons, four daughters, and quite a number of grand and great-grandchildren to mourn their loss, but we trust that their loss is her eternal gain. Funeral services by Eld. Valentine Blough and the home ministers.

S. F. RIEMAN.

CLAWSON.—At Pennsville, Pa., July 5, 1891, Harold Albert Clawson, aged 2 years, 2 months and 6 days. Funeral services by the writer.

CRISE. — Near Kecksburg, Pa., in the Jacob's Creek congregation, Aug. 29, 1891, Jacob Crise, aged 76 years, 3 months and 25 days. Services by the writer, assisted by brethren Abram Summy and J. K. Eicher. H. S. MYERS.

CLOUSER.—In the Rockton church, Pa., Edith Eloti Clouser, daughter of Bro. Vernon and sister Ella Clouser, aged 4 months and 9 days. Funeral services by the writer from Ps. 119: 50. J. H. BEER.

MAUN.—In Scotland, Pa., in the bounds of the Ridge congregation, Aug. 17, 1891, Bro. Levi Maun, aged 56 years, 6 months and 4 days.

Deceased was a consistent member of the Brethren church for upwards of twenty years and died in the hope of a blessed immortality. His wife preceded him to the eternal world three years ago, and he leaves four homeless children, the youngest twelve years of age. Funeral services improved by the writer, assisted by Bro. Henry Etter, from 2 Kings 20 1, to a large assembly of sympathizing friends. Services at the house of the deceased. Interment at the Falling Springs graveyard.

WM. A. ANTHONY.

CRULL.—In the Nettle Creek church, Ind., Aug. 1, 1891, Bro. Daniel W. Crull, aged 20 years and 5 months

Deceased was a son of Bro. George and sister Mary Crull. He was afflicted for about eighteen months. He was baptized when about fifteen years of age, and has lived a consistent and exemplary life to the time of his death. He bore his afflictions with Christian fortitude and was resigned to the will of the Lord. Services by Eld. Daniel Bowman and Lewis Kinsey.

ABRAHAM BOWMAN.

GOODSON.—In the bounds of the Nettle Creek church, Ind., Aug. 24, 1891, Elizabeth Ann, wife of Andrew J. Goodson, aged 34 years and 10 months.

She was the first one called from the family circle, leaving a dear husband and six children to mourn the loss of a kind mother. The youngest of the children is a babe about ten days old. Friend Goodson has the sympathies of all. Services by Eld. Lewis Kinsey and the writer.

Since the above Sept. 1, little Carrie May has passed away at the age of 22 days. May God sustain the bereaved family in their affliction. Services by the Brethren.

ABRAHAM BOWMAN.

MISHLER. — In the West Nimishillen church, Stark Co., Ohio, sister Lydia Mishler, daughter of Samuel and Anna Mishler, aged 24 years, 2 months and 22 days.

Deceased was a consistent member of the Brethren church. She passed away in the triumph of a living faith. Funeral services in the Springfield church-house by the writer and other Brethren.

SAMUEL SPRANKEL.

BENDER.—In the Canton church, Stark Co., Ohio, Aug. 20, 1891, Clara Alice, daughter of Solomon and Mary Ann Bender, and granddaughter of Bro. John and sister Mary Boyer, aged 16 years, 9 months and 22 days.

Funeral services were conducted by Eld. C. Kahler. J. F. KAHLER.

HOLLINGER.—In the Upper Cumberland church, Cumberland Co., Pa., June 20, 1891, sister Mary A. Hollinger, consort of Eld. Jacob Hollinger, aged 63 years, 3 months and 27 days.

HOLLINGER.—In the same church, Aug. 14, 1891, sister Jennie Hollinger, consort of Bro Albert Hollinger (a minister in the second degree), aged 37 years, 1 month and 9 days.

Both funerals were conducted by the home ministers and largely attended. Interment in the Huntsdale grave-yard.

DANIEL KELLER.

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Announcements.

DISTRICT MEETINGS.

Sept. 24, at 9 A. M., Middle District of Iowa, in Panther Creek church, Dallas Co., Iowa.

Sept. 25 and 26, District Meeting of Oregon. Ministerial meeting Sept 24, at 10 A. M.

Oct. 13, at 8 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Sept 25, at 2 P. M., Cerro Gordo, Ill

Sept 26, Mulberry Grove church, Bond Co., Ill

Sept 26, at 2 P. M., Rock Grove church, Floyd Co., Iowa.

Sept 26, at 2 P. M., Bethlehem meeting-house, Mound City, Mo

Sept. 26, at 10 A. M., Loraine church, Loraine, Adams Co., Ill.

Sept. 26, at 4 P. M., Turkey Creek church, Ind., at Gravelton house.

Sept. 26, at 10: 30 A. M., Chippewa Creek church, 4 miles north of Rodney, Mich.

Sept. 26, Walnut Valley church, Burton Co., Kans.

Sept 26 and 27, at 10 A. M., Paint Creek church, Fort Scott, Kans., at A. B. Fisher's, Corner 8th St. and Broadway. Series of meetings commences the 22nd and continues till the 26th. Those coming by rail will notify A. B. Fisher.

Sept. 26, at 2 P. M., at the house of Bro. D. C. Harman, 2½ miles south-west of Hamilton, Mo. Any brethren coming over the Hannibal and St. Joseph R. R., will be met at Hamilton and conveyed to place of meeting by notifying D. C. Hardman.

Oct. 2, at 2 P. M., Lick Creek church, Owen Co., Ind.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct 3 and 4, at 10 A. M., Crooked Creek church, Washington Co., Iowa

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio.

Oct. 3 and 4, at 10 A. M., Bear Creek church, Portland, Ind. Those coming by rail will be met by notifying H. P. Garber, Box 322, Portland, Ind., or W. H. Andrews, Box 650, Portland, Ind.

Oct. 8, at 5 P. M., Bethel church, Kosciusko Co., Ind., 3 miles east of Milford.

Oct 8, at 2 P. M., Milmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind., 4 miles east of Noblesville

Oct 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind

Oct. 9, at 10 A. M., Mineral Creek church, Johnson Co., Mo., 14 miles south of Warrensburgh.

Oct. 9 and 10, at 4 P. M., Buffalo Valley church, Union Co., Pa.

Oct 10, Root River church, Minn.

Oct 10, at 2 P. M., Warrior's Mark, Pa

Oct 10, at 1 P. M., Rock Creek, Whiteside Co., Ill.

Oct 10, at 4 P. M., Fairview church, Pa.

Oct. 10, at 2 P. M., Naperville church, Ill.

Oct. 10, North Beatrice church, Nebr. Series of meetings to begin Oct 8

Oct. 10, at 2 P. M., Santa Fe church, 2 miles east of Bunker Hill, and 6 miles from Peru, Ind.

Oct. 10, at 4 P. M., County Line church, Ohio. Series of meetings to begin Oct. 6.

Oct 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming by rail will be met at Ollie, on the Iowa Central.

Oct. 10, at 2 P. M., Cherokee church, Cherokee Co., Kans., at Bro. J. Gripe's.

Oct 10 and 11, Root River church, Minn.

Oct 10 and 11, at 10 A. M., in the Oak Grove meeting-house, Osceola church, St. Clair Co., Mo. Those coming by rail will notify A. Killingsworth at Collins, Mo., and will be met with conveyance the day before meeting.

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. Fred Wiedman's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct. 10, at 5 P. M., Pokagon church, Mich.

Oct 10, at 4 P. M., Maple Grove church, Ashland Co., Ohio, 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 10, at 3 P. M., Blue Ridge church, Ill.

Oct. 10, at 2 P. M., Ozawkie church, Kans

Oct. 10, at 10 A. M., Garrison church, Iowa.

Oct. 10, at 2 P. M., North Star church, Darke Co., Ohio.

Oct 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast

Oct. 10 and 11, Verdigris church, at Bro. S. S. Redman's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa., 2½ miles south of P. R. R. depot.

Oct. 13, at 5 P. M., South Bend church, Ind.

Oct. 13, at 5 P. M., Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Fosterville, Ind.

Oct. 14 and 15, Coon River church, near Panora, Iowa.

Oct. 14 and 15, at 10 A. M., Upper Cumberland church, Pa., at Huntsdale house.

Oct 14 and 15, at 10 A. M., Dry Fork church, Jasper Co., Mo.

Oct. 14 and 15, at 1 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 14, at 2 P. M., Loramie's church, Ohio.

Oct. 14, at 10 A. M., Woodland church, Mich.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct 15, at 10 A. M., Lower Twin Creek, Preble Co., Ohio. Railway station, Ingomar.

Oct 15, White church, Montgomery Co., Ind. Series of meetings to begin the 15th, 4½ miles west of Colfax, Ind.

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind., at Vernon meeting-house.

Oct. 15, at 10 A. M., Hade church, Franklin Co., Pa.

Oct. 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct. 16, at 10 A. M., Walnut Level church, Wells Co., Ind.

Oct. 16 and 17, at 2 P. M., Rock River church, Ill., at the Franklin Grove meeting-house.

Oct. 16, at 2 P. M., South Beatrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R.; Beatrice, on B. & M. R. R.; Rockford, on Rock Island R. R. A series of meetings will begin Oct. 3.

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 16, at 4 P. M., West Otter Creek church, Macoupin Co., Ill

Oct. 17, at 10 A. M., Eight Mile church, Ind.

Oct. 17, at 4 P. M., Monitor church, McPherson Co., Kans.

Oct. 17, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 17, at 1 P. M., Pleasant View meeting-house, Reno Co., Kans.

Oct 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St. Joe Co., Ind.

Oct. 17, Mexico church, Ind.

Oct. 17 and 18, Winona church, Winona Co., Minn.

Oct. 17 and 18, at 10 A. M., Maple Grove church, Norton Co., Kans. Series of meetings to commence one week before the feast.

Oct. 17, at 5 P. M., Mahoning church, Ohio.

Oct. 17 and 18, at 2 P. M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast.

Oct. 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct. 17 and 18, at 1 P. M., Manor church, Washington Co., Md.

Oct. 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P. M., Middle Fork church, Clinton Co., Ind

Oct. 17, at 2 P. M., Mt. Hope church, Oklahoma Territory, 12 miles west of Guthrie

Oct. 17, at 2 P. M., Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co., Ohio.

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co., Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 20, at 10 A. M., Killbuck church, Ind.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

Oct. 24, at 11 A. M., Hudson, Ill.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M., Monticello church, Ind.



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Announcements.

LOVE-FEASTS.

Oct 2, at 10 A. M, Hartford church, Ind

Oct 3, Silver Creek church, Ohio

Oct 3 and 4, at 2 P M, Ten Mile congregation, in the Pigeon Creek house, Washington Co, Pa One week's meeting by Eld J C Johnson, prior to feast.

Oct 8, at 1 A. M, at the home of Bro C Holdeman, 9 miles north-east of Carthage Those coming by rail will be met at Carthage the day before

Oct 9 and 10, at 2 P M, Silver Creek, Ogle Co, Ill.

Oct. 9, at 4 P. M, Libertyville church, Jefferson Co, Iowa.

Oct. 10, at 10 A M, Lick Creek church, near Bryan, Williams Co, Ohio

Oct. 10, at 3 P M, in the Lost Creek church, Miami Co, Ohio, 3 miles north of Casstown.

Oct 10, at 4 P M, Wade church, Forest Park, Ottawa, Kans Those attending should provide themselves with blanket or comfort Cot will be furnished free for all

Oct 10 and 11, at 1 P M Salem church, Reno Co, Kans

Oct 10, at 2 P M, Brownsville, Md

Oct 10 and 11, Spring Run church, Tuscola Co, Ill, 6 miles east of Prairie City. Those coming by railroad inform John Pool, Avena, Ill

Oct 14 and 15, Huntsdale, Pa., on the P H & P. R R.

Oct. 14, at 4 P M, in the Salem church, Montgomery Co., Ohio.

Oct 14, at 1 A M, Solomon church, Middle Indiana, 10 miles south of Huntington

Oct 15, at 2 P. M, Lost River church, Mathias, W Va

Oct 15, at 3 P M, Pleasant View church, Nebr, at the home of Bro K C Short, 1 mile west of Hiawatha and 25 miles north west of Beatrice, on the B & M R R

Oct. 16, at 10 A M, Panther Creek church, Woodford Co., Ill

Oct 14, at 4 P M, Salem church, Montgomery Co, Ohio

Oct 17 and 18, at 2 P. M., church west of Tipton, Iowa. Those coming on B C & R. N. R R. stop at Buchanan and notify Bro. Jacob Zook at that place

Oct. 17, at 4 P. M., Clover Creek church, Pa.

Oct. 15, White church, Montgomery Co, Ind. Series of meetings to begin the 11th, 4½ miles west of Colfax, Ind

Oct. 16, at 2 P M, Newton church, Miami Co, Ohio.

Oct 17, at 2 P. M, Lower Deer Creek church, Carrol Co, Ind Bro D. P. Shively is to begin a series of meetings Oct 8

Oct. 17, at 8 P M., Mt Hope church, Oklahoma Territory, 12 miles north west of Guthrie

Oct 17 and 18, Aughwick church, at Sugar Run, Huntingdon Co, Pa.

Oct 17 and 18, at 2 P. M, Maple Valley church, 2 miles southwest of Aurelia, Cherokee Co, Iowa

Oct 17, at 1 A. M, Eagle Creek church, Hancock Co, Ohio. A week's meeting before the feast.

Oct. 17 and 18, Welty meeting-house, Pa

Oct. 17, at 4 P M, James Creek congregation, Huntingdon Co, Pa

Oct 17, at 4 P. M, Osage church, 25 miles north-west of Monmouth, Kans

Oct 17, at 1 30 P M, Meadow Branch, Carroll Co, Md Those coming by rail will stop at Westminster, Western Md R R

Oct 17, Plum Creek church, Pa

Oct 17, at 2 P M, Upper Stillwater, Ohio

Oct. 17, at 2 P. M, Indian Creek congregation, County Line meeting-house, Ind

Oct 20 and 21, Lower Cumberland church, Pa, at the "Mohler Meeting-house" Persons coming by R R via Harrisburg, stop at Shremanstown Those coming via Carlisle stop at Mechanicsburg

Oct 24, at 3 P M, Blue River, Whitley, Ind

Oct. 24, Peabody church, Kans.

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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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WE hope to be able to attend a number of love-feasts to be held in our surrounding churches. We much enjoy these meetings but our time has been so fully taken up heretofore that we could not attend them as we wished to do.

WE had a pleasant visit from sister Alice A. Mumaw, of Sharpsburg, Md. She brought two of her sister's children with her, as students for the Normal and expresses herself as being much pleased with the appearance of things here.

THE Normal Fall Term opened with an attendance of almost fifty per cent over that of last fall, and they seem to be an excellent class of students, —largely members and members' children. Brethren, pray for our schools that they may prove a power for good to the church and the world.

HOME ATTRACTIONS.

As the days shorten, the evenings grow longer and more time is had for reading, writing, and literary and religious improvement. This is true especially of our laboring men and farmers.

The long evenings afford many opportunities for home improvement and home enjoyments. It is always with interest and pleasure that our mind reverts to the fall and winter evenings, and there was no season in the year that we, in our boyhood days enjoyed more. After the day's work was done, followed the evening social meal, after which the different features of the day's work were discussed. Then, around the table, were seated the different members of the family, some reading, others studying over the pages of Rose or Greenleaf and still others chatting about things that were wise and otherwise, but all as happy as a family circle could be. Such are scenes in boy-life that stamp home recollections on the mind, that they will always be remembered with pleasure.

It is true that there is no place like home when home is made what it should be. And the long fall and winter evenings afford excellent opportunities of making them enjoyable and desirable. It is sad to know how few real homes we have where husband, wife and children spend the evenings together as all families should. In such homes children are not only fed and clothed, but they are trained in the way they should go, in such a way that they have no desire to depart either from the "way" or the home. There are a great many houses in which families board and sleep, and that is about all they can be properly called. The husband, after he eats, resorts to the nearest lounging-place and passes the evening in gossipping about the weather or his next door neighbor, if nothing worse. The boys are out in the streets or ranging through the neighborhood, seeking whom they may devour, while the poor wife and mother sits, forsaken, in the place called home, wondering why John is not as loving and obliging as he was during their courtship days.

Destroy the happiness of our American homes and in a few years our boasted flag will trail in the dust and mud. Yes, it pays to make home a most desirable place. It pays in the homes, in the neighborhood, in our nation, and, above all, it pays the children. It is here they get their life-training,—that which starts them in the way to success in this life and eternal enjoyment in the world to come.

Parents, make your homes attractive,—a delightsome place for your children to be. They are safer and better under the parental roof after nightfall than they can possibly be anywhere else, and you can have them there by making the house in which you eat and sleep a true home. If homes have no attractions for the husband and wife, it cannot be expected that the children will be satisfied to remain there. And if they do not find enjoyment at home, they will go out after it, with the risk of falling into bad associations and bad habits. There is no money better invested than that which is spent in making our homes attractive and a safe place for our children to be. Throw around them safe and proper influences here and you have hedged them about with a bulwark of strength that will be hard to overcome by the votaries of sin. Home becomes a refuge of strength to which children can and do resort with pleasure and confidence in times of danger and the hour of temptation, even after such homes have ceased to be. The recollection of what they were is a continued source of pleasure and safety to them.

We have been in homes that were so homeless in attractions that we did not wonder when the father told us, weeping: "The boys have all left us." Who would not leave a place where there is nothing but work and a daily scramble for money, without love and sunshine? We were as anxious to get away from such homes as were the boys, and the girls had but one purpose in view, and that was either to get married, or get away from home in some other way.

It is all right to bring children up in habits of industry and to teach them how to make money and make a living. But in connection with this teaching they should be taught the true object of labor and what money is for. These parents had succeeded in making money but when it was made, to them it had lost its use and power. Their children, in the getting, had been driven from home, and in so doing carried with them the possibilities of the home enjoyment which the money made was intended to give.

It may be asked, How can homes be made attractive and what should they be?

First of all, the religion of Christ must be there. This means much, and is much, as it is the basis upon which all true homes are founded. It gives love between husband and wife, and this becomes the legacy of the children,—and a rich one it is. It means the family altar and a consecration of the children. This begets a healthy and safe concern for their training and future welfare, which means, How shall we make the home and the home attractions such as to lead the children in the way they should go? In this way the home, labor and money made becomes consecrated to a purpose, and that purpose is to throw around the children such influences and attractions as will lead them to Christ and to a proper success in life.

The religion of Christ gives a faith in God that is followed by peace and happiness, and where this is, there are attractions, no matter how homely the place called home may be,—because it brings with it everything that is essential to happiness. It is to the home what the Ark of the Lord was to the house of Obed-Edom,—a blessing.

As far as your means will admit, make your homes attractive by keeping your buildings, yards and surroundings in good trim. Neat fences, lawns, and flowers are all cheap home ornaments and yet they add much to the attractions of a home. Then the home furnishing must not be overlooked. An air of comfort should be felt within, and this can be done with but little expense where there are loving hearts and willing hands. Good books, music and the church paper must not be left out.

To raise a family and keep the boys and girls at home is a study, and one, too, that should not be neglected on the part of parents if they would have homes that will be enjoyed by the children while there and looked back to with pleasure after they have left the parental roof.

Michael Zug 1892

ESSAYS

"Study to shew thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE CROSS.

The cross is needful to sustain,
A pure and holy life;
Our carnal loss is precious gain,
To help us live for Christ.

While painful is the cross we bear,
To free ourselves from sin;
'Tis sweet to feel that God is near,
To help us come to him.

Each one must bear the cross below,
Besetting sin to slay;
Yet, each may help his brother on,
The straight and narrow way.

The cross will slay the root of pride,
That monster fiend within,
And cleanse the heart, and make us white,
From guilty stains of sin.

The cross removes the drunkard's doom,
Gives life, and health, and peace;
And in his heart Christ finds a home
To dwell in heavenly grace.

The cross refines the miser's heart,
Its hardness all removes;
And gives him grace to kindly part
With means, in deeds of love.

The cross will purify the soul,
From lusts that dwell within;
And aids us all our life control,
And keeps us pure and clean.

In Christ we glory through the cross,
To overcome our sin;
All carnal things we count but dross,
To help us Christ to win.

—*J. S. Mohler.*

Morrill, Kans.

THE GOSPEL FISHERMAN.

"ARE you a drummer?"

He was a drummer himself. It was in a railway car. I occupied the seat his feet would have had. We had been talking gayly, and several neighbors were honorary members of the conversation.

"Yes," I replied. "All rights reserved."

"What's your line?" asked he.

I grasped my satchel of sermons desperately. A sympathetic thrill came up through the handle, and last Sunday's sermon, nestling there next to my apparel, telegraphed an answer.

"I am interested in fishing and in fisherman's supplies," said I.

"Isn't it rather out of season—fishing in February?"

"That doesn't make any difference," said I. "I'm at it 'in and out of season.' I was at it yesterday; do most of my fishing Sundays; and then I'm on the road looking up the matter of supplies during the week."

"How can you fish with the temperature at zero?"

"I'm used to it. I fish through the ice every Sunday, and after I get a place broken through, it isn't so bad. The hard part is breaking the ice. I've spent a good hour and a half many a time in getting through, and then I wouldn't any more than get my line in before it would commence to glaze over again. The thicker the ice the poorer the fish, too; but they're all worth trying for."

"I thought that the fish were all fished out."

"No; they simply won't bite. They had rather watch a man through the ice."

"Do the fish seem to know what a fisherman is about?"

"I have seen fish that will almost as much as tell a man that he doesn't know how to fish. They are the ones under the ice. The thicker the ice is the more they do it. The average fish nature is a good deal like human nature. They don't want to be caught, and yet they'll seem to find fault with you for not catching them."

"How do fish act when they are caught?"

"I am so anxious to catch the next one that I do not stop to sit down musingly on the bank and study the subjective condition of the last and write a book on it. I once knew two preachers. One preached twelve sermons on the subject, 'What is conversion?' telling his audience what conversion was. The other wasn't very good at definitions, and he preached twelve sermons, telling his audience to come to Christ and be converted and find out for themselves. The result was that in one church they had one hundred definitions of conversion, and in the other, one hundred and twenty converts. Words! Souls! It's just so in fishing. A good fisherman is more interested in catching the fish than he is in hookology or fishology. Those who can't fish can develop those sciences."

"Isn't it valuable to know the names of fish?"

"I never bother about the name of a fish until I have caught him. A fish won't jump enthusiastically on to your hook because he sees his name catalogued on a paper in your pocket. A name isn't a fish any more than a definition is a convert, or a dogma a preacher. Two men sit down to a meal One spends the time in thinking why he is hungry, and getting the names of the dishes into his mind; the other is getting rid of his hunger, and getting the dishes themselves where his hunger came from. The second man can fish. The first—well, he's no fisherman; perhaps he might do for a preacher. It's the fish that has the name, and not the name that has the fish. Fishology is all very well, but it's better to learn the names by catching the fish than it is to try to catch the fish by learning the names."

"What kinds of hooks do you use?"

"All kinds. I know one of these sticklers for a particular hook who is so interested in defending his hook that he won't even put it into the water, but stands there arguing with it in his hand that it's the only hook to use, while I'm busily casting my different hooks in and pulling my different fish out. There's one thing about it—he can't argue a point on to his hook, and he can't argue my fish back into the water. I had rather have my fish than his arguments, but he wouldn't. Such a man never gives in, and, when he can't deny the fish, he would say that fish caught with that kind of a hook couldn't be worth very much, or that from 'a philosophical point of view' a fish was not 'essentially caught unless it had wended its way to a hook such as his, and deliberately hung itself in a subdued and becoming manner upon the point thereof, and by gently pulling the line signifying that it wished to be drawn out of the water.'"

"Do hooks differ very much?"

"Not so much as is supposed. There are hooks that have fine points and catch easily but do not hold, and hooks that have fine barbs and hold well, but do not catch. A good fish-hook—I was thinking the other day—is like a good sermon or a good theology. It has two points. One that catches hold and the other that won't let go, and neither is worth very much without the other. Some preachers, you know, have a theology that's all barb, and they never catch; and others have a theology that's all point, and they never hold what they do catch. It's just so with fish-hooks. If I couldn't have a hook with both points, sometimes I have thought that of the two I would rather have a hook that would catch and lose its hold rather than one that would hold, but never get a chance to; and then, again, I would think that the hook that held without catching, though not quite so interesting for the fisherman, was a great deal better for the fish. A half-caught fish is half spoiled for himself, and all spoiled for the next fisherman. The point of a hook that suits the fisherman is not always the point that suits the fish. There are men who had rather hold a bent pin that they are fond of admiringly dropping into the water to no purpose, while the fish swim smilingly by, than to draw the fish out almost constantly with a hook that they did not quite like the color of. The simple question is, 'Is the hook for the fisherman or for the fish?' It is interesting to see a fisherman caught by his own hook, but that isn't fishing; it is theology. A hook is not an ideal. It is a tool. The ideal tool is a a tool that works, and the ideal fisherman is the fisherman that gets the hook that works, and then gets the work out of it."

"You seem to do all your fishing on Sundays, and yet you talk about preachers as if you had been to church."

"If good preachers illustrate their sermons from life, the way Christ did, it's no more than fair that I should illustrate my life from the preachers. But, as a matter of fact, I don't suppose that I have been to church to hear anyone preach for ten years."

Here the car door swung open.

"Wait-Forever Junction! Change cars for Fishkill!" shouted the brakeman.

"I change here," said I. "Come up to Fishkill some Sunday and go fishing with me."

"Thanks. I return this way the 17th, but I'm not much of a fisherman."

"Never mind," said I. 'Good many amateurs up our way, and I could give you something small at first, you know—something in the 'minny' line perhaps, one of the infant classes in our Sunday-school."

"Sunday-school!"

"Yes, I'm a fisher of men."

The look on that man's face was worth a whole library of mileage books, and as interesting as a whole set of the ante-Nicene fathers. He put it on in no time, but it would not come off as easily; and before he could get it off I was on the platform.

As the train whirled away, a voice out of the window followed: "Parson! Parson! Expect me just the same the 17th!"

The 17th came in due time. I expected that, but the drummer came too, and that I did not expect; but it seems a joke will sometimes turn solemn on Sunday. He has kept coming. He says he likes to "nibble at my hook."—*Sel.*

THE CHURCH.—ITS GOVERNMENT.

BY J. G. ROYER.

Chapter Two.

THE POWERS OF THE CHURCH.

ALL the powers of the church are derived from Christ, for "when he ascended on high he gave gifts unto men; some, apostles; some, prophets; some, evangelists; some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 8, 11, 12.

The local church, by the action of its membership has a right to elect its own officers. Acts 6: 1–6 shows that the election of the seven was by the action of the membership; the ordination or choosing of bishops or elders (Acts 14: 23) is an election in which apostolic superintendence is made more prominent; and in the election of delegates (1 Cor. 16: 3) to represent the church among the suffering brotherhood, the action of the church as a body, also stands out prominently. The local church also has power to discipline and exclude members, and restore them again to her fel-

lowship. In the treatment of private offenses the final step is "Tell it unto the church." "If he neglect to hear the church, let him be unto thee as an heathen man and a publican," Matt. 18: 17, 18, and Paul directs the church to "put away that wicked person." 1 Cor. 5: 1-5; and afterwards says of the one thus put away, "If any have caused grief, he hath not grieved me but in part. . . . Sufficient to such a man is this punishment which was inflicted of many. . . . So that ye ought rather to forgive him and comfort him." 2 Cor. 2: 4-6. He means that the expression of the evil of the offense and the readiness of the church to preserve itself pure, was sufficient punishment. It was sufficiently long to bring him to repentance and hence right, and even the duty of the church to restore him to the privileges of the church.

Hence both the duty and the right of the church to discipline, disown, and restore members is clearly taught in the Scriptures.

THE RELATIONS OF THE LOCAL CHURCH TO ITS MEMBERS

are solemn, tender and vital. They involve on the part of both the church and the membership most serious responsibilities. Christ having instituted the church as "the pillar and ground (stay) of the truth," it becomes the imperative duty of all professing faith in Christ to unite with the church. Neglect to do so is to dishonor Christ. The church is entitled to the prayers, sympathy, and good will of every member, and to such a portion of his time and means as the Lord may enable him to use for its advancement.

Every member is a soul entrusted by Christ to the church to protect and develop for heaven. The church is therefore under obligations to furnish the best possible public Gospel instruction, exercise a loving watchcare over the members, and employ the utmost diligence to present them at last "perfect in Christ Jesus."

Every member in good standing is entitled to all the privileges afforded by the church, including an equal voice on all questions that may come before the church. He is required to fulfill to the extent of his ability the vows and obligations assumed on uniting with the church; and should he neglect or violate covenant obligations, or depart from the faith of the Gospel, it is the duty of the church to bring him under discipline with a view of restoring him. While every member has the right of private judgment, the church holds certain articles of faith and practice, a professed belief and acceptance of which are necessary to membership. Whenever a member materially dissents from these, it is evident he has no right to continue his membership to the subversion of the doctrine and practice of the church.

CHURCH DISCIPLINE

includes all the means employed by which the church trains and educates its members for heaven. Among the means employed are Gospel instruction, both public and private; a healthful tone of religious life in the church, and a spirit of loyalty to Christ and the church. These are most effective means to secure a pure life in the individual members.

In a more restricted sense "discipline" denotes the action of the church in reference to offenses committed by members against the law of Christ. It includes first, the mutual watchcare of members one for another. This is done privately or in the form of "members' meetings" and is a preventive of offense. Were this done in the tender, loving spirit of Christ, further discipline would seldom be necessary. True, Christian helpfulness among the members is church-life in its highest form of development. "Let the righteous smite me; it shall be a kindness." Ps. 141: 5. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Gal. 6: 1, 2. "Put on as the elect of God bowels of mercies, kindness, longsuffering, forbearing one another, forgiving one another." Col. 3: 12, 13. Whenever the conduct of church members approximates this holy ideal, the spiritual atmosphere is such as will inspire every soul to a higher and holier life. In the adjustment of

PERSONAL DIFFERENCES

the rule is given by the Master in Matt. 18: 10-22. The aggrieved is to go. He takes the introductory step. He goes alone to seek an interview with a view of gaining an erring brother. If a wrong has been committed he is not at liberty to treat it indifferently. He is under obligation to go, and becomes an offender if he does not go. He goes alone (*a*) that the erring may have an opportunity to explain his conduct,* (*b*) that he may acknowledge the wrong if one has been committed, (*c*) that where no wrong has been committed the aggrieved may have an opportunity to ask pardon for taking offense without a cause. "If he shall hear thee thou hast gained thy brother." Thou hast restored or preserved him—hast rescued an erring one. If he will not be entreated by you when alone, "take with thee one or two more." These should be personal friends of his,—persons in whom he confides. The design of taking them is (*a*) that he might be entreated by them (verse 7) and (*b*) that they might be witnesses before the church of the conduct both of the erring one and of the aggrieved one.

The final step is to "tell it unto the church" that all possible means may be employed to reform him. Does the erring see his mistake, we are to "forgive him,"—treat him as though the offense had not been committed. "If he will not hear the church, let him be to thee as an heathen man." Expulsion should contain two elements; first, the purity of the church, and secondly, the repentance and restoration of the offender. It is the duty of the church to employ every effort to restore those who have been expelled. This is too often neglected. The offender, whom persistent love and kindness might have reclaimed, is left by neglect to perish in his sins.

DIFFERENCES AFFECTING WORLDLY MATTERS

are to be decided according to the spirit of the Gospel, and not upon legal technicalities. Hence Paul enjoins (1 Cor. 6: 1-8) that they be not carried before worldly tribunals. The appearance of church members as litigants before a worldly court, is not only inconsistent with their profession, but in itself unseemly. The welfare of the church makes it her duty to see that these Scriptural rules of discipline are properly administered. Perhaps no other cause results in so much evil in the church as the neglect of proper discipline.

*In many cases where one supposes he has been injured, a little friendly conversation would bring about a proper understanding and set the matter right.

"SUFFER LITTLE CHILDREN, AND FORBID THEM NOT."

BY NANCY D. UNDERHILL.

INSTEAD of keeping back the children in any way, rather encourage them to come to Jesus. It is the opinion of some that little children are incapable of understanding the principles of religion, hence cannot become disciples of Christ until they are large children, or men and women. Christ taught us that they were both capable of obedience and welcome as disciples, for, besides telling his apostles to let them come, not forbidding them, he said, "Whosoever shall not receive the kingdom of heaven as a little child, shall in no wise enter therein."

We must, therefore, all become like little children, ere we can be saved. There are many little innocent children in heaven. Those who are not little children, when called to that blissful home, are to be humble, obedient, trustful, loving, pure in heart, just as the innocent little ones are of whom Jesus said, "Such is the kingdom of heaven." Children, only six years of age have been known to come to the Savior, have been baptized and remained faithful all their lives. The writer came to Jesus at the age of ten, and has never ceased to love the Savior. She had a cousin who was converted and baptized at nine, and ever since has been a sweet, gentle, Christian woman until the present time,—about twenty years. I am personally acquainted with a young woman who was converted at eight, and a young man who became a member of the fold at seven, both of whom still love and worship Jesus, though surrounded by ungodly men and women, who sneer at religion. All these, except one, were the children of worldly parents, and all were possessed of only ordinary intelligence. If they, surrounded by obstacles, could become servants of Christ while little, could not the children of Christian parents, who have Christian teachers and companions, privileges of meeting often with God's people for worship and encouragement, become his disciples as well?

We are told to "train up a child in the way it should go," with the promise that when he is old, he will not depart from it. As soon as a child can talk, we tell it of its good old grandparents back east, or of its dear father in the Far West, or its sweet angel brother who died before it could remember. The baby learns to lisp the name of these dear ones, it longs to see them, it talks of them to its playmates and thinks of them as altogether good, pure, and lovely.

Why could not we, just as easily, tell them of their Kind Father in heaven, who gave them all things, as to tell them of their earthly parent, or any one else who gave them a little cart, chair or doll? Why not as well tell them of our Dear Elder Brother who did so many good, kind things while here on earth, who loved and still loves them, who suffered for our sakes, and is patiently waiting in that beautiful home for us to come and live with him? Why is it not as easy to teach the trustful, believing little souls to love and honor the name of Jesus, as that of Charlie, Fanny or Papa? In the evening show them the pretty stars and tell the little ones who made them. In the morning tell your children who made the bright, warm sun. When it rains tell them who made it rain, and what a blessing the rain is; also tell them about the beauties and uses of the snow, the flowers, fruits, trees and everything else, and who made them all for us. Thus the children will soon learn of God's power and goodness, and will never forget these early lessons. At Christmas, and other suitable times, tell them of the little baby in the manger, who grew up an obedient boy, a good man, and finally became a great and good king. Tell them to sing "Jesus loves me," "Two little hands to work for Jesus," and other songs which they can learn and understand.

A lady, who afterward became and remained a good Christian, learned the whole tune (not the words) of the old hymn, "When I set out for glory," when but eight months old; she heard it sung so often. Gather the precious little ones about you every day and read a small portion of the Scripture aloud, (not a whole chapter to tire them), talk to them of the characters you have just read about, kneel with them and offer a short simple prayer. They won't understand a long, eloquent prayer, which would tire and discourage them, but can learn to pray by repeating with an

older person, a few easy words of thanks and supplication. It would be much easier for grown folks to pray, if they learned it as little children.

When children are old enough to read give them a Bible or Testament, and encourage them to say a verse out of it every morning. If they need encouragement, give them pretty little cards, bearing texts of Scripture, which you may teach them to find in their own little Bibles. When they are grown it is not unlikely they will wish to make use of the knowledge thus acquired, in practical church work, but whatever be their lot, they will surely love the Bible. Don't wait till your children are as big as yourself, before you begin teaching them the "way of life." Begin now! No matter how small they are; they can learn to wag their heads and shake their fists before they can talk. They can just as readily learn to bend the knee. Sensible parents expect their children to obey them from the cradle up. Why are children not just as capable of obedience to the Heavenly Parent?

You may say, "I know so little myself." Never mind, dear sister, teach them the little you do know, and when they can read the Bible, having been taught that it is good and true, they will learn the rest themselves. The youngest converts we ever knew, were those who read the Word of God for themselves. The most faithful old ones we ever knew, were those who loved and searched the Scriptures. The greatest reformers, and the most successful missionaries the world has ever known, are those who came early to Christ. The most valiant soldiers of Christ, the most useful laborers in his vineyard, like all other accomplished and successful workmen, entered the service as little children.

If we want our children to understand music, we put them under instruction while they are small. If we wish them to understand language, we secure suitable instruction while they are little. In Germany, and other countries where soldiery is compulsory, they are taught the principles of warfare while yet little children. A Catholic priest has wisely said, "Give me a child the first seven years of its life and you may have it ever after; it will always be a Catholic." An old person entering the service of Christ at the eleventh hour, will be blessed, but a little child who enters the service has so many more years in which to labor for the good Master, besides the possibility of becoming so much more efficient than one who enters late in life. Besides, we are so much surer of the salvation of those who come, while yet innocent little children, than if they wait till grown. They will be learning more and more of the good way all the time, while, if they remain during all their childhood in the world, they will be learning worldly ways and not the better way. The younger they are, the tenderer, purer, and more trustful are their hearts. They are much more easily won, much more easily taught, and much more easily kept pure and faithful than the old, tough, hard, skeptical heart which has been impervious to all good influences for a long time. Children, in their purity and innocence have less to repent of, turn away from, or give up, than older ones. They also have a greater influence over the hearts of ungodly men and women than older people, though they be ever so religious. Oh, ye that love the Lord, feed his lambs!

Canon City, Colo.

"WHEN there is darkness before and around us, there is light above us. In the deepest gloom of earth's shadows it is possible for us to have light for our cheer and guidance if we will look upward. And here is one of the gains of dark hours, in their prompting to the upward look."

REMARKS ON PSALM 133.

BY NOAH LONGANECKER.

"Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessings, even life for evermore."

WHETHER among members of the same family, of the same church, of the same nation, unity is both *good* and *pleasant*. The civil war between the house of Saul and David was both long and severe. Well might David exclaim at the close of this severe conflict, having learned from experience how evil, destructive, and unpleasant it was, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

While unity is from heaven, and is both good and pleasant, disunion is from hell, and is both evil and hateful. The Psalmist uses two similitudes to show how good and pleasant unity is among brethren. The first similitude is the anointing oil, which shows how *pleasant* unity is.

This "holy anointing oil" was composed of "pure myrrh, sweet cinnamon, sweet calamus, cassia, and oil olive." In short, the odor of this holy anointing oil was most pleasing.

This anointing was an emblem of the holy unction from above, from the Holy One. What is more exhilarating, pleasing, and admirable than the gifts and graces of the Holy Spirit! What would this world be without "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and like Christian graces? Where these graces do not abound, unity cannot prevail. When it can be said, "See how these Christians love!"—then, and not *till* then, can we exclaim in holy admiration, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The second similitude that the Psalmist uses to show the necessity of unity among brethren is, "*The dew of Hermon.*" Maundrel says, that "with this dew, even in dry weather, their tents were as wet as if it had rained the whole night." How enriching and fructifying such dews must be!

Without the Bread of Life, and the water of life from above, without God's grace and power from on high, what "*wretched, miserable, poor, blind, and naked*" creatures we are! Such are all souls and organizations where unity is wanting. How sterile, barren, unfruitful, and "*good for nothing,*" all such must be! How apt the motto of Kentucky and Missouri, "United we stand, divided we fall!" "*E pluribus unum,*"—"one composed of many," is a motto that others besides the United States and Wisconsin should inscribe on their banners.

"The welfare of any kingdom, city, or family, depends on its concord and unanimity." "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." So declared the Savior, and he knew all things. Since he loved his people to that extent that he died for them, need we wonder why he prayed so ardently in his high-priestly prayer for the unity of his people? What will bring about this Christian unity? We have briefly referred to some of the things, but will now more definitely itemize.

1. Love, affection, charity. On these Christian graces hinge all things else. Abounding in these, we will patiently bear with one another's infirmities, we will study and labor to promote one another's happiness; we will faithfully administer to one another's wants, temporal and spiritual; we will zealously watch over one another's interests, both temporal and spiritual.

2. This would naturally lead all to a sameness of design. It would lead us all to the design of glorifying God, doing good to all, and saving all. This sameness of motive or design would bring about unity of action, but without unity of sentiment, principle, truth, or law, there would still be a Babylon, a confusion of tongues and actions.

The Bible contains the only principles or truths on which a true and lasting union can be formed. In the same high-priestly prayer where Christ prayed so ardently for the unity of his people, he also prayed the Father to sanctify them through his truth. The Bible is the perfect "law of liberty," and is so "*broad*" that it has rules that will meet all cases that may ever be presented.

While the Bible is very explicit in things that we are to do, it is no less so in things that we must avoid, to have peace in our own hearts as well as peace and union with one another. "Charity thinketh no evil." Evil surmising must be avoided. If we cannot have love enough for one another to place the most charitable construction on the motives, words, and actions, of others, union cannot prevail. Evil surmising has kept many hearts distant from one another. Evil surmising in our own hearts does more to destroy trust and confidence in others than their actions. All evil speaking and detraction must be avoided. Detraction, or "the act of taking away from the reputation or worth of another," seems to be one of the prevailing sins of all ages. Well may James say, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Detraction and evil speaking have been the cause of more fire and confusion in the camp than almost any other evil, and as there is so much of it, need we wonder that unity is so much wanting?

Another very prominent cause of confusion and disunion is sectionalism. We use the term in the senses in which both the English and Americans use it. Washington saw the danger of disunion through this evil, hence, in his farewell address he warned the people of drawing sectional lines in the Union. A sectional line was drawn between the North and the South, and we all know the result. All churches that meddled with politics were affected by this sectional line. If you doubt it, ask the M. E. church. We know of some local churches that suffered wonderfully from this source. Even to-day there is a wonderful dissatisfaction in the United States between the East and the West. Washington's farewell address and our late troubles should be a strong warning. We, as a church, should profit by this example and never draw any sectional lines between East and West, North and South. We know of a local church that has been affected seriously by drawing a line between "*the east end and the west end.*" Draw any sectional line and the glorious principle of "*unity*" is lost.

Some one may say, "There is more danger in our church of drawing sectional lines between individual persons, than between local sections of territory." Such may be the case, but the principle is all the same. I was but a boy, but I remember well of a local church that had a good membership with two efficient ministers. But love between a few was wanting; evil speaking and detraction were engaged in, till a sectional line was drawn between the ministers. Those leaders were carnal,—and Paul says, "The carnal mind is not subject to the law of God neither indeed can be," and they soon had their followers, one being for Paul, the other for Apollos, and, hence, "envying, strife, and division." Love, peace and unity were lost, council after council was held. Committee after committee were called,—the two ministers with their leaders moved off, and the church was disorganized and added to the adjoin-

ing churches to save the few faithful members. "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Paul says, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" These are some of the *sand bars* on which many an individual soul and local church have stranded. Others should profit by such ensamples and place their feet on the "*Rock of Ages*."

Let us all "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Let us all follow after unity, "for there the Lord commanded the blessing, even life for evermore." The father that brought the bundle of seven sticks tied together, to his seven sons who were always quarreling, and offered one hundred dollars to the one who would break the bundle, acted wisely. He taught them the lesson that, as with the sticks, so with them. As long as they were united they would prosper, and none could injure them. Destroy the bond of union between them, and their ruin would be sure.

"Home, city, country, all are prosperous found,
When by the powerful link of union bound."

GOD'S WAY OF RECONCILIATION.

BY ROSIE S. MYERS.

VERY early in the history of time the friendship that existed between our Creator and his creatures was severed. But God is good and kind, and he devised, and executed a way of reconciling the world unto himself again. Who can describe the love of the Eternal Father in doing this? No wonder the beloved apostle, John, breaks out with this joyful exclamation, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God."

No greater honor could possibly be bestowed upon any one. This appellation is not attainable by a few only. God is ready to confer the title upon all who are willing to accept his terms of reconciliation.

By the offering of his only Son upon the cross, the original sin was atoned for, and the way is now open for divine acceptance with the Father, by making an application of the blood of his Dear Son. Then, why not accept the offers of mercy at once? God is reasonable as well as wise, and never asked anything of his people that they could not perform. No matter how far we may have strayed away from him, if we retrace our steps, like the prodigal son, the arms of the Father will be open to receive us.

Let it be remembered that man had no part in formulating the way of reconciliation. It is God's way of re-instating us into his favor again, and he will not be satisfied with anything that is not strictly in accordance with the directions revealed unto us in his Holy Word. If we follow in his appointed way, he will not "impute our trespasses unto us," or, in other words, he will forgive and forget our former transgressions. On the other hand, if we fail to accept him on his own terms, we must forever remain his enemies.

How many of us are in possession of that blessed hope to which the Apostle Paul and his brethren claimed a legal title, when he said, "All things are of God, who hath reconciled us unto himself by Jesus Christ?" "And hath given to us the ministry of reconciliation."

These brethren, who once were the enemies of God, were selected as "ambassadors for Christ," "in Christ's stead." They dealt out the word of reconciliation to their fellow-men, who were yet at variance with their God.

Can you, my brethren, who also are representatives of that noble calling, read the history of the lives of these holy men, how earnest and zealous they were in prosecuting the work of saving souls, —without becoming infused with the same spirit? Your mission, too, is to stand "in Christ's stead," to plead and pray with the sinner to become reconciled to God. Are you armed to go forth to meet the trials of life, and encounter the difficulties that may obstruct your path, as bravely as these brethren did? Could you, like Paul and Silas, sing praises to God at midnight, with your feet in the stocks in an inner prison? These are some of the necessary equipments to fight the battles of the Lord successfully.

Again, we, as Sunday-school teachers, have we any lot in dealing out "the Word of reconciliation?" Are we not helpers in teaching the way of eternal life to those under our instruction? This, too, is a responsible position, and we will be held accountable for neglect of duty. We cannot stay away from the Sunday-school for a trivial cause and expect God to smile upon us for the act.

Let us not forget that he who fails not to notice a sparrow when it falls to the ground, will in no wise neglect to give us our reward. And should we, in our weak efforts, be instrumental in pointing out to but one soul the way to heaven, our crown will not be without a star.

Yes, we all have a mission in this life and we should not live for ourselves alone. There is always an opportunity to help and encourage some one that needs sympathy. Let us all so live that when we are called to exchange time for eternity, the world will be better for our having lived in it.

New Enterprise, Pa.

A DEBATE.

BY C. W. DAVIS.

I HAD the pleasure of attending a Debate at Huntingdon, the County-seat of this County (Carroll). The question at issue was this: "Do the Scriptures teach that in conversion the Holy Spirit comes into immediate contact with the sinner's heart?" Mr. Hall, a Missionary Baptist affirms; Mr. Harding, a Campbellite, denies. They were both intelligent men and ably defended both sides. Mr. Hall claimed that the Holy Spirit accompanies the Word, and that he is a conviceter, coming into immediate contact with the sinner's heart, and when the seeker after truth gets far enough along, by making use of the means given us, he then receives the Holy Spirit as a comforter.

Mr. Harding claimed that the Holy Spirit was present with the Word, but never went into the sinner's heart. He said, if he wanted to convince a man, he did it by outside work,—by talking to him; he never went into a man. He quoted John 14: 17 time after time. In his last speech he said he would have gained the point if he had thundered nothing else.

I have given you a small outline of the discussion and send the subject as a query, desiring your views on it.

REMARKS.

In conversion, we understand that the Spirit always works in connection with the Word, never independent of it. The Word is the Sword of the Spirit—the instrument with which the Spirit works. The Spirit is also in the Word as much so as it was in Christ, who possessed the Spirit without measure. This Word is deposited in the heart in some manner. The influence of the Spirit goes with that Word, and in that limited sense may come in contact with the sinner's mind, but does not come in contact with the sinner's mind in the sense that the converted receive the Spirit as a comforter and a guide.

When Mr. H. undertakes to convert a man, he does not work on the outside. He gets his words to enter the mind of the man—gets them on the inside of the man. Hence his work is not on the outside, but rather on the inside. He himself gets into the heart of the man mentally; he gets in by his words; and his words and arguments are the means used to convert the man. His words come in direct contact with the man's heart.

The Holy Spirit gets into the heart through the Word. It first had the Word written, and now has it preached, and is using it as its sword by which to convert sinners, and while it does not enter the heart of the sinner to dwell there, it does nevertheless work with the sinner, without and within, to accomplish his conversion. J. H. M.

PRAYER.

PRAYER should be offered with sincere repentance for sin. It will do no good for us to ask God's blessings, while we nurse and love iniquity in any shape. David says, "If I harbor iniquity in my heart, the Lord will not hear me."

We must pray in the name of Christ; that is, what we ask must be by his authority. If we approach God in any other name he will not regard us favorably. Jesus says, "No man cometh unto the Father but by me."

When we ask according to the will of Christ, it is our privilege to always know that we have what we desire. John says, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him."

Prayer must be offered in faith. We must believe that God will do just what we ask him to do. Without faith it is impossible to please him in prayer or in anything else. Jesus says, "And all things, whatsoever ye ask in prayer, believing ye shall receive." And again he says, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." "Lord, increase our faith."—*Sel.*

"I DIDN'T THINK."

WE often hear the above expression used, and sometimes by those of us of whom would be expected better things. We are so apt to forget to think, and say and do things that we have to regret afterwards. This could be all avoided if we would take time to think. It is well to spend time in thought, especially if our thoughts are pure, and were we to do so, we would get along much better in the world.

If we go through life in a thoughtless, indifferent manner, we will often have cause to say, "I didn't think," but we should "study to be quiet" and thoughtful and then we will think upon our ways and be saved of much pain and misery. Many young people have become idle and dissipated just because they did not take time to think upon their ways, and when it was too late, they discovered the great mistake of their lives. Then the folly of rushing thoughtlessly along was vividly impressed upon their minds, and no doubt they wished they could live over again their youthful days.

Such is life, therefore it becomes us to be careful in this respect. We were placed in this world for a noble purpose, and if we do not judiciously improve the time alotted unto us, and live for something, our existence will be a mere blank. Let us think soberly and we will be saved many a pang that may otherwise weigh heavily upon us. —*Sel.*

GROWING IN GRACE.—2 Pet. 3: 18.

BY H. M. BARWICK.

THIS subject engaged the mind of Peter and also of Paul, and is one that will profit any one by a careful consideration. We give a few reasons why we should grow in grace.

1. We are babes in Christ at the new birth. 1 Cor. 3: 1. Man is a progressive being, physically, mentally, morally and spiritually. At the spiritual birth there opens to us a boundless plane of progression and the farther we advance the more sublime and noble becomes the path, the end of which is reached only at the dawn of another life. Too many are married to the first pleasant feeling after repentance and baptism, and willingly abandon further pursuit, settling down at that point, and there remaining throughout life ignorant of the treasures farther on.

The term *babes* or "little children" conveys the idea of weakness, dependence and a lack of knowledge. It also implies that by and by we will outgrow this condition and become strong enough for "strong meat," having advanced beyond the need of "milk." The babe inherits the characteristics of the parent and from him imbibes a like manhood. Our parent in the spiritual birth being God, what should be expected of us? If this law were carried into effect by all Christians, then the world would know that we are his disciples.

2. We desire to *excel* in secular affairs. Savage or civilized this is true, and no sacrifice is too great if it will accomplish our end. We are in an age of rapid improvement. New methods, new inventions, and new theories are put into practice by all, that we may reap an abundant reward from our labors. Man advances far in advance of past researches on the road to success. One man does now what three were not able to do forty years ago.

Men of God, where are we? What new effort are we willing to put forth that our standard may be advanced and God's name glorified by more cleansed lepers? Half the ingenuity and scrutiny exercised in worldly affairs would move Christendom all along the line. We all know a good bargain and such ones we seek. Then let us learn a new trade, sell *all* we have and *buy pearls of greatest price.*

3. It brings disappointment if we do not grow. Imagine a father's disappointment if he should leave a five-year-old son at home and be absent fifteen years, and return and find the son just as he had left him. Truly that would be an unprofitable servant. How many "grow in grace and in the knowledge of the truth" very rapidly for three, four, or five years, and then turn out to be only dwarfs or contract a disease and then slowly, but surely, grow weaker and weaker until bright hopes of a useful life are blasted, and they sink into an untimely, spiritual grave!

Shame befalls our countenance when a neighbor excels us in our occupation, yet we may have forty millionaires in God's grace around us, while we are not worth a dollar of the same, and yet we never take the hint that it is free and "to him that hath shall be given, and from him that hath not shall be taken even that which he hath." Paul says that "when ye ought to be teachers, ye have need that one teach you again." Heb. 5: 12. Can we not feel the sting of nothingness in spiritual things as well as in worldly things?

A good seed will not bring forth fruit, even if moistened by the tears of the owner, unless he gives it the proper attention: then the abundance no one can tell. So with our soul, no one can tell its capacity until it is tested.

4. It is God's pleasure. God has always rejoiced at the success of his people and showed sympathy at their failures. His compliment to the servant with ten talents, and his reprimand to the one with one talent, is evidence that he helps those who help themselves. He has always placed our wants within the limit of our means. He saw man only partially equipped, therefore he made woman—a helpmeet. He gave the command to "be fruitful." We read that "it is the Father's good pleasure to give us the kingdom." Luke 12: 32. God waits for man to put forth the effort and he crowns it with success.

5. It encourages others. We hear the statement too often from outsiders that "we are just as good as those in the church." Either the world has suddenly been *elevated* to a level with the church, or the church *lowered* to the level of the world. Christians are to be leaders, therefore in advance of the world. "Ye are not of the world," but far, far above it.

6. "We are bought with a price." 1 Cor. 6: 20. We are not wholly our own, but belong to a Master, therefore we should glorify God in our bodies and in our spirits, *which are God's.* Begin with this last Scripture and stir the soil, and we shall reap a harvest of love.

Gratis, Ohio.

HELP FROM THE SANCTUARY. Ps. 20: 2.

BY ENOCH EBY.

RECENTLY at our Bible meeting the sister, appointed to lead the next meeting, announced the subject: "I Hear." At the next meeting the brother appointed announced his subject: "Two Men." These texts seem peculiar at first thought,—perhaps we cannot see much in them to help the Christian,—but by the time ten or a dozen of warm-hearted brethren and sisters present their thoughts, the Christian must be very dull of hearing if he does not gather food to help strengthen the inner man.

The Lord knew we need help: "Without me ye can do nothing;" "his spirit helpeth our infirmities," Rom. 8: 26, but the Lord only made promises to those who desire and ask for help,—such who are trying to help themselves by working out their own salvation with fear and trembling.

We are also to help one another by not forsaking the assembling of ourselves together, and to "admonish one another." Heb. 10: 25. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written," etc. Mal. 3: 16.

Those apostolic meetings are too much neglected. Our experience is they are of more spiritual help than the ministry, where one, or at most three, do the work. These prayer-meetings give exercise to the laity, and make a healthy membership. We thus aid one another to bear our burdens, for all have them in some way. Help from the sanctuary is what we want.

Booth, Kans.

THE MAN OF SORROWS.

IT was night. Jerusalem slept as quietly amid her hills as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's lamp burned dimly in the recesses of his chamber. But a moral darkness involved the nations in its unlighted shadows. Reason shed a faint glimmering over the minds of men, like the cold and insufficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relations unto heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that two forms of ethereal mould hovered about the land of God's chosen people. They seemed like sister angels, sent to earth on some embassy of love. The one of majestic stature and well-formed limb, which her snowy drapery hardly concealed, in her erect bearing and steady eye, exhibited the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward where night appeared to have placed her darkest pavillion; while on her left reclined her delicate companion, in form and countenance the contrast of the other, was drooping like a flower moistened by refreshing dews, and her bright but troubled eyes scanned them with ardent but varying glances.

Suddenly a light like the sun flashed out from the heavens, and Faith and Hope hailed with exulting songs the ascending star of Bethlehem. Years rolled away, and the stranger was seen in Jerusalem. He was a meek, unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow on his countenance, though no one knew why he grieved, for he lived in the practice of every virtue, and was loved by all the good and wise. By and by it was rumored that the stranger worked miracles, that the blind saw, that the dumb spake, the dead arose, the ocean moderated its chilling tide; the very thunders articulated, He is the Son of God! Envy assailed him to death. Slowly and thickly guarded, he ascended the hill of Calvary. A heavy cross bent him to the earth. But Faith leaned on his arm, and Hope, dipping her pinions in his blood, mounted to the skies.—*Sel.*

"IT is a lovely and graceful thing to see men natural. It is beautiful to see men sincere without being haunted with the consciousness of their sincerity. There is a sickly habit that men get of looking into themselves, and thinking how they are appearing. We are always unnatural when we do that. The very tread of one who is thinking how he appears to others becomes dizzy with affectation. He is too conscious of what he is doing, and self-consciousness is affectation. Let us aim at being natural, and we can only become natural by thinking of God and duty, instead of the way in which we are serving God and duty."

DR. CHALMERS beautifully says: "The little that I have seen in the world and know of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passes through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone—I would fain leave the erring soul of my fellow-being with him from whose hands it came."

"THE way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men, by opposing error have magnified it, have glorified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church-going people have learned of some forms of error they have learned from Christian pulpits. The Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow; a failure, an ignominious failure."

"THERE is no religion without love, and people may talk as much as they like about their religion, but if it does not teach them to be good and kind to man and beast, it is all a sham,—all a sham, and it won't stand when things come to be turned inside out, and put down for what they are."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not"—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - Mt. Morris, Ill
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

TO THOSE WHO PRAY.

BY J. B. MOORE.

THE following article carries with it a lesson of so great import, that it was thought it might be of much use to our church in general, just at the present time, and in our great need, to send it out broadcast among our praying mothers in Israel, that they might be encouraged thereby to offer fervent petitions *for laborers* to be raised up by the power of the Lord, to fill the fields that are every-where white for the harvest, and wasting away for want of men and means to gather them to the Lord.

FAITH JUSTIFIED.

"About the year 1828, Mary Reed, a widow of Marblehead, moved up to Brookline, Mass., to live with her son-in-law, William Roper. Mr. Roper was a wealthy merchant, doing business with Russia, and had resided in St. Petersburg for many years. Mrs. Reed was an aged and stately lady, old enough to be the great-grandmother of the present writer, then a boy of nine.

"She was a religious woman and a consistent Christian, at a time when religion was at a very low ebb. On her arrival at her new home in Brookline, Mrs. Reed, then over seventy years of age, started a woman's prayer-meeting. After the prayer-meeting had been going on for some time, one of the attendants noticed a handsome ornament in Mr. Roper's parlor, and inquired about it. She was told that it was of Japanese origin, and that Japan was a heathen country that had completely isolated itself from the rest of the world. At once it was proposed to change their meeting from a general prayer-meeting to one for Japan, that the Lord would open it to Christian influence.

"A week or two later it was proposed to take up a collection for Japan. They were told that it would be useless; that, for two centuries, Japan had shut itself out of the world, and it was then death for a foreigner to enter Japan, or for a Japanese to go to another country.

"Notwithstanding this the women took up a collection for Japan at every meeting, and sent it to the American Board, to be used when God's providence should prepare the way.

"In a few years Mrs. Reed passed away, and the prayer-meeting came to an end. But in 1869 Japan having been opened by force of arms, Rev. D. C. Green and two other families went to Japan as missionaries, and the money, contributed forty years before, by this one prayer-meeting of women, and its accumulated interest, paid the expenses of all three families till they were settled at their missionary work in Japan, and to-day a great-great-grandchild of Mrs. Reed, having been head of a girl's school in Kyoto, the former capital of Japan, with 130 pupils, nearly every one of them Christians, is still, as the wife of a missionary, laboring to bring the people around her to the knowledge of the Lord."

The facts above, which are authentic, are related by William Hooper in *Woman's Work for Woman*, and ever since they first came to my notice, have made a lasting impression on my mind and heart. It is for the purpose of creating the same impression on the minds and hearts of others that they are now given to the MESSENGER.

In looking over the great fields of labor on every hand, the wide discrepancy between the labor to be performed, and the supply of those fitted and ready to undertake the work becomes more and more apparent, for we cannot begin to find men and laborers either fitted or partially fitted to go and occupy for the Lord.

Every year the field stretches wider and wider, and while our Great West is being densely peopled, there are opening every year new fields of labor where there are thousands and thousands who have never even so much as heard of our church, let alone possessing any knowledge of its faith and teachings. In some of our States our numbers show a fair increase each year and the Gospel, in its purity, is preached to a fair portion of our inhabitants, because many laborers, united in one purpose, are able, in some measure, to supply the need. But when we turn our eyes to the West, our laborers are few and far between, and when we look to other lands and other nations, we can count our laborers on the fingers of a single hand. How is this? Is not the command to "go into all the world and preach the Gospel to every creature," as given by Mark, and the last words of Jesus, as given by Matthew, "Go ye therefore and teach all nations?" How shall we escape if we neglect? Of course his words are binding upon all his followers until he himself comes. How is it that we have no men, scarcely, in foreign fields, and not one-tenth enough for the home fields? Is it not because we have not been asking for them? It seems so. As a church we are certainly old enough, and yet our missionary work is very, very limited indeed.

It can hardly be that the Lord has been deaf to the urgent cries of his children for a hundred and fifty years, while they all the time were trying to keep his Word more faithfully than other children of his fold.

Very early in the ministry of Jesus he spoke these words, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Our great want to-day, as a church, is men,—good, faithful men, young men, true men, strong men, "men whose hearts God has touched," to go whithersoever the Spirit direct, to preach the Gospel, the whole Gospel, and nothing but the Gospel.

How is it that we are cut so short? We can have them and the means to send them, in abundance, for the asking. Let us, then, set ourselves about it. We only need do his bidding, and both will be forthcoming. Who will join in the petition to supply all our need?

For a long time the subject has seemed to press upon my heart. I have felt that, perhaps, it would be well to bring it before the membership in general and especially those who love to pray. When first awakened to the need of laborers and what our people could do if they would use earnest endeavor to enlist their friends and helpers around them in the work, I began to listen, as opportunity afforded, to see if others were praying for the same, and it is to be confessed that neither in prayer-meetings, or in public prayer or service, nor yet in a gathering of many ministers, where even one of the subjects under consideration was "Missionary Work," not so much as one petition has ever been heard asking directly for the Lord to raise up laborers for his service in his vineyard. I do not mean to say that there are none praying for laborers, but that I have not yet heard among many beloved brethren the first petition offered in public or private, that bore to our Heavenly Father that special request. Why is it? It is true that we do not pray in public for all the things that we ask for in private, but one law must ever and forever hold good,—that out of the abundance of the heart the mouth speaketh.

There are many true, loving hearts every-where among our members, that would be glad to do something for the Lord and the spread of the Gospel, if they only knew of something that they could really do that would be a help and a service.

When you cannot go yourself to spread the Gospel, you can pray that others may be sent, and God will send them. When you cannot give very much of your small means for the same purpose, you can pray that it may be put into the hearts of those who can. (But be very sure to give something, for it was said of Cornelius, that his prayers and his alms came up before the Lord for a memorial.) Then the Lord will provide.

When you cannot do great things, you can pray for others who can, and the Lord will raise them up and open the way. In short, the humblest, poorest follower of our Lord can, by faithful prayer and the prayer of faith, set in motion forces that will live and work and throb in ever-increasing pulsations to the end of time.

Then let those who are young pray for laborers, and get your companions to pray also. Let those who are older, and know the great need, pray also. Let even those who are discouraged pray. Let those who are strong and full of courage pray. Let those who have never before prayed for laborers, begin just now. Let us with "one accord" unite as a church in strong petition in our closets, around our family altars, in the mid-week prayer-meeting, at the congregational altar, whenever and wherever we pray, let us not forget to ask that God will open the way and provide the means for us to preach the Gospel to every creature under the sun.

"IT is one thing to have knowledge; it is another thing to be able to impart it. Many a man knows more than he can cause others to know; and he who has gained all the knowledge available on a given subject, may have yet to acquire the power of making it known to others. It was blunderingly said in praise of a man who had died, 'He was a very intelligible man;' but that is more than can be said for every intelligent man. To be intelligent is the first qualification of a teacher; to be intelligible is the second qualification, without which the first is of small practical value."

"AND when all is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
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☞Communications for publication should be legibly written with **black** ink on **one** side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Sept. 29, 1891

ELD. HENRY GARST, of Tennessee, has been quite sick, but is now improving.

BRO. JAMES R. GISH is now preaching in Texas. Few men in our Brotherhood have preached and traveled more than Bro. Gish.

BRO. HENRY FRANTZ has arranged to spend three months of steady work in the mission field, and among the churches this fall and coming winter.

WE expect the General Mission Board to meet in Mt. Morris next Monday, Oct. 5. Parties having business with the Board can call at that time or write the Board in care of Galen B. Royer.

WE are always glad to receive newspapers containing special articles or items of news pertaining to the Brotherhood. But the sender of such papers should always mark the parts to which they desire to call our attention.

BRO. M. M. BASHOR reached his home at Sodaville, Oregon, Sept. 7, after traveling 7,500 miles and preaching forty-nine sermons.

BRO. J. J. EMMERT reports a soul-reviving feast in the Shannon congregation. Bro. David Rowland was ordained to the eldership. May the Lord stand by him in his work.

BRO. F. W. DOVE, of Washington County, Tennessee, is spending several weeks in the mission field in South-western Missouri. He will labor principally in Texas and Wright Counties.

IN this issue Bro. Enoch Eby has a good word in support of Bible or prayer-meetings, as some call them. Read what he has to say, and then organize prayer-meetings. Every church might profit by these Bible meetings.

ALL over the Brotherhood we are now in the midst of the love-feast season. This is the most enjoyable season of the year among our people. It is the time when the faithful souls can practically commune with their God, and be strengthened for the further duties of life.

IN this issue Bro. Noah B. Sherfy calls attention to ministers visiting Tennessee. We have often wondered why more of our traveling ministers do not visit that part of the Brotherhood. There is a warm-hearted set of members in Tennessee and North Carolina, and they would appreciate faithful preaching.

IN a private letter Bro. Balsbaugh says: "Let it not seem strange if we cannot see the truth alike in all its details, nor even in its broader outlines, or in some of its more radical aspects." He then adds, "Let brotherly love continue, and close up the intellectual gaps that may exist between the many minds in the household of faith."

IN No. 37, page 589, we printed that the Okaw church, Ill., would hold a love-feast Oct. 17, in connection with a series of meetings. The notice should have read, that a series of meetings would commence about Oct. 17, and the feast would be held some time during the meetings. Those interested will please make a note of this correction.

BRO. JACOB HARNISH, of Dorrance, Kans., writes us concerning the strange affliction of his eighteen year old son, whose knee commenced swelling from some unknown cause, and continued until it reached forty-five inches in circumference, and when amputated weighed seventy-five pounds. The young man seems to be doing well since the operation and is likely to recover.

WE regret to learn that Eld. Geo. W. Stambaugh, of Eagle, Nebr., is not in good health, and has not been able to do much preaching, even at home, for some time. At present the indications are that he will not be in a condition to do any evangelistic work this season. Those who have requested his services will understand, by this notice, why he has not responded to their calls.

IF those Arctic explorers, who are sacrificing life and money to reach the North Pole, would consult Job, they might learn something concerning the condition of that desolate region. Speaking of the Lord, Job says: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26: 7. It has long since been demonstrated that the earth hangeth on nothing, but men will not believe that the North is an empty place, with nothing worth seeing, until by bitter experience they see for themselves. A little more belief in the Bible would be quite a help to some of these scientific men.

WE have just received a large assortment of Bibles. Do not fail to send for our Illustrated Bible Catalogue.

BRO. C. S. HOLSINGER, when last heard from, was in the midst of interesting meetings in Macoupin County. Several had united with the church.

THE earliest transfer of land, of which we have any record, is said to be the purchase of land made by Abraham for a burying-place. This took place 1800 years before the birth of Christ.

ALL orders for "Selections from the Brethren's Hymnal" have now been filled. The last edition has been somewhat improved by the addition of an index to the hymns in the selection. Every congregation ought to have a few dozen of these books and then organize a singing-school. Price, 10 cents; twelve copies, $1.00.

DURING the well-attended feast at Arnold's Grove, Sept. 19 and 20, brethren Franklin Myers and Wm. Eisenbise were ordained to the eldership. We are glad to see the church place these earnest brethren where they may prove themselves more useful to the cause generally. We pray the Lord to stand by them as well as all others, in maintaining the correct principles of the Gospel. Let the trumpet give no uncertain sound.

IT is a nice thing for a man to learn just where his business ends and the next man's begins. Then it is important for each one to attend to his own business and let others do the same. Many of the troubles in life are brought about by attempting to attend to somebody else's business. He who attends to his own business will have no time to meddle with that belonging legitimately to others. And when we find a man meddling with the things of others, we may rest assured that he is not attending to his own affairs well.

THE Bethlehem Iron Company has contracted to make one hundred steel guns for our Government, for the sum of $3,500,000. They are to be large, rifled cannon for coast defense, and it will take five years to fulfill the contract. But think about the *Bethlehem* Iron Company entering into such a contract. It looks as if it ought to be the Bethlehem Irony Company, for in what other sense should Bethlehem, the birthplace of the Prince of Peace, be associated with such warlike things? Well, it only shows that it takes the new leaven of Christianity a good while to purge out the old leaven of barbaric brutality. Christianity is the best coast defense this Government can ever have.

OLD brother John H. Umstad was extremely fond of fishing in his day. On a certain occasion, when on one of his preaching tours, he had an appointment at 4 o'clock in the neighborhood where he was stopping. As the people were generally busy, it being a week day, he concluded to go down to a creek, not far off, and fish until time to go to meeting. Four o'clock came, a little past, the house was full of people, but no Bro. Umstad to be seen. It was evident to those, who knew he was out fishing, that he had forgotten the appointment. Meeting was finally opened. Then the old brother was seen coming as fast as he could walk, having forgotten all about the appointment till it was past time. He walked right to the stand, and in his usual earnest and forcible manner said, "I GO FISHING," quoting the language of Peter. It is said he then preached one of the most powerful sermons of his life. If he were alive now, he would certainly enjoy the selected article, entitled, "The Gospel Fisherman," in this issue. We have some preachers who can find in it some food for thought, and will then begin to wonder what kind of a hook they are using.

ONE of our exchanges says: "The Duke of Saxe-Coburg-Gotha, who belongs to the most aristocratic family in Europe, has issued a decree that parents shall not permit their sons under seventeen nor their daughters under fifteen years of age to attend public balls. This experienced man of the world has seen the ruinous effects of this dancing business upon the young, and proposes to stop it if he can. Parents who disobey the decree are to be fined. Why would it not be a good plan to fine American parents who permit their children in their teens to run into vicious habits? Thousands of them would be treated to the new sensation of responsibility, and would find some means of controlling their offspring."

AN earnest brother, referring to an article sent us for publication, says: "*Dear Editor:*—If you think this will not be to the glory of God, do not publish it." That is the way we like to have contributors write. We may make an occasional mistake by publishing some article that ought not to have appeared, but we have a very clear conscience about the matter that we decline. Our best writers never complain when we decline some of their articles. Some years ago an able writer sent a well-prepared article to the *Independent*, a very scholarly paper. The editor declined the article and returned it to the author. He wrote back to the editor, saying, "I have written much for leading newspapers, but you are the first editor who had sense enough to decline one of my articles."

WE have always held, and still maintain, that if all the elders would properly present the matter to their congregations, there would be no trouble whatever about raising missionary money. As proof of this we refer to the harvest meetings mentioned in the MESSENGER the last few weeks. We had, in a late issue, a report of one congregation that gave nearly fifty dollars. All our people want is a chance to give, and they will respond freely. It is the duty of every housekeeper, without exception, to afford his members an opportunity to give as the Lord has prospered them. It is their duty to give, and if no opportunity is afforded them, somebody will be held responsible, and it is a matter of interest to the housekeeper to know whether he is the one who is to be held responsible.

MOST of our readers have very faint ideas what hardships must be endured by missionaries in new fields. The following, clipped from Secretary Peck's report of the Methodist Missionary Society on the Pacific Coast, will show what nerve is required for that class of work: "Dr. Rader, that grand man who superintends our Wyoming mission, reports that his work covers 95,000 square miles, or 500 square miles more than the States of New York, Pennsylvania, and Connecticut combined. During the conference year, in attending upon his duties as Superintendent, he traveled 13,500 miles by railroad, 1,300 miles by stage, 1,040 by his own team, and on foot 350 miles. Twenty-seven nights he slept on the ground, and cooked his own food by the way. One minister's field is fifty miles from a railroad, and the same distance from his nearest brother pastor. Another pastor, coming to the mission, swam one river, waded another, drying his clothes as he went on his happy way. Another, in five weeks form the time the spade was put into the sage-brush sod, built and completed a new church, in which the annual meeting of the mission was held. It was no crude, rough building but a tasteful, beautiful little church. Another young hero had a circuit as large as the entire State of Connecticut, with thirteen appointments." From this we may learn what kind of men we must have in these fields to succeed in keeping our plea before the people.

WE are in receipt of the program for the Ministerial Meeting of North-western Ohio, to be held in the Sugar Creek church, Oct. 5 and 6. The subjects for consideration are well selected and quite appropriate. A well-prepared sermon on the seventh and tenth questions would be an excellent way of establishing correct views on subjects of that class. We wish to encourage these ministerial meetings, believing that they may accomplish much good among our people. They are one of the expediencies of the church, and while the demand for them may not have been very great in the past, there is a growing demand for them now.

THE POSSIBILITIES OF PALESTINE.

A DISPATCH to the *New York Tribune* from London, Sept. 5, says: "A letter is published here to-day from the minister in charge of Christ Church, Jerusalem, saying that, on petition of the native tradesmen, the Sultan has stopped the influx of Russian Hebrews, and that he will not permit them to land in Palestine without a special order. Fifty families, who arrived there recently by steamer, were sent back. The letter adds that Baron Hirsch ought to arrange with the Porte terms of settlement which would permit of Hebrews locating in Palestine. Palestine, the writer says, is at present thinly peopled. If the country were terraced, planted and supplied with water reservoirs, it would be highly productive, and the cost would be small in comparison with the expense of the system adopted in South American countries.

In conclusion the clergyman says that the country across the river Jordan is fine and fertile, practically uninhabited, and able to receive an enormous number of settlers.

THE TEMPERANCE REFORMER.

A STRONG indication comes from Germany on the temperance question. Kaiser William, the King, proposes the following regulations, which, if adopted, will go far towards laying the foundation for a more thorough temperance reform:

"The sketch of the proposed new law does not give the amount to be paid for an imperial license. But this is probably to be regulated by the officials, as the excise taxes are regulated. No license will be issued to a person of immoral character, nor to the keeper of a place of immoral resort. No license will be issued for a saloon near a church—which is far in advance of local laws in the United States. Drug-stores can sell liquor only in sealed and labeled bottles. Liquor sellers are not allowed to sell liquor on credit—no slate business is permitted; liquor debts cannot be collected at law. The police can forbid the sale of liquors after 8 o'clock P. M. The different local governments may provide for or may prohibit the employment of female waiters. Liquor must not be sold to minors under sixteen years of age, unless accompanied by grown persons. The sale of liquor to drunkards is prohibited, and if a man becomes drunk in a saloon he must not be ejected but must be turned over to the police. Fines and imprisonment are the penalty for becoming intoxicated while engaged in work that involves the safety of life or the prevention of fire, or in the case of physicians and nurses on professional duty. Common drunkards are to be placed under legal guardianship."

While the proposed new law is not as far-reaching as prohibition, it nevertheless is a long stride in that direction. It remains to be seen whether the Reichstag will adopt the proposed law.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Four.—Nordland.—The Rugged Coast of Norway.—The Beauties of Midnight in the Arctic Ocean. "There Shall be no more Night There."

TRONDHJEM, the starting-place for our trip to Nordland and the Arctic Ocean, is of all the larger cities of Europe the northernmost, being situated in north latitude 63° 30′, the same latitude as the southern coast of Iceland. It is nearly 22° north of Chicago and yet it enjoys a milder climate than that favored city; the mean temperature being 42° Fahrenheit. This is due to the modifying influence of the ocean currents upon the climate. Were it not for this provision made by the great Creator of the universe, all of Northern Europe would be included in the frozen regions of the North where eternal winter holds its sway. As it is, great nations of people occupy the land, the climate of which is tempered by the great ocean currents.

The city of Trondhjem was founded in the eleventh century and has a population of 24,000. It has beautiful, undulating environs and is said to be a very healthy and pleasant place to live. An old Norwegian poem has this line:

"Det er saa favert in Trondhjem at hvile."
"*'Tis so pleasant in Trondhjem to dwell.*"

The vegetation around the city is very fine for so northerly a latitude. We purchased in the market-place, for a few pennies, a beautiful bouquet of carnation pinks, and saw a profusion of gladiolii, roses, pansies, and other beautiful flowers. The people are noted for their hospitality and kindness to strangers, as the following incident in our experience will illustrate. When we left the cars at the depot, a pleasant-looking man came to us, observing that we were strangers, and politely inquired where we wanted to go. We informed him that we wanted to take the first steamer north, and he very kindly went with us and insisted upon carrying some of our satchels to the wharf, and saw us safely on board the steamer and refused to accept any pay for his trouble. Indeed, wherever we have come in contact with the Norwegians we find them exceedingly kind and courteous, and always ready to give information about their country to strangers.

We were much interested in looking up and observing the vegetation as we traveled northward. We find wheat growing and producing a fair yield as far north as the 64th degree of north latitude. Rye, the universal crop in Scandinavia, is farmed and harvested up to 69° and oats and barley ripen as far north as the 70th degree.

In all parts of Norway are to be seen great forests of pine; and it is especially valuable owing to the fact that in this high latitude it is of a very slow growth and the rings which mark its annual increase in size are very close together. The fir tree, the spruce, the white birch, beech, oak, and maple are also to be found in the forests of the North. Plums abound as far north as 64° and apples almost up to the Arctic Circle, while cherries are found even beyond the line that separates the Temperate from the Frigid Zone. Gooseberries, currants, strawberries and raspberries may be found north of Hammerfest, at the North Cape, 71° 10′.

In addition to the influence of the ocean currents upon the climate of Norway the long Arctic summer days are helpful in ripening grain and fruit. In midsummer the sun does not go below

the horizon from the middle of May until in August, and the continuous sunshine forces vegetation very rapidly. It is noticeable that the leaves on the same species of maple are much larger here than farther south.

The entire coast of Norway, from Bergen to North Cape, is a great chain-like archipelago with thousands of mountain islands. The sea cuts into the mainland and the larger islands form what are called in Norwegian, fjords, or arms of the sea. Many of the fjords are very large, that of Trondhjem being 120 miles long and of considerable width. Our ship's course northward carried us over the waters of the great arms of the sea, among the thousand islands with their great mountain walls rising abruptly from the sea in height from one to three thousand feet. The scenery presented, as we coast along the rock-bound shores of Norway, baffles description. In grandeur it does not compare with our own old Rockies or with the Alps of Switzerland, but it has a rough, rugged beauty which is all its own, and which we have never seen equaled. If the great valleys of the Rockies could be filled with water fifty fathoms deep and then opened one into another so as to be navigable, we would have the coast of Norway reproduced, only on a much larger and grander scale.

We are having most delightful weather for our northern trip. The days and nights, if half daylight can be called night, are wonderfully bright and clear. One of the beauties of the Arctic region is the clear atmosphere. The captain of our ship tells us that we are having unusually fine weather, and that rain is quite common at this season of the year, and this sadly mars the interest of the trip, but we have had bright, clear weather except the first day since we left Trondhjem, a compensation for our cloudy, rainy, foggy voyage across the Atlantic. In the clear atmosphere every mountain peak is sharply and distinctly cut, and the lights and shadows formed are a study for an artist.

The fjords at many places have the appearance of a great inland lake, walled in on all sides by precipitous mountains of bleak granite. The water is as smooth as glass, and as the ship glides smoothly and steadily over its unruffled surface, no opening appears by which we are to go forward on our voyage. At last a break in the mountain wall is seen and the ship, obedient to her rudder, which is in the hands of a trusty pilot, glides into a great mountain gorge only wide enough to allow her free passage, and we enter another open fjord, and this ever-changing scenery continues for a thousand miles.

We are led over and over again to express our wonder and admiration at the wonderful works of the Lord, and here on the rocky coast of Norway we have sermon after sermon preached to us that we shall never forget. Upon these great arms of the sea, amid the granite battlements, reared by the hand of the Almighty, God speaks as plainly to the soul that is searching for him, as he does in his revealed will, and the interpretation of the language is, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Wife and I sit together hour after hour, on the deck of the "Kong Halfdon," drinking in the grand, rugged beauty of the ever-changing scenery. The days are delightfully clear and pleasant, and the time speeds away unnoted. We are lost in admiration, and before we are aware of it evening comes, or, rather, what would be evening if we were at home. Here in this wonderland we have daylight nearly all the time. Even now at midnight we have a bright twilight, for the sun has only sunk a few diameters below the horizon, and we have not yet crossed the Arctic Circle. As we go further north we shall have less and less of night until we reach a point where, for a time at least, it may be said, "And there shall be no more night there."

As we sit alone in the large state room of our steamer and write these lines the hands on the dial of the clock indicate that the hour of midnight draws near, and we go on deck. The scene we behold is most wondrous for its beauty and grandeur, and it shall not, while life and reason last, fade from our memory. The night was brilliantly clear and bright. To the north not a single star is to be seen, and the words of the sage of Mesopotamia, set down in the Bible, are shown to be literally true: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The great bear, or dipper, and the north star are more directly overhead than at home. Our course lies centrally through a great arm of the sea, apparently surrounded by mountains that stand out in clear and bold relief in the transparent atmosphere. In the south-east the full moon, like a great globe of pale light, hangs just above the rim of the inland lake and casts a silvery sheen across its calm waters. It seems to be many times nearer the earth than we ever saw it before, but it is shorn of much of its brilliancy by the twilight when the midnight sun has sunk below the glowing horizon; and the wonderful gleams of the Northern lights as they send their white light far up into the northern heavens. The commingling of the different shades of light, as they fell upon sea and mountain, produce an effect so wonderful in its rich beauty that it cannot be set down on paper. The pen of a Taylor, or the pencil of a Raphael could never equal the task of describing this wonderful scene. We can only behold and wonder. It is well worth a trip to the Northern climes to see the grandeur of such a night, and it is the experience of a lifetime to behold a sight like this, which we have but faintly described.

How the Almighty Creator has beautified the universe, and how wonderful are all his works! The soul of the sweet singer of Israel must have been stirred to its depths by a scene like this when he exclaimed, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." What a time for meditation in the presence of these earthly scenes, so grand and so beautiful, and how the soul goes out to God and bows in worship to him as it stands in the presence chamber of its Creator!

And here we close this letter. When we commenced it we thought it should contain all we had to say about our northern trip, but there is so much to be seen that another letter must be written, and then the half shall not have been told. We are now in the Arctic Ocean and are nearing Tromsoe in North latitude 69° 38'. Our next letter will describe our visit to Hammerfest and Lapland. The weather continues fine, and we are having a remarkably pleasant voyage. God's blessings attend us and we praise his holy name.

D. L. M.

"The value of everything in life depends on its power to lead us to God by the shortest road."

AN INTERVIEW.

In our leisure moments we sometimes call on Bro. Galen B. Royer, the Secretary of the General Missionary Committee, question him a good deal concerning the work, the outlook, pry into his missionary reports, and in this way learn all we can concerning the work of the Mission Board. Lately we interviewed him on figures. We wanted to know how much money had been raised for carrying on this mission work since it was inaugurated. He tells us that from 1884 to April, 1891, there has been raised for that purpose $36,094.20. That is not a very small sum.

Then we asked him how much were the expenses incurred in handling the money during that time. To this he replied that during these seven years the Committee spent for traveling expenses, stationery, postage, all incidentals, and the Secretary's salary for the last year, $711.84. It will thus be seen that it cost only two cents to handle every dollar this board received; so that ninety-eight cents out of every dollar go direct to the field. Perhaps there is no mission board in the world that can show such an economical record for handling mission money.

This is a good way to look into the workings of any board handling public money. There are mission boards in other churches that consume as much as ten and fifteen cents of every dollar received, but here is our Board using only two cents out of every dollar to defray expenses.

We then asked him how many churches there are in the Brotherhood, and he knows. It is his business to know. He knows how many are in every State, every County, about how many ministers, how many members, and a good deal about their financial standing. He tells us there are 616 congregations in the United States.

How many contributed to the mission fund last year? we asked. His answer may seem a little startling, nevertheless it is correct, for he has the figures to show. He says that out of 616, only 198, or less than one-third of the churches, contributed as churches. Of course he knows there are a few who give, in many of the other congregations, but that is not the *church giving* as a body. The entire sum given last year is $7,627.69. Of this amount the 198 congregations gave $2,194.71, or not one-third of the whole amount.

How about the remainder? we inquired. "Well, $1,271.85 comes from Annual Meeting contributions, refunded from loans to churches, ten Sunday-schools, children's mission, and the profits of the Miller and Sommer Debate book. The remaining $4,161.03 was given by 725 individuals, making an average for them of $5 75 each. But a still more interesting fact is that $1 603, or over one-fifth of the entire sum received was contributed by thirty-seven individual members." That looks like the bulk was given by the comparatively few. "Yes, that is true."

Did you say only ten Sunday-schools contributed last year? "Yes; I think in most cases the amount sent in was the surplus in the treasury after paying the expenses of the Sunday-school." "And I further think," continued Bro. Royer, "that here is a working point, and I wish we could get the superintendents and Sunday-schools to adopt it. Giving is a thing to be learned just like keeping. A parent teaches his child to keep his money, *i. e.*, not spend it foolishly, but invest it profitably.

"Giving to the Lord comes under the same

line of teaching. It is teaching the child not to spend his money foolishly, for then he will have none to give, but to save it so that he may give it to the Lord. This is the best investment any child or man can make in this world with a part of his money. The Sunday-school is the place to instill this principle into the minds and hearts of our young people, and the superintendent's encouragement will go far towards bringing about a good result. There is one Sunday-school in the Brotherhood that works on a good basis in this particular. The expenses for conducting the Sunday-school are raised privately by members subscribing a certain amount to be paid quarterly. Then all the collections are given to the mission fund. Last year the contributions alone from this Sunday-school amounted to the remarkable sum of $145. Yet outside of the District very few know that they are doing such a good work."

Since mission work has been agitated before our Annual Meeting, and received encouragement from her, for nearly forty years, and since the present plan of doing the work has been in active operation for over seven years, how do you account for the fact that last year two-thirds of the congregations did not contribute? "That question is a comprehensive one, and could have nearly as many answers as there are individual churches that do not contribute. However, this is true. While there are still a few congregations which, as a body, object to the work, the great majority do not object, but are not particularly interested in the work and the solicitation is forgotten.

"If the elders of the respective congregations would not only appoint a solicitor, but also have a regular time for doing the soliciting, the members would expect it, prepare for it, and the church would contribute from year to year. In some instances the one in charge of the congregation thinks the members too poor to do anything. Well, it doesn't take most of the flock very long to believe the same thing, and nothing is done. On the other hand, if that same foreman would appoint a solicitor, as Annual Meeting recommends, encourage the members to give as the Lord has prospered them, and let each one settle the question himself, whether or not he is able to give, the responsibility would rest on the individual, and the elder, church, and all, would be surprised to see how much would be contributed."

Do the wealthier congregations give the strongest? we asked. "One would think so at first, but the facts prove the reverse. Of course there are a few exceptions among the wealthier brethren, but the great bulk of the money comes from those in ordinary circumstances. It is exceedingly interesting to watch this phase of the work. I know one sister in very limited circumstances, who one year sewed carpet rags to earn enough to give her fifty cents for that year. Another young sister, working out at week's wages, gave $11 one year. Another who is an invalid for life, and might from a worldly stand-point save her money for a 'rainy day,' gives from $25 to $50 a year. I know her handwriting, and as soon as I receive her letter, I count on finding not less than one twenty-dollar bill between the folds of the paper, and I have never been disappointed. Then, too, she is so unpretentious about it. Nothing but 'a sister, Md.,' goes on my books. That is all she will permit me to report. The world knows not her good works; but there is an Eye that never sleeps, that is recording it all. Then I know another sister, whose husband is not a member, and is not very favorable to the church, who gives yearly, in a quiet way, $10.00 of what she makes by selling butter and eggs. Another one sends in a dollar as regular as the month comes round. It is so regular that I look for it like I do for my monthly papers."

What do you think of this inclination on the part of some to withhold their name from the public? "I admire the spirit of it. It shows a good spirit in giving. But in all cases the name and address should be given in the letter so that I can receipt for the money. I like very much the selection of some Scripture, as some do when sending their money, as I always learn something by thinking over it. It also gives me an insight into the donor's mind."

We might have continued our questioning, but we thought the above sufficient for the consideration of our readers who are interested in the missionary cause. We also trust that it may prompt all the churches that gave nothing last year to fall at once into the line of giving, and help push the good work along. Let none of those that give regularly become discouraged in the least, for all the other churches will certainly fall into the line by and by, and then we will able to accomplish a grand work in the mission field indeed.

J. H. M.

THE *Catholic News* holds that the so-called Holy Coat, has in support of its genuineness, as much evidence as there is to prove that Matthew, Mark, Luke and John were written by the men whose names they bear, in reply to which the *Independent* says: "Let us see." We have an unbroken succession of Church Fathers and of complete translations, reaching from the end of the first century to the time of Constantine, testifying to the four Gospels, and from about Constantine's time we have manuscripts still existing. For the Holy Coat there is not one scintilla of proof before Constantine, and after him the Coat disappeared for seven centuries, and again for four, and again for three more. It has no continuous documentary history; it has no endorsement of the Catholic church even, only the approval of occasional Popes, interspersed with similar approval of rival relics. Is history a lost art?"

THE following, which we clip from the *Christian Standard*, is full of meaning. The Roman Catholic church is far from being asleep: "Although the Pope has been too politic to officially endorse the Cahensley scheme to prevent the Americanizing of foreign Catholics in the United States, it somehow happens that the young German who has been about the Vatican for five years, and was Cahensley's host and helper when he was in Rome last spring, is here with some secret mission in the interest of Rome. However patriotically our American hierarchs may talk, the policy of the Roman Catholic church in America is shaped in Rome, and the most narrow and bigoted Italian Cardinal may have more influence in shaping it than all of them together."

AT the present time there is quite a hostile feeling between the Pope and the Italian Government. As the Pope is growing old, and a new successor must be elected to take his place, we may look for important developments, for it is presumed that the coming Pope is to be elected outside of Italy. In case of this event it is said that Italy may possibly take possession of the Vatican, and let the new Pope shift for himself. Though old, and perhaps feeble, the Pope is by no means sleeping.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes by the Way.

THE work went on pleasantly at Falls City, Nebr. We had a pleasant love-feast Sept. 12 and 13. From that place to Sabetha, Kans., we traveled by private conveyance,—a distance of about twenty-six miles. As to the country where the members live near Falls City, and between that place and this, it is certainly fine, abounding in apples, peaches, etc. My visit to the Falls City congregation was very pleasant. They reminded me that they appreciated the visit, and did not say, as some have heretofore, that, when "Paul went out preaching, he walked." They did not expect me to walk to them, nor from them. Neither did they say like some did, not long since, who claimed that they "enjoyed the preaching so well, that they never thought of my expenses."

Well, we are in this world for a purpose. We are to be the light of the world. Jesus gave ordinances, and sanctified elements, so that we can keep the ordinances as he did. We have the privilege of using the same elements that Jesus set apart when he was here. We can use the same ordinances, for the elements, which are necessary for that purpose, will be in existence as long as man is here, because some of the elements used by him, are such as man must have, while in this earthly house. Bread and water, are two of the essentials in sustaining the physical man. And the juice of the grape may be on hand, if man is mindful to provide for it. The same is true of the animal food, in so far as that is necessary. So there can be no excuse for man, if he does not keep the ordinances as they were delivered by Christ and the apostles. But do we realize that the body of Christ is one? And that each member in that one body must move in harmony with one mind, and that mind must be the mind of Christ? Paul says, "We have the mind of Christ." 1 Cor. 2: 16. This is expressed in the following words: "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 21. In order that this happy condition of things might be brought about, one thing will be necessary, each member must make a personal application of a few Scriptures, and allow them to be applied to each one according to the sphere in which they are called to labor. To the elders Peter says, "Feed the flock of God which is among you, etc. 1 Pet. 5: 2. "And not as lords over God's heritage, but being ensamples to the flock." To those who are under the care of the overseers, Paul has this to say, "Obey them them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, etc." Heb. 13: 17.

That results in the following happy condition of things, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3: 8. Let us all try to bring about that very desirable end. The following will bring it: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philpp. 3: 16. As an incentive to help us onward, let us remember, that, "even Christ pleased not himself." Rom. 15: 3. Then, as a further prompter, let us read carefully and study well, the following, "Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

Self-pleasing is the great trouble in this day and age, but Jesus tells us that we cannot serve two masters. If we wish to determine whom we are serving let us make a faithful application of the Scriptural rule, as found in 1 Cor. 10: 31, which reads thus, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." When you wish to make a selection of something to wear on your body, let that rule control the case, and you will not buy that which is to be looked at by your fellow-men and women only. You want to adorn your body for the eye of God to behold, as well as your fellow-creatures, keeping it before your mind, that you must glorify God in this matter. God first and man second,—this is the way to do what you do, to the glory of God. If this rule is followed, you will not put many things on your bodies which give rise to any trouble. We do not need some one to interpret the Scripture for us, as much as we need a will, to do what our better judgment indicates we should do. Paul says, "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5: 16. More crucifying of the world unto us, and of ourselves unto the world will bring about the desired condition of things in the Brotherhood. A. HUTCHISON.

McPherson, Kans., Sept. 15, '91.

From Weatherford, Tex.

I HAVE just spent about three weeks with the members of Jennings and Esterly, La., where I tried with all honesty, to present the plain truths to the people, whether they hear or whether they refuse. I did not shun to declare the counsel of God, according to the ability which God gave, and hope that the seed sown may yet bring fruit to the salvation of some souls. I left them in the hands of the Lord to whom they must give their account.

There were two baptized while I was there, mainly the fruit of other men's labors, however.

Sept. 4, I left Welch,—a station on the Southern Pacific Road,—for Houston, Texas. From there I went to Galveston thence to San Antonio and Ft. Worth, and finally reached Weatherford, Parker Co., Tex., where I am at present. I arrived here on Tuesday, Sept. 8, and found Bro. Henry Brubaker at work, like a good soldier of Jesus Christ. Through his efforts there were two baptized on Friday, Sept. 11.

On Saturday, Sept. 12, the brethren and sisters met to commemorate the sufferings and death of Christ, and keep the ordinances of the house of God. Together we had a pleasant and, I trust, a profitable little meeting. There were about twenty members present, part of them from other places. There are about twelve members at this point,—two ministers and two deacons. They have much opposition, and a hard struggle for an existence. The devil is still at large in Texas, as well as at other places, and surely he has some crafty agents.

We start from here for Nocona, Montague Co., Texas. Friends will please address us there until further notice. Our love and best wishes to all concerned. JAS R GISH.

McPherson Notes.

THE school at this place opened Sept. 2, with a good attendance, which has increased considerably since the opening. The religious work of the school is by no means neglected. The preaching service twice each Sunday, the Sunday-school, the weekly prayer-meeting and the members' meeting, all have their influence. Last Monday one of the students, the son of an elder, was received by baptism. The ministers living at McPherson are having all the labor they can perform, as so many calls are made upon them away from home. This is indeed a great mission field.

Bro. Paul Wetzel, so well known throughout the Brotherhood, is building a house here and expects to make this his home while on earth. Quite a number of old brethren and sisters have located here and others are looking this way on account of the church facilities here and the pleasant surroundings.

Quite a number of members have located in this County since the school has been started here. Before its location there were but nineteen members in the County. But now our number is quite encouraging.

The temporal blessings this year have been showered upon us by a Bountiful Giver. Never in my life did I see such a profusion of all kinds of fruit, as I saw this year in this State.

S. Z. SHARP.

From Laddonia, Audrain Co., Mo.

WIFE, sister Moomaw and I visited the members near Middletown, Mo, for the purpose of holding a love-feast and organizing a church. We expected to meet Bro. Culp, but he failed to come. I preached for the Brethren twice and held the first love-feast ever held in that County or in North-eastern Missouri. The first preaching was done here two years ago. The members here had never been at a love-feast nor had they seen any of our sisters. Having our sisters with us, made a good impression on the people, and very much encouraged the other sisters. Bro. Culp not being with us, the contemplated series of meetings could not be held, much to the disappointment of the people, as I had an appointment near Laddonia, for Sunday, about thirty miles away, where I expect to hold a series of meetings. This is a mission post. Bro. Joel Moomaw and wife are the only members here. I am here for some time. DAVID BOWMAN.

Notes and Jottings.

SINCE the Annual Meeting the writer has been trying to attend to home duties, temporal and spiritual, also looking after the wants of his own congregation, which is large and needs much attention. There are five places where we have regular preaching,—some as much as thirty and thirty-seven miles away. We also have meetings at a number of other points.

Sept. 5 we had a love-feast at one of our outposts, thirty miles from the main body. We had a very pleasant meeting; forty members were with us, who do not live near the place of meeting. Among them were Bro. John H. Brumbaugh and wife, from the Salem church, and Bro. D. S. Filbrum and wife, from the Grove church. These members aided us much by their presence, and the brethren still more by their preaching. One sister, not in the habit of going to the outskirts, said she believed it to be more profitable to go there than to the large gatherings. I say so too. May the Lord bless them all for their visit, and do them good as it did us! Let us remember the isolated places and help to build them up!

Sept. 24 Bro. James Horning and the writer are to go to Oak Shade, Ross Co., Ohio, by the authority of the Mission Board,—a distance of 125 miles,—not to preach in a comfortable, large house, near a good turnpike, but in a private house. The meetings will be at a place where people are not able to come in good vehicles, but where they come on foot across the hills, for miles, as I saw them come before, when I was there. Women may be seen walking three miles to church and carrying a large child. Do we, as well-situated members, realize how the Lord has blessed us, and are we doing what we can for the cause of Christ? Let us wake up all along the line!

Afflicted as I am with asthma, I sometimes feel as though I would better go somewhere else where my health might be improved, and not preach much for awhile, but when calls come from every direction, I say to myself, "I will go while I can, and endeavor to discharge my duty. I have a work to do and no one else can do it for me." Let all our brethren and sisters in the whole Brotherhood feel that they have a work to do and realize that God means that they shall do it, and then the cause of Christ will move onward.

To the laity, as well as our preachers, who are negligent, I want to say that we cannot enter heaven for you, neither would you wish us to do so. Just as little as we can enter heaven for another, we can do your work, nor can some one else do ours. I must labor for my salvation by obeying the Truth in all things.

For the benefit of a number, I will give my whereabouts for the next three months. The Lord willing I will go Oct. 1 to Lower Fall Creek Ind.; Oct. 6 to the County Line church, Ada, Ohio; Oct. 17 to Mexico, Ind.; Nov. 6 to the Middle River church, Augusta Co., Va.; Nov. 21 to Pyrmont, Carroll Co., Ind.; Dec. 8 to Georgetown, Ohio; Jan. 9 to the Central house, Salem church, Ohio.

Should my asthmatic trouble continue, I may be obliged to recall some of the latter appointments and go to California to spend the winter. From Dec. 24 onward, I expect to be at home for two weeks, to attend a series of meetings in our own church, to be held by Daniel Snell, of Indiana, at the Central house of the Donald's Creek church. Address me at Forgy, Clark Co., Ohio, and all mail will be sent me, as my wife will know best where I am.

One was recently baptized in the Donald's Creek church. Praise the Lord!

HENRY FRANTZ.

Our Visit to Mill Creek, Ill.

SEPT. 10 wife and I and sister Rohrer left home to attend a love-feast in the Mill Creek congregation, Adams Co., Ill., and reached Coatsburgh the next day. Bro. T. B. Digman met us at the station and conveyed us to his home, where we met his dear family, with whom we had often met in the East in former days. The meeting was a very enjoyable one to me. Bro. Digman is the elder in charge of the Mill Creek church.

We met in the evening for preaching in the Brethren's church, in the town of Liberty, where I tried to hold forth the Word of Truth to a fair congregation. Here we also formed acquaintance with the dear brethren and sisters that were present.

Next morning we met again for public preaching but, on account of rain, the congregation was small. There were some exercises also in the afternoon. The audience was still small, but in the afternoon it cleared off, and the roads began to dry off. During the afternoon the people began to gather for Communion services, and before seven o'clock the house was filled to its utmost capacity. There were not so many members present at the feast, but all seemed to enjoy it very much. Notwithstanding the crowded house, there was the best of order. We had a very enjoyable meeting. Here I met old brother John Wolf,—one of the pioneers of this church. He is in his eighty-first year, but is able to attend meetings, and is full of zeal in the cause of his Master. I went home with him on Saturday evening after the feast. Quite a number enjoyed his hospitality during the meeting, and they were all made to feel at home.

On Sunday morning all gathered in the room for morning services, when his daughter, Prudence, and John Jackson stepped in, and were united in holy matrimony. Afterward all joined in morning services and I do feel that it was good for us all to be there and to remember our Creator.

There was meeting again in the forenoon and also in the evening. The weather and the roads by this time were good, and the people could not all find room in the house. We had the best of order however, and very enjoyable meetings.

On Monday morning we started for home, where we arrived the same day, and found all well.

Dear Brethren, it is through the grace of God that ample provisions have been made for the soul, and I do feel that we ought to try to advance the cause as much as possible. While not all may be able to preach the Word, yet those who cannot preach can give their means to help to send those who can. If we would only give a little, it would help to advance the cause of Christ, and then, when our earthly labors are ended, we can all share of the blessings of God in the Paradise above. SOLOMON BUCKLEW.

Farmington, Ill.

Arnold's Grove Love-Feast.

IN company with wife and others, we attended the feast at Arnold's Grove, Ill., Sept. 19. Services opened at 1 P. M. Our hearts were made to rejoice to see so many brethren, sisters and friends present.

During the intermission and before the examination services the vote of the church was taken for permission to ordain two brethren to the eldership and it was the desire of the church that it should be done.

The examination services were conducted by brethren Samuel Lahman and Bro. Michael Sissler. At 6:30 the house was filled with members to participate in the services of the evening, which were very impressive, and we hope the good instructions of our old brother, Michael Sissler, may not soon be forgotten. Bro. Sissler officiated, this being his old home in former years. The meeting for the evening closed at 9 P. M., and it was a Communion long to be remembered.

The following elders were at the feast: M. Sissler, Dallas Centre, Iowa, D. E. Brubaker, D. B. Eby, Geo. D. Zollars, Henry M. Martin, and David Rowland; ministers, Samuel Lahman, Jacob Delp, Israel Stees, Lewis Wallace and J. H. Crouse.

The church is under the care of Eld. J. J. Emmert, and he feeling that he needed more help in that direction, hence the ordination.

At 9 A. M. Sunday morning the house was again filled, and the brethren that were to be ordained, namely, Franklin Myers and Wm. Eisenbise, were ordained to the full ministry by the laying on of hands by elders Michael Sissler and D. E. Brubaker. The scene was very impressive, and I think has made impressions on the outside world that will not soon be forgotten. May the brethren hold out faithful! After the ordination services we listened to a very good sermon by Michael Sissler, followed by D. E. Brubaker and D. B. Eby, after which the time had come when we must take the parting hand, each one to go to his respective home. S. M. ESHELMAN.

Mt. Morris, Ill.

From the Silver Creek Church, Williams Co., Ohio.

WE, the brethren and sisters of the above-named church, held a Communion meeting June 20, at which we held a choice for one minister and two deacons. The lot fell on Bro. Jacob Keiser for minister, and Bro. Alfred A. Throne for deacon. One was baptized,—a young boy, about thirteen years of age, who is in poor health. May he prove faithful during the time that may yet be allotted unto him in this world!

Ministers present at the feast were: Elders Landon West and John Brown; ministers, Daniel Snell and G. W. Sellers. Bro. Snell officiated. We had a pleasant and, we hope, a profitable Communion season. On Lord's day morning we had a children's meeting, conducted by Bro. West.

Sept. 12 we met in quarterly council. Everything seemed to pass off in good feeling. Preparations were made for another Communion Oct. 3, if it is the Lord's will. We extend a hearty welcome to all the brethren and sisters who feel to be with us. Those coming on the Wabash R. R., will be met at Kunkle, Ohio, by giving timely notice to Bro. Alfred Throne, Pioneer, Ohio. Those coming on the C. J. & M. R. R., will be met by Mahlon Moyer, Primrose, Ohio. We expect Eld. Jeremiah Gump, of Indiana, to be with us, if possible. NOAH LONG.

Frontier, Mich.

From Sidney, Ind.

THE members of the Spring Creek church, Kosciusko Co., Ind., are still upholding the banner of Gospel liberty and doing what little they can in warning sinners and encouraging saints. We are having meetings regularly at three points. Our meetings are well attended, with the best of interest, and all are in love and union. Though we have had no accessions to the fold, yet the door of the church stands open night and day, and many are the prayers going up to God for the salvation of the lost ones.

Our thanksgiving meeting occurred Sept. 12. Bro. W. R. Deeter, of Milford, Ind., was with us on the occasion, and preached a very acceptable sermon on the subject of thanksgiving, to an attentive congregation. Bro. Deeter remained with us over Lord's Day, and preached four discourses while with us. He preached twice in the town of Sidney.

Our Sunday-school is progressing nicely, with Bro. Lewis Workman as Superintendent. We expect, the Lord willing, to hold our fall love-feast Nov. 14, commencing in the afternoon, to which all are invited. We intend to hold a series of meetings in connection with feast, if we can secure a minister to preach for us.

Health is not the very best just now. There are some cases of typhoid fever. The weather is quite warm, and we have plenty of rain.

E. MILLER.

Sept. 16.

Out on the Mountain.

SATURDAY, Sept. 12, we, in company with Eld. S. R. Zug and our evangelist, Hiram Gibble, and other brethren and sisters,—ten in all,—left for the Tower City church. This organzation extends over a large territory. The members live from eighteen to twenty miles apart, and number about twenty in all, but at the point where we were there are only four members at present. They have the promise of three applicants for baptism.

On the evening of our arrival, the Brethren had meeting in the house of Bro. Tobias, the only family that is living here. On Sunday morning they moved the meeting out to the barn, and had meeting both forenoon and afternoon. In the evening they had a love-feast, the first one ever held in the neighborhood. It was largely attended by outsiders, but it was the smallest assembly of members I ever saw at a love-feast. Two small tables were set and only seventeen members communed. When we surrounded the tables, it was so quiet that you might have heard a pin drop, and thus it continued. Though some were looking on perhaps, in a light manner, others were weeping. You should have heard the expressions made when the meeting was over! Some said, "Surely this is the right way! It is just as we read it."

This point is not more than about seventy-five miles distant from well-organized churches, which number from two to five hundred members. Is it possible that there are places, so near to such churches where the Gospel has not been preached in its purity? People stopped us on the street to inquire what kind of people we are,—whether we are some of those "feet-washers." I stopped and said, "We are; we do that as a command. The Savior told us, that if we love him, we should keep his commandments." I had some of the "Brethren's Cards" along and gave one to an inquirer. He said, "Thank you for this." After reading it he said, "I must give this to our priest; this is pretty plain language." Brethren, let us not forget these places near home!

Bro. Zigler was also present at the love-feast. He is working hard for the missionary cause. There were some powerful sermons preached by the Brethren. GEO. S. SCHREINER.

White Oak Church, Pa.

From Pleasant Hill, Tenn.

OUR congregation at this place is increasing in members and our church work is prospering. During the Holidays last winter, brethren William A. Sherfy and David Clapper held a series of meetings, which resulted in the addition of six members by baptism and one reclaimed.

Bro. M. M. Bashor, of Oregon, on his return from the Annual Meeting, last June, stopped off at Bristol, Tenn., and came to our place, and preached one week. The Lord blessed his labors by adding nine to the church by baptism; one was reclaimed.

At our last church meeting two put on Christ by baptism. Thus we see that the Lord is carrying forward his work to the glory of his name.

Our Communion meeting will occur the third Saturday and Sunday of September. The Sunday-school at this place has been well attended during the summer, and we trust has been the means of some good.

Elder Henry Garst, who has, for many years, watched over this congregation, and broken the Bread of Life to the church so faithfully, was thought to be near the end of his earthly pilgrimage, when he sent for Eld. Joseph Wine and the writer, and was anointed in the name of the Lord. We are glad to state that since then he is improving, and we hope he will fully recover from his recent affliction.

We would welcome ministering brethren to our midst at any time. Those wishing to stop with us during the winter, will please address the writer during the next eight months at Bluff City, Sullivan Co., Tenn. NOAH B. SHERFY.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

A Pleasant Love-feast.—The members of the Elkhart Valley church held their love-feast Sept. 17. The meeting throughout was soul-cheering. Bro. A. Wise led in the services. Brethren John Stretch and Silas Ebersole, and also a number of ministers from adjoining congregations were present. The speaking and singing were good. There is no place on earth where a Christian can enjoy himself more than when seated around the Lord's table. I have found none like it. There we can hold sweet Communion with God, and with each other. We felt as Moses did,—that the place was holy ground. Ex. 3:5. —*J. H. Miller, Goshen, Ind.*

Two Baptized.—Yesterday we baptized two, one of whom was our son Otis, just fifteen years of age. The church seems to be in a prosperous condition. We have a good Sunday-school. Bro. Haller, from Texas, was here lately and did some preaching for us. He has bargained for a place and intends to locate at this point.—*Samuel Weimer, Wyman, Ark., Aug. 7.*

Ministerial Aid Desired.—A little band of about thirty members compose the Stone Lick church, Clermont Co., Ohio. Few in number as we are, our condition is rendered still worse by living so far apart,—some at a distance of about twelve miles. We have now appointed a love-feast for Oct. 3, at 10 P. M., and earnestly hope that the brethren and sisters will not forget us, but cheer us by their presence. Ministers should make a special note of our meeting.—*Lydia C. Lesh, Mt. Repose, Ohio, Sept. 15.*

Proposed Meetings. The Union City church is working in harmony. A love-feast has been appointed for Oct. 15, at 10 A. M., in the Brick meeting-house, one and one-half miles north of Union City, Ind. Our Sunday-school meets each Sunday and we are pleased to report good interest and attendance. We have arranged to have series of meetings held at two places in our congregation; at the one place by Bro. I. J. Rosenberger, at the other by Bro. Crosswhite. Ministering brethren, when passing through this place by rail, are invited to stop.—*W. K. Simmons, Union City, Ind., Sept. 14.*

Pleasant Love-feast.—Our Communion meeting in the Beaver Creek church, Va., though not so largely attended, was a pleasant one. The best of order prevailed and we had plenty of ministerial help from the adjoining churches. This made the meeting a good one, but while so many of us enjoyed the feast, a number of our brethren and sisters were at their homes with sad and sorrowing hearts, on account of the death of our esteemed brother, Shem Miller, son of the late Martin P. Miller, who died in June, 1890. Bro. Shem was confined to his bed six weeks. He was a deacon in the church, a school-teacher and a faithful Sunday-school worker. He had stern convictions of what he believed to be right, and an earnest zeal for the cause he espoused. He appeared to realize that his work was done and selected the text for his funeral,—2 Tim. 4: 7, 8. Brethren J. W. Click and Jacob Thomas made use of that text in addressing one of the largest audiences I ever saw at Beaver Creek. Our large house, 50x80 feet, did not hold all the people. Deceased was a little over thirty-six years of age. He leaves a faithful sister, a widow, one adopted daughter, and many relatives to mourn their loss, but we mourn not as those without hope.—*G. W. Wine, Ottobine, Va.*

Three Baptized.—The quarterly council in the Elkhart church, Ind., was held Sept. 5. The business before the meeting was pleasantly disposed of. Several letters were received and some granted. Three were baptized. Our aged elder, Andrew Bigler, is faithful in attending church,—much more so than some who are younger. May God bless the old veterans of the cross!—*J. H. Miller, Goshen Ind.*

Minister Elected. The Mahoning church, Ohio, held their quarterly council Aug 22. We appointed our Communion meeting for Oct. 17. Bro. J. H. Kurtz, our elder, and Bro J. Hoke were chosen as delegates to District Meeting. Bro Albert Harrold was chosen to the ministry. We decided to have a series of meetings at both of our houses during the winter.—*E. Longanecker, Leetonia, Ohio, Sept. 11.*

A Correction.—In the last item of news from me, in arranging it for the press, a mistake got into it. I said, "The *Southern Californian*, in its issue of the 13th inst, said there had eight more arrived at Lordsburg from Cerro Gordo, when in fact there were only two." You make me say there are only two at Lordsburg at this time, which is not correct, as there are some fourteen or more there now.—*Geo W. Cripe, Cerro Gordo, Ill.*

Pleasant Council.—To day the members of the Union church met in quarterly council. The business was all transacted in a Christian-like manner. Our delegates to District Meeting are brethren J. F. Appelman and Eli Gable. Two were received into the church by letter. Our elder, Bro. Jacob Shively, is fast declining in health. His race is well nigh run. May the good Lord sustain and keep him until he shall enter that rest that is prepared for all those that love his appearing.—*Laura Appelman, Plymouth, Marshall Co., Ind., Sept. 12.*

Notice. The missionary solicitors and ministers of the North-eastern District of Ohio, we trust, will feel so much interested in mission affairs that they all will attend our missionary meeting, to be held Oct. 2, as announced in MESSENGER No. 34, page 542. It is expected that each minister will have a short speech on the subject and that each one will talk on a new point. That will encourage solicitors and others to do their duty, and enable us to explain to the members what good can be done with the mission funds.—*Henry Royer, Miss. Solicitor, Louisville, Ohio.*

MATRIMONIAL.

"Whatsoever ye bind on earth, &c."—Jesus.

ORTH—GUENTHER.—At the residence of the bride's parents, in the Bear Creek church, Ohio, Sept. 16, 1891, by Bro. Isaac Frantz, Mr. Henry Orth to sister Mary J. Guenther, both of Montgomery County.

J. P. LONG.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

MIKEL.—In the Bango church, St. Joseph Co., Ind., June 9, 1891, Clemania Mikel, son of Bro. William and Elizabeth Mikel, aged 1 month.

MIKEL.—In the same family, Aug. 25, 1891, Lummans, son of the same parents, aged 6 months and 15 days. Services by the writer.

HORN.—Also, June 10 1891, sister — Horn, wife of Bro. Joseph Horn, aged 55 years, 7 months and 23 days. Services by A. Miller and the writer.

TSCHUPP.—In the Yellow Creek church, Elkhart Co., Ind., June 13, 1891, Bro. Samuel Tschupp, aged 67 years, 4 months and 1 day.

Funeral services by Bro J. Nusbaum and the writer, from John 11: 28.

TOPPER.—In St. Joseph County, Ind., Sept. 10, 1891, Samuel Topper, aged 78 years, 9 months and 5 days.

Mr. Topper was born in Adams County, Pa, Dec. 5, 1812, and brought up in the Catholic faith. He was married to Mary Vandegrift July 27, 1845, in Stark County, Ohio. In 1853 they moved to Madison Township, St. Joseph Co, Ind. Deceased was the father of three children. Two of them, with their mother, survive him to mourn his departure. Funeral services by Noah Metzler and the writer. JOHN METZLER.

ELLER.—In the Monticello church, White Co, Ind, Sept. 11, 1891, Bro. Isaac Eller, aged 75 years, 4 months and 17 days.

Deceased had been a member of the Brethren church for fifty-five years. Funeral discourse by the writer, assisted by the home brethren. A. S. CULP.

SCHOLL.—Near Edgemont, Md., Sept. 12, 1891, Catharine, little daughter of brother and sister William Scholl, aged 1 year, 3 months and 7 days.

Funeral services by the writer, from the words, "Of such is the kingdom of God." WILBUR B. STOVER.

SMITH.—In the North Morrill church, Kans., Sept 11, 1891, Bro Jacob J. Smith, aged 69 years and 5 days.

It is with sorrow that we chronicle the death of our dear brother, commonly known as "Uncle Jake." He was truly an exemplary man in the world and in the church. He belonged to the Brethren church for a number of years, during which time he was called to the office of deacon, in which he remained faithful until death.

Deceased was born in Somerset County, Pa, in 1822, and was married to Anna Maria Nepper in 1841. His companion and five children survive him.

The remains were buried in the cemetery near Morrill, after an interesting discourse by Bro. William Davis, from the text, "Precious in the sight of the Lord is the death of his saints," to a large congregation of sympathizing friends and neighbors. T. A. EISENBISE.

HORNER.—In the Indian Creek congregation, Westmoreland Co., Pa., Aug. 23, 1891, infant son of Bro. E. J. Horner, aged 10 months and 28 days.

Bro Horner has been sorely bereaved, as he lost his wife not quite a year ago and now a son. Funeral services by the undersigned. D. D. HORNER.

DIEHL.—In the West Branch church, Ogle Co., Ill, Sept. 14, 1891, Bro. John Diehl, aged 79 years, 4 months and 22 days.

Bro. John Diehl was born in Franklin County, Pa., in 1812. When seven years old he moved to Bedford County and remained with his parents till March, 1840, when he married Elizabeth Bulger. Both united with the church the same year. Their union was blest with eight children. One daughter preceded him to the spirit world. He came to Illinois in the fall of 1854. His wife died in 1872. Since that time he has been living with his daughter. Bro. Diehl was a faithful member of the church for over fifty years. Funeral services by Eld Jos. Amick and others.

DETERS.—In the Cedar Lake District, De Kalb County, Ind, sister Elizabeth Deters, aged 85 years, 8 months and 12 days.

Deceased was born in Lancaster Co., Pa, Dec. 10, 1805. At the age of seventeen she united with the Albright church, and thirty-four years later she united with the German Baptist church, of which she remained a faithful and worthy member until her death. Deceased was married twice and leaves eight children. The funeral occasion was improved by Bro. J. H. Elson, assisted by Eld. James Barton, both of the home church, from Rev. 14: 13. G. I. PATTERSON.

FLORY.—In the Blue River church, Whitley, Ind., Aug. 24, 1891, of flux, Bro. Joseph Flory, aged 61 years, 3 months and 27 days. LEVI ZUMBRUN.

BRENAMAN.—In the Eden Valley church, Stafford Co., Kans, July 7, 1891, Bro. Levi Brenaman, aged about thirty years.

Disease, typhoid-pneumonia. Funeral services by the Brethren. Levi was a brother of promise to the church and although his help in the Sunday-school and church was much needed, his sun set before noon, and the night came in which he cannot work. ENOCH EBY.

BRUMBAUGH.—In the James Creek congregation, near Coffee Run, Pa, Oct. 5, 1890, of typhoid fever, sister Mary Brumbaugh, wife of Bro. Daniel Brumbaugh (deceased), aged 71 years, 9 months and 5 days.

On account of sickness in the families of several of the children and others, John H. and D. H. being in the West, the funeral services were postponed until on the Sabbath previous to our late Annual Meeting when John H., of near Dayton, Ohio, and the other afflicted members of the family were permitted to be present. GEO. BRUMBAUGH.

FANSLER.—In the Mound church, Bates Co., Mo., Sept. 10, 1891, sister Catharine Fansler, aged 80 years, 3 months and 25 days.

Deceased was a faithful and devoted member of the Brethren church for about forty years. She leaves a number of relatives and a large circle of friends to mourn for one whom they had learned to love. Funeral services conducted by brethren W. H. Miller and G. W. Lentz. HANNA BLOCHER.

NEIGHBOURS.—In the Greenwood congregation, Texas Co., Mo., Aug. 7, 1891, of diphtheria, Clara Bell, daughter of friend William and sister Anna Neighbours, aged 4 years and 4 months. Services by the Brethren.

WHITLOCK.—Also in the same church, Sept. 1, 1891, infant son of friend W. W. and sister Whitlock, aged 9 months and 20 days. Services by the Brethren. J. J. TROXEL.

KELTNER.—In the Yellow Creek church, Ill, Sept. 6, 1891, Elson Albright, infant son of brother William and sister Emily Keltner, aged 7 months and 4 days.

Thus one by one we are passing away, and the thought comes to us, "Are we prepared to meet our God?" May the blessing of God comfort the grief-stricken parents, that they weep not as those that have no hope, but that they now have a bright gem in heaven. Funeral services conducted by Bro. Jacob Delp. LEWIS E. KELTNER.

STIENEKE.—In the Maple Valley church, Cherokee Co, Iowa, July 18, 1891, Sophia Alma Stieneke, aged 23 years, 10 months and 9 days.

Deceased leaves a husband and two sons. She was a consistent sister and loved by all who knew her. Previous to her departure she called for the elders and was anointed. After that she said she was ready to go.

Deceased was a member of the church a little over three years. Funeral sermon by Eld. John Early to a large circle of friends and neighbors. JAMES HARDY.

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Announcements.

DISTRICT MEETINGS.

Oct. 13, at 8 A. M., Southern District of Illinois, in Big Creek church, Richland County, 3½ miles north-east of Parkersburg.

LOVE-FEASTS.

Oct. 2, at 10 A. M., Hartford church, Ind.

Oct. 2, at 2 P. M, Lick Creek church, Owen Co., Ind.

Oct. 2, at 10 A. M., Lower Fall Creek church, Ind.

Oct. 3 and 4, at 10 A. M., Crooked Creek church, Washington Co., Iowa.

Oct. 3, at 2 P. M., Clear Creek church, Huntington Co., Ind.

Oct. 3, at 2 P. M., Sugar Creek church, Allen Co., Ohio. Ministerial meeting for North-western District of Ohio on the following Monday. Brethren will be met at Lima, Ohio.

Oct 3 and 4, at 10 A. M., Bear Creek church, Portland, Ind. Those coming by rail will be met by notifying H. P. Garber, Box 322, Portland, Ind., or W. H. Andrews, Box 650, Portland, Ind.

Oct 3, Silver Creek church, Ohio.

Oct. 3 and 4, at 2 P. M., Ten Mile congregation, in the Pigeon Creek house, Washington Co., Pa. One week's meeting by Eld. J C. Johnson, prior to feast.

Oct. 7, at 10 A. M., at the home of Bro C. Holdeman, 9 miles north-east of Carthage. Those coming by rail will be met at Carthage the day before.

Oct. 8, at 5 P. M., Bethel church, Kosciusko Co., Ind., 3 miles east of Milford.

Oct. 8, at 2 P M., Milmine church, Piatt Co, Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind., 4 miles east of Noblesville.

Oct. 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind.

Oct. 9, at 10 A. M., Mineral Creek church, Johnson Co., Mo., 14 miles south of Warrensburgh.

Oct. 9 and 10, at 4 P. M., Buffalo Valley church, Union Co., Pa.

Oct. 9 and 10, at 2 P. M., Silver Creek, Ogle Co., Ill.

Oct. 9, at 4 P. M., Libertyville church, Jefferson Co., Iowa.

Oct. 10, at 3 P. M., in the Lost Creek church, Miami Co, Ohio, 3 miles north of Casstown.

Oct. 10, at 4 P M., Wade church, Forest Park, Ottawa, Kans. Those attending should provide themselves with blanket or comfort. Cots will be furnished free for all.

Oct. 10 and 11, at 1. 30 P. M., Salem church, Reno Co., Kans.

Oct. 10, at 2 P. M., Brownsville, Md.

Oct. 10 and 11, Spring Run church, Fulton Co., Ill., 6 miles east of Prairie City. Those coming by railroad inform John Pool, Avons, Ill.

Oct. 10, at 10 A. M., Lick Creek church, near Bryan, Williams Co., Ohio.

Oct. 10, Root River church, Minn.

Oct 10, at 2 P M, Warrior's Mark, Pa.

Oct. 10, at 1 P. M., Rock Creek, Whiteside Co., Ill.

Oct. 10, at 4 P. M., Fairview church, Pa.

Oct. 10, at 2 P M., Naperville church, Ill.

Oct. 10, North Beatrice church, Nebr. Series of meetings to begin Oct. 8.

Oct. 10, at 2 P. M, Santa Fe church, 2 miles east of Bunker Hill, and 6 miles from Peru, Ind.

Oct. 10, at 4 P M., County Line church, Ohio Series of meetings to begin Oct. 6.

Oct. 10 and 11, at 11 A M., South Keokuk church, Keokuk Co., Iowa. Those coming by rail will be met at Olhe, on the Iowa Central.

Oct. 10, at 2 P. M, Cherokee church, Cherokee Co., Kans., at Bro. J. Gripe's

Oct. 10 and 11, Root River church, Minn.

Oct 10 and 11, at 10 A. M., in the Oak Grove meeting-house, Osceola church, St. Clair Co., Mo. Those coming by rail will notify A. Killingsworth at Collins, Mo., and will be met with conveyance the day before meeting.

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. Fred Wiedman's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co, Mo.

Oct. 10, at 5 P. M., Pokagon church, Mich.

Oct. 10, at 4 P. M., Maple Grove church, Ashland Co., Ohio; 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 10, at 3 P. M., Blue Ridge church, Ill.

Oct. 10, at 2 P. M., Ozawkie church, Kans

Oct. 10, at 10 A. M., Garrison church, Iowa.

Oct, 10, at 2 P. M., North Star church, Darke Co., Ohio.

Oct. 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast.

Oct. 10 and 11, Verdigris church, at Bro. S. S. Redman's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa., 2½ miles south of P. R. R. depot.

Oct. 13, at 5 P. M., South Bend church, Ind.

Oct. 13, at 5 P. M., Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Fosterville, Ind.

Oct. 14 and 15, Coon River church, near Panora, Iowa.

Oct. 14, at 4 P. M., Salem church, Montgomery Co., Ohio.

Oct 14 and 15, at 10 A. M., Upper Cumberland church, Pa., at Huntsdale house.

Oct. 14 and 15, Huntsdale, Pa., on the P. H. & P. R. R.

Oct. 14, at 4 P. M., in the Salem church, Montgomery Co., Ohio.

Oct 14, at 10 A. M., Salimony church, Middle Indiana, 10 miles south of Huntington.

Oct. 14 and 15, at 10 A. M., Dry Fork church, Jasper Co., Mo.

Oct. 14 and 15, at 1 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 14, at 2 P. M., Loramie's church, Ohio.

Oct. 14, at 10 A M., Woodland church, Mich.

Oct. 15, at 2 P. M., Lost River church, Mathias, W. Va.

Oct. 15, White church, Montgomery Co., Ind. Series of meetings to begin the 10th, 4½ miles west of Colfax, Ind.

Oct. 15, at 3 P. M, Pleasant View church, Nebr., at the home of Bro K. C. Short, 1 mile west of Hiawatha and 25 miles north-west of Benkleman, on the B. & M. R. R.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 15, at 10 A. M., Lower Twin Creek, Preble Co., Ohio. Railway station, Ingomar.

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind., at Vernon meeting-house.

Oct. 15, at 10 A. M., Hade church, Franklin Co., Pa.

Oct. 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 16, at 2 P. M , Newton church, Miami Co., Ohio.

Oct. 17, at 2 P. M., Lower Deer Creek church, Carrol Co., Ind. Bro. D. P. Shively is to begin a series of meetings Oct. 8

Oct. 16, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct. 16, at 10 A. M., Walnut Level church, Wells Co., Ind.

Oct. 16 and 17, at 2 P. M , Rock River church, Ill., at the Franklin Grove meeting-house.

Oct. 16, at 2 P. M., South Beatrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R.: Beatrice, on B. & M. R. R., Rockford, on Rock Island R. R. A series of meetings will begin Oct. 3.

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 16, at 4 P. M., West Otter Creek church, Macoupin Co., Ill.

Oct. 17, at 10 A. M., Eight Mile church, Ind.

Oct. 17, at 3 P. M., Monitor church, McPherson Co., Kans.

Oct 17 and 18, at 2 P. M., church west of Tipton, Iowa. Those coming on B. C. & R. N. R. R. stop at Buchanan and notify Bro. Jacob Zook at that place.

Oct. 17, at 4 P. M., Clover Creek church, Pa

Oct. 17, at 2 P. M., Mt. Hope church, Oklahoma Territory, 12 miles north-west of Guthrie.

Oct. 17 and 18, Aughwick church, at Sugar Run, Huntingdon Co., Pa.

Oct. 17 and 18, at 2 P. M., Maple Valley church, 2 miles south-west of Aurelia, Cherokee Co., Iowa.

Oct. 17, at 10 A. M., Eagle Creek church, Hancock Co., Ohio. A week's meeting before the feast.

Oct. 17, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 17, at 1 P. M, Pleasant View meeting-house, Reno Co., Kans.

Oct. 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St. Joe Co., Ind.

Oct. 17, Mexico church, Ind.

Oct. 17 and 18, Winona church, Winona Co., Minn.

Oct. 17 and 18, at 10 A M., Maple Grove church, Norton Co., Kans. Series of meetings to commence one week before the feast.

Oct. 17, at 5 P. M, Mahoning church, Ohio.

Oct. 17 and 18, at 2 P M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast.

Oct. 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct 17 and 18, at 1 P. M, Manor church, Washington Co., Md.

Oct. 17, St. Vrain church, Longmont, Colo

Oct. 17, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 17, at 2 P. M, Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co., Ohio.

Oct 17 and 18, Coal Creek church, near Farmington, Fulton Co., Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A M., North Poplar Ridge church, Defiance Co., Ohio

Oct. 17 and 18, Welty meeting-house, Pa.

Oct. 17, at 4 P. M., James Creek congregation, Huntingdon Co., Pa.

Oct 17, at 4 P. M, Osage church, 3½ miles north-west of Monmouth, Kans

Oct. 17, at 1 30 P M, Meadow Branch, Carroll Co., Md. Those coming by rail will stop at Westminster, Western Md R R.

Oct. 17, Plum Creek church, Pa

Oct. 17, at 2 P. M., Upper Stillwater, Ohio.

Oct. 17, at 2 P. M, Indian Creek congregation, County Line meeting-house, Ind.

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct 20, at 10 A. M., Killbuck church, Ind.

Oct. 20 and 21, Lower Cumberland church, Pa., at the "Mohler Meeting-house." Persons coming by R. R. via Harrisburg, stop at Shiremanstown. Those coming via Carlisle stop at Mechanicsburg.

Oct. 24, at 3 P. M, Blue River, Whitley, Ind.

Oct. 24, Peabody church, Kans.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio.

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co, Ind.

Oct. 24, at 11 A M., Hudson, Ill.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M., Monticello church, Ind.

Nov. 13, Greenwood church, Texas Co., Mo.

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Announcements.

LOVE-FEASTS.

Oct. 3 and 4, at 2 P. M., Ten Mile congregation, Washington Co., Pa., at Pigeon Creek church, 9 miles east of Washington, Pa.

Oct. 10, at 3:30 P. M., Brownsville, Washington Co., Md.

Oct. 10 and 11, Salem church, Reno Co., Kans., 2 miles south and 4 miles west of Nickerson.

Oct. 10, at 3 P. M., Kingsley church, Iowa, 5 miles southeast of Kingsley, 24 miles west of Pierson.

Oct. 10, at 2 P. M., Silver Creek church, Cowley Co., Kans., at the home of Samuel Anglemyer, 10 miles south of Winfield, 8 miles north east of Arkansas City. Those coming by rail will be met at Winfield on the 9th by notifying C. Harader or S. Anglemyer, Arkansas City, Kans.

Oct. 10 and 11, at 3 P. M., Mansfield congregation, Douglas Co., Mo. Those coming by rail will be met at Mansfield by notifying B. B. Hylton or Abram Tison, Mansfield, Mo.

Oct. 14, Woodbury church, Bedford Co., Pa.

Oct. 14, at 10 A. M., North Manchester church, Ind.

Oct. 15, at 10 A. M., Union City church, at Brick house, 1½ miles north of Union City, Randolph Co., Ind. Those coming by rail will be met at Union City by notifying W. K. Simmons.

Oct. 16, Harrison County church, Ind.

Oct. 20, at 5 P. M., St. Joseph Valley church, 3½ miles north of South Bend, St. Joseph Co., Ind.

Oct. 24, at 4 P. M., Berrien church, Berrien Co., Mich., 4½ miles west of Buchanan.

Oct. 24, at 4 P. M., Washington Creek church, Douglas Co., Kans.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains met at Gardner day before the meeting, but none met the day of meeting.

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During the first part of October we expect to spend several weeks in attending Communion meetings with the Brethren of the eastern part of our District. There are a number of these meetings in the western part which we would like to attend but cannot do so on account of them being held at the same time. We hope good meetings may be enjoyed every-where.

Dry weather seems to have set in, and we may have a dry period if it don't rain before this appears in print. The seeding of winter grain is about done and the farmers are now busy cutting off the heaviest corn crop ever raised in Pennsylvania. The large fruit crop is also being gathered, so that cider-making and the boiling of apple butter is a common scene every-where. Had some of the starving Europeans some of our over-abundance, there would be no necessity for suffering for want of food.

Bro. D. L., son of S. J. Miller, of Myersdale, Pa., has again returned to school. This family has passed through some severe afflictions within the last year. During the last Spring Term he was called home on account of his sister-in-law, and before his returning he witnessed the death and burial of his brother, husband of the first-named person, thus leaving four orphan children to be cared for by the surviving family. We extend to them our sympathies and pray that the Lord may sustain them in this, the day of their affliction.

THE WOODCOCK VALLEY.

One among the fertile valleys of the Keystone State is "Woodcock," hedged on the western side by Tussey's Mountain and on the eastern by Terrace Mountain, having a number of ridges thrown in, which our prairie people would be proud to call mountains,—and, indeed, we would be pleased to make an even exchange with some of them, believing that we would all be the better suited. Our "Piney Ridge" would be immensely valuable could it be dropped down crosswise somewhere in the Mississippi Valley. And could we have the alluvial soil, where it would sit, transferred to us, we would be equally blessed. But this is diverging from the subject. From one end of the valley to the other flows in many crooks and bends, the Raystown Branch, and on either side nestle the home buildings of the sturdy farmers, who were attracted there in the early opening of the country on account of the productive bottom lands, the game in the woods and the fishes in the river. The black bass are now taking possession, and a gamy fish are they, as we would like to tell you from a last week's experience, did we think that it would be unto general edification. The apostles went fishing and the Master helped them when they wouldn't "catch." This vocation seemed to be peculiarly adapted to developing men for the higher calling, and a little bit of religious meditation when the fish don't bite will teach us how at least one of the Christian graces may be developed. On our last effort in this direction we did not, however, enjoy this special blessing, as the fish did bite vigorously. The other day we had occasion to make a visit to this valley and while there we took a walk back into one of the ravines leading from the mountain, and seeing an unusually inviting seat beneath the thick foliage of a wide-spreading oak, we gratefully accepted that which nature so freely offered,—and commenced thinking. The same valley, hedged by the same mountains, and bisected and trisected by the same ridges; the same rivulets from the same springs continue to course their ways down through gulches and meadows to swell the volume of the same river. In all these things there has been but little change, and yet there have been great changes since the days when our great-grandfathers first startled the frisky squirrel or deer, wolf or panther, by the thud of the ax or the click of the flint lock. The round-logged and rough-sided cabins, with their puncheon floors and clap-boarded roofs, are no more to be seen, and the hands that then labored and the hearts that loved have long since been laid away in the silent graveyard to moulder and crumble to the dust.

But who were they, and who have taken their places? is the thought that now comes to us. A century and more ago might have been seen men,—strong men, with their wives and children from the East and South Land, wending their way through these mountain passes with their "all" in their budgets and on the pack-saddle horse, for this valley as their objective point.

Just stop to think a little, as we did, and you will have a picture before you that can be seldom or ever seen now-a-days. Do you ask what they had for supper in the evening when they got to their places of stay? Better ask where and how did they get it and prepare it? A pot, pan and a few pewter plates constituted the outfit, and a blazing fire, beside a fallen tree, the kitchen and dining-room. The supper was, perhaps, yet inside the skin of a deer or the feathers of a wild turkey or the scales of some fishes. Not much variety was required—only *enough*, that was all. Well, we shall not try to describe this first evening nor how they lived for the succeeding days and years. You can complete the picture from the material on hand.

The families were not many,—the Groffs,—Groves now,—the Hoovers, Brumbaughs, Grubbs, Peightals, Norrisses, Finks, Shontzes, Garvers and Buckwalters. Religiously, they were Dunkards, Mennonites, German Reformed, and Lutherans.

The same class of people and the same churches have their representatives in the Valley to-day, but there have been changes. Some have wandered from one fold to another, yet the proportion has not varied much except with the Mennonites. A few more of the fathers to lay away and this religious body will have no representative in the Valley. It might be interesting and instructive to tell why, but we forbear at this time. Suffice to say, that, unless a church cares for and gathers in her children, the end will surely come. Where there is a waste, there must be a supply. Our children, yes, *our* children, must be saved for the church and for Christ if the body is to be perpetuated, and were we to seek out the cause for our disorganized churches to-day, we would find their children in other churches, in other communions, but why they are there, might be another revelation. Somebody was responsible, and if we knew *who* they were and *how*, it might be of profit to us.

These are the lessons for us to learn, and we thought we saw one of them in looking back over Woodcock Valley.

If we, in our pencilings, have thrown out a lesson for others, we have our reward. James Creek and the Huntingdon Brethren churches are the outgrowth, or rather the perpetuation of the Dunkardism of the Valley over a century ago, and though it may not seem as large as it ought to be, yet when we think of the representatives we have in the great West and throughout the churches, we thank God that he has not left us without evidence of his love and faithful care. We received, we perpetuated, and we gave, and there will be hundreds to-day, as they read these lines, who will rejoice that there was a Woodcock Valley and in that Valley a people that remained steadfast in the Truth.

Michael Zug 293

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

RECOMPENSE.

BY SADIE BRALLIER NOFFSINGER.

In earth's long, broad field of labor,
Men and women sit and wait
For the crowning fame and glory
Of some noble deed and great;
Scorning sore its hardship; only
Idle watchers through the years,—
Doomed at last to disappointment,
Sorrow, pain, regret and tears.

Would you, in Life's holy battles,
Have a high and noble part?
Would you have, in flaming letters,
"*Conquered by a brave, true heart,*"
Written on your forehead, pointing,
As the years flow swiftly on,
With their freight of grand successes,
To some deed that you have done?

Sit not idle, vainly dreaming.
Fettered with Desire's chains;
He can never wear the laurels
Who the mighty work disdains.
Toiling on through storm and sunshine,
Pausing not to dream or rest;
Conquering through firm endeavor,—
He it is whose hopes are blest.

Defiance, Ohio.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter One.

By the request of a number of my brethren, I have concluded to write for publication a synoptical sketch of the history of the war period of my life, but in doing this at this late day, I am subjected to disadvantages that would not have been in the way earlier. Circumstances then being fresh before the mind, I could have given them minutely, in a regular line, as they occurred, with dates, as they transpired. Many incidents which would have been interesting, I will not now be able to recall.

THE CAUSE OF THE WAR.

The subject of slavery was the bone of contention in the Congress of the United States, and its abolition earnestly advocated throughout the country by some, and opposed by others. As for myself, becoming a member of the church, and opposed to slavery, and opposed to war, and for the sake of peace,—I became a member of the Colonization Society in the following manner: I was brought up with slaves and my father owned them. At that time the laws of Virginia were such that they could not be set free and remain in the State. My father devised in his will that his slaves should be sold among his children, and not out of the family. I claimed my portion of the money, and donated the whole of it to the Colonization Society, and thereby became a member of the Association, and hold my certificate of membership to-day, but the Association no longer exists, having gone into liquidation after the abolition of slavery.

About the time of this occurrence the question came before the Annual Meeting, as to what was best to be done where persons wished to become members of the church and owned slaves. A committee was appointed to form an answer; I was one of that committee. We retired to a private apartment where we worked until a late hour at night, but failed to agree. I remember that I said that I could see no better way than to send the slaves over the line, into the free States. To this a German brother responded with earnestness: "No, we don't want 'em over dare."

The next day, after dinner, the report of the committee was put before the meeting, and warmly discussed. Some of the brethren expressed ardent sympathy for the colored brother. O they felt so deeply for them! In turn I made my speech, saying that I also felt deeply for them, and if all felt as deeply for them as I did, something could be done for them. "Brethren, how deeply do you feel for them? I feel in my mind, and I feel down into my pocket for $500, or I will subscribe $50 a year for ten years, to help them to emigrate to their original country, where they can be free indeed, and be a blessing to their race."

In the discussion a certain brother became much excited, so that it was thought best to defer the question, and appoint a committee to investigate the matter, and report at next Annual Meeting. Brethren Philip Boyle, Isaac Price, D. P. Saylor, Joseph Arnold and I composed that committee, and, after an earnest and Christian effort, failing to agree, we presented a majority and a minority report,—three against two. (See Minutes of Annual Meeting, 1854.) The committee, as appears on the Minutes, was the first committee of 1853, and those named above were the committee that framed the report.

In accordance with my method on this subject, I, on going to the State of Ohio on business, took Bro. Samuel Weir with me. His limit of time, after his emancipation, having expired, and he having joined the church, and worked for his former master one year, for which he (Bro. Andrew McClure) gave him a good horse and the necessary outfit for his journey,—for his protection I took him with me. When we landed across the River, at the mouth of the Scioto River on the Ohio shore, I said to him, "Samuel, you are now a free man, on free soil," and he came near shouting for joy. We went as we had been, traveling on horseback, up the Scioto River, and arrived that evening at the residence of Bro. Thomas Major. Here we enjoyed the hospitality of sister Sarah, Bro. Major being away from home. Then, passing up the valley, we came that day into Ross County, where there was a congregation of Brethren. The next day being Sunday, we met with the Brethren at meeting. Our aged brother Calvert and Bro. Cadwalader did the preaching. I was not then in the ministry, but was elected deacon in my absence on that Western tour. I then left Bro. Samuel with the Brethren, in their care, and never saw him again. Any one wishing to know more of his history, can get it from the Book and Tract Work,—a full history, written by Bro. Landon West.

Shortly after the time when the question mentioned above was before the Annual Meeting, I wrote an article on the subject of colonization, which was published in the *Gospel Visitor*, and it coming into the hands of some slavery men, an effort was made to have me presented for meddling with slavery, but it failed.

(*To be Continued.*)

Bonsacks, Va.

CHRIST OUR REST.

BY C. H. BALSBAUGH.

From the far-away Pacific coast there comes a sweet, heaven-freighted epistle from an "old man," pulsating with Christian greeting, and bristling with many questions. This dear old brother claims to write as the representative of "many brethren in the Lord."

Our rest of soul does happily not depend on solving the hundreds and thousands and tens of thousands of questions that crowd upon our minds even thicker as we grow older, and our horizon expands Godward. For every question that perplexed me a quarter of a century ago, I have a thousand on hand now. I expect to carry unsolved problems enough into eternity to last me ages on ages, if not forever. When the great question of our personal salvation is settled, we can patiently wait for the evolution of the other mysteries. It is not often that intellectual difficulties cause a ripple in my current of thought.

Their name is legion, and they are continually multiplying; but what God asks is a knowledge of Himself that enters into the very essence of our being, and transfigures the sap and bloom, and fruit of life. The food I ate yesterday is to-day flowing from the nib of my pen in the thoughts now tracing on this sheet. *How* I know not, but my ignorance does not disquiet my mind, nor in any way interfere with either my thinking or writing. So with a thousand other things of higher import.

I can see some correspondence between God's symbols and the sublime verities they represent. But of the philosophy of the verities themselves, I am as ignorant as a new-born babe. It is with this very necessity of finite being that Christ checked off Nicodemus in his inquisitiveness about the "*how*" of the new birth. Jesus remanded him to faith and the test of personal experience, as the only thing with which we are immediately and essentially concerned.

It is, of course, not wrong to investigate truth in all its known departments; but the more we know intellectually the greater our perplexity and confusion, if not ballasted by a living faith in Jesus that assures us an interest in the gracious and glorious possibilities of His incarnation and atonement. Faith takes in all there is, because it takes in God; while reason apprehends only a few scattered atoms which it does not know how to relate to the stupendous whole of things. "*Thou wilt keep him* IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE; BECAUSE HE TRUSTETH IN THEE." Isa. 26: 3. The "WE KNOW" of Rom. 8: 28 constitutes "THE BLESSED LIFE."

If we know the *utter surrender* of the "COME" in Matt. 11: 28, we will be able to sing the jubilate in Psalm 46: 1 to 5, and 62: 1 to 8. The faith which God asks never questions its salvation, because it is large enough to include all that God is, all that He promises, and all He commands. Faith and doubt never co-exist. In such a state the soul is neither troubled nor restive about the solution of collateral problems. We never learn faster than when we are so in unison with God by an obedient, unfaltering faith that it is safe for our Father to admit us deeper into His secrets.

"Knowledge puffeth up; love edifieth." "Ye have an unction from the Holy One, and Ye know all things." 1 Cor. 8: 1. 1 John 2: 20. The anteroom may be flooded with lamplight sevenfold, while the inner chamber is black as midnight. The intellect is God's avenue, but not His pavilion. The mind affects the creed, but the heart transforms the life. "How many sacraments are there?" The Roman and Greek churches have seven. Strictly counting there are but two—Baptism and the Communion.* The love-feast is a triple institution, commemorative, prophetic, and social.

We remember Jesus in the inconceivable magnitude of His redemption, the awful depth and agony of His humiliation, and the glory of His exaltation and eternal royalty. We remember

*Webster says a sacrament is "One of the solemn religious ordinances enjoined by Christ, the head of the Christian church, to be observed by his followers." To our mind baptism, feet-washing, the Lord's Supper, the Communion, the holy kiss and the anointing, all come under this head. We hope Bro. B. will look into this subject more fully.—ED.

each other as a family having common interests and hopes, and especially as being individually ready to serve each other in lowly and loving self-sacrifice. At every meal the family is rebound in all the solemn and imperative obligations that pertain to the welfare of all its members.

The accepted signification of a sacrament is an oath. We commit ourselves anew at the love-feast to all the claims of our Redeemer, to all the necessities of His church, professing allegiance afresh to all that is implied in His crucifixion and resurrection. Baptism and the Communion are symbols of glorious meaning, and to abuse them is to be "guilty of the body and the blood of the Lord." To partake of them unworthily is to live the reverse of their signification. To be baptized, or eat bread and drink wine, and then set our affections on things on the earth, lay up treasure where moth and rust doth corrupt, and let self rule in all the relations of life, is "to lie to the Holy Ghost." God is oath-bound in all He has done for us, in all He is doing and will do, and so are we in every thought and act. Heb. 6: 17, 18; 2 Cor. 10: 5; 1 Cor. 10: 31; Col. 3: 17, 23.

You ask, "Why wash feet before supper?" Because no one is fit to set to the table of the Lord and partake of its emblems unless he is fully committed to the meekness and self-renunciation indicated by feet-washing "Is marriage a holy sacrament?" Originally one of the holiest, according to the etymology of the word sacrament. But it has become a fearfully desecrated institution, even in the church. It was designed as the propagation of what God created in His own image, but sin has perverted it into a cess-pool of lust.

"Is it right to marry saints and sinners?" Hard question. It is certainly incongruous. The prohibition in 2 Cor. 6: 14-16, does not specifically refer to wedlock, although it no doubt included it. In those days, and under circumstances then prevalent, such mongrel marriages were exceedingly perilous. They are never to be encouraged, though they are no doubt sometimes harmless, and may even have been, in certain instances, productive of good. "Unbelievers" were in the Corinthian dilemma hostile to Christ and His religion. The protest of Paul was against the conjunction of "Christ and Belial," "God and idols."

Your last question is already answered by implication. Converts are certainly to be instructed prior to baptism in all that is signified by the ordinance. Matt. 28: 19. Acts 8: 35-38. We are baptized, not unto man, not to the church, but unto God, and into God. The church is our working corporation, our disciplinary institution, our curriculum of mutual spiritual education, our opportunity for the trial and perfecting of our Christian graces, but Christ is our Head, and our Life, and our Peace and Joy, and all our motives and obligations and hopes centre in Him.

In His person is the glory and strength of Christianity. We believe, we live, we work, we grow, and are "transformed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3: 18. Is this our experience, my dear old brother? This is religion, this is faith as God defines it, this is "hope that maketh not ashamed," "sure and steadfast, which entereth into that within the veil." This is *rest*, the VERY REST OF GOD, open only to "faith which worketh by love." To the elect everything is sacramental, God in all, and all for God. The popular Christ of to-day is a dwarfed, mutilated Christ; but the Gospel Christ, accepted by faith as offered by God, is Rest, Righteousness, Peace, and Joy in the Holy Ghost. He is our Life, our bottomless, exhaustless ocean, and every tiniest rill of our life runs joyfully back to its eternal source.

Come unto Me, I will give you rest,—sweet, glorious, unbroken, divine. This is the inspiration of the saints militant, this is "the inheritance of the saints in light,"—"THE HIGH CALLING OF GOD IN CHRIST JESUS." Is our life the constant, Gospel-attested response? "THE DAY SHALL DECLARE IT." 1 Cor. 3: 13.

Union Deposit, Pa.

NEW TESTAMENT GREEK.

BY JAMES M. NEFF.

Number Eleven.

THE following query went up from North-western Ohio to our last Annual Conference at Hagerstown, Md.: "Will District Meeting ask Annual Meeting to give a Scriptural authority for ministers who are not ordained elders to anoint the sick?". This query, together with the discussion which grew out of it at the Conference, has given rise to, and created an interest in, the question:

WHO ARE ELDERS

in the New Testament sense of that term?" And it is this question which we beg permission now to discuss from the point of view indicated by the caption of this article.

This word *elder*, in the singular and plural forms, standing alone as the translation of a single Greek word, occurs in the Authorized Version of the New Testament, I believe, sixty-six times. In a single instance (Luke 22: 66) it is the translation of the Greek word *Presbuterion*. But in the Revised Version this word is translated "*assembly of elders;*" and as this is the better translation, we will strike out this passage from the list of texts having a direct bearing upon the question under discussion.

In Rom. 9: 12 the word *elder* is a translation of *Meizon*. But the literal and primary meaning of *Meizon* is *greater*, this being the only instance in the New Testament where it is translated *elder*.

But in the remaining sixty-four appearances of the word *elder*, it is a translation of the Greek *Presbuteros*. Hence the question with which we are chiefly concerned in this discussion is, What is the meaning of the Greek word *Presbuteros?* We first observe that it is an adjective in the comparative degree, the positive (*Presbus*) meaning, literally, *old*. Hence the comparative, *Presbuteros*, means *older, elder, senior*. Accordingly Luke (15: 25) applies this adjective to the *elder* son in the Parable of the Prodigal. Peter (1 Peter 5: 5) uses the word similarly, though the modified noun is not expressed. These two passages, together with John 8: 9 (where it is translated *eldest*), are the only instances where the word has a purely adjective use. Everywhere else (that is, in sixty-four passages out of sixty-seven) it is used as a noun.

Our next inquiry, then, should be, What is the meaning of this word *Presbuteros* as a noun, which is primarily an adjective, and as such means *older?* It would naturally follow that in the masculine gender it would simply mean *an older man*, and in the feminine gender *an older woman*. And this is true of its literal meaning. In Acts 2: 17 it appeared in the masculine plural, and is translated "old men," in distinction from the "young men," mentioned in the same verse. In 1 Tim. 5: 2 it appears in the feminine plural, and is translated "elder women." But everywhere else it is translated *elder*.

Very well. So far we have learned that the word *elder* is almost always a translation of the Greek *Presbuteros*; that this, though primarily an adjective, is almost always used in the New Testament as a noun; and, as such, is almost universally translated *elder*, meaning literally, *a person advanced in life*. But the question still remains to be answered, Is this word, though usually receiving the same translation, always used in the same sense? Or, is it ever used in any other than its literal signification?

The answer to this question is to be sought in the general history of the word, and a study of the contexts of the various passages of Scripture in which the word is found.

In Acts 2: 17 the word seems to be used in its most literal sense, and, as we have already stated, is translated "old men." And in 1 Tim 5: 1 it is probably used in the same sense. Paul says to Timothy (who was then a young man), "Rebuke not an older man (*Presbuteros*), but exhort him as a father; the younger men as brethren; the older women as mothers; the younger as sisters." But this latter passage (1 Tim. 5: 1) seems to be the only one in the New Testament where the word *elder* as a noun is used in this, its most literal sense.

Then there is a second sense in which the word is used; that of *forefathers* or *ancients*. It is generally believed that the word is used in this sense in Matt. 15: 2; Mark 7: 3, 5. And in Heb. 11: 2 it is most probably used in the same sense, referring to all the ancient worthies mentioned in that chapter. Most of my readers, who will make a study of these passages, will no doubt agree with me in this interpretation; as also that Paul does not have particular reference to a church officer at 1 Tim. 5: 1.

But these uses of the word (1) in the sense of *men of advanced age*, and (2) in the sense of *forefathers* or *ancients*, are (though the first is the primary and literal meaning of the word) the exceptional, and by no means the common and ordinary applications of it, so far as the actual usage of the New Testament writers is concerned. For out of the sixty-seven passages, containing the Greek *Presbuteros*, we find but two in which it seems to be used in its literal sense; that is, simply, *old men;* and of the sixty-six passages containing the English word *elder* we find but four in which it seems to be used in the second sense of *forefathers* or *ancients*.

Every-where else the word *elder* (a translation of the Greek *Presbuteros*) is used as "a term of rank or office." It shall be our next purpose, then, to learn something of the significance of that rank or office. Besides the passages already referred to, there are in the first three Gospels twenty-one passages (Matt. 16: 21; 21: 23; 26: 3, 47, 57, 59; 27: 1, 3, 12, 20, 41; 28: 12; Mark 8: 31; 11: 27; 14: 43, 53; 15: 1; Luke 7: 3; 9: 22; 20: 1; 22: 52) in which the word *elder* occurs; and in every case the reference is to Jewish officers. It would seem from this that the office of elder had not yet been created in the Christian church at the time of the writing of these Gospels.

Now Jewish elders, according to Dr. Thayer, were "*members of the great council* or *Sanhedrin*, so called "because in early times the rulers of the people, judges, etc., were selected from the elderly men." The term is sometimes also applied to "those who in the separate cities managed public affairs and administered justice." To this practically agree Drs. William Smith, Albert Barnes, Canon Cook, and others.

Besides the twenty-one references to these Jewish elders in the Gospels, of which we have already spoken, there are seven in the Acts (4: 5, 8, 23; 6: 12; 23: 14; 24: 1; 25: 15). And it is to be noted that in all these passages in the Gospels and Acts the word *elder* refers to men in some special official position, and not simply to men of advanced years.

But as we come further down in the apostolic history when the Christian church began to grow and assume more definite and organic form, we find the term *elder* applied to members of this new body. It is so applied in, I believe, eighteen

instances, as follows: Acts 11: 30; 14: 23; 15: 2, 4, 6, 22, 23; 16: 4; 20: 17; 21: 18; 1 Tim. 5: 1, 17, 19; Titus 1: 5; 2 John 1; 3 John 1; 1 Pet. 5: 1, 5. And in every one of these, with a single exception of 1 Tim. 5: 1, it seems to be applied to an officer; and it is by virtue of his office that the term *elder* is applied to him.

But let us look further for evidence as to the fact of the word *elder* being a term of office, and as to the nature of that office. As evidence that they were church officers I refer to the fact that they were *ordained into office* (Acts 14: 23; Titus 1: 5); that they were frequently associated with the apostles in the transaction of important church work (Acts 15: 16); that the nature of their duties and qualifications is such as would be required in persons specially set apart to the leadership and oversight of a church. They evidently had a general charge of the church in Judea (Acts 11: 29, 30); they helped the apostles settle the question of circumcision in the council at Jerusalem (Acts 15: 2, 6; 16: 4), and to fix upon a plan whereby their decision should be made known to the churches (Acts 15: 22, 23); they were to rule (in the sense of presiding or superintending) in the churches (1 Tim. 5: 17); they were to "feed the flock of God" (they being as shepherds) "taking the oversight thereof" (1 Peter 5: 1, 2); and were in a position that made it possible for them to assume to themselves a lordship over God's heritage, or in a special way be "ensamples to the flock" (1 Pet. 5: 3).

All these Scriptures go to corroborate the statement of Dr. Thayer, that in the early Christian church the elders were "*those who presided over the assemblies* (or *churches*)." And as further evidence as to the *nature* of the elder's office, allow me to call special attention to Paul's exhortation to the elders of the church at Ephesus as recorded in Acts 20: 17–35. Among other things, he says to them (verse 28), "Take heed therefore to yourselves, and to all the flock (in allusion again to the figure of the shepherd and the sheep, the former representing the elder, the latter the church), over which the Holy Ghost hath made you overseers." Observe that the Holy Ghost is said to have made them *overseers* of the church.

But let us go to the Original again. Here we find that the word *overseers* is a translation of the Greek word *Episcopous*, a word which means literally, *superintendents* or *overseers*. The word occurs but five times in the New Testament; once (Acts 20: 28) translated *overseers*, and four times (Phil. 1: 1; 1 Tim. 3: 2; Titus 1: 7; 1 Pet. 2: 25) translated *bishop*. Once (1 Pet. 2: 25) it refers to Christ; elsewhere to officers in the church. Be particular to observe, then, that Paul (Acts 20: 17, 28) calls the elders bishops; and that they are also identified in Titus 1: 5, 7; and that the duty of the elders in 1 Pet. 5: 2 is defined as "taking the oversight (bishopric)." This amounts to three direct assertions that the office of elder and bishop is one and the same, and this is nowhere denied, either by statement or hint. The only distinction that is made between officers of the church is that between bishops and deacons. Phil. 1: 1; 1 Tim. 3: 1, 8.

CONCLUSION.—By the array of facts above given, it seems to me that we are unavoidably driven to the conclusion that the command, "Call for the elders of the church" (James 5: 14), *in its most strict and literal sense*, is not obeyed without the calling of two or more regularly ordained elders or bishops.

Nevertheless (I give it as my own opinion) I believe that the *spirit* of the command is fully satisfied by the calling of a single elder where circumstances make it difficult to secure the services of more than one; especially in such emergencies as that of which Bro. Geo. C. Bowman, of Tennessee, gave an account at the last Annual Meeting (see Report, pages 84 and 85); and no doubt many similar cases could be given.

I believe, then, that I am justified in insisting that, where it is possible to do so, we should be more particular to secure the services of ordained elders to perform the ordinance of anointing; but isolated members who do not find it convenient to secure the services of two regularly ordained elders should by no means feel that they are thus justified in leaving the ordinance unadministered.

Covington, Ohio.

HOW LONG HALT YE?

BY A. HUTCHISON.

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."—1 Kings 18: 21.

THE result of the above question, as given here, is not different from what we now meet when the same, or a similar question is put to persons who have not decided for Christ. They sometimes will answer this far, that they can scarcely tell what they are waiting for, and while all this is true, it is nevertheless strange that it should be that way. We do not act in this way with reference to any other business that is of interest to us. Even in the time of the "sweet singer of Israel," this halting seems to have had a place, for we hear David saying, "And now Lord, what wait I for? my hope is in thee."

While this was true of David, it is also true of every other person who has any hope of salvation at all. All hope to be saved by Jesus, but still they want to wait awhile, that is, they want to be saved and they expect Jesus to save them, but not now. Well, can any one tell why not now? What are you waiting for? How long halt ye between two opinions?

Did you ever think about what two you are halting between? One is your best friend, the other is your worst enemy. Your friend tells you that the part of wisdom is to act out your convictions, and be saved now, but your enemy tells you to put it off till some other time,—he will do his utmost to prevail upon you to put this matter away for the present. He well knows that, if he cannot succeed in getting you to halt in your efforts for salvation, his case is lost. Then, after being fully aware that the enemy is seeking your everlasting destruction by trying to induce you to procrastinate your return to Jesus, why listen to him?

We again introduce our text, "How long halt ye?" No amount of persuasion could keep you from being a millionaire, if such could be the case upon as easy terms as you are promised eternal life. Not only eternal life is promised you, but "all things are yours, and ye are Christ's, and Christ is God's."

Joshua said to the Israelites, "Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Josh. 24: 19. This makes the picture look pretty dark,—to tell a man to do a certain thing, and encourage him in the work by saying, "Choose you this day whom ye will serve," and after all this, to tell him that he cannot serve God. Now we want to interrogate Joshua a little farther on this subject: Why not serve God? He answers in the twentieth verse: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."

Here we learn a very important lesson: When we decide to serve the true and living God, we must let go all other gods, for we cannot serve two at the same time. We have something further on that subject from the apostle Jude. He says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5.

From the above Scriptures it is plain to be seen, that when we have made a decision between the two, we must not look back to the toys of earth or the sinful pleasures of our fleshly nature. The devil has no objections to our professing the religion of Jesus, just so we don't turn him out. He wants to go with us when we go into society. He wishes only to give us a little instruction as to how we shall behave, and how we shall appear. Very likely he tells us that we look just a little too plain,—we must not bring reproach upon the high profession which we have made. Yes, he turns out to be a regular attorney for Christ, only to get you to wear some of his own gilded trappings. Well may he claim that we are his servants, though we claim to be the servants of Jesus. In conclusion we have this to say: The more we yield to the insinuations and temptations of the wicked one, the less we will enjoy our fellowship with the church. If you wish to enjoy Christ and his holy service, cast out the evil one, and give your whole heart to Jesus. "How long will ye halt between the two?"

McPherson, Kans.

A SLAVE SET FREE.

BY AMOS T. MORRISON.

Nov. 10, 1882, my sins weighed upon me heavily, and I wanted to do what was right. I retired to my closet and on my knees I asked God to save me. He rolled the burden away.

Next morning after breakfast the question came up, "Can you serve God and use tobacco?" No, I could not think of doing that, after I had named the name of Christ. O what must I do to get rid of that terrible appetite? It seemed that I could not rid myself of it. Just then the thought came to me that if God can take the burden away, he can take the appetite away. So I stopped the use of tobacco and promised God if I died in the struggle, I never would put it into my mouth again. Then I prayed that God might remove the appetite, and glory to God in the highest, he answered my weak prayer! I have never desired it since, and I am now a free man. The Lord did it.

If there is a brother who is troubled in this way, I say, "Take courage; throw it away and go to God. He will set you free. If the light does not come immediately, do not become discouraged, for he will surely set you free, if you will only fully consecrate yourself to him. I pen these lines because I do feel sorry for those who use tobacco. I am praying for them. I believe that every brother in Christ does want to quit the use of tobacco. I know the MESSENGER has helped some to quit, and we praise God for it.

Grand Rapids, Mich.

"NEITHER MALE NOR FEMALE."

BY MARY KINDELL DICKEY.

SINCE Annual Meeting has given us one year to consider whether it is in harmony with the teaching of the New Testament for sisters to break bread, the same as the brethren do in our Communion services, let us consider it well and look at all sides of the question. Let us lay aside all prejudice and preconceived opinions, and accept the truth. We have always understood the Scriptures to teach that the followers of Christ should be one undivided body. They should be

baptized by the same baptism, and all should observe the ordinances in the same manner.

1. It has been urged that, because "man is the head of the woman," therefore man should break the Bread of Communion to the woman. Paul gives no such reason and is not talking about the Communion, but is showing why woman should cover her head when she prays or prophesies.

2. "Let a woman learn in silence," etc. The Communion is not a service of teaching and learning, but a service of remembrance of our Lord's death. Therefore this Scripture has no reference to the Communion.

3. "But I suffer not a woman to teach or usurp authority over the man." It is not necessary for a woman to usurp authority over a man in order to use the authority which Christ, the Great Head, has given her. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." 1 Cor. 12: 12, 13. If we were all led by the same Spirit in which we were all baptized, could that same Spirit lead us to observe some of the ordinances alike, and observe one of the most sacred and solemn ones in *two* ways, that is, the male members break the bread to each other, while the elder breaks the bread to the *female* members? We think it would lead us all into the same ceremony in observing all the ordinances. We always felt we were communing as two separate bodies,—a male body and a female body, and then we would wonder which was the body of Christ. "But God tempered the body together, giving more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another." 1 Cor. 12: 25, 26.

4. "Wives be in subjection to your own husbands in everything,"—therefore it is proper for elders to break the bread to the sisters. Now, I do not think Paul spoke this in regard to spiritual things at all, for if we take that position, it would make the husband the savior of the wife's soul as well as that of her body, which is not in harmony with the spirit of the Gospel; if so, how can we work out our own salvation? The "*everything*" can only refer to the conjugal relationship and cannot, by any means, be applied to church or spiritual relationship, for spiritually there is no sex.

5. "That since woman first transgressed, it is but proper that man should hand back the emblems of life to the woman." We do not need to go back to the first sin, in order to establish the ordinances of the church. Christ himself is our pattern, -the Author and Finisher of our faith. Because woman first sinned, the Savior does not say she should never break the emblems of life.

6. "Because sisters took no part in Christ's crucifixion, therefore sisters should not break the emblems of Christ's body." This is a beautiful reason, but I fear is founded more on sentiment than Scripture. True, the sisters never took any part in his death; but do we accuse the brethren of taking an active part in that sad event? I do not think we would say they did. Peter denied him but we do not believe he took any part in his death, and Judas always was an enemy and could not be called a brother because he was never born of God. This, then, can be no reason why the elder should break the bread to the sisters.

7. "That woman is, in the order of her creation, below, and subject to, the man." I presume no one would attempt to deny the above assertion. In the natural or common sense every one knows this is true and is a Scriptural fact, but not every one will admit it is true as regards the spiritual life. God has made us spiritually equal, and each soul, whether in a male or female body, must work out its own salvation, and must look to Christ as the only spiritual head of the church. Man is not the head of the church, but simply of the woman. *Man* and *woman* does not always mean *brother* and *sister*. These facts should always be borne in mind in interpreting the Scriptures. It is not said that a *brother* is the head of the *sister*, "for ye are all sons of God, through faith in Christ Jesus." Gal. 3: 26.

It is hard for some to understand that, naturally, we are male and female, and spiritually we are neither male nor female. When the Sadducees asked Christ concerning her who had the seven husbands, "Whose wife shall she be in the resurrection?"—Luke 20: 27–37,—they understood not the spiritual relationship or the power of God, therefore Jesus said, "Ye do err, not knowing the Scriptures." "For they neither marry, nor are given in marriage." Why so? Because marriage belongs to the natural body, and in the resurrection sex has passed away with the natural body. We are sown a natural body, we are raised a spiritual body. In the face of all these facts, we wonder how any one can claim a spiritual superiority for the man while the Gospel so plainly teaches that any circumstance of sex does neither increase nor diminish, in any way, the spiritual life, while it neither encourages nor discourages spiritual growth.

Is a Jew Christian, who was originally a child of God according to promise, any better qualified to break the Bread of Life on account of the promise? Has the Greek Christian as good a right as the Jew Christian? Has any freeman who has been born again, as good a right as the Jew or Greek Christian? Has any bondman who has been born again as good a right as the Jew, Greek, or freeman? Has any male who has been born again, as good a right as the Jew, Greek, freeman, or bondman? Has any female who has been born again as good a right as the Jew, Greek, freeman, bondman, or male?

Paul answers, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ." Gal. 3: 28.

The above is from the same author as "Wives be in subjection," etc., but here he is referring to the spiritual relationship and positively says there is no difference. Naturally, then, there are Jews, Greeks, freemen, bondmen, male and female, and in the natural relationship he has put a difference. The servants shall obey their masters, or be "obedient unto them with fear and trembling, in singleness of heart as unto Christ," "And ye, masters, do the same things unto them and forbear threatening." There is also a natural difference between husband and wife. "Wives submit as unto the Lord," "husbands love your wives as your own bodies," etc. Then he says, "There is no difference." *There is, and there is not.* Here is a case where we must study to rightly divide the truth, and we should be careful not to confound the natural with the spiritual.

All of the commands are addressed to man, he being the head of the human family, except in a few cases where it pertains to our natural relationship to each other,—the covering as a token of spiritual equality or joint heirship, and the adorning, etc. Where the Gospel makes a difference, it is plain and needs no laborious reasoning to get the idea that all the commands addressed to man in general, are addressed to the whole human family.

Therefore, since the Scriptures do not teach that we should commune differently and does teach that, spiritually, there is neither male nor female, it would be more in harmony with the Scriptures for the sisters to break the bread the same as the brethren do.

A FEW THOUGHTS.

BY J. S. FLORY.

Some weeks since I noticed in an article in the Gospel Messenger, a quotation from an old brother in which he asserted, that almost invariably, when members lose their identity by appearance, they also lose their Christianity. The idea at once struck me that it was just the other way,—when one loses his Christianity he loses his identity. The meaning is the same, but it seems more logical the latter way. Identity to the church and her peculiarities arises from the essence of true Christianity in the heart. The more we lose of the divine, inbred image and mind of Christ, the more fully we become wedded to the world, and fall in with the customs and fashions thereof, and, therefore, lose our mark of identity with the people of God. Extended thoughts may be drawn out on this subject. Let us think on it!

* * *

I have been asked to give the best method to pursue in order to have good sermon thoughts.

1. I would say all sermon thoughts should be the essence of Gospel truth.

2. The preacher's thoughts should harmonize with what he himself believes, knows and has felt in his life and power.

3. Sermon thoughts should be of a nature that others may readily appropriate them to their own use, or, in other words, the preacher should have the seeds of Divine Truth so far developed in his own faith and experience as to have plants, fit to be transplanted into other minds.

No doctrine is so convincing as that which our inner and outer life confirms. No promises are so precious to others as those we can testify to as having been proven to be true in our own case. Experience forces truth to be accepted. The workings of the Holy Spirit in the soul prepares the minister to speak with the boldness of a "son of thunder" and with the power of conviction akin to him who "spake as never man spake."

Lordsburg, Cal.

BETTER THINGS TO COME.

Let things go as ill as we can fear in this world, if we are sincere Christians there is a far better state to come, to which we shall be admitted when we are once out of this troublesome and sinful world. We are assured that we are under the constant care of Divine Providence. The tranquility of our minds in this world depends very much upon the esteem we have of Providence, and the trust we repose in God. We cannot alter the methods of Providence by all our solicitude; God will govern the world by his own measures and not by ours. The government is his, the duty of submission is ours.

Let us not, then, be peevish and quarrelsome at what he doth; but make the best use of an extraordinary instance of his providence which seems intended for our good unless we turn it another way. But it is not enough to be merely contented with Providence; we ought to be active and useful in our own places to promote the common interest, and not to repine and murmur at what is necessary for the support of it. Let us not torment ourselves with fears of what may and what may not happen; but let us commit ourselves to God in well-doing as to our Creator and Preserver.—*Sel.*

"What good does it do to pray? Ask the man who hath by its power been lifted above earth's sorrows, who hath received strength to overcome, and who hath the evidence in his own heart that God hears and answers prayer."

THE HOLY SPIRIT.

BY C. FITZWATER.

From the above heading, I wish to draw a few thoughts, which, I hope, may be of interest to some of the brethren and sisters, if not to all of them. We learn from the Word that God is unchangeable, is from everlasting to everlasting and to endless years the same. We believe that Father, Son, and Holy Spirit constitute the Godhead, and, inasmuch as the Father is unchangeable, we believe that the Son is unchangeable, likewise we believe the Holy Spirit to be unchangeable.

Then, how is it that persons who claim to be controlled by the teaching of Holy Writ and the guidance of the Holy Spirit, differ so widely from from those we read of in Apostolic times, who were endowed with the Holy Spirit?

I am either mistaken in getting the idea, or else I don't understand the reading of the very plainest English language in this particular, and am always ready and anxious to learn.

Let us read Acts 2: 1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Again, Acts 2: 41-46, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Acts 4: 32-37, "And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

Now, if the Holy Ghost prompted those early Christians to so much charity and liberality, as to sell their possessions, and distribute among their brethren, how is it that modern Christianity is not prompted by the same invincible Spirit? We find among Christianity so much difference, and difference in so many ways, that the problem is hard to solve. This occurs among brethren of the same persuasion, who are claiming to follow the same Word and the same Spirit.

We find, in looking over the country, some people in very limited circumstances, financially, while we find others just the reverse. We also hear occasionally, something said about conformity and sameness. That is what I am trying to bring before our minds, viz., "sameness" or "oneness" in all things. How are we to be uniform in all things, unless the high will come down to meet the low, in some respects? It is impossible for a man of a few hundred dollars and a large family to come on a level with brethren who build houses, costing thousands of dollars, and fitted out with fine furniture, and gilt inscriptions, such as "Our Beautiful Home," etc. Poor brethren cannot meet in that scale, but if the Holy Spirit takes hold of our modern Christian, it will find a level. We are commanded to not mind high things, but to condescend to men of low estate. I would at once infer from this that the high-minded must come down. Pride is a great and growing evil, but when are we to see where pride is? Is it in the cut or make, or is it in the costly material to some extent?

We all can see farther from home than at home. It seems so natural for us to see other's faults sooner than our own. Some brother may come along and imagine he sees something very wrong in me, while I may pass along his place and cannot tell by his surroundings, that a brother lives there. That may look as wonderful to me as my apparel, etc., does to him. How are we to get together now on a level? My putting away my apparel and putting on one like his will not do it. Will he tear his silver mountings off his buggy and harness, yes, put his buggy away because I can't afford one? Will he change his fine house into a plain one like mine, put away his fine furniture and get plain, or even inferior, like mine, because I am not able to get better, or fine like his?

I have now come to a problem I can't solve. If there is so wide a difference between professors of Christianity of this day and of the apostles' times, and all were prompted or led by the same spirit then and now, it certainly cannot be the same spirit now that it was then, unless it has changed. Might it not be another spirit that has taken hold of many of our modern Christian professors? We read that many spirits have gone out and are commanded to try them and see if they are of God. "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6: 17.

Then, if we are to be a separate people from the world, we must be separate in all things, —big as well as little,—and especially be separate from those who sell at exorbitant prices, and guarantee things that are unreliable. Would not the Holy Spirit set this matter right? Certainly. It has never changed since the time of the apostles or or any other times. Nay, verily, the fault must be with some of us.

The apostle says: "What will it profit us to preach to others and be cast away ourselves?" I tell you, my conviction is that we all should be very careful not to trust ourselves too far, but let us examine ourselves, both rich and poor, and see if there might not be some little foxes destroying our crops unawares to us. After the Children of Israel had crossed the Red Sea, they were not yet in the promised land, so it is safest to be on the lookout, and try to know that we are in possession of the Holy Spirit, which will lead us into all the Truth.

The Holy Spirit will renovate all things. It will tear all unnecessary things from our persons; it will not misrepresent our goods, our stock or anything we have to sell; it will not ask from one dollar to one dollar and a half for a bushel of corn, because it is scarce, and in demand; it will not allow any one to guarantee a certain thing before they know it to be a fact, and take pay for more than there is; it will not make people take advantage of one another by making fair promises and then fail to perform when it is possible to do so; it will not act the hypocrite, by showing you a good face, and behind your back try to slander or bemean you in any way. It will not allow any one to use false weights and measures in buying and selling. It will not tell you that any part of God's Word is not essential. It will not tell you that any way you believe to be right, is right.

The mission of the Holy Spirit is to lead man into *all* the Truth, and direct and guide his footsteps to that home over there. Eventually our souls, by the help of the Holy Spirit, may be made perfect. How grand, how sublime is the idea that we have such majestic witnesses as the Word and the Spirit to testify what we are, when we are right, what to do and what to leave undone, that we may have a right to the tree of life, and enter in at the straight gate. So, if we fail to obtain a home in heaven, it will be our own fault, by indulging in some or all of those things, just named, which are contrary to the Word and Spirit of God.

THE LOST CHORD.

BY ELIZABETH H. DELP.

The poet, in the song, describes the infinite beauty of the lost chord, and then he bewails his loss. He sits down again by the keys, and music sweet, and harmonies almost divine, are found, as he searches for that one chord. But it is all in vain. The strains of that "grand amen" elude him, and he has only the hope that in heaven he may hear it again.

It is not in music alone that chords are lost. The now completed work which we admire, first existed as an ideal in the mind. But how many creations of the mind are never finished! And what becomes of the plans that are not executed, the thoughts which seem to have found no expression? Our thoughts do not perish; even though unexpressed, they go to make up the abiding elements of the life within us. Our ideals may never stand before us as a living reality, yet we are better for having them.

Paul said, "Not as though I had already attained, either were already perfect." How imperfect we find ourselves after a critical self-examination! But the apostle continued, "I press toward the mark for the prize of the high calling of God in Christ Jesus." He did not designate in their details, the things that he would do in order to live nearer his ideal of Christian excellence. We know that he was always "looking unto Jesus," that he was ready to spend and be spent for the Lord. If we have the spirit of Christ we will gladly render him our best service.

God knows the intents of our hearts. He knows just what our daily efforts, and our patient endeavor will do for us. He sees where each line of duty, bravely followed, is leading us, and sometimes, when we are feeling encouraged by our progress, we are thwarted in some way, and we feel that we have failed. But it is not so. The Lord delivers us from ourselves and defeats our purposes, because he loves us with unchanging and unfailing love. We do not know the possibilities of our own natures, and our ideal life was too small. God sees within us the seeds of a higher life and a richer fruitage. So he pushes aside our poor little plans, and, by discipline and trial, we receive the culture that we needed. We learn to change our will to the will divine, and thus the longing of our souls for the development of the highest and noblest life, may be realized.

We shall not rest satisfied in the world; there are always lost aims, hopes and purposes over which we grieve. They are lost chords here, but let us be comforted by the thought of the singer,

> "It may be that Death's bright angel
> Will speak in that chord again,
> It may be that only in heaven
> I shall hear that grand Amen."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

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GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

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☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

A NEW BIBLE.

BY BERT CASSEL.

TRANSLATE your Bible into flesh and blood. Transcribe its commandments and blessed promises into a cheerful obedience and a hopeful trust. Rewrite its truths in an honest life. Advertise the Gospel by blessed helpfulness. Put out the sign of the Spirit's inner working,—a gloriously changed life.

Think how little you read your own Bible, and how closely you scrutinize your brother's character; then tell me, is it any wonder that the ungodly man neglects his? But there is a Bible which the ungodly will read. It is the flesh and blood translation; it is the Holy Spirit's reprint; it is the living version; it is the new emphatic diaglott,—the language of the soul blended with your own. This is the Bible that is held up before men's eyes,—the one they must see, and the one that all will read.

Can you hold up without shame, your version of Christ's life,—his redeeming power, his self-denying uplifting of the lowly? What is your rendering of God's love, and of the transforming power of the Holy Spirit. How much of God, and heaven, and redemption, and love, and honesty, and helpfulness, and grace would your neighbor know, if he had no Bible but *your daily life?* How about *your* faith and that simple, unquestioning, child-like faith that Jesus taught, and the apostles preached, and that the world and the church know so little about to-day?

Surely we are "living epistles, known and read of all men," friendly letters of love to friendless worldlings everywhere,—heaven's messengers of salvation to dying men. "Only let your conversation (general course of conduct) be as becometh the Gospel of Christ."

"As long as I am in the world, I am the light of the world," "but now I go my way to him that sent me." "He shall give you another comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive;" "and when he is come, he will reprove the world of sin and righteousness and judgment;" so, "Ye are the light of the world." What if, in the darkness of your presence, a soul should stumble over your misdeeds into the lowest hell! How glorious, if some benighted, sin-cursed soul, in the light of your life, should see the sun of your soul,—should break the thrall of sin, and be lighted to the pearly gates of the New Jerusalem! Heaven only knows our responsibilities.

WAYSIDE THOUGHTS.

BY J. H. MILLER.

"ACTIONS speak louder than words." This is an old adage, and in many instances true. Our walk and conduct in life are a good indication of our character.

As a rule men and women who love to read their Bibles, talk much of the "Better Land." The mind seems to be drifting in that direction. Those who are regular church-goers, seemingly are pleased to talk much of the goodness of God. I step into a man's house and look over the stand or writing desk. I can soon come to a conclusion as to his literary work. If the Bible is lying handy, and not much dust covers its lids, I conclude that the family is religiously inclined, but should I see novels and other fictitious literature, I would conclude they were seeking that wisdom that comes from beneath, that is earthly, sensual and devilish.

If I meet a man and offer him a good book, insisting upon his buying it for the family, and he tells me that he does not have the work, and is not able to make the purchase, and at the same time has a family of children growing up, who are eager for some reading matter; if he, while their souls are precious, and should be saved, will indulge his children in all the gay fashions of the day, giving them liberty to frequent places of vice and wickedness, and even desecrate the holy Christian Sabbath,—I conclude that such a man does not love his children as he should,

The young mind will not be idle. The brain must be fed, as well as the body. If we wish our children to grow up to be useful in society, we must fill their minds with useful knowledge. From the abundance of the heart the mouth speaketh. Fill the brain with useful knowledge, (good books) and the heart will be properly educated. The heart and mind will work in unison. The growth will be healthy,—the whole physical structure will be inclined to reach to a higher life. "Train up a child in the way he should go: and when he is old, he will not depart from it." This training starts from the mother, and can be much encouraged by the father.

One of the first duties of parents towards their children is to make home pleasant and attractive. Singing is one of the attractive features to make a child happy and cheerful. In order to sing correctly we must have a good singing-school. Some good books will be needed. The Sunday-school is also a means to draw the young mind. Good books will also be needed. The Bible and other good books should be brought into the family circle. Pursuing this course, the results will be a blessing to our race.

PURE HOMES.

THE following most excellent advice we clip from *The Christian Standard*. It well deserves the attention of those concerned about domestic purity.

"When the Hebrews would keep the passover, they put away all leaven from their houses, and no leaven was to be found in all their quarters. Since Christ, our passover, has been slain, all of us who keep the feast must put away all leaven of malice and wickedness, not only out of our houses, but out of our hearts.

"Now, if the proper observance of the paschal feast required the absolute cleansing of the home, how can any family keep the perpetual Christian pascha, when the home is defiled with the leaven of impure literature, or of immoral social practices? So-called Christian homes are sometimes the nurseries of some of the worst of our public evils.

"We know of a case where two little girls, children of a preacher who abhors such things, were invited to a children's party, at the home of a playmate. It was supposed to be a Christian home, but when the children returned, behold, they had each a prize, won in a game which was as purely and essentially a piece of gambling as could be found in the city. They complained, too, that they did not secure any of the best prizes, because the mother of the little girl in whose honor the party was given, stood by her favorite and trickily assisted her to win the desirable stakes.

"If your children had been invited to a house, and on returning should tell how they had been wantonly exposed by the hostess to diphtheria, you would lose no time in applying a disinfectant, but you would take care that they should not accept another invitation to that house. So the preacher did in the case mentioned, but how many other children were there at that party who received their first taste of gambling to whom no antidote was administered?

"This is but one of many insidious ways in which silly, would-be-fashionable women, although members of a church, are corrupting the young. Eternal vigilance is the price of domestic purity, and upon domestic purity depends public purity,—social, political and religious. Nothing would so thoroughly cleanse public affairs as an utter putting away from all the professed Christian homes of the land of all leaven of immorality —from the nursery, the dining-room and the parlor.

THE WONDERFUL LAMP.

BY SOLOMON SCHUBERT.

GOD'S Word is a wonderful lamp, because it sheds such a light. Think how long it has been burning,—6,000 years, since its first rays of light were shed, when the promise was given to Adam, Gen. 3: 15. How bright and ever brighter it grows as time goes on!

Isaiah holds up a beautiful light to us. Thus it shone on, and on, till that brightest Light came into this dark world.

The light from this lamp will enable you to see the golden gates, and the redeemed around the throne, and the Lamb in the midst thereof. Whatever objection men make to the Bible, it will light your home. Though you have to go comfortless and in darkness through this world, "hope to the end," and this lamp in your hand, by God's grace, will light you home.

This light shines athwart the widest ocean and into the dreariest spots of earth. O the comforts it gives! Does this Bible comfort you when the storms pass over your soul? Do you get your comfort from this lamp? It will give comfort in trial, in affliction, in death. What a comfort to have this lamp through the dark valley, and down to the river's edge! "The blood of Jesus Christ his Son cleanseth us from sin." Many a soul has been lighted over the river by that promise to the golden gates.

Alvada, Ohio.

"IT is when our budding hopes are nipped beyond recovery by some rough wind, that we are the most disposed to picture to ourselves what flowers they might have borne if they had flourished."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5. 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Oct. 6, 1891

ALL money for the General Mission Board should be sent to Galen B. Royer, Mt. Morris, Ill.

CONSIDERABLE correspondence and church news reached us a little too late for this issue. It will appear next week.

THROUGH an oversight, "Chapter Three" was omitted at the head of Bro. J. G. Royer's article on "The Church.—Its Government," this week. The mistake was not noticed till the first side was printed.

AN inhuman story is told of a "faith cure" family in Michigan, whose son was taken with malignant diphtheria, and they refused to call in a physician, notwithstanding the protest of neighbors. It is unfortunate that erroneous faith will lead people to sacrifice the lives of their children in such a manner. Faith and works united is wise for the body as well as for the soul.

WE are arranging to send out our prospectus next week, trusting that our agents are preparing to make a thorough canvass of their neighborhoods.

BRO. P. S. Myers has moved to Los Angeles, Cal., with the intention of making it his home for a time. His address is 1001 Kuhrtz Street, East Los Angeles.

BRO. D. M. MILLER returned from Wisconsin last week, where he has spent several weeks in the mission field. We have not yet learned the results of his labors.

BRO. M. L. WENGER, and wife, of South Bend, Ind., made us a very pleasant call last week. The people have appreciated their short visit very much. Hope they will call again.

ELD. SAMUEL MURRAY and wife, of River, Ind., are with us. They seem to be in good health, and we trust they will have a very pleasant visit among the members here. Bro. Murray is an old man with a young heart.

SERIES of meetings are opening up encouragingly. In one of the reports this week mention is made of twelve accessions and another reports thirty. We trust that this good work may be continued in all parts of the Brotherhood.

THE great liberality of Baron Hirsch, the wealthy Jew, in behalf of his persecuted countrymen in Russia, is winning for him the admiration of the civilized world. He has already offered fifteen million dollars, with a promise of much more, in order that the Russian Jews may, in some manner, be relieved by transporting them to countries where they may enjoy liberties equal with other citizens. He also intelligently realizes that great wealth brings great responsibilities, for he says of himself, in connection with this offer: "There is, in my opinion, no possibility for doubt, that the possession of great wealth lays a duty upon the possessor."

"THE trouble of exiling Jews from Russia has at length apparently blocked the entire system. A Russian steamer has just returned to Odessa with 1,000 Jews aboard whom it carried away some time ago. They were sent to Jaffa, but the authorities there protested against the landing of this class of emigrants, and the ship made for Constantinople but the passengers were not permitted to land there. The perplexed captain applied to the underwriters for instructions as to the disposal of the Jews, and in reply was ordered to return to Odessa. On arrival there he was informed by the Russian officials that, according to the Russian law, the Jews were considered in the light of fugitives and could not be admitted. That captain appears to have a permanent load of passengers."

LET it be distinctly understood that the MESSENGER is conducted in the interest of the Brethren church, and not in the interest of one or two men's opinion. Whatever will help our cause along we want, and what will militate against it,—we do not care to encourage. Our desire is to insert nothing that is a hindrance to our work. If anything of that kind has found its way into the paper it was a mistake. We are here not to propagate our private opinion, but to set forth, maintain, and to spread abroad the principles of the Brotherhood. This we are doing in all good conscience, believing that the church is resting upon the foundations of the apostles and prophets. And we trust that all who write for the MESSENGER will keep this consideration in view, remembering that the paper is for the building up of the church, and not for the purpose of pulling it down.

ONE of our congregations in the West finds it inconvenient to keep up the Sunday-school during the winter months, but they hold prayer-meetings instead. That is far better than nothing at all. A Sunday-school is a good thing even in the winter, but if we cannot have Sunday-schools, let us by all means have prayer-meetings.

THE *Chicago Evening Journal* says that "a recent Methodist Conference adopted a resolution that, when it is needed, prayers for rain should be offered in all the pulpits controlled by the Conference." To us it would seem far more sensible for everybody to do his duty towards God and man, and the Lord will certainly send rain when it is needed.

IN one of his articles, Bro. Balsbaugh says: "Visiting a locality and sowing seed a few weeks, and then again leaving is not the highest idea of evangelizing." We have often wished that all of our missionaries could clearly see this defect in our manner of carrying on mission work in new fields. To visit a new field, preach a few sermons, and then leave, we have always considered a waste of both time and money. When a missionary enters a place, let him remain by the seed he sows, and cultivate the plant as it grows. No other way can we make the work in new fields a success.

BRO. D. L. MILLER'S address is now changed to London, England, care of Thomas Cook and Son, Ludgate Circus, E. C. This company will forward his mail to him at different points during his travels. Those who write Bro. Miller should not forget the five cents postage required on letters sent to Europe, otherwise Bro. Miller will have to pay ten cents on every letter received. When he reached Denmark he found about thirty letters awaiting him and many of them cost him ten cents each before he could take them from the office. Twenty letters at ten cents each is $2.00. Please do not forget the five-cent postage stamp required for each half ounce or less.

WE learn that our beloved brother, S. S. Mohler, who is now living in Warrensburgh, Mo., is very slowly improving. His disease is a very complicated one, requiring great care and time to handle. While it seems to be located in his stomach, it affects the entire system, both mentally and physically. At times he is hopeful and cheerful, but has also to contend with his seasons of depression. Being a man of great activity in former years he now, no doubt, greatly misses the extensive correspondence he used to hold with most of our leading brethren. We learn that he enjoys hearing from his old correspondents as well as he ever did. We now suggest that those who have plenty of sunshine to spare will let Bro. Mohler hear from them. Give him something good and cheerful to think about.

IF a weak member desires to withdraw from the church, do not be too hasty in granting his request. Admonish him many times before you permit him to pass from under your influence. As long as there is spiritual life, there is reason for hope. With proper encouragement and forbearance men, who purposed leaving the church, have been won back again. So do not be too hasty with such. Give them time to think and also time to be kindly visited and encouraged by the faithful members. Give members time to pray for them, to "dig about" them and labor for their restoration to spiritual health. Spiritually there are some sickly among us, and they deserve the attention of those who are strong in Christ, and it is our duty to exhaust every means to restore them to health before dismissing them. When there is no chance of saving them, it is time enough to put them away.

ISOLATED members, who do not enjoy regular preaching service, ought, by all means, to have the privilege of attending prayer-meeting. In any locality, where a few members are in reasonable distance of each other, they might come together once a week, and have a very profitable season of worship. Let the meeting be opened with singing and prayer; after which a Scripture should be read, and the subject announced. A few remarks from each one, with an occasional hymn, will often do more good than a regular sermon. Close the services with prayer, and announce the place, time and subject for the next meeting. Wherever our missionaries travel they should urge isolated members to organize prayer-meetings as a means of comforting and holding the members together. We urge the isolated to try this means of grace, and let us hear from them. Any instruction needed we will cheerfully give, so far as we are able.

MINISTERS are public servants. They stand before the public for the good of the public. And while they are expected to work in harmony with the rules of the church they represent, they are also expected to exercise good judgment and taste so far as their abilities will permit. While the public may excuse the lack of knowledge in a minister who has had few opportunities for self-improvement, it never overlooks rudeness or low wit. Therefore a minister ought to be exceedingly careful what he says before the public or elsewhere. We once heard a minister at a meeting where there were several other ministers present say: "Well, I will talk awhile, and then I will be out of the way." A man who talks just to get out of the way accomplishes no good in that talk. Another one at a love-feast said, "We big wheels will take our turn, and give the little wheels a chance to turn." Such expressions are hardly becoming a minister who deals with holy things.

MANY seem puzzled to understand how the Holy Spirit could guide the believers into certain acts in the apostolic age, and then guide them differently now. It should be remembered that the Holy Spirit guides with the Word, which is the Sword of the Spirit. People who will not hear the written Word are not guided by the Spirit, and those who do listen to the Word and are led by the Spirit, follow in the same line of obedience as did the saints during the times of the apostles. It should be further borne in mind, that the mind of the Holy Spirit is the written Word. He who understands the Word understands the mind of the Spirit, for the Word was written as dictated by the Spirit. He who looks for the Mind of the Spirit outside of the Bible will never find it in this life. The meaning of the Word on any subject is the mind of the Spirit on that subject. Follow the Word and the Spirit will lead you.

THE District Meeting of Middle Iowa has decided in favor of Cedar Rapids as the place for holding the next Annual Meeting, which will convene June 7, 1892. We think the selection a good one. Cedar Rapids is a thriving city of over 17,000 population, in Linn County, not very far from where the Quinter and McConnell Debate was held. The railroad facilities are excellent and the accommodations are likely to be all that can reasonably be desired. The citizens are very much in favor of holding the Meeting in their city, and have promised to do all in their power to make it pleasant for our people. The railroad companies have also manifested a strong desire to have the Meeting located at that point, and no doubt will give rates that will be quite satisfactory. In the course of a few weeks we hope to give further information concerning the arrangements that may be agreed upon, as well as other things of interest connected with the location.

THE JEWS.

PERHAPS there has never been a time in modern history when the Jews attracted more attention than at the present. The persecution of the Jews in Russia, the prospective opening up of Palestine to the long-exiled race, together with the building up of Jerusalem, and the firm hold the wealthy Jews have on the finance of the world, render them an object of more than ordinary interest.

They rejected Christ and lost their kingdom and national existence. Since that time they have been wanderers upon the face of the earth, generally despised and rejected by the nations. Still they have held their own, living among other races, and yet sufficiently apart so as to retain their individuality in religion and nationality.

As a race the Jews do not mix with other nationalities. The sons and daughters marry those of their own race and take great pride in large families, so that in spite of much opposition they rapidly increase in number. They are also the greatest financiers the world has ever known. The greatest bankers of Europe to-day are Jews, who are in strong sympathy with the welfare of their race. Their wealth and wide-felt influence in all business circles have made them a power in the finances of the whole earth. They have reached a position that enables them to command respect. The wealth of the world is rapidly flowing into their channels of business. But with all of this they still remain Jews in the fullest sense of the term, fully settled on the interest of their race. Of them an able writer in the *Literary Digest* says:

"The Jews possess mental qualities that fit them admirably for professions not requiring manual labor. This concentration of their activities for twenty centuries on monetary affairs has developed, by the force of heredity, financial capacity of a higher order even than that possessed by the Genoans, the Scotch, the Genevans, the Armenians, or the Parsees. Moreover, if the Jews have their full share of the vices of humanity, they have at least preserved those of the moral qualities that prevent social disorganization. They attach much importance to having a numerous progeny. They show profound respect for their parents, and in this sentiment Jewish families imbibe a force that preserves them from the dissolute spirit of the age. Rich Jews no longer become converts to Christianity, nor is it now necessary in order to strengthen their social position and influence. Their daughters marry among their own people. Contemporary Jews do not despise labor, nor are they inclined to prodigality. However great their fortunes, there are always some of the sons in every family who devote themselves to business, and hence one does not see their banking-houses, like those conducted by Christians, break up after a generation or two."

The world is watching them with more than ordinary interest. The civilized nations dare not persecute them as a race, for the sense of justice in power positively forbids it. If left to themselves they are more than a match for other races. Money is becoming a power in the world and the Jews know how to accumulate this to the very best advantage. All of this in the face of prophecy, concerning the return of the Jews to the Promised Land, is giving the Bible student an interesting subject for consideration, and we may watch the outcome with deep concern. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Five.—"The Land of the Midnight Sun."—Fine Scenery.—Lapland and the Lapps.—Reindeers.

WE were especially fortunate in securing passage on the steamer Kong Halfdan. She is a strong, staunch ship, a steady sailer, and is in command of captain C. O. Amdahl, of Trondhjem, one among the kindest and most courteous gentlemen we have ever met. He is an experienced navigator, is thoroughly acquainted with every part of the coast of Norway, and speaks English quite fluently. He took pains to point out to us many places of interest on our trip to the North and we are under obligation to him for much information. If any of our readers ever take a trip to the North Cape, we advise them to sail with Captain Amdahl.

After leaving Bodo on our way North the captain changed the course of his vessel to give us a view of the Beierenfjord, a deep mountain chasm nearly a mile long, with fifty fathoms of water. The ship was steered directly into the narrow mountain gorge which seemed hardly wide enough to allow her to pass in, and we wondered how we were to get out again. On either side and at the farther end rose the almost perpendicular mountain walls of granite to a height, we are told, of about 1300 feet. Standing on the bridge with the captain we had an exhibition of the skill with which the navigator handles his ship. As we near the farther end of the chasm, with its abrupt wall, it widens slightly, and the ship is turned about as if it were on a pivot. When we were near the center of the chasm the steam whistle was sounded a number of times and we heard the wonderful echoing of the sound as it was thrown from mountain wall to mountain wall until the reverberations died away among the snow-covered hills of the Mainland. It was among the most interesting views we had on our cruise to the North.

We stop at Hammerfest one day and have ample time to visit the northernmost town in the world, situated in 70° 40″ north latitude, with a population of 2,300. In the streets were to be seen Lapps and Finns, from Finland, with their quaint suits made of reindeer skins, sailors from the north of Russia, with heavy woolen and fur clothing, made to protect them from the rigors of the Arctic winter, travellers from all parts of Europe and, by way of variety, occasionally an American. The town carries on a large fishing and oil trade, and the strong fishy smell of the place is far from pleasant. Tons of cod fish are caught and dried here and on the adjacent islands. The fish are split open and carefully cleaned, and then hung on frames to dry. After they have been thoroughly dried they are pressed and tied into bundles with strong wire and then shipped to Spain, Italy, and the south of France.

Cod liver oil is one of the important manufactures of Hammerfest. Large quantities are annually produced, and it is said to yield a handsome profit to those who are engaged in the industry. We visited the place where it is made but the strong, fishy smell made it rather unpleasant. We were assured, however, that it was good for the health. Persons with weak lungs are said to be benefited by breathing the air in the oil factory. The liver of the cod fish is esteemed as a great luxury by the natives. We ate some of it. It is

rather pleasant to the taste but it did not require very much of the rich, oily substance to satisfy our appetite.

We climbed a mountain close to Hammerfest and had a fine view of the harbor and of the Arctic Sea. The day was bright and clear and we enjoyed the fine scenery very much indeed. We could scarcely realize that we were north of the seventieth degree of north latitude and only a few days' sail from the fields of unbroken ice and the latitude where Sir John Franklin perished in his attempt to reach the North Pole and where the Jeanette was lost only a few years ago. The day was moderately warm, something like October weather at home. We found our heavy clothing quite comfortable. Usually at midday it was quite warm, but by 9 o'clock in the evening, when the sun was only a little above the horizon, the air was quite cool and chilly.

Our trip takes us but a short distance north of Hammerfest, perhaps to north latitude 71°. We are in the "Land of the Midnight Sun," but are not to see the sun at midnight, as we are a few days too late, but on deck of the steamer last night between 11 and 12 o'clock it was so light that we could easily read a letter. The scenery of the North has been many times described. One writer, speaking of the sun at midnight, says: "The Northern Sun, creeping at midnight at the distance of five di ameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the Solar System."

Tegner's lines on the same subject are remarkable for their simplicity and beauty:

"Midnatssolen på bergen Satt,
Blodröd till at Skåda;
Det var ej dag, det var ej natt
Det Vägde Emellan båda."

Literally:—

"*The midnight sun sat on the mountains, blood-red to behold; 'twas neither day nor night but a balance between them.*"

The natural scenery in these far northern regions excite the liveliest interest in their ever-changing variety. The total absence of night at this season of the year, the peculiar light of the moon, and the display of the Northern lights all go to make up a picture that can only be seen in this part of the world. Then, too, as one writer has said:* The weather, the winds, and the fogs, the play of light and shade, the purity of the atmosphere are all unlike corresponding phenomena in other parts of the world. The animal world is of extraordinary richness. The sea teems with cod, herrings, skate and other fish. Whales are frequently seen spouting columns of water into the air, or rising to the surface in unwieldy gambols. Swarms of eider duck swim near every island, and the air is full of sea-gulls. Often one may see the industrious sea-gull robbed of its prey by the skua, which, unable to fish for itself, compels the gull to drop its booty, and with unerring dexterity catches it before it reaches the water. Often the water is ruffled by shoals of herring pursued by the seal, to escape from which they dart into the nets spread for them, or even spring ashore. To add to the pleasure of the scene we had, with the exception of half a day, on the Trondhjem fjord, and a few hours of fog, for the entire cruise northward, delightfully clear and pleasant weather. It was all that in any way could have been desired.

*Bädeker.

In this far northern climate the sun does not appear above the horizon from November until January and the weather during this period is cold and stormy. The harbor-master at Hammerfest told us that the storms are very severe. When the sun appears above the horizon after its long absence the inhabitants manifest their joy by firing guns and congratulating each other. Notwithstanding the scenery is grand and imposing, and the climate in summer is delightful, we prefer our home on the western prairies of Illinois rather than these Arctic regions.

We leave Hammerfest and after steaming northward we visit the island of Vanno, a whaling-station, and then our course is taken for Trondhjem. At Vanno we found a large oil manufactory where the blubber of the whale is turned into oil. Sixteen of these huge sea monsters had been towed into a small bay and drawn up to the shore. The fat, or blubber, as it is called, is cut out in large masses and drawn by means of ropes and pulleys up an inclined plane to a large platform where it is cut into smaller pieces and then put into large kettles and the oil is fried out, very much the same as lard is prepared from the fat of hogs at home. Out in the larger open bay a large whale, some forty or fifty feet long, which had just been captured, lay moored to a float. We had an excellent opportunity to see it as it lay in the clear water. This is the summer home of the whale. They come here in large numbers and many are caught and turned into oil. From Vanno our ship took on board several hundred barrels of whale oil. The captain very kindly placed his boat, and two sailors to row it, at our service.

Southward from Hammerfest we stop at Tromso and visit a camp of Lapps. These interesting people resemble somewhat, in their habits, the American Indian. We found their huts built of sticks and stones, covered with birch bark and sod. They are dome-shaped with a hole in the top to let out the smoke from the fire, which is kept burning in the center, over which a pot is suspended. Fine brush cut from birch trees are laid on the ground all around the inside of the hut and on these are laid the reindeer skins which serve as beds at night and a sitting-place in daytime. The huts are filthy and forbidding in their appearance, but not more so than the Lapps themselves. Their dress from head to foot is made of the reindeer skin tanned with the hair on, and as this kind of clothing wears a long time and is never washed, our readers may well imagine that cleanliness is not a virtue among these people.

Men and women dress so nearly alike that, so far as their clothing is concerned, it is difficult to distinguish between them. The only difference observable to us was that the women are less in stature and their hair was longer and more matted and tangled than that of the men. They surrounded us as soon as we entered their camp and it was wonderful how many men, women, children and dogs came out of a single hut. The dog is a family companion and occupies his place in the wigwam. They had many articles of their own manufacture which they offered to sell us. Spoons made of reindeer horn, shoes made of the skin of the same animal, and many other things were pressed upon our notice, and we were strongly urged to make purchases, and from the persistent efforts made in this direction we concluded that the Lapps would, under favorable circumstances, make very good shop-keepers and salesmen.

The reindeer is the Lapp's chief source of wealth. In the summer their milk supplies them with wholesome and nutritious food; when winter approaches large numbers are killed, the flesh is dried and smoked, to be eaten during the dark winter months. When the ground is covered with snow the reindeer is harnessed to the boat-like sledge and carries the Lapp over the crested snow with wonderful rapidity. From their skin all their clothing is made; the sinews furnish thread and fishing lines of great strength, and their horns are made into spoons, knife handles and sheathes, and various domestic utensils. The flesh of the reindeer, of which we ate frequently on our trip, is very palatable, and the tongue is considered very fine.

The Lapps belong to the yellow race; they are small of stature, the men less than five feet, and the women about four, or less. The largest men we saw among them would not weigh over one hundred pounds. They have high cheek bones, low foreheads, the top of the head somewhat flattened, light, yellow hair. Their bones are small, and they have but little muscle. We saw five of them tugging at the carcass of a reindeer that would have weighed perhaps 125 pounds, and they seemed to have about all they could do to carry it. The race is becoming extinct; there are now only about 30,000 of them left. Once they dominated the whole of Scandinavia, but, like the American Indians, were compelled to give way before the strong tide of civilization.

Efforts are made to civilize them, and missionaries from the State church of Norway are sent among them, but as they are constantly moving from place to place it is a very difficult matter to bring them under the influence of civilization. Further than this, they have learned the use of tobacco and intoxicants from our higher civilization. They all use tobacco, and many of them are addicted to drunkenness. Outside of this, they are a harmless, honest, inoffensive and interesting people.

The camp of Lapps at Tromso own, it is said, between four and five thousand head fo reindeer, valued at four dollars each. They drive them from place to place for pasture, and in this respect are something like the descendants of Ishmael in Palestine. During the summer months the pasture is plentiful in the valleys, and the animals soon become plump and fat on the nutritious grass. In the winter they live on the moss that covers the rocks, and they dig it up from under the deep snow with their sharp hoofs with wonderful dexterity. The reindeer is milked twice a week and gives an abundant supply of strong, rich milk.

THE CHURCH.—ITS GOVERNMENT.

BY J. G. ROYER.

ONE BROTHERHOOD.

THEY are represented as one body, one family, one fold, one kingdom. They sustain similar relations to a common head, law, faith, and mission; and they meet common responsibilities and trials. They constituted one church or brotherhood in apostolic times. "At that time there was great persecution against the church, . . . and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles." . . . "As for Saul he made havoc of the church,

"They that were scattered abroad went everywhere preaching the word," and multitudes were added to *the church*,—the one church. Acts 2: 47; 5: 14; 11: 24. These believers were in separate local, but not in *independent* churches. They remained subject to a common government.

We have an account of a general conference in Acts 15. It was composed of "the apostles and elders, with the whole (all that were present) church." The question considered was one of faith and practice, and hence general in character. The decision rendered (vs. 22–27) was delivered not only to the church from which the query came, but unto the churches in general as well. "And as they went throughout the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." Acts 16: 4, 5. The authority of the council extended over all the churches, and they in turn constituted one Brotherhood. As the peace and harmony, therefore, of a local church are promoted by the members being subject one to another, so the prosperity of the general Brotherhood demands that individual churches be subject one to another, in the same spirit, and to the same extent. And when an individual is received into membership by a local church, he joins in membership not that individual local church, but the general church, and is bound to "love the Brotherhood" and promote *its* interests, and not those alone of the local church where he became a member. Each local church is also in duty bound to respect the decisions of the General Conference and avoid doing whatever would weaken their just authority and influence. It is likewise the duty of each local church to aid in spreading the Gospel as directed by the General Brotherhood.

Should a local church depart from the faith and practice of the Gospel, it is clearly the duty of adjoining churches, together with the General Brotherhood, to seek with all tenderness and fidelity its recovery from error. Failing in this it is manifestly the duty of the General Brotherhood to withdraw fellowship.

IN FORM.

The government of the church is theocratic in the sense that it is administered by directions of God (through his Word) with Christ as its Head. It is republican in this that every member has a voice directly or indirectly in all its deliberations. The church exercises the judicial and executive functions, but not the legislative. The Scriptures is the Law. In the absence of "Thus saith the Lord," questions should be decided according to the spirit of the law. Under the present administration of government by the Brethren, every member has access to the following

TRIBUNALS FOR TRIAL.

(*a*) Before his local church.

(*b*) Before his local church and adjoining elders.

(*c*) Before his local church and a committee from District Meeting.

(*d*) Before his local church and a committee from General Conference.

Since the church grants the most humble member, as well as its highest officer an opportunity to be both counselor and judge in all questions presented for deliberation, and on the other hand opens the doors of four separate tribunals before which he may have trial, it certainly brings each member individually under obligations to do all in his power to promote rule and order, peace and harmony, throughout the Brotherhood, and zealously second every effort of the church in the spread of the Gospel and the conversion of sinners.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From River, Ind.

THIS beautiful Lord's Day I am at home, as our meeting is at our eastern meeting-house, some eight miles away. I did not feel quite well enough to travel that distance. I thought I could have a sermon at home, so I read sermon No. 3 in the "Life and Sermons of Bro. Quinter." It was rich food for the soul. I thought, what a blessed thing it is that we can have such a soul-reviving set of sermons in our houses when we are not able to go to our regular meetings. In this way we can have the best of sermons at home to cheer and strengthen us on our way heavenward. Every family in the land ought to have a copy of this book. What a nice birthday or Christmas present it would be for children and others! I know that I can profit by reading the sermons that are in the book, as well as reading the short history of Bro. Quinter. I also know that many of our ministers would be greatly benefited by reading the book. I am trying to read one sermon each day. I know they will help me. Were I young they would be of greater value to me. God bless every lawful effort for the cause of Christ.

SAMUEL MURRAY.

Sept. 13, '91.

From Eglon, W. Va.

WE met in council Sept. 5. A good deal of business was before the meeting, but all passed off nicely. One brother was reclaimed. We were all very glad to receive him. One sister was baptized a few weeks ago.

Sept 12 the writer and a large number of brethren and sisters from this place went to Fairview church, Md, to a love-feast. We had an enjoyable time. Elders D. B. Aarnold, Asa Harmon and Jeremiah Beeghly were present. We were indeed glad to meet with the brethren and sisters.

Sept. 19 was our love-feast at Maple Spring which was well attended. Eld. Jeremiah Thomas, brethren S. A. Sisler, W. F. Nine, O. Abbott, Isaac Abernathy, J. O. Thompson and Dennis Clark were the ministers present from abroad. Bro. Thomas officiated.

On Sunday morning we had a children's meeting. Bro. Thomas talked to the children, and Bro. Abbott to the parents. After the children's meeting Bro. Thomas preached. Johnny Kiny's funeral was to have been preached to-day, but it was put off. He died with the typhoid fever and on the same day that his funeral was to be preached, his mother died. She is the eldest daughter of Eld. Samuel A. Fike.

RACHEL WEIMER.

From Macoupin Creek, Ill.

OUR love-feast occurred Sept. 18, and was a pleasant one to all. One dear soul desired to be baptized just previous to the examination services. This was complied with. On Sunday, Sept. 20 three more came forward. Bro. Holsinger is holding forth the Word nobly, and others are counting the cost.

On Sunday, while we were at the church, the news came that a young man had fallen from a wagon the night before, and had broken his neck. Inquiry made the matter still more sad, when we learned that the person referred to was the son of sister Mary Brown,—one of our worthy widowed sisters. The writer was called upon to officiate on the occasion of the burial, which took place yesterday. The occasion was a sad one, when the circumstances were all considered. He made no profession of religion, and that fact was the cause of much sadness. The sister and mother is nearly overcome with grief. May God help, is the prayer of his people!

MICHAEL FLORY.

Sept. 22.

A Response to Bro. Sharp's Proposition.

AFTER reading the report of the Western Sufferers' Relief Fund and noticing the disposition that was to be made of the amount yet on hand, our soul was made to say, Amen. May God speed the good work! As a second to Bro. Sharp's motion in a former number of the MESSENGER, wife and I pledge ourselves for the amount of $10.00, Sarah Steel, $1.00, and Amanda Steel, $1.00, total $12.00, to be paid over to the treasurer of the General Mission Board, whenever called for, for the purpose of scattering the Bread of Life over the field which has been so richly prepared for its reception through the benevolence of the Brethren. We further move that every local church appoint a special solicitor to collect money for the above-named purpose. Who will be the first to respond?

ISAAC STEEL,

Weilersville, Ohio.

REMARKS.

We suggest that those who feel interested in the proposition made by Bro. Sharp will send their donations direct to Bro. Galen B. Royer, of Mt. Morris, Secretary of the General Mission Board, and he will report the same in his quarterly reports. The proposition is a good one and deserves the support of all who desire to spread the Gospel in the West. Send the money right along and it can be used at once. This will work better than sending in pledges.—ED.

"Fighting Against God."

THE above was the subject for discussion at our prayer-meeting Sept. 17. Examples from the Bible, the Amalekites, Canaanites, Korah, Dathan, and Abiram, Baalam, Nebuchadnezzar, Saul of Tarsus, Ananias, Sapphira, and others were given. None of these were successful. It was shown that fighting *with* God is the only warfare which pays.

The many persons who are at this place led to seek salvation and to love the Savior leads us to believe that, however individuals may err, our general influence is a conflict for God. It seems strange, but we hear that the number of accessions to the church is by some disapproved. What shall we do? Face about, turn our weapons against the church and Bible; and fight for the enemy of souls? Certainly not. Paul had just one thing to do. No Christian has more. He must be all the time an exponent of the religion he professes.

SALOME A. STONER.

Mt. Morris, Ill., Sept. 19, '91.

From the Olathe Church, Johnson Co., Kans.

SEPT. 6, a series of meetings commenced in a a tent at the home of Bro. Wm. Brunk, near Olathe, and Sept. 10 was the time set for the love-feast. About sixty brethren and sisters surrounded the tables of the Lord, and in deep solemnity partook of those sacred emblems.

If those emblems are used as intended, it seems that nothing would tend to a greater building up of the inner man, and yet sometimes we see brethren and sisters who stay away from the Communion table. Surely something is lacking, but it is not on the part of Jesus, for he knew the disposition of humanity and made ample provision for

all cases. We had good order and the weather was all that could be desired. Eld. Geo. E. Wise officiated. The meetings continued till the 13th. The next day after the love-feast two dear souls were buried with Christ in baptism, one of them being the daughter of Bro. and sister Isaac Crist.

At the last meeting another one made the good resolve, and oh! how her husband did weep for joy to see his dear companion decide to walk with him! At ten o'clock on Sunday, Sept. 13, a children's meeting was held. The children paid close attention and answered quite a number of questions. These meetings are beginning to be very common among our people, and we believe they will bring good results.

We had almost forgotten to say that our home ministers did the preaching at the above meetings. Bro. J. H. Neher, of McCune, Kans., was telegraphed for during the meetings, but could not come.

Bro. J. H. Crist expects to be out in the Master's field the greater part of the fall and winter. Bro. Geo. E. Wise expects to be gone a part of the winter. Bro. Crist starts to-morrow in the mission field at Coffey County, this being the first point.

Bro. Wise will soon go to Ft. Scott to labor for the brethren and sisters there. A. M. SHARP.

Gardner, Kans., Sept. 14.

From the Summit Mills Church, Somerset Co., Pa.

SEPT. 12 Eld. Geo. S. Arnold, of Burlington, W. Va., commenced a series of meetings in the Summit Mills church, which continued until Sept. 20. Bro. Arnold's labors were full of earnestness and zeal. He wielded the spiritual weapon with power. Twelve precious souls were added to the fold, and several others were almost persuaded. The brethren and sisters were much revived, strengthened and built up in the good cause. Sept. 19 we held our Communion meeting, which was certainly a feast to the soul, and, we think, enjoyed by all present, as the indications were plainly shown by the goodly number that assembled around the Lord's table in the evening, to commemorate the sufferings and death of our Lord and Master. Quietness prevailed among the large assembly, while the brethren and sisters were engaged in the solemn ordinances. Oh, what means of spiritual strength and grace these reunions afford the children of God! It carries our minds to the future, when the faithful shall partake of the Marriage Supper of the Lamb which will be fulfilled in the kingdom of God.

J. W. PECK.

Meyersdale, Pa.

From the Prairie View Church, Mo.

ON Wednesday, Sept. 9, we started, in company with Bro. David Bowman and wife, to Montgomery County, Mo., where our isolated members live. Upon arrival, on Thursday afternoon, we were met by Bro. Nelson and taken to his pleasant home. The same evening Bro. Bowman delivered an interesting sermon to a very attentive congregation.

Next day we visited the little band of brethren and sisters. We found an old sister who was not able to attend the meetings. She expressed herself as being still in the faith and willing to work for the cause. That night we had preaching again.

On Saturday morning we met at the house of Bro. Nelson, to prepare for a Communion meeting. At two P. M. the brethren and sisters met for council, and in the evening we surrounded the Lord's table to observe the ordinances of God's house. The number of communicants was small,—only three brethren and seven sisters. One thought comforted us, that Christ has promised to be with us, though but few in number, when we assemble in his name. Realizing this, we had an enjoyable meeting.

Bro. Bowman, being all alone, labored very hard, and the brethren and sisters appreciated his efforts very much. One dear sister said she never felt better in her life, and that she was much built up in the faith.

This was the first love-feast ever held at this place. We feel that much good has been done, and that much more may be accomplished in the future. The brethren and sisters seem very anxious to have a minister locate among them, and we hope that the Lord will provide a way by which they may be supplied with spiritual food. All seemed to be much disappointed because the meetings were not continued.

Bro. Bowman having made his arrangements to go to Audrain Co., Mo., to hold some meetings, on Sunday morning Bro. Warker, sister Schaw and friend Rudd conveyed us to that locality,—a distance of about thirty miles. We stopped at the house of brother and sister Joel Moomaw, where we were kindly received. These two are the only members at that place. On Sunday evening we met for preaching. On Monday we visited some of Bro. Bowman's friends, and greatly enjoyed our short visits with them. At night we met for preaching again. On Tuesday the writer started homeward, leaving Bro. Bowman hard at work in the continuing of the meetings. May his labor produce good results! KATE MOOMAW.

Versailles, Mo.

To the Saints in Christ.

RECENTLY we were requested to visit some of the churches in Southern Missouri; and on our return home visited our afflicted brother, S. S. Mohler, at Warrensburgh, Mo. We found him improving slowly, though he himself hardly admits it.

His disease seems to be a combination of physical debility and nervous prostration. His physical debility is located principally in his stomach and bowels, and his nervous prostration affects his entire organism. This complication affects him periodically. There are periods every day when his nerves give him proper support, —when his physical condition seems normal, his mind active, and his spiritual prospects cheerful. At other times his nervous support gives way, and his entire organism,—physically, mentally, and spiritually, seems to sink before him into hopelessness.

In these hours of despondency, every support seems swept away, and his helplessness seems to be overwhelming. At this we are not surprised. A nature that has always been strong and sensitive, like his, must, when every support is gone, fall into the other extreme.

In addition to this, it seems, that his former correspondents, with whom he used to associate much in church work, have about all ceased to write to him. This gives him additional cause to feel lonely. An occasional letter of cheer, from his former correspondents and associates in church work, would afford him a great deal of pleasure, and might aid him much in the restoration of his usual health. Little things go a great way with our afflicted brother just now. As his physical strength increases, his periods of despondency will become fewer in number, and we hope and pray that they will ultimately cease.

Bro. Mohler should be addressed at Warrensburgh, Mo., as he now lives there. He is able to answer letters, but, perhaps not as lengthy as formerly. Letters to him should all be consoling in their character, and not contain church troubles, or questions that have a tendency to harass the mind.

Bro. Mohler takes short drives in his buggy every day, and can attend church near him, but cannot sit long enough yet to remain till the close of the services. J. S. MOHLER.

Morrill, Kans., Sept. 22.

Echoes from the Highway.

A SPECIAL council of the Lordsburg congregation was held in the College Auditorium on the evening of Sept. 8. A number of letters of membership were read. Arrangements were made for the church to use the College Hall for public and private meetings. There will be Sunday-school every Lord's Day, and two services of public preaching; also social or prayer-meeting once a week. This arrangement gives excellent facilities for all the members to enjoy religious intercourse with each other, and with the Lord, and throws around all persons here an influence for good. The school starts out with excellent promise, more so than was anticipated even by the warmest friends of the enterprise. It seems that Jesus is taken for the key-note in all that pertains to the school, and it is hoped that this seat of learning, here on the Pacific coast, will be a power for good in moulding minds for this life, and for the life to come.

At a recent meeting of the Missionary Board of the State District, held at this place, vigorous measures were considered and passed to push the the grand work as speedily as possible. In the command "Go ye," there is such an irresistible power of love and duty that it seems hard for the true child of God to resist it. Resistance means spiritual power lost, souls lost,—may we not truthfully say, heavenly rewards lost! Oh! let us think of this and bestir ourselves! If some will do the sending, and others submit to be sent, all will then have a mutual benefit in the great reward.

Our great want is men fully equipped for work in the harvest field. Unless men can be found willing to put on the whole armor of God, it is useless to commence an agressive work. Time and money will be lost. Let us pray that God may raise up men of the right stamp to labor in the Master's cause! J. S. FLORA.

Notes of Travel.

MY last communication was written at Limestone, Tenn. From there we were conveyed by Eld. J. B. Pence, to the Knob Creek congregation, where we met many of our dear brethren and sisters and old friends.

On Sunday we had two meetings. This, I believe, is the oldest church in Tennessee. The elders here are brethren S. S. Sherfy, George C. Bowman and Joseph Bowman. From here we were conveyed by Bro. Daniel Bowman and Bro. Wm. Garst to the Pleasant View congregation. We met with these members in council on Saturday, and had a very pleasant meeting. We also had preaching after the council. They have monthly council meetings at this church. The elders in charge are brethren F. W. Dove and Jesse Crosswhite. On Sunday we had two meetings.

On Monday we were conveyed to New Hope by Bro. George Dove, where we had preaching at 11 A. M. We were next taken to the home of my brother, Conrad Bashor, to visit once more my old father, before starting West. This is near the Pleasant Valley church. The elders in charge here are Conrad Bashor and Christian Diehl. Here we had four meetings.

On Wednesday, July 15, we took the train at Jonesboro for Greenville, where we had four meetings at the Mountain View school-house, during which time three came out on the Lord's side

This point is in the bounds of Eld. J. B. Pence's congregation.

July 21 we took the train for Cabool, Mo., where we arrived July 22. On Sunday evening we met quite a number of members, but had only one meeting. This place is in the bounds of the Mansfield congregation, in charge of Eld. Mason. Only one meeting was held here. At Norwood we met quite a number of members and had four meetings, during the progress of which three made the good confession. Our next call was at Slide, where we met with my sister and family, and where we had three meetings in the M. E. church. We also visited Bro. J. P. Baley, at Bolivar.

At Watson, Kans., we had three meetings in the Presbyterian church, and then went to McPherson, where we visited the College and held two meetings, and also attended the Brethren's prayer-meeting.

At Russell we visited Eld. John Holinger and family. Aug. 28 we took the train for Oregon, by way of Denver. We arrived at Brooks, Oregon, Sept. 2. We visited the members of the Salem congregation, and met with them in council Sept. 5th. On Sunday, Sept. 6, I preached at Macleay at 11 A. M. Next day we took the cars for Sodaville, and reached home at four P. M. We thank the good Lord for his care over us and our children. We traveled in all about 7,500 miles and preached forty-nine sermons. Eighteen united with the church during our meetings.

M. M. Bashor.

From the Bunker Hill Church, Ohio.

Aug. 16 four were baptized at this place. Aug. 30 eleven more were baptized. Sept. 11 an aged mother in her eighty-sixth year united with us, and the next day there were seven others received by baptism.

On the evening of Sept. 12 we held our Communion meeting. Ninety-six members were present. Brethren from abroad were Wm. Dessenberg, F. B. Weimer, Eli Holmes and Samuel J. Burger. Bro. Weimer officiated. Bro. Dessenberg came on the evening of Sept. 10 and preached for us till Sept. 20, when there were seven more baptized, making in all thirty. Out of that number there were thirteen Sunday-school scholars,—their ages ranging from twenty-two down to twelve years. Among those baptized there was also one crippled man, and one woman that can neither talk nor hear, but who seems to understand what the Lord requires of her. Others were almost persuaded to come. My heart rejoiced to see some members of my Sunday-school class come forward to put on Christ. One that had wandered away from the fold, came and made confession. The Brethren forgave him.

Sarah Middaugh.

Wayside Notes.

After attending the Pleasant View feast, Kans. [an account of which has been sent by others], the writer, in company with Bro. B. B. Whitmer and others, went to the Solomon church to be at their feast, which was held Sept. 12 and 13. Arriving at the place of meeting we found Bro. David Brower, of Oregon, Bro. John Brower, of Dorrance, Kans., Bro. P. B. Porter and Bro. Palmer, of the Burr Oak church, Jewell Co., who gave us, during the meetings, an abundance of spiritual food. Thus we have passed an enjoyable meeting with the brethren and sisters whom we had not met for twelve years.

On the morning of Sept. 15 we returned home. On arriving we found that Bro. Brown, from Colby, Thomas Co., Kans., was here to commence meetings. Thus we have enjoyed another happy season of worship. Bro. Brown preached eight very interesting sermons. He gave us many good instructions. We would all be pleased to have Bro Brown come again Our church seems to be laboring earnestly for the advancement of Christ's kingdom and the saving of souls We expect to hold our love-feast Oct. 17, commencing at 10 A. M. We also intend to have a week's meeting previous to the feast, commencing Oct. 11. The place of meeting will be nine miles north of Oronoque, and fifteen miles north-west of Norton Center.

J. R. Garber.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Baptized.—The Mexico church, Miami Co., Ind., is moving along harmoniously. We were made to rejoice to-day, when one young sister made application for baptism. We trust she may live faithful until death.—*J. M. Replogle, Mexico, Ind, Sept. 20.*

Interesting Meetings.—Our series of meetings, conducted by Bro. C. S. Holsinger, began last Saturday evening, Sept. 12. One was baptized last night, and others are counting the cost. One more will be baptized this evening.—*Michael Flory, Girard, Ill., Sept. 18.*

Refreshing Meetings.—Our love-feast was an enjoyable one. Bro. H. W. Strickler gave us three soul-cheering sermons and would have remained longer, but, as sister Annie Lapp, of Cherry Box, Mo., called for the elders to anoint her, he had to attend to that work. She is much afflicted. Bro. Strickler will stay with the members at Cherry Box to labor for them and we trust much good may be done for the Master.—*Mary Thorp, Steffenville, Mo., Sept. 14.*

One Added to the Fold.—The Solomon's Creek congregation met in quarterly council Sept. 5. There was but little business before the church, and everything passed off pleasantly. We elected one delegate to District Meeting,—Bro. Hiram Forney. Our congregation seems to be in good working order. We appointed our semi-annual love-feast for Oct. 17 at 4 P. M. A dear young sister was received into church fellowship by baptism recently. She was one of our Sunday-school scholars.—*J. Arnold, Milford, Ind, Sept. 23.*

Pleasant Love-feast. Our Communion meeting in the Labette church, Kans., Sept. 12, passed off pleasantly. About fifty members communed. Ministers from abroad, were Caleb Fogle, Samuel Edgecomb, A. B. Lichtenwalter, and Eli Wolf. Bro. Edgecomb officiated. The brethren preached the Word with power. I think good impressions were made on some. We held the meeting in the town of Altamont, under a tent, and had fine weather, though it was a little warm. The meeting was well attended, especially at night. We also held a social meeting the following morning after breakfast At the preaching services later on, Bro. Fogle labored for us.—*C. H. Kingery, Sept. 20.*

Harvest-Meeting.—The South Waterloo church, Iowa, held a harvest-meeting Sept. 23. It was the first meeting of the kind ever held in this church. Brethren J. A. Murray and L. R. Peifer, of the Waterloo congregation, were with us. The exercises consisted of preaching in the forenoon, and Sunday-school exercises in the afternoon. The brethren read Psalm 37, and spoke to us of the wisdom, goodness and mercy of God. The Sunday-school exercises were entertaining and encouraging. The meeting was well attended, and I believe I am voicing the sentiment of all present when I say it was good for us to be there. The sum of $25.25 was given for the furtherance of the Lord's cause.—*S. H. Miller.*

Proposed Meetings.—The Mound church, Mo., is in good working order. Our meetings, as well as our Sunday-school, are well attended. We are anxiously looking forward to the series of meetings to be held at this place by Bro. Crist, and which are to commence Oct. 4.—*A. J. Lentz, Adrian, Mo., Sept. 21.*

Under the Hand of Affliction.—Eld. Henry Garst has been very ill for some time, so much so that he was hardly expected to recover. He called for the elders of the church, and was anointed in the name of the Lord. It is thought at this time, that he is improving slowly. Though his health is very low as yet, our prayers are that he will be restored to health, that he may yet aid much in the great work of the Master that is so much needed here in the South.—*N. N. Garst, Bluff City, Tenn.*

Three Souls for the Lord.—The Williams Creek feast, Texas, occurred Sept. 12, and passed off pleasantly. Besides the members of this church, there were with us Bro. Holler, of Clay County (a minister) and his son, Bro. Abe Molsbee, sister Molsbee, and a few others from Nocona. This was very encouraging to the church of this place. Meetings continued until Wednesday morning, when three were led down to the water and baptized. All were under fourteen years of age. At the feast we had the best of order. All seemed very much built up in the Lord.—*Lottie E. Austin, Muenster, Texas.*

Minister and Deacons Elected.—The love-feast in the Kansas Center church, near Lyons, Kans., Sept. 19, was a pleasant one. One applicant was received by baptism. Eld. John Forney, of Abilene, Daniel Dierdorff and Isaac F. Gingrich, of Nickerson, John Clapper, of Great Bend, Jonathan Brubaker, of Girard, Ill., and the writer were the ministers present from other churches. Henry T. Brubaker was chosen by the church to the ministry, and J. N. Dresher and Robert O. Boon to the deaconship. On Sunday morning they were installed into their respective offices and their companions received as help-mates with them, in the usual way.—*Daniel Vaniman.*

Working for the Master.—Sept. 19 I boarded the cars at Limestone for Rogersville Junction, Tenn., to meet the dear members of the White Horn church at their love-feast. It was certainly a feast of love to all the members present. Eld. John Brubaker, M. Garber, from Mountain Valley, and the writer, were the only ministers present from abroad. The weather was all that could be desired, and a very large assembly was present. More union and love I never saw. This church, like some others, has had its troubles, but I am glad to know that a better day has come. I think a bright future awaits the White Horn church. Bro. Thomas Berry is their minister.—*P. D. Reed.*

Three Added to the Fold.—According to previous arrangements Bro. Hutchison began work here on the evening of Aug. 29, and continued his labors for two weeks, preaching in all about eighteen sermons. This is the first series of meetings held in our new house, and a very refreshing meeting it was. The brethren and sisters were encouraged to press forward to higher attainments in the divine life, and three wandering souls were made to realize the danger of their situation and were baptized. Two were also received by letter at our council-meeting. Our love-feast, Sept 12, was well attended. About seventy-five members communed. Neighboring churches were well represented. This is as it should be, for it is very encouraging to not only hear, but to know that others are journeying with us unto the place of which the Lord hath said "I will give it you."—*Maggie A. Peck, Falls City, Nebr.*

Two Baptized.—The members of the Kingsley church, Iowa, held their quarterly council Sept. 10. There was some very important business transacted, but all passed off pleasantly. Two dear souls declared themselves as being willing to forsake sin and unite with the people of God. May they ever continue faithful!—*J. D. Bell, Sept. 10.*

Much Edified.—Bro. Lemuel Hillery's health is improving very slowly at this time. His discourse at the Big church, Solomon's Creek, last Sunday evening, was profound and sublime. His text was Luke 12: 49–53. The assembly paid much attentention to the discourse, while the members were much edified and built up in the cause of our Redeemer.—*J. B. Peffly, New Paris, Ind., Sept. 19, 1891.*

Pleasant Harvest-meeting.— As previously appointed, the Brethren of the Woodbury church held their harvest-meeting Sept. 13. Elders David Clapper and James A. Sell conducted the meeting from Prov. 3: 9, 10. After services a collection was taken, which resulted in $20.27 being donated to the missionary cause. We also had a children's meeting in the afternoon which was both interesting and instructive. Both meetings were well attended.—*J. C. Stayer, Woodbury, Pa., Sept. 14, 1891.*

Minister and Deacon Elected.— Our Communion meeting was held at the house of the writer Sept. 12, where we celebrated the suffering and death of our Blessed Savior. Eld. John Hollinger, of Russell County, was present and officiated. We had a very pleasant meeting, and believe the brethren and sisters were much built up and encouraged. The church called one brother to the ministry and one to the deacon's office. May the Lord help them to be faithful to their calling!—*S. P. Weaver, Eden Valley, Kans.*

Minister and Deacons Elected.—The brethren and sisters of the Milmine church, Ill., met last Thursday, Sept. 10, for quarterly council. Nearly all were present and all business was disposed of in a very agreeable manner. Some very important business came before the church. As the church needed more help in the official body we decided to elect a minister and two deacons. Bro. S. Heitz was chosen to the ministry and brethren Peter Gara and Daniel Heckman to the office of deacon. They were all duly installed and seem to realize their great responsibility. We feel confident that by the power of God and their own good talent they will be of much aid to our little band, and bring others into the true fold. Our Communion will be held Oct. 8. At the above council we also elected a delegate to represent our church at District Meeting.— *Anna Bowman, Cerro Gordo, Ill., Sept. 15, 1891.*

Six Additions.—I have just returned from the love-feasts at Pleasant View, Smith County, and North Solomon, same County. We had an enjoyable time and interesting meetings. There were six additions in the Pleasant View church, Phillips County, three of whom were applicants when we came there. We traveled over 300 miles and found good crops everywhere and a cheerful people. Praise God for all his mercies towards us.—*B. B. Whitmer, Quinter, Kans., Sept. 21, 1891.*

Three Added to the Fold.—Last Saturday the Hurricane Creek church, Bond Co., Ill., commemorated the death and suffering of our Redeemer. We had public preaching at 10 A. M., after which three dear souls were received by baptism. Bro. Michael Flory was with us in the evening. He was assisted by our elder, Henry Lilligh, and Bro. Granville Nevinger. We had a pleasant Communion and also had good preaching on Sunday morning after Sunday-school. On Sunday night Bro Flory addressed us.—*Cornelius Kessler, Sept. 19.*

Proposed Meetings.—In the MESSENGER of some weeks ago we find our church name given as "Coon River" instead of *Boon River*, which is our right name. Our Sunday-school, held in the Stilson school-house, is still in progress, and a deep interest is manifested by all who attend. Bro. Wm. Ikenberry has promised to be with us Sept. 28, and will preach for us until Oct. 7. He is our elder and we expect, while he is with us, to hold a council-meeting preparatory to the District Meeting. Brother and sister Hixson are now at their new home, two miles south and one-half mile east of Stillson, Iowa.—*Daniel Aschenbrenner, Britt, Iowa.*

One Baptized. Sept. 12 the Mansfield congregation, Douglas Co., Mo., met in council at the Fairview church. The members were found to be in love and union. All business, we hope, was transacted in the fear of God. On Sunday morning we met for Sunday-school and at 11 A. M. for preaching. After preaching we went to the waterside, where a dear sister was buried with Christ in baptism, and arose rejoicing that she had started to follow her Blessed Savior. One month ago a brother and his companion were baptized, and others are counting the cost. Brethren and sisters, pray that they may not put off the all-important work till it is too late.—*Nannie Harmon.*

Minister Elected.—The Brethren of the New Dale church, Hardy Co., W. Va., enjoyed a love-feast, Sept. 10. We also had a council-meeting Sept. 9. Elders S. A. Shaver and S. H. Myers, of Virginia, were with us. Bro. B. D. Hinegardner was installed as our elder. Dro. David Whitmer was elected as minister in the first degree, and duly installed. We have a Sunday-school and are getting along fairly well. Bro. S. W. Teets is our Superintendent and the writer Assistant. We use the *Young Disciple.* We enjoyed our love-feast, and feel that some are encouraged to press forward in the good work of the Master. We have meetings every fourth Sunday in the month. May the good work of the Lord still go on!—*Lorenzo H. Miller, Sept. 14*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GREGORY—BLACKLEDGE.— At the residence of the bride's parents, Sept. 17, 1891, by the undersigned, Mr. A. F. Gregory, of New Philadelphia, Tuscarawas Co., Ohio, and Miss Therissa L. Blackledge, of Mapletown, Stark Co., Ohio.
J. WEIRICH.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

KITTINGER.— In the West Nimishillen church, Stark Co., Ohio, May 16, 1891, Abraham Kittinger, aged 79 years, 11 months and 22 days.

Deceased was born in Lancaster County, Pa., May 24, 1811, and moved with his family to Stark County, Ohio, in the spring of 1844. He settled on a farm where he lived for forty-seven years. In 1856 he was baptized into the fold of Christ, and in 1860 was chosen to the office of deacon, which he cheerfully filled till he was stricken down with paralysis about six years ago. From that time on he was mostly confined to his room till he breathed his last. Funeral services improved by D. N. Irvin and S. Sprankel. LEVI KITTINGER.

BROWN. Within the bounds of the Macoupin Creek church, Ill., Sept. 19, 1891, Freddie R. Brown, aged 19 years, 7 months and 5 days.

Deceased came to his death by falling from a wagon. Short services were held by the writer in the presence of a large congregation. MICHAEL FLORY.

CAYLOR.—In the Stony Creek church, Hamilton Co., Ind., Sept. 7, 1891, sister Fannie Caylor, aged 72 years, 7 months and 21 days.

Deceased was afflicted for about one year but bore her afflictions patiently and, I trust, has gone to meet her husband who preceded her to the spirit land a little over five years ago. She leaves four children,—three sons and one daughter,—to mourn their loss. Deceased was a worthy and devoted member of the Brethren church. Funeral services by Eld. John H. Caylor from Job 14: 14, "If a man die will he live again?"
MOSES SMELTZER.

KURTZ.—At Mansfield, Ill., Aug. 10, 1891, Ralph E. Kurtz, son of Bro. Henry and Barbara Kurtz, aged 8 years, 8 months and 14 days. Funeral services by Eld. P. S. Myers. JOHN BARNHART.

GARBER.— In the Upper Cumberland church, Pa., Sept. 15, 1891, Bro. Charles Garber, aged 70 years, 1 month and 25 days. Funeral services in the Huntsdale meeting-house. ALBERT HOLLINGER.

MOYER.—In the Baugo church, Elkhart Co., Ind., July 27, 1891, Bro. Isaac B. Moyer, aged 31 years, 9 months and 20 days. May his soul rest in peace. Funeral services by the writer and Mr. Shoun, of the Mennonite church.

TROUP.—In the same congregation, Aug. 19, 1891, sister Sarah Jane Troup, aged 25 years, 4 months and 28 days.

Deceased united with the church in 1883, and lived a consistent member until death. Funeral services by the writer and Bro. John Sellers. Deceased died in Marshall Co., Ind., and was brought to the Union Center church for interment.

FOX.—In the Yellow Creek church, Ind., Aug. 28, 1891, sister Isabella FOX, aged 21 years, 8 months and 1 day. Funeral services by Bro. Daniel Riggle and the writer.

PIPPINGER.—In the Union Center church, Sept. 16, 1891, Anna Bell Pippinger, daughter of friend Frank and Maggie Pippinger, aged 1 year, 3 months and 13 days. Funeral services by the writer.
ALEX MILLER.

LANDIS.—Near Churchtown, Cumberland Co., Pa., Sept. 7, 1891, Helen Paul Landis, aged 5 years and 8 days.

Deceased was the daughter of Michael Landis, Jr. She was one of the bright, promising girls of the neighborhood. Truly "Death loves a shining mark." Jesus, the Good Shepherd, took the lamb in his arms. Services by the writer from James 4: 14. Interment in the Churchtown cemetery.
HENRY BELLMAN.

BUZZARD.—In the bounds of the Maple Grove church, Ashland Co., Ohio, July 23, 1891, sister Mary Buzzard, aged 68 years, 7 months and 28 days.

Deceased was the wife of Bro. Benjamin Buzzard. We fondly hope that God will sustain him by his grace through the lonely hours, days or years he may be permitted to live. Funeral services by the writer.
GEORGE WORST.

FANSLER.—In the Mound church, Bates Co., Mo., Sept. 10, 1891, sister Catharine (Fry) Fansler, aged 80 years, 3 months and 25 days.

Deceased was born May 15, 1811, in Virginia, and married to John Fansler in about 1836. She removed to Ohio in 1838, where she united with the Brethren church in 1851, then moved to Illinois in 1860, and to Missouri in 1870, where she lived the remainder of her life. She was the mother of five children who are all living. Her husband preceded her to the spirit land about four years. Funeral occasion was improved by Bro. W. H. Miller, assisted by Bro. Geo. W. Lentz, from Ps. 90: 10. Interment in the Crescent Hill cemetery. A. J. SMITH.

CRUMPACKER.— Near Denver, Ind., Aug. 27, 1891, Peter G. Crumpacker, aged 56 years, 7 months and 27 days.

The subject of this notice, at the time of his death, had been living in Indiana near Denver. He had gone about two miles from home to prepare some ground for a wheat crop. He plowed till noon and then put away his horses and ate his dinner. Between three and four o'clock it was noticed that he had not gone out to work, and upon investigation they found him cold in death. The cause of his death is supposed to be either paralysis or heart disease. He joined the Brethren church while young in years and lived a consistent member. During the late division he identified himself with the Old Order church. He leaves a wife and five children to mourn their loss. One son preceded him to the spirit world. Funeral discourse from Mark 13: 32–37. JAMES T. KINZIE.

MARTIN.—In the Mohican church, Wayne Co., Ohio, May 8, 1891, Bro. Christian Martin, aged 76 years, 9 months and 23 days.

Deceased was born in Bedford County, Pa., and moved to Ohio in 1833. He was married to Nancy Worst Oct. 3, 1837, who preceded him to the spirit world eleven years. To them were born eleven children, ten of whom are still living. He left forty-four grandchildren and nine great-grandchildren, also a widow with whom he had lived happily a few years previous to his death. He was a member of the Brethren church for forty-five years and to it he closely clung even under adverse circumstances. Often he spoke of the sweet rest in heaven and longed for its enjoyment. At his call he was anointed as the Gospel teaches and departed in peace. Those who knew him best speak of him as a kind husband and father. Funeral services conducted by the writer in the presence of a large assembly of relatives and friends.
I. D. PARKER.

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Announcements.

LOVE-FEASTS.

Oct. 8, at 2 P. M., Mulmine church, Piatt Co., Ill.

Oct. 9, at 4 P. M., Stony Creek church, Hamilton Co., Ind., 4 miles east of Noblesville.

Oct. 9, at 10 A. M., Nettle Creek church, near Hagerstown, Ind.

Oct. 9, at 10 A. M., Mineral Creek church, Johnson Co., Mo., 14 miles south of Warrensburgh.

Oct. 9 and 10, at 4 P. M., Buffalo Valley church, Union Co., Pa.

Oct. 9 and 10, at 2 P. M., Silver Creek, Ogle Co., Ill.

Oct. 9, at 4 P. M., Libertyville church, Jefferson Co., Iowa.

Oct. 10, at 2: 30 P. M., Brownsville, Washington Co., Md.

Oct. 10 and 11, Salem church, Reno Co., Kans., 2 miles south and 3 miles west of Nickerson.

Oct. 10, at 3 P. M., Kingsley church, Iowa, 5 miles southeast of Kingsley, 2½ miles west of Pierson.

Oct. 10, at 2 P. M., Silver Creek church, Cowley Co., Kans., at the home of Samuel Anglemyer, 10 miles south of Winfield, 8 miles north east of Arkansas City. Those coming by rail will be met at Winfield on the 9th by notifying C. Harader or S. Anglemyer, Arkansas City, Kans.

Oct. 10 and 11, at 3 P. M., Mansfield congregation, Douglas Co., Mo. Those coming by rail will be met at Mansfield by notifying B. B. Hylton or Abram Tison, Mansfield, Mo.

Oct. 10, at 3 P. M., in the Lost Creek church, Miami Co., Ohio, 3 miles north of Casstown.

Oct. 10, at 4 P. M., Wade church, Forest Park, Ottawa, Kans. Those attending should provide themselves with blanket or comfort. Cots will be furnished free for all.

Oct. 10 and 11, at 1: 30 P. M., Salem church, Reno Co., Kans.

Oct. 10, at 2 P. M., Brownsville, Md.

Oct. 10, at 5 P. M., Pokagon church, Mich.

Oct. 10, at 4 P. M., Maple Grove church, Ashland Co., Ohio; 4 miles north from Ashland City.

Oct. 10, Lamotte church, Crawford Co., Ill.

Oct. 10, at 3 P. M., Blue Ridge church, Ill.

Oct. 10 and 11, Spring Run church, Fulton Co., Ill., 6 miles east of Prairie City. Those coming by railroad inform John Pool, Avons, Ill.

Oct. 10, at 10 A. M., Lick Creek church, near Bryan, Williams Co., Ohio.

Oct. 10, Root River church, Minn.

Oct. 10, at 2 P. M., Warrior's Mark, Pa.

Oct. 10, at 1 P. M., Rock Creek, Whiteside Co., Ill.

Oct. 10, at 4 P. M., Fairview church, Pa.

Oct. 10, at 2 P. M., Naperville church, Ill.

Oct. 10, North Beatrice church, Nebr. Series of meetings to begin Oct. 8.

Oct. 10, at 2 P. M., Ozawkie church, Kans

Oct. 10, at 10 A. M., Garrison church, Iowa.

Oct. 10, at 2 P. M., Santa Fe church, 2 miles east of Bunker Hill, and 6 miles from Peru, Ind.

Oct. 10, at 4 P. M., County Line church, Ohio Series of meetings to begin Oct 6

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa Those coming by rail will be met at Ollie, on the Iowa Central.

Oct. 10, at 2 P. M., Cherokee church, Cherokee Co., Kans., at Bro. J. Gripe's.

Oct. 10 and 11, Root River church, Minn.

Oct. 10 and 11, at 10 A. M., in the Oak Grove meeting-house, Osceola church, St. Clair Co., Mo. Those coming by rail will notify A. Killingsworth at Collins, Mo., and will be met with conveyance the day before meeting.

Oct. 10, Saline Valley church at Ananias Horting's, 1 mile east and ½ mile north of Tescot, Ottawa Co., Kans.

Oct. 10 and 11, at 10 A. M., Exeter church, at Bro. Fred Wiedman's, 3½ miles north-east of McCool Junction, Nebr.

Oct. 10 and 11, in the Saginaw church, Saginaw Co., Mich.

Oct. 10, at 4 P. M., Oasis church, Ind., near Summitville, on the pike.

Oct. 10, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 10, at 10 A. M., Indian Creek church, Polk Co., Iowa.

Oct. 10, at 2 P. M., Oak Grove meeting-house, Log Creek congregation, Caldwell Co., Mo.

Oct. 10, at 2 P. M., North Star church, Darke Co., Ohio.

Oct. 10, at 3 P. M., Shade Creek congregation, Pa. One week's preaching prior to feast.

Oct. 10 and 11, Verdigris church, at Bro. S. S. Redman's, 7 miles north-west of Madison, Kans.

Oct. 11, Walnut Grove church, Johnstown congregation, Pa.; 2½ miles south of P. R. R depot.

Oct. 13, at 5 P. M., South Bend church, Ind.

Oct. 13, at 5 P. M., Beech Grove church, Ind. Those coming by rail notify D. K. Richards, Fosterville, Ind.

Oct. 14, Woodbury church, Bedford Co., Pa.

Oct. 14, at 10 A. M., North Manchester church, Ind.

Oct. 14 and 15, Coon River church, near Panora, Iowa.

Oct. 14, at 4 P. M., Salem church, Montgomery Co., Ohio.

Oct. 14 and 15, at 10 A. M., Upper Cumberland church, Pa., at Huntsdale house.

Oct. 14 and 15, Huntsdale, Pa., on the P. H. & P. R. R.

Oct. 14, at 4 P. M., in the Salem church, Montgomery Co., Ohio.

Oct. 14, at 10 A. M., Salamony church, Middle Indiana, 10 miles south of Huntington.

Oct. 14 and 15, at 10 A. M., Dry Fork church, Jasper Co., Mo.

Oct. 14 and 15, at 1 P. M., Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 14, at 2 P. M., Loramie's church, Ohio

Oct. 14, at 10 A. M., Woodland church, Mich.

Oct. 15, at 2 P. M., Lost River church, Mathias, W. Va.

Oct. 15, White church, Montgomery Co., Ind. Series of meetings to begin the 10th, 4½ miles west of Colfax, Ind.

Oct. 15, at 3 P. M., Pleasant View church, Nebr., at the home of Bro. K. C. Short, 1 mile west of Hiawatha and 25 miles north-west of Benkleman, on the B. & M. R. R.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct 15, at 2 P. M., Rockingham meeting-house, Wakendah congregation, Ray Co., Mo.

Oct. 15, at 10 A. M., Lower Twin Creek, Preble Co., Ohio. Railway station, Ingomar.

Oct. 15, at 10 A. M., Somerset church, Wabash Co., Ind., at Vernon meeting-house.

Oct. 15, at 10 A. M., Hade church, Franklin Co., Pa.

Oct. 15, at 10 A. M., Union City church, at Brick house, 1½ miles north of Union City, Randolph Co., Ind. Those coming by rail will be met at Union City by notifying W. K. Simmons.

Oct. 16, Harrison County church, Ind.

Oct. 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 16, at 2 P. M., Newton church, Miami Co., Ohio.

Oct. 17, at 2 P. M., Lower Deer Creek church, Carrol Co., Ind. Bro. D. P. Shively is to begin a series of meetings Oct. 8.

Oct. 16, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct. 16, at 10 A. M., Walnut Level church, Wells Co., Ind.

Oct. 16 and 17, at 2 P. M., Rock River church, Ill., at the Franklin Grove meeting-house.

Oct. 16, at 2 P. M., South Beatrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R.; Beatrice, on B. & M. R. R.; Rockford, on Rock Island R. R. A series of meetings will begin Oct. 3.

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M., Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 16, at 4 P. M., West Otter Creek church, Macoupin Co., Ill

Oct. 17, at 10 A. M., Eight Mile church, Ind.

Oct. 17, at 4 P. M., Monitor church, McPherson Co., Kans.

Oct. 17 and 18, at 2 P. M., church west of Tipton, Iowa. Those coming on B. C. & R. N. R. R. stop at Buchanan and notify Bro. Jacob Zook at that place.

Oct. 17, at 4 P. M., Clover Creek church, Pa.

Oct. 17, at 2 P. M., Mt. Hope church, Oklahoma Territory, 12 miles north-west of Guthrie.

Oct. 17 and 18, Aughwick church, at Sugar Run, Huntingdon Co., Pa.

Oct. 17 and 18, at 2 P. M., Maple Valley church, 2 miles south-west of Aurelia, Cherokee Co., Iowa.

Oct. 17, at 10 A. M., Eagle Creek church, Hancock Co., Ohio. A week's meeting before the feast.

Oct. 17, at 3 P. M., Alleghany congregation, Grant Co., W. Va.

Oct. 17, at 1 P. M., Pleasant View meeting-house, Reno Co., Kans.

Oct. 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St. Joe Co., Ind.

Oct. 17, Mexico church, Ind.

Oct. 17 and 18, Winona church, Winona Co., Minn.

Oct 17 and 18, at 10 A. M., Maple Grove church, Norton Co., Kans Series of meetings to commence one week before the feast.

Oct. 17, at 5 P. M., Mahoning church, Ohio.

Oct. 17 and 18, at 2 P. M., South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast.

Oct. 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct. 17 and 18, at 1 P. M., Manor church, Washington Co., Md.

Oct. 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 17, at 2 P. M., Vermillion congregation, in Cornell, Ill., on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co., Ohio.

Oct. 17 and 18, Coal Creek church, near Farmington, Fulton Co., Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio.

Oct. 17 and 18, Welty meeting-house, Pa.

Oct. 17, at 4 P. M., James Creek congregation, Huntingdon Co., Pa.

Oct. 17, at 4 P. M., Osage church, 3½ miles north-west of Monmouth, Kans.

Oct. 17, at 1: 30 P. M., Meadow Branch, Carroll Co., Md. Those coming by rail will stop at Westminster, Western Md. R. R.

Oct. 17, Plum Creek church, Pa.

Oct 17, at 2 P. M., Upper Stillwater, Ohio.

Oct. 17, at 2 P. M., Indian Creek congregation, County Line meeting-house, Ind.

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 20, at 10 A. M., Killbuck church, Ind.

Oct. 20, at 5 P. M., St. Joseph Valley church, 3½ miles north of South Bend, St. Joseph Co., Ind.

Oct. 20 and 21, Lower Cumberland church, Pa., at the "Mohler Meeting-house." Persons coming by R. R. via Harrisburg, stop at Shiremanstown. Those coming via Carlisle stop at Mechanicsburg.

Oct. 24, at 3 P. M., Blue River, Whitley, Ind.

Oct. 24, Peabody church, Kans.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio.

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

Oct. 24, at 4 P. M., Berrien church, Berrien Co., Mich., 4½ miles west of Buchanan.

Oct. 24, at 4 P. M., Washington Creek church, Douglas Co., Kans.

Oct. 24, at 11 A. M., Hudson, Ill.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains met at Gardner day before the meeting, but none met the day of meeting.

Nov 7, at 2 P. M., Neosho County church, Kans

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M., Monticello church, Ind.

Nov. 13, Greenwood church, Texas Co., Mo.

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Announcements.

LOVE-FEASTS.

Oct. 10, at — P. M., Smile, southwest of Newton, Kans.

Oct. 31 and Nov. 1, at 10:30 A. M., Vermillion church, Marshall Co., Kans., 5 miles north east of Beattie, Kans.

Oct. 14, at 4 P. M., Salem's Creek congregation, 2½ miles north east of Mexico, Ind. Brethren will be met at the Junction by notifying Hiram Forney or John Arnold.

Oct. 15, at 4 P. M., Hopewell church, Pedford Co., Pa.

Oct. 17, at 10 A. M., South Waterloo church, Black Hawk Co., Iowa.

Oct. 17, at 2 P. M., Mayersdale congregation, Somerset Co., Pa.

Oct. 17, at 4 P. M., Oakley church, Ill.

Oct. 24, at 11 A. M., Upper Lane congregation, at Wertz's school house. Those coming on the Bal. & Harrisburg Pennsylvania Railroad, will be met on the Mechanicsburg & West Alexander, by notifying A. G. Crosswhite, Unity, O.

Oct. 24, at 10 A. M., on the east side, Tk'mapple District, Mad River, 4 miles southwest of Clarksville, on the D. L. and N. R. R.

Nov. 7, Altoona, Pa.

Nov. 11, at 1 P. M., Eel River church, near Galveston, Ind.

Nov. 14, at 2 P. M., on the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Marion Creek church, 2 miles south-east of Jeromeville, Wayne Co., O.

Nov. 14 and 15, at 10 A. M., Morgan's Branch, Sawyer, Pratt Co., Kans.

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio.

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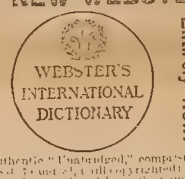
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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BRO. J. B. BRUMBAUGH spent last Sunday with the Brethren at Martinsburg, Pa., and before returning called with Eld. J. W. Brumbaugh, of Clover Creek, who has been unwell for sometime. He is thought to be slowly improving and is able to be around in the house.

ELD. WM. HOWE, of Lewistown, Pa., stopped off a short time on last Monday on his return from the Hopewell church, where he had been called to attend to some church work, which, he reports, was satisfactorily adjusted. We had a pleasant interview with him during his short stay.

WE have appointed our Communion in the Huntingdon church on Nov. 14. We intentionally delayed the time of holding our meeting so that the meetings of our surrounding churches would be over and thus afford our ministering brethren and others an opportunity of being with us. All are invited and we hope that we shall not be disappointed. Please make a note of the time.

OUR brethren wishing to locate at one of our schools for the purpose of educating their children and of having better church privileges, or retiring from the active labors of life, are invited to come to Huntingdon. Our town is pleasantly located, homes and rents are cheap, and we have goodly surroundings,—pure air, good water, plenty to eat, and we are surrounded by "ye everlasting hills" on every side.

BRO. T. T. MYERS, of the Philadelphia church, is now preaching a tabulated series of sermons to his people which will, no doubt, prove interesting and instructive, as the subjects selected embrace the doctrines of the Gospel.

THE ministerial meeting for Middle Pennsylvania will be held in the Clover Creek church. Programs of the meeting will be printed and distributed in a few days. We hope that our people will arrange to attend this meeting, as the subjects to be discussed will be made interesting to all Christian workers. What is good for the preacher to preach is good for the hearer to hear. All earnest Christians delight to be where religious work is done. All are invited.

QUERY ANSWERED.

A SISTER asks: "Are the decisions of Annual Meeting infallible?" No. Annual Meeting never claimed to do such work. We assemble, and discuss questions pertaining to church government, and make decisions on the principle that in the multitude of counselors there is wisdom. While the chances for a right decision being made are in favor of the many, yet it is possible for the few to be right and the many wrong. The design of those who go to these meetings has more to do with the character of the decisions than the number.

After all the Scriptures must be made our standard of right, and the decisions made at our Meetings as helps to Biblical interpretations. Pure and unselfish Biblical interpretations is what we need. This we need badly, and the only way to get this is by "studying the Word," and by an humble submission to the truths as they come to us.

Much of the Bible is made mysterious because we try to interpret it to harmonize with our own preconceived opinions. An old colored man of the South declared that the Baptist church was the oldest church in the world because Jesus was baptized by a Baptist in the "ribber ob de Jordan." His rule for Scriptural interpretation was a very simple one, and yet we have seen our white brethren do worse.

BY THE STILL WATERS.

THE sweet singer of Israel said many beautiful things about God, but nowhere do we find more of it than in the twenty-third Psalm, and in it nothing more impressive than the few words which we have noted above. In it there is a sedative for every sin-tossed soul. To feel it and enjoy it we must get the picture before us. A valley of green pastures, and through the midst of it, gently flowing, a beautiful river, clear as crystal and as quiet as the evening breeze,—so still that you know it moves only by the white bubbles that gently move with its surface. Beneath is seen the pebbly bed as if inviting the flocks, feeding on the hillsides, to come and drink freely and without fear, for the water is pure and still. The shepherd reclines on his staff at ease, as he watches his flock go to and from the still waters, as in them can befall no harm, even to the tender, skipping lambs of the flock.

This Psalm came to us the other day as we and Bro. Swigart were driving along the banks of the Raystown Branch. The afternoon was such an one as can only be enjoyed in September's closing days. Skirted on the nether side by the Terrace Mountain, bedecked with a forest of oaks, pines and scores of the varieties common to our land, we saw tinged foliage,—slightly tinged by frosts,—so light that they could be felt, not seen, and yet with tints more delicate than art ever knew, were painted the leaves. As seen from above and reflected from below, we had an inspiration that could not help but stir the inmost soul. Yes, said my soul, "The Lord is my shepherd and I shall not want. He maketh me to lie down in green pastures, he *leadeth* me beside the still waters."

For a mile or more the surface of the river was as smooth as glass, without a riff or a ripple it flowed, and as it flowed Bro. Swigart said, "How I feel like getting off and wading in that water!"

Why such a feeling? Was he, too, thinking of the twenty-third Psalm and of being "beside the still waters?" Was it not a lovely place for the shepherd and the sheep to be at the noontime, and to feed and drink as the shades gathered at the mountain's side?

Dear reader, are you a sheep of the Good Shepherd's flock or a lamb in his tender care? If you are, he spreads before you "the green pastures and leads you beside the still waters."

It is no fancy picture but a blessed reality. The Lord is your Shepherd. Do you believe it? Can you say it? Did you ever stand beside the flooded stream, as it rushed madly downward, carrying on its breast the victims of its destructive power? Did you ever stand on the edge of a cataract as it plunged downward, carrying death and destruction with it?

If you did, it may have inspired you and filled your soul with awe, but the picture was a different one from that which you had "beside the still waters." The one was the Great God thundering to you in his majestic power. The other, the Good Shepherd, calling in tones of love to come and lie down in green pastures and to drink beside the still waters.

May you be a lamb of this Shepherd's fold, and as the storms of sin blow and rift and sough, may you hear the gentle call and feel that it is the Shepherd's voice inviting you to come within the fold where are pastures green and waters still, and the outgushing of your soul will be: "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE WEIGHT OF A WORD.

HAVE you ever thought of the weight of a word
That falls in the heart like the song of a bird,
That gladdens the spring time of memory and youth,
And garlands with cedar the banner of Truth,
That moistens the harvesting spot of the brain
Like dewdrops that fall on a meadow of grain,
Or that shrivels the germ and destroys the fruit
And lies like a worm at the lifeless root?

I saw a farmer at break of day
Hoeing his corn in a careful way;
An enemy came with a drouth in his eye,
Discouraged the worker and hurried by.
The keen-edged blade of the faithful hoe
Dulled on the earth in the long corn row;
The weeds sprung up and their feathers tossed
Over the field, and the crop was—lost.

A sailor launched on an angry bay
When the heavens entombed the face of the day;
The wind arose like a beast in pain,
And shook on the billows his yellow mane;
The storm beat down as if cursed the cloud,
And the waves held up a dripping shroud
But, hark! o'er the waters that wildly raved
Came a word of cheer, and he was—saved.

A poet passed with a song of God
Hid in his heart like a gem in a clod;
His lips were framed to pronounce the thought,
And the music of rythm its magic wrought;
Feeble at first was the happy trill,
Low was the echo that answered the hill,
But a jealous friend spoke near his side,
And on his lips the sweet song—died.

A woman paused where a chandelier
Threw in the darkness its poisoned spear;
Weary and footsore from journeying long,
She had strayed unawares from the right to the wrong.
Angels were beckoning her back from the den,
Hell and its demons were beckoning her in;
The tone of an uncle, like one who forgives,
Drew her back, and in heaven that sweet word—lives.

Words! Words! They are little, yet mighty and brave;
They rescue a nation, an empire save—
They close up the gaps in a fresh bleeding heart
That sickness and sorrow have severed apart.
They fall on the path, like a ray of the sun
Where the shadow of death lay so heavy upon;
They lighten the earth over our blessed dead,
A word that will comfort, oh! leave not unsaid.

—*Selected by A. W. Anthis.*

A BIOGRAPHICAL SKETCH.

BY D. F. MOOMAW.

Chapter Two.

As time rolled on the excitement on the slavery question became more and more intense, and the two political parties, in the main, took opposite positions. But, at the time of the Presidential canvass of 1860, the Democratic party became divided, and in a convention at Charleston, South Carolina, failing to agree on the nomination of candidates for President and Vice-President, the majority adjourned to Baltimore, and nominated Stephen A. Douglas, of Illinois. A number of the delegates withdrew from the Baltimore convention, and nominated John C. Breckenridge, of Kentucky; a third party named John Bell, of Tennessee. This division resulted in the election of Abraham Lincoln, of Illinois, the Republican nominee to the Presidency, and Hannibal Hamlin, of Maine, Vice-President.

Immediately after the election of Lincoln, the political leaders of South Carolina executed their plan of withdrawing from the Union. A convention was called for that purpose, and an ordinance of secession was passed which was ratified by the State Legislature Dec. 20, 1860, and within a few weeks Georgia and all the Gulf States followed the example. This caused an immense excitement throughout the Southern States generally.

In the meantime a large number of the citizens, and among them those of my County (Botetourt) assembled at the court-house on court day. The question was sprung concerning the course Virginia should take in this matter, and decided to appoint a committee to draft resolutions upon the subject. I was appointed as one of said Committee. After consultation, we agreed on the following: "*Resolved* that we are in favor of the preservation of the Union if it possibly can be done, and therefore advise that the State of Virginia remain with it,—that it do not secede nor encourage secession." But in the meantime an aged man, a Judge of the superior court, had written up a resolution, favoring the secession of the State, which he read before the audience, and made an exciting speech in favor of it, declaring that the Union was already dissolved, and that the State of Virginia naturally belonged to the South because of its location and its institutions.

The question of the adoption of his Resolutions was then put to the vote of the meeting, stating that those in favor signify it by saying Aye. This was responded to by the entire audience with one exception. The negative being then called for, a single individual responded No, and this one was your humble servant. Being so constituted that I cannot do anything contrary to the convictions of my own mind, consequences notwithstanding, this action, of course, was not very favorable, as thereby I went contrary to the popular current.

Finally the time arrived for the inauguration of the new President. In his inaugural address, he declared that he had neither the right nor the wish to interfere with Southern institutions, but would hold and defend the property of the United States against all who should assail it, assuring the leaders of the South that there could be no conflict unless they themselves should choose to begin it.

When I read the address it inspired me with the hope and belief that it would end the difficulty, and that peace and fraternal feeling would be restored, and I am inclined to think that, after the sad experience resulting therefrom, many would agree with me that it ought to have ended it. As was confessed to me by a Confederate General, with whom I met on the cars some time after the close of the strife, he knowing my position on this as well as my sentiments religiously, in speaking of the opposition against me, with which he was familiar, said to me, "There is one thing that you have reason to be proud of, you have proven to the world that you were right." I will farther on speak of my acquaintance with him in the time of the trouble.

But the South did not accept the reasonable proposition of the President, vainly supposing that an alliance would be secured with European countries, because of their need of the Southern production of cotton to supply their factories, they supposing that England and France would combine to put an end to the war and procure the needed supply. Thus, presuming that success would attend their efforts, they began the conflict April 12, 1861,—one month after the inauguration of President Lincoln. The first cannon ball from a Confederate battery struck the wall of Fort Sumpter, and, after a bombardment of thirty-four hours, Major Anderson, the officer of the fort, surrendered and marched out with his eighty men. With the horrors of war now commenced, the news flew along the telegraph wires, and aroused the whole country to decided action.

The new government, under the name of the Confederate States of America, was formed in February, 1861, with Jefferson Davis, President. Both Presidents called for volunteers. Virginia now falling into line, an effort was made to do her part in filling the ranks. Every possible means was resorted to, to induce our young men to volunteer. Politicians of every grade were active, making speeches to encourage it and even professed ministers of the Gospel, of different denominations, were engaged in the work.

(*To be Continued.*)

Bonsack's, Va.

THE SPIRIT OF CHRIST.

BY A. HUTCHISON.

WHEN we examine carefully the Spirit of Christ, as we find it exhibited in the history of his life and work, we are filled with admiration, but when we examine our own language, life and work, as compared with his, we are filled with shame and self-loathing, and then, when we look at what Paul says about this matter, we are filled with terror. Let us read the apostle's words right slowly, and mark the emphatic words. Here they are: "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

When we have done the task of reading and locating the emphasis, we will feel that every word has a wonderful meaning, and that we may well emphasize every word in the entire sentence as a powerful word. When we remember that it is said of him, that "he was in all points tempted like as we are, yet without sin," we are again made to exclaim with one of the disciples of old, "Who, then, can be saved?"

While we are thus viewing the situation, and almost ready to give up, and hang our harps upon the willows, we turn, in our deep sorrow and perplexity, to look for relief somewhere, for we readily see the great contrast between Christ and ourselves, then we at once see, that we *need shelter* soon, or our case is doomed. O how sweet the following words are: "For we have not a high priest which cannot be touched with the feelings of our infirmities." Heb. 4: 15. He, too, was tempted, therefore he knows how to sympathize with such as are in any way tempted. Again, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13.

These are delightful words to the tempted, and the sorrowing disciple, and he is made to thank God and take courage. It is good for all of us, to see ourselves in a true light, and we cannot do this more successfully than to compare our life with that of Jesus,—for if we undertake to compare ourselves by one another, the apostles would tell us, that such a course is not wise. With all of our failures and shortcomings, we are still encouraged by the words of the Apostle John when he says: "He that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7. We are glad to know, that we can do nothing that is right, but what we get due credit for it. We admire the forgiving Spirit of Christ; but while we are admiring these noble traits in Christ, let us once more consider what Paul says about this matter, "If any man have not the Spirit of Christ, he is none of his." Let us see where that places us. He has a spirit of forgiveness,—then, if we have not the same, we are none of his. It matters not, if you do wear a plain dress and a modest cap, or if the brother wears a full suit of plain clothes, even with strait collar and rounded skirt, if we have not the spirit of forgiveness we are not of Christ's. No form of exterior, though we may be able to point to much Scriptural proof for it, will be able to protect a hypocritical heart from the penetrating eye of him who seeth deeper than man seeth. You may even stoop low enough to wash the feet of your brother, and kiss him with all the apparent earnestness and love that it is

possible to exhibit by any outward sign, and yet if you do not, from your heart, forgive him, when he humbly asks your forgiveness, you do not belong to Christ, as a true disciple of his. Then we have the ordinances of the house of God, which serve as a medium through which to test our spirit. But it is clear that, if a man refuses to do them, he has not the Spirit of Christ. Yet he may do them, as far as the outer form is concerned, and still not have the Spirit of Christ, hence the necessity of a careful examination of our own case, to see if our motives are right, for we may be very loud in our profession of faith in Christ, and love for him, and yet our hearts may be far from him, and if our hearts are at a distance from him, our spirit is not in unison with his, and then we are none of his, and if we are not for him we are against him. We must be held accountable for the spirit of our life and work, for these will have their influence over somebody else.

McPherson, Kans.

THINGS OF DOUBTFUL PROPRIETY.

BY DANIEL HAYS.

The term, "Our great Brotherhood," as used by some of our brethren, is of doubtful propriety. God's people are never so designated anywhere in the Scriptures. Besides, it is misleading. The church is a "*little flock*," and "*few*" there be that find the "strait gate," and "the narrow way."

To apply the term "Reverend" to others, when we consider it wrong to receive and use the title among ourselves, is of doubtful propriety. "Holy and *reverend* is his name," is applied by the Psalmist to the Deity.

In our council-meetings we should not aim at victory, but the truth, and aim to correct the error in ourselves as well as in others. This will *save* as well as *gain* friends. "In lowliness of mind let each esteem others better than themselves," is the great rule of Christian courtesy. It is of doubtful propriety for a few brethren to do all the praying and all the preaching, when there are many ministers present. Divide the work.

It is not proper to scold a small congregation because the many did not come to meeting. Better visit the absentees and give them an admonition at their homes, and then you will hit the right ones in the right way.

It is not good to let yourself down from a sermon to a small talk just because the audience is not so large as you expected. "Preach the Word." Earnest, faithful work will produce a growth in the audience as well as in yourself.

It is of doubtful propriety to speak disrespectfully of others in the presence of your children. Our ministers get their full share of censure in some households, and, as a result, the children grow up distant, and wander off no one knows how nor where.

It is of doubtful propriety to bring a charge against a minister for failing to fill his appointment, when we so often fail to attend meeting ourselves. We should not condemn another in that which we allow for ourselves.

It is of doubtful propriety to publish our acts of charity. The Lord will keep the account straight.

"Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

It is of doubtful propriety to eulogize the dead in long obituaries and funeral discourses. Better far show more kindness, and give more encouragement to the living. How many hearts would be lightened, how many souls would be gladdened by timely words of kindness, and a little judicious praise; and the most discouraged need the most encouragement.

Moore's Store, Va.

A CORRECTION.

BY BENJ. MILLER.

I WISH to correct some things in the article in MESSENGER No. 34, page 534, written by Bro. B. C. Moomaw.

1. The eighteen spoken of were not sent to Richmond, but held in prison in the valley. The ones that were in the Castle Thunder Prison, in Richmond, were captured near Petersburgh, Va., sixty-two in number, mostly members of the Brethren and Mennonite churches. I was one of the number. We were taken to Richmond, Va., where we were asked for our arms. Some handed the officers their Testaments and said that was all the weapon they had. They did not want them. We were not robbed of our money. Bro. Moomaw speaks of the baker who had compassion on us and sent us provisions. We received nothing only what we paid for in cash, above the allotted rations, which were little in quantity and poor in quality. We were never visited by Bro. B. F. Moomaw, but were visited by a John Balden from Stanton, Va., who was a member of the Rebel Congress at that time, and it was through his influence that we were released by paying $500.00 for each one.

REMARKS

I gave my *statement* not on authority, but as I said, by tradition. I had, sometime ago, heard brethren, down the valley, relate this and other war stories. It only shows how unreliable a tradition is, though handed down through apparently excellent channels. A little is added here, or subtracted there. Time and change and imperfect memory will do the rest, and, lo, it is quite another story. Probably Eld. B. F. Moomaw was connected with quite another affair, as I have heard him and others relate his efforts in Richmond to secure the liberty of imprisoned brethren. At any rate this chapter of history is an interesting one, and there is no earthly reason for a disagreement as to details. Bro. Miller ought to know all about his own experience certainly. The writer is very thankful that he was only a little boy at that time, else he, too, might have been running through the bushes, or shut up in jail, or listening to minnie balls. B. C. MOOMAW.

Green Forest, Va.

THE LORD'S SUPPER.

BY VALYETI BRANDT.

How many of us, who eat the Lord's Supper, comprehend the intention for which it was instituted? I firmly believe that our glorious privilege of eating that Supper tends greatly towards giving us a clearer insight and understanding of the Word.

How beautifully symbolical of the mission of Christ, our dear Redeemer, is our entire Communion service!

1. The disciples sat down to that last supper as to any other meal, though, likely, more sad and impressed with instinctive solemnity, as the approaching great events drew near. Jesus had been referring before to his near departure, but he is not yet ready to partake of the supper, as he intends the events of this particular evening to be impressed upon his disciples, and observed by them after his departure, in remembrance of him. Hence he rises from supper and begins to wash the disciples' feet. Oh, boundless, matchless love and incomprehensible mercy! The Father's own Son, the Beloved of God, teaches, by his example, a lesson of humility.

Next they sit down to a full meal, to partake of it together. What does the supper symbolize? The Word of God,—Christ's life and example while here on earth. Christ's whole life was a living epistle, given for our salvation or assimilation to the formation of spiritual growth. We make use of the kiss of charity, signifying that love is the essential element or atmosphere for spiritual life, of which Christ is the embodiment.

Then comes the completion of the grand scheme for our redemption,—the bread and wine, symbolizing the broken body and shed blood of our Immanuel. "It is finished." Oh! inestimable words! The veil is rent. The plan is complete! Man is redeemed, and at what cost? At no less sacrifice than the whole life, suffering and shameful death of the Immortal Son of God.

Oh, let us rejoice greatly, and let us unitedly pray for a pure atmosphere in which to exercise in order to promote healthy appetites, to partake of our spiritual supper which is ever spread, and inviting to the soul.

READ HELPFUL VERSES.

How many of you, as you take up the Bible for the morning devotions, turn to something which will be of practical use through the busy day at whose threshold you pause to render homage to him whose kindly presence you need throughout its hours? There are strong, helpful words, that will, thus read, stay by children as they go to the school-room, stay by your wife at home, ring sweet music in your own soul all day long. "As much as lieth in you, live peaceably with all men," may keep your boy out of a fight. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," may help him to overcome the temptation to do a little cheating in his lessons. "Even Christ pleased not himself;" the memory of that verse may help your girl to be unselfish and kind. Read the Bible in course; read it so with your family, if you like, but when you gather them around you in that precious morning time, give them, as a key-note for the day, some helpful Old Testament story of faith and its reward, a psalm full of praise or consecration, sweet words of comfort and counsel from the lips of Christ and his Apostles. If you are pressed by cares, and have time but for a few verses, let them be words that shall be "echoes of blessing" all day, and God alone knows how much good may be the result of thus "rightly dividing the Word of Truth."—*The Presbyterian.*

A WARNING.—A man once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result that after a time he went back to the dyer with a piece of black cloth, and asked to have it dyed white. But the dyer answered, "A piece of cloth is like a man's reputation; it can be dyed black, but it cannot be made white again."

"MANY a Christian trusts Christ to carry him through the valley of the shadow of death who does not rely upon him to take him through the dread to-morrow. If you are Christ's you have no right to worry. He is a safe pilot. You can trust him in the shallow, quiet river as well as in the sea beyond."

THE PATRIOTIC SONS OF GOD.

A SERMON BY J. G. ROYER.*

"Now are we the sons of God."—1 John 3: 2.

I AM happy, dear brethren and friends, to be with you again. The sermon which I should like to preach to-night, was prepared partly because of some thoughts that were suggested when I last talked to you in the spring, and partly because of some thoughts suggested by our brother, D. L. Miller, who preached for us on the Fourth of July.

In the Scriptures, Christians are compared to soldiers, and their work to a warfare. My text says: "Now are we the sons of God." We have a society in this country known as the "Patriotic Sons of America." I can think of no reason why we, as Christians, should not be called the "Patriotic Sons of God." Every one of you knows how very patriotic men become on the Fourth of July. Every drop of blood seems to course more rapidly through their veins. It seems to me it would be a good thing to have a kind of spiritual warming-up occasionally. It would be a good thing to have our spiritual blood run a little faster than it does at times. It would be a good thing for the church, and for us as individual members of it. It would be good for sinners and for the world; and I am sure, for the Bible says so, that it would cause rejoicing in the upper courts, if the children of God here,—the sons of God,—were a little more patriotic in their work.

Some of the institutions of our country are neglected because somebody neglects home and country. The same is true spiritually. We do not prosper spiritually as we might, because somebody neglects home and church. As Americans, we feel that ours is a great, a noble, a good country, and I doubt very much whether we shall ever be able to reckon up correctly the blessings that come to us because of the good country in which we live. Yet great, and noble, and good as our country is, our heavenly interests are greater. Our heavenly interests are of greater moment than the interests of our country. To be a son of God is more than to be a son of America. Indeed, to sustain the relation of sonship to God is a relation so great that I admit, I do not properly understand or comprehend it. Man is so low, so depraved, so sinful, and God is so great, so high and so holy, that to think of ourselves as sons of the living God seems to surpass human comprehension.

I remember reading of missionaries in a foreign country, who set to work some of their heathen converts to translate portions of Scripture. When they came to a passage where Christians are denominated Sons of God, one of them said, "It is too much; let me rather render it, 'They shall be permitted to kiss his feet.'" No marvel the poor heathen convert would say, "It is too much," when St. John himself in amazement exclaims: "Behold," the vastness of "the manner" in quantity and quality, "of love which the Father hath bestowed upon us," that we might be constituted,—not renowned philosophers, not invincible heroes, not some imperial monarch,—no, but sons of the High, the Omnipotent, the Everlasting Jehovah!

We poor, depraved sinners, to be sons of the God of the universe? The reach is too great! It surpasses our capacity to grasp. We may give expression, in part at least, to a realization of our lowness and of God's highness, in

"Give me the wings . . to rise,"

And in,

"Jesus, lover of my soul,
Let me to thy bosom fly."

*Preached to the students at the opening of the school, Sept. 6, 1891, and reported by H. M. Spickler, Mt. Morris, Ill.

Thus we may get a glimpse of the exalted position and holy relations for which God is willing to fit us, if we are willing to be faithful "Soldiers of the Cross," and humble "followers of the Lamb."

No wonder Jesus said, "Seek first the kingdom of God and his righteousness;" and again, "If a man gain the whole world and lose his own soul, what will he give in exchange for it?" The thought is, that heaven and eternal joys are worth striving for; and, heaven lost, all is lost. No wonder when the rich man asked Father Abraham to send Lazarus down to cool his parched tongue, that Abraham said, "Between us and you there is a great gulf fixed."

But to be patriotic means something. It means work. It means sacrifice. You remember the rich, young lawyer who came running to the Savior, and said, "Good master, what must I do to inherit eternal life?" The Savior pointed him to the commandments. The young man said: "All these I have kept from my youth up, what lack I yet?" The Savior said unto him: "Go, sell all thou hast, give to the poor, and come and follow me." That young man went away sorrowful. You do not consider his an example of Christian patriotism, because it lacks the essential elements of it.

You, my young friends, know but little of the late Civil War. There are older ones here who know something about that terrible war and the sacrifices that were made,—the sacrifice of home and home enjoyments,—the severing of social ties in the home,—fathers, husbands, and sons, going away to be sacrificed upon the altar of their bleeding country, sacrifice, from one end of the country to the other, and all for worldly institutions. All this to protect the institutions of our country. King Jesus is engaged in a war that is to wipe out a greater curse than negro slavery was to this country, and you, my brother, and I, are soldiers in his army, if we are the sons of God, and we are patriotic sons of God, only in proportion as we are willing to sacrifice our all. "We have left all and followed thee," said Peter. In Peter we have a noble example of patriotism.

To be patriotic sons of our country we must be willing to obey promptly the demands of our country. I read the other day of a young man who had enlisted in the army. He had been engaged to a devoted young lady. She plead with him to remain at home, but the young man went away to the battle-field. His faithfulness as a soldier led to promotions, from a private to lieutenant of his company, then captain; then he was made colonel of his regiment.

Having been in the service for nearly two years, he secured a furlough to spend ten hours at home. He telegraphed his intended, to be ready to be married. They went to the minister, and, while standing on the floor, a messenger stepped in with a telegram. At the close of the ceremony the message was handed to the young man. He opened it and found these words: "To the front." You ask, "What did the young man do?" What would you and I have done? Remain at home the allotted ten hours? No. He gave his young bride, the dearest object upon earth, good-bye, and hurried to the front. He was a truly patriotic son of America in a worldly sense. So we, to be patriotic sons of God, must be ready promptly to obey the mandates of heaven.

To hesitate spoils the obedience. Follow that soldier to the front. A terrible battle ensued. Column after column fell. His flag-bearer fell,—another took it up and fell. A third shared the same fate, when the colonel himself picked it up and carried it upon the breastworks, and gained the victory for his country. Such is true patriotism, for it is said that after the battle the surviving men sang, "Colonel Brenner bore the flag on high that others bore to die." My brethren and sisters, are we bearing the flag on high that others have borne to die? Think of the patriarchs, of Moses, of the prophets, of Jesus himself, of the Christian fathers, of our own fathers and mothers, and what they did to afford us the enjoyments of to-night, and then let us ask ourselves: "Are we bearing on high the banner which our fathers bore to die?" Patriotism means sacrifice. Did Abraham make a sacrifice when he took his son Isaac to offer him? Did Jacob, when he gave up Benjamin? Moses, when he refused to be called the son of Pharaoh's daughter? And Jesus, what sacrifice did he not make? And what did our fathers and mothers not sacrifice that we might enjoy religious blessings such as surround us to-night? What sacrifice are we making? Are we willing to sacrifice for Jesus,—for the church and her interests,—for the salvation of perishing ones around us? If we are willing to make sacrifices, then are we patriotic sons of God.

But let us see how we make this sacrifice. The Bible says, "Husbands love your wives, as Christ also loved the church, and gave himself for it." Suppose I tell you I love my wife, and sit down and look at her washing at fifty cents a day. Would I be a patriotic husband? You would say, "I don't believe a word you say as long as you sit down while she does all the work, and then you eat her living." So if we are ready to share the enjoyments the church affords, but do nothing to promote her interests, our actions say, "We do not love the church." If my indifference leads me to neglect my religious duties to my family, to the sick, to the poor and to the church, I am not a patriotic son of God.

Again we find those who are willing to remain with the church so long as they are allowed to do as they please, and go where they please. But when the church finds it necessary to bring them under discipline, they are ready to leave the church. Such are not patriotic sons of God.

We must bring into subjection the carnal mind. It is at enmity with God. It cannot please God. As self-sacrificing sons of God, we may please God. But to do so our patriotism must lead us to the front. It must lead us into battle. Our Christian patriotism is measured by our readiness to sacrifice for the church and her interests in time of trouble and discouragements. We may become discouraged because sin seems to prosper at every point, and Christ's cause seems to advance so slowly. When we notice intemperance, skepticism and infidelity with their flags high in the air, we may become despondent, especially if we do not look beyond these flags. But if we look high enough we shall see the banner of Jesus floating over all, and we have no reason to be discouraged, because the church moves on and will prevail over all.

Others are ready to fall out of rank because their work is not appreciated. Others, because the church does not put them into positions. Now, my young friends, never allow yourselves to worry about higher positions. Andrew and Philip were very useful to the Master while he was upon earth, but not because of the eloquent sermons they preached. The one thing that made them so useful, was that they were always close by their Savior when he needed them. Andrew and Philip were always on hand. Never mind about getting up higher. If you are all right, Christ will put you up high enough for your good.

And now I must close. We have come to the beginning of another school year; and I bless God that he permitted so many of you to come. I feel that you are willing to work for the Blessed Master. When I call to mind how he has blessed us during the past seven years, I feel that we

have no reason to be discouraged; and I want to say to my dear brethren and sisters, be not discouraged, but, at the opening of this new school year, begin to work as patriotic sons of God, and the Lord will bless us. He has blessed us in the past, and he will bless us in the future.

And you, my young friends, who have not yet come into the fold, — you who are outside of Christ, let me say just one thing to you to-night. It is this: I want you to remember that you will never be rejected at heaven's gate for being a sinner. But you will be rejected there for rejecting your Savior now. You will be rejected for rejecting Jesus Christ. Do we understand what we mean by the word "reject?" If I should come to your door and ring the bell, and you could see that I was there, and could hear me and understand that I desired admittance, and you would refuse to open the door because you did not want me in, that would be rejecting me. You will be rejected at heaven's gate for rejecting Christ by not opening the door of your heart when he knocks there. When you get to your room to-night, turn to the tenth chapter of the Epistle to the Hebrews, read the twenty-eighth and twenty-ninth verses, and see whether you want to be one of that number. May God bless you all, is my prayer!

THE MASTER'S CALL.

BY J. F. BRITTON.

"The Master is come, and calleth for thee."—John 11: 28.

WHILST this call was for Mary, it is applicable to every son and daughter of Adam's race. Jesus is our Master. If he is not, the devil is. Jesus should be in the hearts of all true disciples, directing their thoughts, controlling their feelings, shedding abroad the light of their life, day by day, sustaining and strengthening them for the battles of life. Those who have served him most, are most anxious to continue in his service, for his yoke is easy and his burden is light. You, who are serving the other master, if you would know what true joy is, take Jesus as your Savior, and obey him as your Master, and a life of usefulness here and happiness hereafter will be yours.

"The Master is come." That is the best news this world ever heard. When the shepherds were watching their flocks that night in Palestine, and heard such music as had never greeted their ears before, they looked up to see who had brought such sweet melodies. They found that the angels were gathering around them, and telling them the blessed news that the Master had come.

"The Master is come and calleth." He is always calling. He calls by every providence. When you were sick and felt that, perhaps, you might never get well, he was calling for you. When you looked into the cold, pale face of your own loved dead, he was calling. You have never read the Bible, or heard the Gospel preached in your life, but it was a call of the Master, and to-day the call is repeated. Notice how personal it is,—"He calleth for thee." If, while you are reading these lines, you feel in your heart this means you, take it home, apply it to yourself and do the Master's biddings.

"The Master is come, and calleth for thee." What did he want? He wanted Mary that he might comfort her. He knew that her poor heart was breaking with sorrow and grief, and he wanted to relieve her of the anguish that the irresistible hand of death had brought. Are you afflicted? Is your poor heart burdened with trouble and sorrow? Do you feel that, like Mary, grief has smitten your soul,—is there some trouble, in regard to which you cannot confide to anybody? Why tarriest thou? Arise! Go to the Master, for he calleth for thee!

"Here bring your wounded hearts, here tell your anguish;
Earth has no sorrows that heaven cannot heal."

He is calling, too, for those who have come into his vineyard. He wants you to go to work. Why stand ye here all the day idle? What have you done for the upbuilding of the church? What are you doing for Jesus to-day? Are you thinking about your own enjoyment, day by day, busy after the things of this world, diving into all sorts of hilarities? Stop a minute! The Master is calling for thee. He wants you to go and work for him. Yonder wayward wanderer is thy brother, thy sister. Go and win them back to Christ. There is much for every one to do, and the Master is urgent in his demand.

"Hark! the voice of Jesus crying—
'Who will go and work to day?
Fields are white, and harvest waiting;
Who will bear the sheaves away?'
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
'Here am I; send me, send me!'"

THE BEATITUDES.

BY SARAH M. SAUNDERS.

WHEN Jesus Christ, the Great Redeemer and Head of the church, left the bosom of his Father, and descended to the scenes of earth, to make known his Father's will toward poor, degraded, fallen man, he lost no opportunity of doing and speaking good. In the beginning of his ministerial labors, he selected twelve men from among those who occupied positions in the humble walks and vocations in life, - those who would, naturally speaking, be easily entreated and would also be competent witnesses of his mighty works.

While he was preaching and teaching the multitudes publicly, he also healed their bodily infirmities and diseases, that he might demonstrate his miraculous power and readily enlist their sympathies, thus convincing the people of his ability to forgive their sins.

But it often became necessary for him to take his disciples apart from the multitude, and instruct and comfort them privately. In his memorable sermon on the mountain, where he made known to his disciples the blessedness of their calling, we learn many things which are calculated to encourage and cheer us on our weary pilgrimage to that celestial home above.

"Blessed are the poor in spirit," "blessed are they that mourn," "blessed are the meek," "blessed are they which do hunger and thirst after righteousness," "blessed are the merciful," "blessed are the pure in heart," "blessed are the peacemakers." For each character, here represented, there is a blessedness pronounced, a satisfying of their desires, and a fulfilling of their highest happiness and aspirations.

But we read a little further in the Sacred Narrative, and we find another more comforting assurance to the tempest-tossed mariner on the heavenly voyage. "Blessed are *ye* when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11. This declaration might seem to almost stagger the faith of some of us, did it not come from the lips of the immaculate Son of God.

It has been asserted that "in the service of God, all is unalloyed happiness, if we are converted and live in constant communion with our Divine Master." This is true in one sense, but the true follower of the Son of God finds many obstacles in his pathway; he cannot be "carried to the skies on flowery beds of ease." Even the Savior himself was persecuted, falsely accused, and reviled by those who themselves believed they were doing God's service, and after he had accomplished the great work whereunto he was sent, and had been buffeted, spit upon, and condemned to the ignominious death of the cruel cross, some of those, who had been his most intimate friends, deserted and even denied any knowledge of him, yet he possessed within him the blessed assurance of his Father's approval and recognition, and while he was thus persecuted and reviled, he lifted his eyes to heaven and pleaded with his Father in their behalf,—"Father, forgive them, they know not what they do."

Oh, what an example for his disciples to emulate and follow after! The Apostle Stephen beheld the heavens opened, while his persecutors were stoning him to death, and he received the promised "blessedness" of his God, and in his expiring moments supplicated at the throne of mercy for his tormenters, beseeching God to forgive them, and to receive his spirit.

All along the history of past ages in the church, men and women have suffered martyrdom for their adherence to the teaching of the Savior, realizing the wonderful truth of his words, as they are recorded by the sacred writer. "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." "And blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 10, 11. Yea, for JESUS' SAKE, the great pivot upon which the Christian's obedience moves, his faith directs and his hope anchors within the vail.

A NARROW CONCEPTION.

IT is a defect of our thought and teaching often, that our conception of individual Christian life is not *wide* enough. The fault runs through much of our common language upon matters of religious life. We hear people talking about their religious experience as if they had at least two sorts of experience—religious and some other. You hear people talking about their religious life, their religious duties, their religious work. It's all a mistake; all founded on an inadequate idea of what religion means. Can you imagine Jesus Christ talking about his religious experience, his religious duties? Or even Paul? No, the truth is, if a man have any religion worth having, he has no life but religious life, no experience but religious experience, no duties but religious duties.

"I know no life divided,
O Lord of life, from Thine!"

Our whole distinction between secular and religious things is mostly factitious and misleading. Between right and wrong, between good and evil, there is, indeed, an everlasting distinction, deep as hell and high as heaven; but between what we call religious and what we call secular there usually is—or ought to be - *no* distinction. Whatsoever is duty at all, is religious duty. We are constantly talking as if God enjoined us to do some few things for him, and allowed us to do a good many more for ourselves. But in strict fact it is not a whit more a religious duty for me to take part in a prayer-meeting than it is for me to lecture to my college classes. Worship is no more a religious duty than work is—what we call secular work, daily work. As one of the best of hymns says:

"Work shall be prayer, if all be wrought
As thou wouldst have it done,
And prayer by thee inspired and taught
Itself with work be one."

For to the genuinely religious man all duty alike is the injunction of him whose we are, and whom we serve.—*Sel.*

THE FATHERHOOD OF GOD.

BY GERTRUDE A. FLORY.

"He careth for you."—1 Pet. 5: 7.

WHEN we look around us at the varied handiwork of God, wrought in pictures of beauty and grandeur, we think of him as "the Creator," whose powers are vast and measureless as eternity. The natural mind sees him as an unapproachable Being, whose very loftiness and holiness excludes man from his association. The depraved soul views him as a strict judge, sitting in judgment upon his evil deeds, and dealing out justice without mercy. The repenting sinner beholds him only as a Savior, whose hand is outstretched to save him from the fiery pit of eternal woe.

But, oh, how differently does he appear to the regenerated! While they are overwhelmed with a sense of the Omnipotence which could speak into existence a universe, and fashion from the dust of the earth a being in his own image, and astonished by the holiness which never gave place to sin, and awed by the justice which rewards according to the work, and humbled by the mercy which saves from sin and death, they *know* God as a Father whose love reaches out to the farthest points of the compass, to care for his children whom he has begotten by the blood of his Son, Jesus Christ.

Let us meditate a moment upon the plan of redemption, whereby God became the Father, and we the heirs of eternal salvation. Our Creator, looking down from his heavenly habitation, beheld us groveling in sin, "with no eye to pity, and no arm to save." Our utter helplessness awoke his compassion, which sent his only Son to lift us out of our fallen, wretched state. This redemption work was so great that it required deprivations, losses, sufferings, lonelinesses, fatigues, buffetings, persecutions, that we might become joint-heirs with him in his Father's love, care and glory.

Why God made so great a sacrifice for his created souls who had forfeited all right to heirship, is beyond human comprehension, but we do know that through that sacrifice he is the Everlasting Father to all that believe in his name, and in that knowledge is our supremest joy. For us he has given the most precious treasure of heaven on whom he lavished the tenderest love. What better proof of his abiding fatherhood could he give to us? It is love without a parallel, and mercy without comparison. No other act could have so grandly exemplified the character of a God who deigns to bestow upon a disobedient people the attributes of his paternal nature.

Having now conclusive evidence of the fathership of God, do we know to what extent he exercises paternity over his blood-bought children? Do we spiritually discern the exceeding tenderness of his father-love? Do we regard that ear that always hears and that eye that never closes, lest one of those precious children should call for aid and not be heard, or one of them should go astray or fall and not be seen?

"God is love." 1 John 4: 8. Think, then, what must be the depth of that love which warms the bosom of our Father,—God! Can any other affection equal it? Nothing but the love of the crucified Son, in whose life we find a perfect index to the character of the Father and his relation to the children, and Jesus himself says: "I do nothing of myself, but as my Father hath taught me, I speak these things." John 8: 28. How excellent were the things he spoke! His gracious words, falling in winning sweetness from his sinless tongue, were balm to the wounded, comfort to the sorrowing, peace to the troubled, joy to the grief-stricken, consolation to the broken-hearted, courage to the despondent, strength to the weak, rest to the weary, sight to the blind, hearing to the deaf, speech to the mute, vigor to the lame, freedom to the afflicted, blessings to the poor, food to the hungry, raiment to the naked, health to the sick, mercy to the sinning, cheer to the desolate, love to the lonely, happiness to the bereaved, home to the homeless, spirit and life to the dying, resurrection to the dead, grace and truth to all mankind, and immortality to all who believe unto salvation. What a glorious record is this,—a true copy of what the Father is doing for his children from day to day!

How do we know that he exercises a personal care over us and bears the burden of our every-day cares? "God is the same yesterday, to-day and forever," and hear what his never-failing Word says: "Take no thought for your life, nor food, nor raiment, nor to-morrow," Matt. 6: 25–34, "casting all your care upon him, for he careth for you." 1 Pet. 5: 7. The sparrows are fed and the lilies are clothed,—"Are ye not much better than they?" What consolation! How soothing to the soul, weighed down by life's fretful burdens! "Casting *all* your care upon him." This injunction precludes every possibility of his refusal to notice even the least care and trouble which may befall his children. Again he says, "Be careful for nothing." Philpp. 4: 6. He not only invites us to cast our care upon him, but would have us absolutely without care, like the little child who is not concerned about its welfare, because its wants have ever been supplied by parental love and care.

The little one knows that its fall will be lamented, its wounds bound up, its little hurts and bruises anointed with generous, healing kisses. When the task assigned the child becomes too laborious and wearisome for its weak strength, the kind parent assumes a portion of the work, or all of it, if he deems the latter better for the child. How often has father lifted the little one and its burden, and carried both in his arms, because the child complained that its load was too heavy for it to carry! "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24.

If God is so kind, so careful of our lives, so compassionate toward our complaints and misfortunes, and is, indeed, a Loving Father, why are we ofttimes afflicted and overwhelmed by angry waves of sorrow? Have we not heard, "Many are the afflictions of the righteous," Ps. 34: 19, and "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth?" Heb. 12: 6. Even the Only-begotten of the Father was not exempted from suffering. He was "a man of sorrows and acquainted with grief," and endured many things that we might have a right in the fatherhood of God. "If ye endure chastening, God dealeth with you as with sons." "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 7, 11.

For our own good or the good of others we are sometimes left to wrestle alone with midnight wailings and heart-groanings which cannot be uttered, and tears which flow as a fountain of deep waters. A darling babe, upon whom our richest affection was centered, may be transplanted above; our home, of which we made an idol, may be swept away in a flood of misfortune; the treasure, that we worshiped more than our Creator, may be ruined by a conflagration. Some other calamity, equally or more appalling, may befall us, to show us how we wrong the Good Father, or to draw us away from earth and earthly love, into the purer atmosphere of that great Father-love. God knows how to keep his own, and no one shall be able to pluck them out of his hand. John 10: 29.

"He careth for you." Let that blessed assurance, rich in comfort, console us in the hour of need! How cheering and inspiring it is! Coming, as it does, from the lips that sin has never touched by even a blot, it falls upon the weary spirit as healing drops from Jehovah's wings outspread to shield us from earth's storms. He bids us come to him and partake of his measureless love, peace, bliss, happiness and home. With fearless abandon we throw ourselves into his open arms, confident that the shadow of his paternal wings shall shield us from every harm. In dangers seen and unseen, his hand is over us; and when floods of sorrow or temptation or misfortune threaten us, we need not be appalled, for "underneath us are his everlasting arms."

La Porte, Ind.

DON'T BE TOO TENDER.

DON'T be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer.

Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the Gospel, yet they rejoiced that they were counted worthy to suffer for his name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and a crucifixion between two thieves, and he prayed: "Father, forgive them, for they know not what they do." Be Christ-like, and pray that the offenses against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstance allow your injured feelings to provoke you into saying hard things, or bearing resentful feelings, or in neglecting a known duty to preacher, church, or Sunday-school.—*Sel*

"'FAITH cometh by hearing.' Why, the Gospel that you hear is the power of God unto salvation, and this power works secretly and silently upon the heart in hearing, when the person may be little knowing that it is the power of God that is dealing with his heart; and yet that power is, perhaps, working so effectually that, in hearing of Christ, there is a heart beating toward, a heart burning toward him. Faith cometh not by working; it comes not by doing; it comes not by forcing yourself up to the act of faith; but it cometh by hearing the object; it comes by hearing Christ, and what he hath in hand."

"SYMPATHY does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy with him, even though you understand that he alone must struggle under the weight of his burden. In one sense your words cannot help him; in another sense they can. Speak them out, therefore, for what they may be worth. He will be grateful for them, and you will be the better for their speaking."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - -	McPherson, Kans.
D. L MILLER, Treasurer, - - -	Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - -	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - -	Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - -	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

WORK.—"I must work the works of him that sent me while it is day, the night cometh when no man can work"—Jesus (John 9: 4). So must we, the "children of light, and the children of the day" (1 Thess. 5: 5), his followers, work while the sun of our day is still shining, and the Gospel light, in all of its glorious fullness, brilliancy and power illuminates our pathway. May its divine and heavenly beams light you into all truth, and bless your work and your voyage to the other shore!—H.

TRACTS.—The demand for tracts is steadily increasing. The calls are more numerous now and for larger numbers than at any previous period in the history of the work. Upwards of 70,000 copies have been sent out since Aug. 1,—the beginning of the present quarter. In several cities and towns a number of earnest faithful workers are now visiting and distributing tracts from house to house with good effect. This is a practical way of working and getting others interested in the good cause so ably represented by our tracts, treating upon the various topics and principles of doctrine. All ask the earnest prayers of God's people in their behalf and in this branch of teaching and missionary work. The field is wide and the harvest great. May there be many more laborers!—H.

"NOTHING is harder in life, nor nobler, than to do one's simple duty when there is a strong temptation not to do it. A duty that would be very easy at another time, is a very difficult one just then. Yet it may be said that a man deserves no credit for doing his simple duty. That is true in one sense, but not in another. A man has no right to claim any credit for simple duty-doing at any time; yet if he does his simple duty when strongly tempted not to do it, he shows the spirit of a real hero, or of a real saint. Even though he claims no credit for himself, in such a case, we should fail in our simple duty if we did not accord it to him. When did any man ever bear himself worthily and with nobleness, save by doing just that which, all things considered, was his simple duty? Our nobleness is really tested by our ability to perceive and to honor the nobleness of another's simple duty-doing,—when it is worthy of such recognition."

CHARITY IS THE CHRISTIAN'S FRIEND.—Let it be the aim and the end and moving cause of all your giving and doing. Charity thinketh no evil and is very kind. Give as the Lord has prospered and cheerfully, "for the Lord loveth a cheerful giver." Give liberally for he is your great reward.—H.

THE GREAT CURRENT.

BY S. P. WEAVER.

I OFTEN imagine that I can see that mighty current of water that swept through Johnstown, Pa., a few years ago and hear the cries and shrieks of those struggling for life. Then, again, I hear the groans and sighs of friends standing on the bank, or running to and fro, trying in vain to find some way to help.

But there is another mighty current to which I wish to call your attention. It is the current of sin, which far exceeds all other currents. Its length and breadth are equal to that of the world, and its end will be when Christ will come again to judge the world and take vengeance on them that know not God.

This mighty current is sweeping its thousands into eternity, only to take up their abode in that awful place where the wicked are forever banished from the presence of God, and where they must suffer the penalty of a just sentence.

Although this mighty current is rushing all around us, many professed Christians are asleep, having their eyes and ears closed to the cries of those who want to be fed with the bread from on high. They stand seemingly careless and unconcerned while their friends, and even their children, are falling into this mighty current and being swept on to destruction. They stand blind and dumb, seeming to have a form of godliness but denying the power thereof. They complain of the elder who has charge of the flock and who is watching over them with all the anxious care of a father's love for their good. They say his expenses are too much. He comes so often that he burdens the church, while, at the same time, their granaries are filled with grain, their tables are bountifully laden, and temporally they are feasting. But when the question is asked, Can we build a church-house or can we give something to the Lord, they raise the cry, "We are too poor; we cannot afford it; we must do without a church-house and have less preaching." Meanwhile their children are floating along in the mighty current, dressing in all the fashions of the world.

Of such Christians it can often be said, "Their seat in the church is vacant; at the Sunday-school they are seldom seen. They have but little concern for the young and rising generation, while around them are thousands of souls going the broad road, floating along on the mighty current to destruction." Awake, thou that sleepest; arise from your dull slumber; open your eyes, and see what a work there is for you to do! Open your purses; show your faith by your works; let your money go to carry the Gospel to the many that are starving for the Bread of Life; try to regain lost time and if you can save a soul from death, you have done more than if you had gained the whole world.

Seward, Kans.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Lesson One.

THE present is an age of research; especially is this true concerning Bible truths. History, science, language, archæology, and, in fact, every avenue of human knowledge is ransacked to prove or disprove the Bible. Were it any other than the Book of an all-wise God, it could not possibly stand the innumerable tests put to it.

The starry heavens, the beasts of the field, the vegetation of the earth, the rocks under the surface, man with his ever-varying history, the rise and fall of empires, all unite to confirm the inspiration of the Bible. Never before in the history of our Brotherhood, was there such an interest in the study of the Bible and Bible subjects. This is made evident by the large attendance and intense interest at the Bible Normals of the different schools last winter and the prospects for the coming winter.

The object of "our Bible class" is to assist in a systematic study of the Bible and kindred subjects. The greatest difficulty experienced by the writer is, that the field is so large, making it difficult to decide upon what points to touch. For the present our object will be to briefly fill up the gap between the Old and New Testament, which is an interval of about 400 years. When we consider that the last book of the Old Testament was written about 400 years before Christ and that over 200 years before Christ the Old Testament was translated into another language, we see how erroneous are the statements of some skeptics, who assign such a late date to some of those writings. As the prophecy of Daniel covers this interval it may be interesting to take a brief view of the same.

This prophecy was written about 600 B. C., while Daniel was at Babylon. As the whole book of Daniel can be read in a couple of hours, every one who is not perfectly familiar with it should read it in order to fully understand what is here referred to. Then re-read the second, seventh and eighth chapters. In the second chapter we have a description of Nebuchadnezzar's dream, wherein he dreamed about an image with a head of gold, arms and breasts of silver, belly and thighs of brass, legs of iron, feet and toes of iron and clay mixed.

In the seventh chapter we have Daniel's vision of four beasts,- first, a lion with wings and a man's heart; second, a bear; third, a leopard with four wings and four heads; the fourth a terrible, as it were, indescribable beast.

In the eighth chapter we have another vision of Daniel's, two years later than the other vision. In this he saw first, a ram with two horns, second, a he-goat with one notable horn between his eyes, which horn being broken, four others came up in its stead From the midst of these four horns comes up a little horn, which becomes great.

Now we learn from the interpretation given in connection with these prophecies, that they refer to kingdoms, and enough is said by which we can determine, with the light of subsequent history, what kingdoms are referred to.

Again, it is evident that these three prophecies refer to the same kingdoms in general, but each brings out some peculiar features not noticed in the others.

The first kingdom referred to is Babylon, represented by the head of gold and the first beast like a lion This kingdom is not noticed in the eighth chapter. Babylon, in her wealth and splendor, is well represented by the head of gold. In its power to conquer and its ability to cover much territory, it is fitly represented by a lion with eagle wings, but Daniel watched it until its wings were plucked. It no longer went in search of conquest but became proud, haughty, indolent and cowardly. This kingdom was brought to an end in the manner described in the fifth chapter of Daniel which will be more fully described in our next lesson. Each week we will give a few practical questions on the previous lesson.

McPherson, Kans.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - - - Business Manager.

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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - - Oct. 13, 1891

THE Brethren of Middle Indiana will please take notice that Levi Miller is now Treasurer of the Old Folks' Home in place of Noah Fisher. His address is Mexico, Ind.

WE are glad to know that a church has been organized in Fort Scott, Kans. The location is a good one, and we trust that it may become a stronghold for our Brethren.

WHEN you read Bro. Hays' article this week on "Things of Doubtful Propriety," please apply all of it to yourself, and not one particle to any one else. It will then do you some good. We have taken our part.

ON his return from Linn County, Iowa, last week Bro. I. J. Rosenberger stopped with us one day and preached an excellent sermon in the Chapel. He was too anxious to get home to be induced to remain longer. He reports a very enjoyable mission among the Brethren in Iowa.

TO AGENTS AND PATRONS.

IN this issue, to each of our agents, we send our annual prospectus and subscription blank for 1892, in the form of a supplement. If any of those, who have been acting as agents for us, should fail to find in their papers the prospectus, they will please inform us at once and we will gladly supply them. Our agents are a great help to us. We hardly see how we could run our business without them, and we certainly do appreciate their efforts. We trust they will immediately enter upon their work, and not only call on all the old subscribers but procure as many new ones as possible. The character of Bro. Miller's letters is such as to adapt them to all classes of readers, and there are thousands who would subscribe if their attention were called to this feature of the paper. As an inducement to all who are not now taking the MESSENGER we will send the paper the remainder of the year free to all new subscribers. As soon as we receive their names, they will commence receiving the paper.

Heretofore we have been sending the paper until it was ordered discontinued, but on account of many refusing to pay even after they had received the paper one whole year, we have concluded after this to send the paper to those only who subscribe. It will therefore be necessary for our subscribers to see to it that their subscriptions are renewed in good time.

We are happy to report that the MESSENGER is steadily growing in favor among our people. We are glad to know that our efforts are appreciated, and we assure you that our aim is to make the paper still more interesting and instructive. So far as our work is concerned everything seems to be moving along smoothly. We seldom receive an unkind letter concerning the character of the paper. Of course we have doubtless made some mistakes but our readers have kindly made due allowance for such.

And now, thanking you, one and all, for your liberal patronage in the past, for your earnest prayers and sympathies, we ask you to renew your subscriptions and enjoy our work another year. We think we can do you good. May the Lord help us all to enjoy this work and receive good from it.

ABOUT forty thousand pilgrims visit the Holy Coat daily. This is superstition in the extreme. One would think that people could hardly be so full of superstition in this enlightened age.

SISTER DELLA DOVE, of Olean, Miller Co., Mo., would be pleased to know if there are any members living near that place, or even in or near Miller County. Parties knowing will please write her.

BY the time this reaches our readers we will be ready to fill orders for the "Brethren's Family Almanac" for 1892. In addition to the calendar, usually found in almanacs, it contains a corrected ministerial list and a number of well-prepared articles, with biographical sketches, etc. A well-written article concerning Quinter's debate on "Freemasonry," at Covington, Ohio, will be found exceedingly interesting. The work contains forty-eight pages, being eight pages larger than it was last year. Price, ten cents. Agents will please write for additional terms.

A LETTER just received from Bro. S. S. Mohler informs us that he is hardly strong enough to do any writing for the MESSENGER, but we are glad to learn that he is greatly interested in the contents of the paper.

BRETHREN A. S. Culp, of Monticello, Ind., and G. M. Myers, of Laconia, Ind., we learn, are now in Kentucky, engaged in mission work. It is to be hoped that Bro. Culp may be induced to locate in that State and take charge of the work there.

A TERRIBLE famine is prevailing in parts of Russia. Parents are selling their children to buy food, and in some instances men and women are eating that which animals themselves would refuse. Russia taxes her people nearly to death to sustain her large standing armies, and they are ill prepared to endure a famine in any part of her provinces.

Now and then a man will write something that seems to fill a universal want. Of this class it is said that the tract, written by Dr. Newman Hall, the English Congregationalist, entitled, "Come to Jesus," has had a greater sale than any other religious work, the Bible excepted. Several million copies have been translated into more than thirty languages. The author is now seventy-five years old.

IN his report of an election for a minister, one of our correspondents states that, before the members cast their votes, they were carefully instructed concerning the Scriptural qualifications of a minister. This was certainly the right thing. No church should enter upon the responsible duty of selecting either a minister, deacon, or elder without first having carefully listened to proper instructions concerning the needed qualifications of the officers to be voted for.

WE are now receiving a good supply of church news and are very thankful for it. Our readers greatly appreciate good news. But we suggest to our writers that they make their reports short and to the point so we can find room for all. Now and then a writer throws in an exhortation, containing some real good thought if we only had room for it. But when we are pressed for space we have to omit that part. We have little to complain of, but many things to thank God for, and we hope our writers will send us all the good news they can gather.

FOR some months our readers have been enjoying Nancy D. Underhill's excellent articles. Her home is in a part of Colorado not favored with religious influences. For sometime she has been seeking for more light, having in the meantime heard of the Brethren and also become a regular reader of the MESSENGER. Bro. G. W. Fesler, of Longmont, Colo., now writes as follows: "I am glad to inform you that wife and I have been to see sister Nancy D. Underhill, of Canon City, Colo., and baptized her while there. She is surely a devoted Christian woman."

WHEN you write Bro. D. L. Miller use very thin paper. Remember that the postage is five cents for each half ounce on all letters to Europe, and by using light paper, letters may be kept within the proper weight. By the way, do not fail to write often. They will certainly appreciate news from their many friends in America, especially from now on, for they will soon be entering upon the dangerous part of their journey, where they will not see a member for many months. Address them at London, England, care of Thos. Cook & Son, Ludgate Circus, E. C. They are traveling in care of this company, and their mail will follow them in all their dangerous wanderings through Egypt, Arabia and Palestine.

Bro. Daniel Vaniman was with us last week, attending the meeting of the General Mission Board. His stay was too short to permit him to preach for us, very much to our regret.

A writer has well said that no man can be rightly judged without taking into consideration the kind of wife he has. There are men who go through the world without doing very much harm, because they have angelic wives to restrain them, but who would have developed into devils had they married Jezebels. The day that a man marries a good wife he takes one step toward heaven. "A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones."

On Sunday morning, Oct. 6, Bro. Samuel Murray preached for us in the Chapel. His discourse was very much appreciated by both old and young. These aged ministers can accomplish great good by their earnest and encouraging talks. Bro. Murray is now past eighty-five years old, probably the oldest preacher in the Brotherhood. He has lived in three generations, and has a valuable store of knowledge concerning most of our leading ministers and many of the congregations in Ohio and Indiana especially. We always feel benefited by coming in contact with these aged pilgrims who are waiting for the gate to open and pass them into the other world.

We have been receiving some requests to have the Messenger discontinued because the parties are not able to pay for it. They tell us that they do this with great reluctance, because they much enjoyed reading its pages. It seems to us that in this year of blessings an ample provision should be made to have the paper sent to all such poor. It is true, when we look at the world as it is, things don't seem to be equal. But, perhaps our Father has a wise purpose in all these things, as they afford possibilities for the developing and exercising of that Christian charity which is so essential to our growth and perfection. Let us not lose the opportunities!

The General Mission Board met in Mt. Morris last week and transacted considerable business. There were only a few calls for aid in building meeting-houses, but a number of calls were presented for help in the various mission fields, nearly all of which were responded to. The outlook is encouraging and the work enlarging. The State Districts are getting a better understanding of their duties and things are moving along quite harmoniously. Several ministers will probably be placed in the field by the Board and many more will be used by the State Boards. There is every reason to be greatly encouraged. If space would permit we would like to say more, but cannot at present.

Some time ago, while enjoying the hospitality of a Christian family in the country, we lifted from the shelf a well-worn New Testament, in large print, to look up a Scripture for our discourse that day. We found it one of the most interesting family Testaments that we had met with in a long while. Scores of verses were marked, and on the margin were traced the names of the ministers who had preached from the different texts. We were soon absorbed looking for the names of ministers and reading the texts opposite their names, and also reading other marked parts. What an interesting book that will be for the father and mother in their old days! Seeing the names of ministers alongside of familiar texts will enable them to again enjoy, in their memories, the good sermons heard many years ago. It will enable them to go over the past and gather up the sweetness of life for comfort in declining years.

We trust that the readers of the Messenger appreciate our efforts to give them an interesting paper. It requires no little care, labor and watchfulness to do this. A late issue contained one hundred articles, items and notices in addition to over one hundred and fifty love-feast announcements. To get them all in readable shape is no small task, and it need not be wondered that we sometimes make mistakes.

The Committee of Arrangements for next Annual Meeting are John Zuck, Clarence, Iowa; J. S. Snyder, Brooklyn, Iowa, and George W. Hopwood, Deep River, Iowa. The Cedar Rapids people, where the Meeting is to be held, have already taken steps to carry out their part in arranging for the Meeting. They have secured a fine plot of ground upon which the necessary buildings are to be erected,—another plot, with abundance of shade adjoining, to be used for overflow accommodations, and still another adjoining plot with shade to be used for hitching horses. They are greatly pleased over their success in securing the Meeting and have assured the Brethren, since it has been located there, that they shall do all in their power to make the Meeting pleasant and agreeable to our people during their stay in Cedar Rapids, in June, 1892. The City of Des Moines and Iowa City made also quite liberal offers to assist us in holding our next Annual Meeting, for which they have the sincere gratitude of the Brethren.

Our readers should not be too free to censure ministers who spend much time preaching in large, wealthy congregations. In the vicinity of these large congregations are many sinners, and a concern is felt for them. Often there are members' children who are not in the church. These churches desire a protracted meeting and send for one of our ministers to come and hold a series of meetings. There is nothing wrong about this. It is the privilege of churches to do so, and they ought to be encouraged in it. It is a very commendable means of converting the people and edifying the church. Besides, we have many poor ministers who cannot afford to spend their time and means at new points where they can get no assistance to help defray their expenses and support their families. If they preach away from home at all, it must be where they can be aided. Then we have others whose health will permit them to labor only where they can receive the very best of care. We feel to rejoice that ministers of this class can find suitable fields in which to properly use their talents, and they ought not to be censured for it.

The *London Times* contends that it is a part of the fixed policy of Russia to finally, perhaps in the remote future, obtain possession of Palestine and of the Holy Places. All our readers know that Russia acts as the champion and protector of the Greek church. Just outside of the Jaffa gate at Jerusalem she has erected immense hospices for Greek pilgrims, with frowning walls like a great fortress, and she is steadily acquiring sacred localities. Within the last year it has been announced that Jacob's well, near Nablous, has been purchased, and at Bethlehem, Nazareth, and in Jerusalem the legendary holy places are largely under the control of the Greek church. In view of the traditional policy of Russia the *Times* suggests that the colonization of Palestine by the Jewish fugitives from Russia may turn out to be a case of jumping out of the frying-pan into the fire. That this is no chimera is shown by a telegram sent by the Rabbi of Jerusalem to his colleague in Odessa, begging the latter to warn his distressed co-religionists against emigrating to the Holy Land, where their condition must inevitably become deplorable.—*C. Evangelist.*

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Six.

Southward from Tromso to Trondhjem we have a repetition of the beautiful scenery which we so much enjoyed on our way north and it has lost none of its sublimity and grandeur. We saw some of the mountains on our return covered with storm clouds, and this added to their wild beauty. In this high latitude the mountains are in many places covered with snow to within five or six hundred feet of their base, and the snow coming down to the line of green grass makes a striking contrast, beautiful to look upon. Here you may pluck bright Arctic flowers with one hand and make a snow-ball with the other. North of the 69° of north latitude we gathered a bouquet of beautiful wild flowers of a dozen different varieties, some of which we sent to friends at home.

Along the sides of these great mountain islands are often to be seen small valleys and a narrow coast line where a few acres of arable land are to be found. At these places the hardy Norwegian farmer has made himself a comfortable home and a small farm. He owns the land and pays no rent or interest on mortgages. His field of rye yields all that he needs for bread. He has just finished harvesting and the sheaves are placed on upright poles to dry. A small patch of potatoes and a few acres of grass make up his farming. This he supplements by fishing and altogether he manages to get on very well. Our glass enables us to see him at work in his rocky field cutting, drying and gathering in his hay. The grass, after it has been cut, is hung on poles to facilitate the drying process. Far up on the mountain side you may see him as he searches out every green tuft of grass and cuts it for his horse and cows, for the long, dark winter night is coming and they must have food. A strong wire is stretched from his barn to a tree on the mountain side; when the grass is dried he ties it into bundles, fastens the bundles to the wire, and sends them by his telegraph line directly to his hay-mow, thus saving himself many weary steps. His farm has the appearance of being well attended and his mountain home has a look of comfort and prosperity that is pleasant to see. Here he lives in apparent comfort, works hard, has but few wants and is correspondingly happy.

We would not by any means favor a change from America to Norway, neither would we like to see all the conditions here transferred to our own country. But it would, in our opinion, be good for us if we would take a lesson in some things from these Norwegians. There would be less of the overreaching in our hurry to get rich; there would be less nervous excitement and waste of nervous energy; there would be fewer mortgages on many of our American homes and less worry and heartache; there would be fewer failures and much less unhappiness and misery than there now is occasioned by the ambition to become suddenly rich. And, as a result, there would be more real happiness, for there would be an increase of contentment, which, with godliness, is great gain.

These hardy Norwegians have a strong love for their country and homes. If a man sells his home he may redeem it again after five years, or any one of his sons may have the same privilege. In either case the price at which it was sold is to be paid with the exact cost of improvements added

After five years the sale becomes absolute. Very often farms that have been sold are redeemed as provided by law.

On our way north we met an intelligent Norwegian who had spent some time in America, and who spoke English quite fluently. He had been in Chicago and had travelled over our great western prairies and then had returned again to Old Norway. In answer to our question, "Did you not like America?" he replied, "Oh yes, but my home here much better." As our steamer rounded a sharp cape, we entered a beautiful little bay and there close up to the mountain side stood a few well-built houses, surrounded by probably a hundred acres of tillable ground. It was a beautiful little spot. "That," said our friend with a gleam of pride in his eye, "*That is my home.*" After all there is no place in this world like home, and it only requires loving companionship and but few of the comforts of this life, with godliness and contentment, to make a home anywhere. Somehow, as we watched our friend of a few hours go down into the little boat and row ashore, where loving hearts were waiting to welcome him, our thoughts went out to our own western home, six thousand miles away, and we wished it were our own home coming.

Many of these hardy sons of the North go to America and they make excellent citizens, but they never fail to re-visit the old home if they are able to do so. The love they have for their country is set forth in the following simple lines which we find in our Norwegian grammar:

"Ja! herligt er mit Fodeland
Den gamle Klippefaste Norge
Med Sommerdal og Vinterborge,
Der Evig trodser Tidens Tand
Our Kloden rokkes end, dets Fjelde
Skall Stormen dog ej Kunne faelde."

Literally:

"Yes! glorious is my native land, the ancient cliff-bound Norway, with summer valley and winter fastness, which ever defies the tooth of time. Even if the globe be shaken, the storm shall be unable to overthrow its mountains."

"Min Norske Vinter er saa vakker:
De hvide Snebedackte Bakker
Og groune Gran med Pudret Haas
Og trofast Is paa dybe Vande
Og Engledragt paa nogue Strande
Jeg bytter Neppe Mod en Vaar."

Literally:

"My Norwegian winter is so beautiful: the snow-clad hills, and green pines with powdered hair, and steadfast ice on deep lakes, and angel garb on barren shores, I would hardly exchange for spring."

Our readers, who understand the German, will find, upon a casual examination of the verses here given, quite a similarity in the Norwegian, the German and the English. To one acquainted with the German and English, the Norwegian is very easy to acquire. The construction is much easier than the German as it is more nearly like the English. We find but little difficulty, outside of the want of time, in studying the language.

We began this letter at Hammerfest and it then seemed to us that it would be short, but, like some ministers' sermons, it has grown on our hands and we still have more to write. Our Office Editor may either cut it in two, or cut it down. Thus far we have written north of the Arctic Circle, which we will now soon recross on our return to Trondhjem, where, if we safely arrive, we will close and mail this letter.

We reached Trondhjem in safety. On our way south we had some rough sea, but as we are getting to be good sailors we were not troubled with seasickness. Our trip to the Arctic Ocean has been exceedingly interesting to us, and we trust our readers may be profited by our description of what we saw on our journey. We feel that the Lord has blessed us and cared for us, and to him we give the praise.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the North Solomon Church, Kans.

On Saturday, Sept. 5, our quarterly church council was held at the home of Bro. Jas. N. Morrow. Some of the members were hindered by sickness from being present, yet a goodly number were there, and we had a good meeting,—spiritually and socially. The work of the church was carried on in a Christian-like manner. In the afternoon a dear sister, in the prime of life, was received into the church by baptism. May she ever prove faithful!

On Saturday night and Sunday forenoon we had preaching in a school-house near by, and we felt that God was with us. On Saturday, Sept. 12, our scattered membership gathered at the home of Bro. Lewis Lerew, on Lindly Creek, for a love-feast. Some came a distance of nearly fifty miles to that feast. Ministering brethren visiting us were, Bro. P. Porter and an aged brother, Palmer, from Burr Oak church, Bro. J. Garber, of Maple Grove, Elder Whitmer, of Quinter, and Eld. J. Brower, of Dorrance, with his cousin, David Brower, of Oregon, who officiated in the evening. Several other visiting brethren and sisters gladdened us with their presence; especially do we feel like commending those young members who visited us from the Burr Oak church. We know, from some words we heard dropped by worldly people, that their neat, plain way of dressing was highly respected.

On Sunday morning Bro. David Brower addressed the children, of whom quite a large number were present, and gave good attention. Doubtless some seed was sown which will bring forth fruit in after life, when he, who addressed them, shall have passed away. Children should often be instructed in the ways of religion. I wonder whether any of us realize how near we are to the kingdom of heaven when in the presence of a little child! We were favored with good weather throughout the meetings.

Fanny Morrow

In the Field.

We closed our meetings in the La Fayette church, Ohio, on the evening of Aug. 23. The love-feast was held the day before. We had a very pleasant feast. The old father in Israel, in his ninety-first year, and the youths of the fold feasted together. The ministerial force was not so large, Bro. Jacob Driver, of Lima, Ohio, and the writer were the only ministers from a distance. There were three baptized during our series of meetings. May they ever prove faithful! I returned home Aug. 24 and found all well, for which we felt grateful.

On Saturdry, Sept. 5, was our church council. Our love-feast was appointed for Nov. 6, at 10 A. M.

I remained at home until Sept. 16, when, in company with my little family, I went to Montgomery County, Ind., to attend the love-feast in the Raccoon Creek church, held Sept. 17. We had a very pleasant meeting. Brethren Daniel Neff, of Elkhart County, Robert Goshorn, of Owen County, D. C. Campbell, of Clinton County, Bro. Smeltzer, of Hamilton County, and the writer were the ministers present, besides the home ministers. We remained with the Brethren here until Saturday and were then taken to Boone County by Bro. Jesse Ronk, where we are at this writing, trying to hold up the banner of our Lord. This is within the bounds of the Raccoon Creek church. A new house of worship was built at this place about a year ago, largely at the expense of Bro. Wm. Hicks. Would that more of our brethren would show as much zeal for the cause! May God bless Bro. Hicks and family! We are making our home with them, and have held three meetings here, so far. At this writing the interest is good, and should it so continue, we will remain until October. We expect to go from here to the Nettle Creek church. May God bless Zion every-where, and may extra efforts be put forth this coming winter for the advancement of the cause of Christ! Geo. L. Studebaker.

Shideler, Ind., Sept. 21.

From the Pleasant View Church, Kans.

The members of the Pleasant View church, Phillips Co., Kans., held their love-feast Sept. 5 and 6, and I can truly say that it was a feast of love indeed. About thirty-three members surrounded the Lord's table. There were no members present that did not commune. That is the way it should be. It does not look right when members stay away from the tables at love-feasts. There was quite a number of brethren and sisters from neighboring churches at the feast, and their presence was highly appreciated by us. There were four ministers with us from abroad, namely our elder, B. B. Whitmer, from Quinter, Kans., Eld. John Garber, from Norton County, Kans., Bro. Lomax Miller, from Beaver City, and Bro. J. P. Noffziger, of Mascot, Nebr. They preached the Word in its purity, and as a result, there were five baptized on Saturday.

Brethren B. B. Whitmer and Garber remained with us and preached for us two more sermons, which caused one more dear brother to forsake sin and walk with the people of God, making six baptized at this meeting. A choice for a deacon was held; the lot fell on the writer of this article. May the Lord help him to do his duty!

Our little church in Phillips County seems to be in a healthy condition. Brethren, pray for the little vine that has been planted here in Phillips County, that we may walk as obedient children of our Lord and Master. Sylvester Workman.

From the Highways and Hedges.

On Wednesday, Sept. 16, we left Weatherford, Parker Co., Tex., for Nocona, Montague Co., where, after a day's travel, we arrived in the evening and were met by Bro. Burkman and kindly cared for. The next day we went to the home of Bro. Henry Brubaker. Here we held a few meetings. The attendance was rather small, but the attention was good. Here there are about twenty-six members in all,—two elders, one minister and one deacon. They having an able ministry, we made our stay rather short, as I do not believe it best to spend our time where a congregation is well supplied with preaching. I will further say, while so many of our most able ministers will persist in spending their time in preaching and traveling in the large, rich churches, teaching the well fed, they let the poor, the destitute and the scattered members go without food. If the twelve had confined themselves to the large churches where the most preaching was done, when would the Gospel have been preached to

the poor? Never! The twelve whom the Lord sent out did more preaching without any missionary boards and without any known help, than our whole Fraternity put together.* The Lord said to them, "Go, preach the Gospel." They went. They did not stop and wait to hear from the Mission Board, and to hear how much they were to get, but, with strong faith and confidence in God, they went through privations, poverty, sufferings and want. They obtained the crown that fadeth not away.

Under this ease-loving system, if time lasts one thousand years, these Southern States, with their millions, white and black, will never hear the Gospel preached as we preach it. Talk about going to Europe, to England, to Germany to hunt up people to preach to, that never heard the true Gospel preached! Stop and ponder; you are within easy reach of thousands of just such people all over this Southern country, and if you don't believe it, come and see. Well, it is still true that from the abundance of the heart the mouth speaketh.

On Monday, Sept. 21, I left for Muenster, Cook County. This is where Bro. A. W. Austin is laboring for the little band of members. This church has had its reverses and losses, especially by moving away. They now only number about twenty-two members, — one minister and two deacons, with a wide field open for work that they cannot supply. We are having meetings each evening and expect to continue over Sunday, if the Lord will. On Monday, Sept. 28, we expect to start for Dallas, then to Lancaster, Dallas Co., where we expect to have some meetings where there are no members. JAMES R. GISH.

*It would be a very fortunate thing if a few hundred of our ministers could be stirred up to enter the field upon their own responsibility, and not wait for the call of the Board. The Mission Board is all right in its place, and is doing a good work, but it must not be expected to do everything. Its place is on isolated fields and in new, unoccupied territories, and while it stands in need of preachers to work under its instructions, it does not propose to do all the work and leave nothing for individual ministers to accomplish.—ED

Lone Star Notes.

SEPT. 4 five of us took hack conveyance for Parker County, Texas, to encourage the Lord's children in the Live Oak church. We commenced meetings Sept. 6, and continued till the evening of the 15th, with increased interest and three additions by confession and baptism. Others were seemingly near the kingdom. The church was also greatly built up. We held a love-feast during the meetings, and on Sept. 8, Bro. J. R. Gish and wife came to our assistance and did some efficient preaching. I was glad once more to meet Bro. Gish. For a long time I had been on the front, and away from the General Brotherhood; and it did my soul good to meet those of like precious faith. The prospects in Parker County, to build up a church, are becoming encouraging. All it wants is a faithful, steady zeal on the part of the members. Dear brethren, let your light shine and live out your profession! Work all along the line is needed in that direction, and more consistent living.

Bro. Gish remained several days with us at Nocona. He gave all of us the best of counsel. Let all heed the same! HENRY BRUBAKER.

Nocona, Tex.

From the Madison Church, near Dulinsville, Va.

BRO. H. C. EARLY, of the Valley of Virginia, commenced wielding the Sword of the Spirit among us Sept. 12, and continued in a series of soul-stirring discourses during the following week. O, how our hearts were made to burn within us, as Bro. Early opened unto us the Scriptures, and sinners were made to tremble, as he demonstrated before them that it is their greatest duty to desist from their wickedness, and to seek the Lord while the door of mercy is open. In the evening of Sept 19, twenty-six members surrounded the Lord's table, and participated in the sacred ordinances of the church. Our ministerial force consisted of brethren H. C. Early, Abram Connor, and S. H. Myers (who is our elder). Six dear members from other congregations were present. It thrilled our souls with joy to have those of like precious faith to congregate with us in our Communion services.

As a visible result of our meeting, five dear souls were ushered into the family of grace. One who had strayed away from the fold, came back, confessing that there is no joy outside of the church. Bro. Early labored hard to awaken the members of our church to a true sense of their duty, and now, dear brethren and sisters, let us not be forgetful hearers, but work till Jesus comes. J. F. BRITTON.

Dulinsville, Va.

Ministerial Meeting.

THE following is the program of the Ministerial Meeting for the Southern District of Ohio, to be held Friday, Nov. 20, 1891, beginning at 8 o'clock A. M. (Place and railroad connections to be given later on.)

PROGRAM.

1. "Object of Ministerial Meetings."—Eld. W. K. Simmons; discussion led by Bro S. W. Hoover.

2. "How to Study the Bible to the Best Advantage."—Eld. Jesse Stutzman; discussion led by Eld. Jacob Garber.

3. "The Minister at Home and Abroad."—Bro. A. G. Crosswhite; discussion led by Eld. Henry Frantz.

4. "How May our Ministers of Southern Ohio make Themselves more Active and Useful?"—Eld. I. J. Rosenberger; discussion led by Bro. Jacob Coppock.

5. "Uniformity and Plan in Conducting Series of Meetings."—Bro. Silas Gilbert; discussion led by Eld. Tobias Kreider.

6. "The Evils of Non-conformity by the Shepherd and his Flock."—Eld. Jeremiah Katherman; discussion led by Bro. Daniel M. Garver.

HENRY FRANTZ,
WM. K. SIMMONS,
DAVID S. FILBRUN,
BENNETT TROUT,
A. G. CROSSWHITE,
} Committee of Arrangements.

A. G. CROSSWHITE, Cor. Sec.

We recognize the fact that some of our best local talent has not been assigned a topic, but we could not give all a place on the program, and yet we earnestly desire that all our ministers will lend a helping hand to make this, our first meeting, a spiritual feast to all who may attend. Please encourage your congregation to attend, and help us with their counsel and advice, as occasions may be presented.

But one hour will be devoted to each topic. The first-named brother will present his views on the subject in a fifteen-minute speech. The one who leads the discussion may continue the line of argument at his pleasure, or he may advance different views if well authenticated, as he may elect. Time not to exceed ten minutes. This will leave thirty-five minutes for five-minute talks, in which all are invited to participate.

As we have but *one* day for the discussion of six very important subjects, let them be well studied and the remarks to the point.

By order of the Committee,
A. G. CROSSWHITE.

Gratis, Ohio.

From the Spring Creek Church, Ind.

WE closed the second quarter of our Sunday-school yesterday. The work of the quarter was a very pleasant one, and will, I hope, long be remembered by many. Love, peace and union pervaded through the entire school, and we hope that many good impressions were made by our assembling. We pray that the good seed may have fallen into honest hearts, and that at least some little good may be the result. Our worthy Superintendent, Bro. Lewis Workman, conducted the school to the full satisfaction of all concerned. May God bless him for his great love for the Sunday-school cause!

Health is not the best here at present. There is some typhoid fever in this vicinity just now, and there have been a few deaths. The weather is unusually warm, and now it is getting quite dry again. E. MILLER.

From S. H. Myers.

AUGUST 22 we attended thanksgiving meeting at our lower house, and then anointed a brother whom the Lord called home the next day. We visited Bro. S. A. Shaver's congregation to solicit for the Old Folks' Home. We started out in good faith and intend to canvass all our territory, if spared. On our return we had council in our lower house. We held an election which resulted in selecting three deacons.

Sept. 1, we started to the Welsh Run church, Pa., to serve on a committee sent by A. M., consisting of Wm. Howe, J. R. Zug, and myself. Bro. Zug filled Bro. D. Long's place. Our report was accepted almost unanimously.

We stopped one night with Bro. Barnhart in Hagerstown, Md., and one night in Martinsburgh with Bro. J. Brice. We also attended the feast at Bro. D. Baker's church.

On Aug. 7, we started to West Virginia, to attend two feasts and two council-meetings. We elected one speaker and ordained Bro. S. A. Shaver to the eldership. We reached home Aug. 14. Aug. 17, we visited the members in Madison County, where Larkin's factory was formerly located. Here there are fourteen members.

Bro. H. C. Early held a series of meetings here the week before. Five united with the church, and good impressions were made. The members here are under our care. Bro. Jos. L. Britton is a minister in the first degree. Brethren A. Connor and M. Z. Early assist in the work. Bro. Connor was at the feast.

Timberville, Va.

From Lordsburg, Cal.

IT is now three weeks since we arrived in this genial clime on the Pacific Coast. We have visited some among the members at Covina, and attended prayer-meeting and church. We find the members generally alive to the work, and commend the zeal of the young members that they take such an active part in social meeting. They are earnest workers in the vineyard and will not lose their reward.

We spent the day at the grand old ocean. Pen cannot describe the beauty and grandeur of Nature's works. Oh, the wondrous works of God,—how excellent is his holy name! We were sorry when the signal was given that our train was here, as we were loath to leave the place.

I intend to spend the winter here and am now pleasantly situated as a helper in the Brethren's College at Lordsburgh. We believe this to be a noble work which is calculated to benefit the rising generation.

The Brethren are coming in from various places. We have visited among some of the mem-

bers of this place and find many from Illinois. Old father Metzger, whose face is always lit up with love and sunshine, with his heart-gladdening wife by his side, and many other dear brethren and sisters, who all have a smile and a welcome for us, adds greatly to the homelike appearance of the place. We can scarcely think of getting homesick, though, at times, it takes a great deal of courage on our part to think we are so far away from the home, family and friends, but we can work here to the honor and glory of God, as well as elsewhere, if we are but faithful to our trust.

AMANDA WITMORE.

Sept. 21.

Random Thoughts.

RECENTLY I have received quite a number of letters from brethren, asking why I have quit writing for the MESSENGER. I assure you that it is not on account of a lack of interest in the paper, for next to the Bible I prize its presence. But I am not able to see how a man who preaches once or twice a week, and has to provide for his family, can find time to get up interesting articles for the press.

I have in time past spent considerable time in preparing articles for the press, and by some means they got lost in the "waste basket." But I have always decided that it was best, or they would not have gone there. Every man and woman would better wait on the gift they have.

* * *

At our visit meeting, Sept. 5, we had quite an interesting council. Several admonitions were presented, and for the first time in the history of our church the tobacco habit was publicly denounced. We were pleased to see some of our brethren who indulge, denounce it as a "filthy habit." We can not expect a reform in this matter as long as some justify the use of it. If used only for its medicinal properties, let it be abandoned, till skillful physicians recommend the use of it.

* * *

Not long since I was traveling along the highway and came to a lane, leading to a house which was in full view. At the entrance of this lane was a sign-board with the word "BRANDY" printed in large letters, and a finger pointing towards the house. It did not require any interrogation; we understood the meaning thereof. On our return, a few days later, the board, perhaps by accident, had been knocked down and some one had moved it on the opposite side of the lane. The word on the board was not changed, but the finger pointed to a little knoll, where I noticed a grave-yard. I did not ask any question, but decided on the following conclusion: First to the saloon; secondly to the grave, and then eternity will reveal the third place.

* * *

The Brethren at St. Paul, Carroll Co., Va., decided to organize into a separate congregation. Sept. 19 was set for the organization. Eld. Jerry Barnhart, of Salem, N. C., Eld. H. P. Hylton, of Hylton, Va., and the writer met with them on that day. They also decided to elect one minister, and the lot fell on Bro. William H. Tow, who, with his companion was duly installed into the office. We pray the Lord to bless them in the good work. They chose H. P. Hylton to preside over them for the time being.

At night we enjoyed a love-feast with the members at that place, and I never witnessed a more quiet, public Communion than we had here.

By good management and right living we may expect to build up a flourishing church at this place in the future.

It was our privilege to baptize a young lady Sept. 13. We expect to hold our love-feast at the brick church on Saturday, Oct. 3. Services to begin at 4 P. M.

After our love-feast we expect, the Lord willing, to visit some of the isolated members in Carroll County, and hold a Communion, and then we go to Mercer, W. Va., where we have been called to spend a week or so with the few children there. In November we have promised to visit the Fraternity church in Forsythe County, N. C., where we will spend a week or more. C. D. HYLTON.

Hylton, Va., Sept. 25, '91.

From the Scott Valley Church, Kans.

OUR love-feast was an enjoyable season in the service of the Master. Two were added to the church by baptism Sept. 16, and communed with us in the evening. Three were received into our number by letter, at our quarterly council, Aug. 15.

Sept 17 we held a choice for a minister. The lot fell on Bro. Christian Myers. May he faithfully perform the work laid upon him! Bro. Isaac Crist, of Johnson County, was with us, and gave us many words of encouragement. His earnest labors were appreciated by all.

Sept. 18 wife and I went to Fredonia, Wilson Co., where we had meeting at the Brethren's meeting-house. Saturday, Sept. 19, we had preaching at 2 o'clock, after which a choice was held for a minister. The lot fell on brethren Allen A. Oberlin and Stephen Thompson. The Lord help them to be faithful in their calling!

We continued the meetings until Thursday evening, when, owing to scarlet fever being in the city, the brethren thought best to close the meetings for the present. CHAS. M. YEAROUT.

Westphalia, Kans., Sept. 28, '91.

From Camp Creek Church, Ill.

OUR Communion, of Sept. 19, was an enjoyable one. Everything seemed to be especially favorable for the occasion. Ministerial assistance consisted of brethren T. B. Digman, who preached several interesting discourses previous to the meeting, —B. F. Britt, Conrad Fitz, and John C. Demmy. Bro. Digman officiated. Communicants from the Loraine, Mill Creek, and Astoria churches were present. Among the number were our respected brother John Wolf and wife, of the Mill Creek church. Bro. John is now an octogenarian, yet he can read without glasses, and his mental faculties are well preserved. Physically he is failing, but no more so than can be expected at so extreme an age. Bro. John is probably the best-informed brother now living, concerning the interesting history of the rise and progress of the Brethren's church west of the Ohio River. His father was one of the pioneer preachers of the then extreme West. It is very interesting to hear Bro. John relate some of the incidents in the early history of the church in Illinois.

S. S. HUMMER.

Colchester, Ill., Sept. 24.

From the Scipio Church, Ohio.

BRETHREN JONAS HORNING and J. H. Christian came to us, and began a series of meetings at the Scipio church on the evening of Sept. 5.

The weather was fine, with a few exceptions, and each evening our brethren were favored with a fair audience, but more frequently with a crowded house. A good spirit seemed to pervade the meetings and the entire neighborhood during their stay with us.

Our brethren visited all our members, and others also, and, as far as we know, were kindly received by every one. On Thursday, Sept. 10, we held our council, and one, who had wandered away from the fold, made confession, and was received with gladness into the family again.

Sept. 13, previous to love-feast, our mother, Susan E. Graham, feeling that the Lord would soon call her into his presence, requested to be anointed, which was attended to by Eld. Horning, assisted by John H. Christian.

Soon after this rite was performed, word came that a dear one,—Bro. Nelson's wife—had resolved to follow the Lord in all his appointed ways. We then repaired to the water, where she was received.

When all things were ready, we seated ourselves at the Lord's table, at the house of Lewis Graham, to commemorate the suffering of our Lord and Master. The house was filled to its utmost capacity, with our neighbors. The best of order prevailed throughout the entire service, and when the parting hymn was sung, we have no doubt every one under the sound of our voice thought it good to be there. Eld. Horning officiated. He preached the funeral of J. A. Graham's wife on Sunday, Sept. 13, to a large concourse of people.

On Monday morning, Sept. 14, they left our place, and we think the good wishes of a majority of our community attended them.

J. H. GRAHAM.

Downington, Ohio.

Old Folks and Orphan Children's Home of the Middle District of Indiana.

WE hereby notify all who may have business with the 'Old People's Home," that the Board has re-organized as follows: Noah Fisher, of Perrysburgh, Ind., President; James Himelick, of Mexico, Ind., Secretary; Levi Miller, of Mexico, Ind., Treasurer. We trust all communications will be sent to the proper parties, as it makes additional trouble when not sent to the proper person.

The Board also decided, that any inmate who should go from the Home and talk disrespectfully and hurtfully of the Home, would be reported to the elder in whose charge such a member may reside, the elder to see that the matter be properly adjusted. At present there are nineteen inmates in the family, and health is exceedingly good.

FRANK FISHER.

From the Iowa River Church, Iowa.

SEPT. 15, Bro. Moses Deardorff commenced a series of meetings which he continued until the 22nd. Sept. 19 and 20 we had our Communion. It will long be remembered by some of us, as some of our Brethren met with us who had not done so for several years.

On Sunday morning we had children's meeting in place of Sunday-school. Bro. Tisdale, of Cedar Rapids, talked to the children first, followed by Bro. Stephen Miller, of Mahaska County. Those meetings are very interesting. I love to see the little faces brighten and the hands go up. God help us all to be interested in the children.

Bro. Dierdorff preached the Word with power. It did seem that sinners would cry out, "What must I do to be saved?" Bro. Dierdorff did not rest through the day, but visited from house to house, entreating those who had not come to Christ, to come soon.

One was reclaimed who had gone away from the fold several years ago. One dear young sister said: "I will walk with the people of God. Let us not forget her at a Throne of Grace.

Our meetings closed far too soon, as usual. Why could not each District keep two or three

men in the field? Then, when there is an interest, let them work in that place as long as they think best. May God give us such men as we need for just such places!

Bro. Dierdorff goes from here to attend the District Meeting at the Panther Creek church, Dallas Co., Iowa. ELLEN M. NICHOLSON.

Rockton, Iowa, Sept. 23.

We are Yet in the Field.

OUR last report was written from Des Moines, Iowa. We closed that meeting with a good interest and one addition by baptism,—an old lady seventy-four years of age. I baptized her in the Des Moines River in the presence of a large congregation. The first thing necessary in this city is a house of worship, and then some one to work. We think a great work might be done here.

We next went to Adair County, and there we found a few scattered members, with only one speaker, and the people calling for so many meetings that one man cannot supply half of the calls. It is sad, indeed, to hear poor souls pleading for help, and yet to be compelled to go away amidst the cries and tears, and leave them spiritually to starve to death. What shall we do? Shall we sit still and pray the Lord to send laborers into the field?

While in Adair County we held over twenty meetings, with one addition by baptism. There were many calls out there that we could not fill.

We are now laboring in the English River congregation. Any one wishing to correspond with me will address me at Greene, Iowa.

WM. C. HIPES.

From Newton, Kans.

THE members of the Newton congregation, Harvey Co., Kans., are still trying to work for Christ as best they can. We have meetings every Sunday and calls for more, but as the writer is the only resident speaker (and has been for about five years past) and as he is in limited circumstances, he cannot do near all the work that his office demands.

We are discouraged, sometimes, with our heavy burden. Then, again, we are encouraged by some one, occasionally, coming to the fold. Sept. 20 we received a dear young sister, and yesterday, Sept. 27, another one, and we have hopes for still more to come soon.

Last Saturday we held our quarterly council, and disposed of business to general satisfaction. We appointed a Communion meeting to take place at our meeting-house, five miles south-west of Newton, on Saturday, Oct. 10, commencing at 2 P. M. We desire to extend an invitation to our members around, especially the ministry, on that occasion. Here is a good opening for a loyal minister to come and help to sow the Master's seed, care for the tender lambs, and dress the vineyard of the Lord. Who will come and help us?

L. ANDES.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

At Work for the Lord.—Two more were added to the little band of members at Ozawkie, Kans., recently. Both are heads of families. Council-meetings were held at two different points in the above congregation last Saturday, and the wants of a mission-post were attended to by one of our elders on the same day, who administered baptism at that time. At present I am at St. Mary's, where I am busily engaged in mission work. Sister Nancy D. Underhill's article, on page 595, I find to be a great auxiliary, especially in my work among the children.—*C. C. Root.*

Six Additions.—In the Kingsley church, Iowa, on Sunday, Sept. 27, after preaching, six were received by baptism, to walk in newness of life. At our quarterly council, Sept. 10, two were received by baptism, making eight during the month of September.—*Samuel Horner, Kingsley, Iowa*

Harmonious Council —The Wyandot church, Ohio, met in council Sept. 26. All were reported to be in love and union, and the work of the meeting passed off pleasantly. Our elder was with us. We expect to commence a series of meetings on the evening of Oct. 10, and continue till after our feast, which will occur Oct. 17.—*Alverty Buxton, Upper Sandusky, Ohio, Sept. 28.*

Information Wanted.—Will some one please state whether there are any Brethren living in the following-named Counties in Virginia: Princess Anne, Isle of Wight, Elizabeth City, and Warwick. An answer to the above will be appreciated, as several members are contemplating locating in South-eastern Virginia and would like to get as near to church privileges as possible.—*F. M. Bowers, New Stark, Ohio.*—[We know of no members in that part of the State.—ED.]

Delegate Elected.—The Bijou Hills church, South Dakota, met in quarterly council Sept. 12. All business was adjusted pleasantly. We expect to begin a series of meetings Oct. 3, and hold our love-feast Oct. 31. We expect Bro. George Cripe, of Cerro Gordo, Ill., to be with us during our meetings. Our elder, W. G. Cook, was chosen delegate to District Meeting. This church has a membership of about forty-eight, including six deacons, two ministers in the first degree, and one elder. We have an interesting Sunday-school during the summer season. Our house of worship being too uncomfortable during the winter, we discontinue the Sunday-school during that time, but hold prayer-meetings at our dwellings each Thursday evening.—*M E Stair, Sec., Bijou Hills, S. Dak., Sept. 15*

Encouraging News.—Wife and I started Sept. 10, for Shamokin, to fill an appointment at that place in the evening. After meeting, Bro. George Tobias conveyed us to his home, where we had meeting next evening. On Saturday, Bro. Hiram Gibble and Eld. S. R Zug and wife, in company with other brethren and sisters, arrived, and we had meeting in the evening. On Sunday morning, we met again, and in the evening had our Communion-meeting. It was truly a feast to the soul. At the close, several expressed a willingness to join in with us. Next morning the brethren and sisters started for home, but wife and I had to spend ten days more in the Mountains. This is a new field, where the Brethren were not known before. I trust much good may be done.—*D. P. Ziegler, Tower City, Pa.*

At Work in the Field.—I have just returned from the Communion meeting in the Walnut Valley church, near Great Bend, Kans. The meeting was a pleasant one, and the ministerial help abundant. We were pleased to meet Bro. Jonathan Brubaker, of Girard, Ill., who, in company with his wife and daughter, and also Moses Brubaker and daughter, of the same place,—is visiting in the West. We also enjoyed the labors of brethren Moses and Isaac Brubaker, of Lyons, Kans.; Bro. Crissman, of Russell County; brethren J. F. Perry and Jonas Hertzler, from the Eden Valley church; Bro. Daniel Deardorff, of Salem, and Eld. Enoch Eby, from the Fairview church. There were about eighty communicants. Bro. Michael Keller was ordained to the full ministry and now takes charge of the Walnut Valley church. Bro. John Clapper was advanced to the second degree of the ministry.—*Daniel Vaniman, McPherson, Kans., Sept. 28.*

A Good Meeting.—Our love-feast in the Limestone church, Tenn., was held Sept. 25 and 26. Quite a number from adjoining congregations were with us. Ministering brethren present were, Eld. John Brubaker, J. B. Bowman, S. J. and D. B. Bowman, C. H. Diehl, John Bashor, and Garret Bailey. We had a good meeting. One was baptized on Saturday evening. May the good work go on! —*P. D. Reed.*

Enjoyable Love-feast.—Sept. 19, we had a pleasant and well-attended love-feast in the Springfield church, Summit Co., Ohio. A strong force of ministers from surrounding churches was present. Next day we listened to short but very good speeches in the interest of our Sunday-school, by brethren N. Longaneck-r, J. J. Hoover, and Geo. Worst, after which Bro. Worst delivered an able sermon.—*Jacob Mishler.*

A Refreshing Meeting. Our church council was held Sept. 11, at 2 P. M., and the business done was, I hope, adjusted in the spirit of love. Sept. 12 Bro. D. J. Miller, of Overhill, W. Va., preached interesting sermons, both afternoon and evening; also on Sunday morning, Sept. 13. In the evening we held our love-feast, which truly was a time of rejoicing among the children of God.—*H. S. Claypool, Rollyson, W. Va.*

Annual Council.—The members of the Quinter church, Kans., held their annual council Sept. 26. The members were reported to be in peace and union. We decided to hold our love-feast Oct. 24, beginning at 3 P. M. Passenger trains stop at Quinter at 9 A. M. going west, and 6 P. M. going east. All that desire to attend our feast, will be made welcome. We have a membership of about sixty, with four ministers, two being elders. —*J. B. Spurgeon, Quinter, Kans., Sept. 26.*

Minister Elected.—At a council-meeting, held in the Union Center congregation, Sept. 24, Bro. Henry Neff was called to the ministry. May the Lord give him the needed wisdom! At the close of the meeting we were all made to rejoice, when we learned that some desired to unite with us. Two, —a young man and wife,—came forward and requested baptism. They were gladly received into fellowship with us. May they prove faithful, and become diligent workers in the vineyard of the Lord!—*J. R. Miller, Locke, Ind., Sept. 25.*

Pleasant Love-feast.—The Decatur County church, Iowa, numbering fourteen members in all, held a very quiet and enjoyable Communion service at the house of Bro. J. H. Johnston, four miles north-west of Lineville, Iowa, on the evening of Sept. 12. Six have been added to the little band there during the past summer, one of whom has passed over to the other shore. Ministering brethren, passing over the Rock Island Railroad, are solicited to stop and preach for them. Address J. Henry Johnston, Lineville, Wayne Co., Iowa.—*Lewis M. Kob, Garden Grove, Iowa, Sept. 22.*

Ministers Elected.—Sept. 1 Bro. D. S. Clapper began a series of meetings at Hyndman, Bedford Co., Pa., assisted by Bro. William T. Sines, of Oakland, Md., and also Edward Hochstettler. On Saturday, Sept. 5, Eld. Kelso met with us and in the evening we held a love-feast. Next day we met at 9 A. M., to hold an election for help in the ministry. Brethren Thos. Harden and Francis Bowen were the brethren selected for that work. They are thought to be well qualified for the position. The little band of brethren at Hyndman belongs to the Myersdale congregation, which is under the care of Eld. C. G. Lint. They are situated at the extreme end of the congregation, and number only about twenty members. There is a good opening for successful work at that point.—*J. H. Clapper, Yellow Creek, Pa.*

Minister Elected.—The Brethren of the Union Center church, Elkhart Co., Ind., held a church council Sept. 24. Ministers present from abroad were Eld. John Metzler and Eli Roose. We decided to hold an election for a minister and after an earnest prayer in behalf of the work at hand, the church was duly instructed as to the Gospel qualifications of a minister by brethren Metzler and Lemuel Hillery. The election resulted in the choice of Bro. Henry Neff. Bro. Henry is past middle age, but we believe the church's choice is God's choice. We are strongly of the impression that the true prosperity of the church depends largely upon competent and judicious housekeepers. We also had two additions by baptism.—*J. O. Culler.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

OLLER—FUNK.—At Waynesborough, Pa, at the home of the bride's mother, Sept. 15, at 6 A. M., by Eld. Jacob Snider, Bro. Joseph J. Oller and sister M. E. Funk.
J. F. Oller.

MILLER—SWEITZER.—At the home of the bride's parents, Black Hawk County, Iowa, Sept. 3, 1891, by the undersigned, Mr. Grant Miller and sister Clara Sweitzer.

BLOUGH—SCHROCK.—At the home of Bro. Jacob Lichty, Black Hawk County, Iowa, Sept. 24, 1891, by the undersigned, Bro. Albert P. Blough and sister Stella M. Schrock. S. H. Miller.

MOLSBEE—BECK.—At the residence of the undersigned, Montague County, Texas, Sept. 29, 1891, by the writer, Bro. David Molsbee and Miss Annie Beck.
Henry Brubaker.

BAYMAN—RUSHER.—At the residence of the bride's parents, in the Spring Creek church, Kosciusko Co., Ind., Sept. 27, 1891, by the undersigned, Mr. William C. Bayman and Miss Anna Rusher.
A. L. Wright.

MILLER—REEVES.—At the bride's home, Neosho Falls, Kans., Sept. 23, 1891, by the undersigned, Bro. Francis M. Miller and Miss Emma A. Reeves, both of Woodson County, Kans. Chas. M. Yearout.

ARNOLD—BEAHM.—At the residence of the bride's parents, Sept. 22, 1891, by I. N. H. Beahm, Bro. Charles E. Arnold, of Burlington W. Va., and sister Ella E. Beahm, of Lowry, Va. Mary B. Beahm.

YOUNG—MARQUIS.—At Quinter, Kans., Aug. 27, 1891, by the undersigned, Mr. F. E. Young and sister Estella Marquis, all of Quinter, Kans. B. B. Whitmer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HAY.—In the Indian Creek church, Jasper Co., Iowa, July 22, 1891, Francis Hay, aged 76 years and 2 months.

Deceased was born in Somerset County, Pa., near Berlin and moved to Iowa about thirty-two years ago. Funeral services by Bro. H. Troup. D. F. Baldwin.

BLICKENSTAFF.—At Waynesborough, Pa, May 15, 1891, Margaret Blickenstaff, aged 52 years, 5 months and 6 days.

Cancer, internally, was the cause of her death. She leaves a husband and son, both members of the church. She was buried May 17 at the Middletown church cemetery, Md. She had suffered for one year with that dread disease. She united with the church in her youthful days, and gave her heart to Jesus early in life. She was conscious of her approaching departure and longed to go. She was a strong light in the church and will be missed. She was a good Christian sister, and had no fears of death. She loved the Lord and the church, and was held in high esteem by all who knew her.

The funeral services were conducted by the writer and the home brethren.
J. F. Oller.

WASSER.—At her home in Cedar County, Iowa, Mrs. S. Alice Wasser, aged 36 years, 2 months and 11 days.

Her maiden name was Kizer. Dec 25, 1872, she was united in marriage to J. S. Wasser. There were three children born to them. Her funeral was largely attended by sympathizing friends and neighbors. The occasion was improved by the undersigned from Heb. 13: 14. John Zuck.

WOLF.—In the Cherry Grove congregation, Carroll Co, Ill., Sept. 8, 1891, sister Elizabeth Ann Wolf, aged 61 years, 6 months and 6 days.

Deceased was the wife of Bro. John Wolf, a minister in the Brethren church at Cherry Grove, who died about twenty years ago. The services were conducted by the brethren from Rev. 14: 12, 13. Henry M. Martin.

RUSMISELL.—Near Sangerville, Augusta Co., Va., Sept. 13, 1891, of cholera infantum, Cora C, daughter of Bro. John and sister Rachel Rusmisell, aged 1 year, 4 months and 20 days.

Cora was a bright, expanding flower, but the Lord saw proper to transplant her into his higher garden, where storms of trouble and sorrow can never affect her. Funeral services improved by Bro. Jacob Thomas from Mark 7: 37. Laura Rusmisell.

HENDER.—In the Highland church, Columbia County, Washington, on Pataha Prairie, sister Florence, wife of T. F. Hender, aged 20 years, 9 months and 8 days.

Deceased leaves a kind husband and a little babe, ten days old.
Sidney Hodgden.

ESTUS.—At Boulton, Idaho, in the Moscow church, sister Katie, wife of Bro. Harvey Estus, aged 22 years, 11 months and 17 days.

Deceased was anointed two days before her death. She leaves a kind husband, and two little children to mourn their loss. Funeral services by the writer.
S. Hodgden.

HOOVER.—At Norway, Oregon, Sept. 19, 1891, Christina Ann Hoover, infant daughter of brother W. A. and sister A. Hoover, aged 5 months and 21 days. Funeral services by Bro. John Bonewitz.

COOK.—Near Myrtle Point, Oregon, Claude, son of friend Leo and Ida May Cook, aged 3 months and 3 weeks. Funeral services by Bro. John Bonewitz.
Thomas Barklow.

FAIR.—In the Cedar Creek church, De Kalb Co, Ind, Aug. 30, 1891, Earl Smith Fair, aged 3 years, 2 months and 19 days.

The funeral was largely attended by the relatives and friends, to sympathize with brother and sister Fair in the loss of their son and only child whom the Lord had given them. Funeral services were conducted by Eld. Jeremiah Gump to a large concourse of friends. Henry Steckly.

HENDRICKS.—In the Mt. Joy church, Botetourt Co, Va, Sept. 19, 1891, Bro. David Hendricks, aged 58 years.

Bro. Hendricks had been a faithful member of the church for twenty-five years, and had served the church in the deacon's office for many years. The circumstances connected with his death were distressing indeed. On Monday morning previous to his death he left home in good health to go to the town of Fincastle. While at that place, a horse gave him a dreadful kick in the face and on the upper part of the breast, from which he died on Saturday following. His sufferings were great but he bore them as best he could. He leaves a wife, four daughters and many friends to mourn for him, but they are comforted with the thought that he has gone to the better land. He was buried at the Mill Creek (Baptist) church cemetery. The funeral services were conducted by Eld. Jonas Grabill, in the above church, from the words, "For all flesh is as grass." 1 Pet. 1: 24.
A. F. Pursley.

CRIPE.—In the Bachelor Run church, Carroll Co, Ind, Sept. 7, 1891, sister Anny Rebecca Cripe, aged 49 years and 16 days.

She leaves a kind husband and children to mourn their loss. Funeral services by the brethren from Rev. 14: 13.
David H. Niccum.

BURDEW.—In the bounds of the Esterly church, La., Sept. 16, 1891, sister Lavina Burdew, aged 68 years, 7 months and 4 days.

Our old sister's death was caused by taking *La Grippe*, which finally terminated in diabetis. She was baptized April 12, 1891, and rejoiced to find a people who did the Lord's commands. She leaves an aged husband. Bro. S. A. Honberger preached her funeral discourse from Mark 16: 8, first clause. She was one among the first fruits of the mission work in Louisiana. S. A. Sutter.

MILLER.—In the Silver Creek church, Ogle Co, Ill, Sept. 21, 1891, sister Maria Miller, aged 83 years, 9 months and 12 days.

Maria (Emmert) Miller was born Dec. 9, 1807, in Washington County, Md. Feb. 25, 1830, she was united in marriage to John F. Miller, of Washington Co., Md. Both united with the church soon after their marriage. They remained in Maryland twelve years. In 1842 they moved to Ogle County where they spent their remaining days. In 1867 they were separated by death. Since then mother has borne life's burdens with Christian patience, with willing hands and a kind heart to all. Their union was blessed with ten children,—five sons and five daughters. Six have preceded her to the spirit world. The other four were present at the funeral. Funeral services by Bro. D. E. Price. * * *

HUMBARGER.—In the Abilene congregation, Kans., June 6, 1891, sister Barbara Humbarger, wife of Eld. John Humbarger, aged 52 years and several days.

Sister Humbarger was born in Richland County, Ohio. Subsequently she moved to Iowa, and from there to Kansas, she, with her husband, being among the first settlers of this country. She was a consistent and worthy member of the church for many years. She was patient and kind to all around her, and in her afflictions she murmured not but said that the Lord's will be done. She was anointed by the elders in her last sickness and died peacefully in that blessed hope of a glorious immortality, leaving a sorrowing husband and twelve children. Two of the children are members of the church. Funeral services were conducted by Eld. John Forney and the writer from Rev. 14: 13 to a large audience, many of whom were bathed in tears. Children, meet her in Jesus!
P. R. Wrightsman.

DAVIS.—At his daughter's (Emma Ellis), in Harveysburg, Warren Co, Ohio, Sept. 22, 1891, Bro. Daniel L. Davis, aged 75 years, 11 months and 24 days.

Deceased was born in Grayson County, Virginia. He came with his parents to Highland County, Ohio, when two years of age. At the time of his death he was a member of the Lexington church, Highland Co., Ohio. He leaves a wife and eight children to mourn their loss. A wife and two children preceded him to the spirit world. Funeral services conducted by the writer from John 5: 28, 29.
Allen Ockerman.

SERBER.—Within the bounds of the Oak Grove church, Johnson Co., Iowa, sister Marian Serber, aged 89 years.

Deceased was born in North Carolina. Her maiden name was Dunbar. She was married to Bro. Matthew Serber (who survives her), in Madison County, Ind, with whom she lived seventy years. They were baptized in the South Bend church, Ind., more than forty years ago. Ten children were born to them. Five daughters and one son preceded their mother to the spirit land. Three daughters, one son and the aged husband remain to mourn their loss. Funeral services by Eld. Frederic Fesler, of Ovid, Ind., to many sorrowing friends. Surely a mother in Israel has passed away. M. B. Cline.

MILLER.—Near Sidney, Kosciusko Co., Ind., Sept. 17, 1891, of a complication of diseases, Cloicy M., son of friends John and Estella Miller, aged 1 year, 4 months and 26 days.

Funeral occasion improved by brethren Gorman B. Heater and Albert Wright, at North Manchester. Burial in the Swank cemetery. The bereaved parents have the sympathy of all in their sorrow.

IDLE.—In Sidney, Kosciusko Co, Ind., Sept. 13, 1891, of typhoid fever, Gracie, daughter of friend T. H. and Melissa Idle, aged 2 years, 6 months and 10 days.

Funeral services by Bro. Jacob Snell, in the Christian church at Sidney. Interment in Sidney cemetery.

IDLE.—In Sidney, Kosciusko Co., Ind., Sept. 20, 1891, of typhoid fever, Mrs. Melissa Idle, wife of T. H. Idle, aged 35 years and 19 days.

Mrs. Idle's maiden name was Heckman, she being a daughter of Bro. Samuel and sister Mary A. Heckman. The funeral was largely attended by sympathizing friends and neighbors, and the occasion was improved by Rev. Wilson Samuels, of the Christian denomination.

Her remains were laid to rest in the Sidney cemetery. She was the mother of six small children, one of whom preceded her to the spirit world one week previous. She leaves a husband, five children and a large circle of relatives and friends to mourn their loss.
Frank Leslie.

TENNISON.—In the Live Oak church, Parker Co, Tex, April 10, 1891, Mary Alloma Tennison, daughter of K. G. Alice Tennison, aged 16 years and 23 days.

Miss Alloma was burning brush April 9 when her clothes caught fire. Notwithstanding the efforts of her father and uncle, her clothes were consumed by the flames and her breast was burned to a crisp, yet she never complained much. She died next day. Services by the writer to a very large concourse of relatives and friends.
Henry Brubaker.

STUMP.—At Roanoke, Ind, Sept. 10, 1891, Perry Stump, aged 39 years, 7 months and 12 days.

Deceased came to his death by taking his own life. He leaves sorrow-stricken parents and a brother. Funeral services were conducted by the writer from these words: "We must all appear before the judgment seat of Christ." Dorsey Hodgden.

DEETER.—In the Berlin congregation, Somerset Co., Pa., Sept. 8, 1891, Bro. John Deeter, aged 70 years, 10 months and 13 days.

Bro. Deeter was a consistent member of the church for over forty years. Funeral services by the writer from 1 Cor. 15: 55.
Wm. G. Schrock.

JOHNSTON.—At their home, in the vicinity of Linville, Iowa, Sept. 4, 1891, of heart disease, sister Charlotte Johnston, wife of Bro Austin Johnston, aged 25 years.

Sister Lottie gave her heart to Jesus and was baptized July 11, 1891. A few brief months of service here, and then the Master said, "It is enough; come up higher." Funeral services Sept. 13 by the writer.
Lewis M. Kob.

NUTTER.—At Reiffsburg, Wells Co., Ind., Sept. 7, 1891, Irvin, infant son of Deaver and Nancy Nutter, aged about 2 years. Funeral services conducted by Bro. Samuel Neher at Reiffsburg.
Malinda S. Studebaker.

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Announcements.

LOVE-FEASTS.

Oct. 14, at 4 P. M., Solomon's Creek congregation, 2½ miles north-east of Milford Junction, Ind Brethren will be met at the Junction by notifying Hiram Forney or John Arnold.

Oct. 14 and 15, Coon River church, near Panora, Iowa.

Oct. 14, at 4 P. M, Salem church, Montgomery Co., Ohio.

Oct. 14 and 15, at 10 A. M., Upper Cumberland church, Pa., at Huntsdale house.

Oct. 14 and 15, Huntsdale, Pa., on the P. H. & P. R R.

Oct. 14, at 4 P M., in the Salem church, Montgomery Co., Ohio.

Oct. 14, at 10 A. M, Salmony church, Middle Indiana, 10 miles south of Huntington.

Oct 14 and 15, at 10 A. M, Dry Fork church, Jasper Co., Mo.

Oct. 14 and 15, at 1 P. M, Lewistown congregation, Pa. The Committee appointed by District Meeting to arrange for an Old Folks' Home are requested to meet at this love-feast, to consult and deliberate upon matters pertaining to their work.

Oct. 14, at 2 P. M., Arcadia church, Ind.

Oct. 14 and 15 at 1 P. M., Waddam's Grove, Ill.

Oct. 14, at 10 A. M., in the Appanoose church, Kans.

Oct. 14, at 2 P. M., Loramie's church, Ohio.

Oct. 14, at 10 A. M, Woodland church, Mich.

Oct. 15, at 4 P. M., Hopewell church, Bedford Co., Pa.

Oct. 15, at 2 P. M., Lost River church, Mathias, W Va.

Oct. 15, White church, Montgomery Co., Ind. Series of meetings to begin the 10th, 4½ miles west of Colfax, Ind.

Oct. 15, at 3 P M, Pleasant View church, Nebr, at the home of Bro K. C Short, 1 mile west of Hiawatha and 25 miles north-west of Benkleman, on the B & M. R. R.

Oct. 15, at 4 P. M., Pine Creek church, Ind.

Oct. 15, Bethel church, Nebr. Day and evening meetings during the week, to begin the 11th.

Oct. 15, at 2 P M, Rockingham meeting-house, Wakenda congregation, Ray Co., Mo.

Oct 15, at 10 A. M, Lower Twin Creek, Preble Co, Ohio. Railway station, Ingomar.

Oct. 15, at 10 A. M, Somerset church, Wabash Co., Ind, at Vernon meeting-house.

Oct. 15, at 10 A. M, Hade church, Franklin Co., Pa.

Oct. 15, at 10 A. M., Union City church, at Brick house, 1½ miles north of Union City, Randolph Co, Ind. Those coming by rail will be met at Union City by notifying W. K Simmons.

Oct. 16, Harrison County church, Ind.

Oct. 16, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

Oct. 16, at 2 P. M, Newton church, Miami Co., Ohio.

Oct 17, at 2 P M., Lower Deer Creek church, Carrol Co, Ind. Bro. D. P. Shively is to begin a series of meetings Oct. 8.

Oct. 16, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 16, at 2: 30 P. M., Turkey Creek church, Mount View, Benton Co., Mo.

Oct. 16, at 10 A. M., Walnut Level church, Wells Co., Ind.

Oct. 16 and 17, at 2 P. M, Rock River church, Ill., at the Franklin Grove meeting-house.

Oct. 16, at 2 P M, South Beatrice church, Gage Co., Nebr. Trains will be met as follows the day before meeting: Holmesville, on U. P. R. R; Beatrice, on B. & M. R R, Rockford, on Rock Island R. R. A series of meetings will begin Oct. 3

Oct. 16, at 1 P. M., Spring Run church, 2½ miles north of McVeytown Station, Mifflin Co., Pa.

Oct. 16, at 10 A. M, Sugar Creek, Ind.

Oct. 16, at 10 A. M., Black River church, Van Buren Co., Mich. Persons coming will stop off at Bangor. Ministers are requested to hold meetings over Sunday.

Oct. 16, 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 16, at 4 P. M., West Otter Creek church, Macoupin Co., Ill

Oct. 17, at 10 A. M, Eight Mile church, Ind.

Oct. 17, at 4 P M., Monitor church, McPherson Co., Kans.

Oct 17 and 18, at 2 P. M., church west of Tipton, Iowa Those coming on B C. & R N. R R stop at Buchanan and notify Bro Jacob Zook at that place.

Oct. 17, at 4 P. M., Clover Creek church, Pa

Oct. 17, at 2 P. M, Mt. Hope church, Oklahoma Territory, 12 miles north-west of Guthrie

Oct. 17 and 18, Aughwick church, at Sugar Run, Huntingdon Co., Pa.

Oct. 17 and 18, at 2 P M., Maple Valley church, 2 miles south-west of Aurelia, Cherokee Co., Iowa.

Oct. 17, at 10 A. M., South Waterloo church, Black Hawk Co., Iowa.

Oct. 17, at 2 P. M, Meyersdale congregation, Somerset Co., Pa.

Oct 17, at 4 P M., Oakley church, Ill.

Oct. 17, at 10 A. M, Eagle Creek church, Hancock Co., Ohio. A week's meeting before the feast.

Oct 17, at 3 P. M, Alleghany congregation, Grant Co., W. Va.

Oct. 17, at 1 P. M., Pleasant View meeting-house, Reno Co., Kans

Oct. 17, at 4 P. M., Portage church, 8 miles north-west of South Bend, St. Joe Co., Ind.

Oct. 17, Mexico church, Ind.

Oct. 17 and 18, Winona church, Winona Co., Minn.

Oct. 17 and 18, at 10 A. M., Maple Grove church, Norton Co, Kans Series of meetings to commence one week before the feast

Oct. 17, at 5 P. M, Mahoning church, Ohio.

Oct. 17 and 18, at 2 P M, South Perry church, in Three Spring meeting-house, 1½ miles from Blain, Perry Co., Pa. One week's meeting prior to feast.

Oct. 17, Chapman Creek church, 6 miles north of Solomon, Kans.

Oct. 17 and 18, at 1 P. M, Manor church, Washington Co., Md.

Oct. 17, St. Vrain church, Longmont, Colo.

Oct. 17, at 2 P M., Middle Fork church, Clinton Co., Ind.

Oct 17, at 2 P. M, Vermillion congregation, in Cornell, Ill, on Streator Branch of Wabash R. R.

Oct. 17, at 10 A. M., Black River church, Medina Co, Ohio.

Oct, 17 and 18, Coal Creek church, near Fairmington, Fulton Co., Ill.

Oct. 17 and 18, at 10 A. M., Pine Creek church, Ill.

Oct. 17, at 4 P. M, Walnut Creek church, Johnson Co., Mo.

Oct. 17, Round Mountain church, Ark.

Oct. 17 and 18, Dallas Center, Iowa. One week's meetings before feast.

Oct. 17, at 10 A. M., Fairview church, Wyandot Co., Ohio.

Oct. 17 and 18, at 10 A. M., North Poplar Ridge church, Defiance Co., Ohio

Oct. 17 and 18, Welty meeting-house, Pa.

Oct. 17, at 4 P M, James Creek congregation, Huntingdon Co., Pa

Oct 17, at 4 P. M, Osage church, 3½ miles north-west of Monmouth, Kans

Oct. 17, at 1: 30 P. M., Meadow Branch, Carroll Co, Md Those coming by rail will stop at Westminster, Western Md R R

Oct. 17, Plum Creek church, Pa.

Oct. 17, at 2 P. M, Upper Stillwater, Ohio.

Oct. 17, at 2 P. M, Indian Creek congregation, County Line meeting house, Ind

Sept. 19, Camp Creek church, 7 miles south of Colchester, Ill.

Oct. 20, at 10 A M., Killbuck church, Ind.

Oct 20, at 1 P. M., Upper Twin congregation, at Wheatville house Those coming on the Pan Handle will be met at Eaton, and those on the Mackinaw at West Alexandria, by notifying A. G. Crosswhite, Gratis, O.

Oct. 20, at 5 P. M., St. Joseph Valley church, 3½ miles north of South Bend, St Joseph Co., Ind.

Oct. 20 and 21, Lower Cumberland church, Pa., at the "Mahler Meeting-house" Persons coming by R. R. via Harrisburg, stop at Shiremanstown. Those coming via Carlisle stop at Mechanicsburg.

Oct. 24, at 3 P. M, Blue River, Whitley, Ind.

Oct. 24, Peabody church, Kans.

Oct. 24, at 10 A. M, Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 24, at 10 A. M., in the east house, Thornapple District, Mich, 3 miles south-east of Clarksville, on the D. L. and N. R. R.

Oct. 31 and Nov 1, at 10: 30 A. M., Vermillion church, Marshall Co, Kans., 7 miles north east of Beattie, Kans.

Oct. 31, at 10 A. M, Green Spring District, Seneca Co., Ohio.

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

Oct. 24, at 4 P. M., Berrien church, Berrien Co., Mich., 4½ miles west of Buchanan.

Oct. 24, at 4 P. M., Washington Creek church, Douglas Co., Kans.

Oct. 24, at 11 A M., Hudson, Ill

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains met at Gardner day before the meeting, but none met the day of meeting.

Nov 7, at 2 P M, Neosho County church, Kans.

Nov. 7, Altoona, Pa.

Nov. 13, at 4 P M, Elkhart church, near Goshen, Ind.

Nov. 13, at 10 A M., Pleasant Hill church, near Virden and Girard, Ill.

Nov 13, at 4 P M., Monticello church, Ind.

Nov 13, Greenwood church Texas Co, Mo

Nov 14, at 2 P. M., in the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Martin's Creek church, 2 miles south-east of Jeffersonville, Wayne Co., Ill.

Nov. 14 and 15, at 10 A M., Mingona church, Sawyer, Pratt Co., Kans

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio.

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LOVE-FEASTS.

Oct. 14, at 11 A. M., Long Meadow church, near Hagerstown, Md.

Oct. 14 and 15, Terrace, Hampshire Co., W. Va.

Oct. 15 and 16, at 10 A. M., Woodland church, Fulton Co., Ill.

Oct. 15, at 2 P. M., North Fork church, at Pyrmont, Carroll Co., Ind.

Oct. 16, at 4 P. M., Yellow Creek, Elkhart Co., Ind.

Oct. 17 and 18, Antietam congregation, Pa., Welty house.

Oct. 17, Smith Fork church, Mo.

Oct. 17 and 18, Pine church, Hampshire Co., W. Va.

Oct. 21 and 22, Beaver Run, Mineral Co., W. Va.

Oct. 24, at 2 P. M., Quinter, Kans.

Oct. 24 and 25, Bean Settlement, Hardy Co., W. Va.

Nov. 7, at 4 P. M., Walnut Creek church, Pulaski Co., Ind.

Nov. 7, at 4 P. M., Big Creek church, Ill. Series of meetings to commence the 3rd, conducted by David Troxel, of Cerro Gordo.

Nov. 14, Cedar Grove, Va.

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H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE FOUR PICTURES.

Two on this Side—Two on the Other.

ON this side we have a world of pictures of things as they have been, as they are, and as they may be, but of the "beyond" not much, indeed very little. Only once is the veil lifted and we are invited to look at things on the other side as they have been or may be. Thus this becomes to us the cosmopolitan picture for the ages, and though it has been looked at and studied for the last eighteen centuries by friend and foe, wise and otherwise, the real background has been seen only as through a glass darkly. Life, in all its various and varied forms has been pictured to us from the infant in the cradle to the bending form leaning on the staff, but from the ever-recurring inquiry, "What more?" comes the answer, "Thus far and no farther." Lazarus, the brother of the loving sisters, Mary and Martha, passed over and returned, but his lips, as to the other side, were either sealed, or his history of it is unwritten or forever lost. Not one word do we have beyond the fact that he was dead and again restored to life. Is it not strange that he did not give the world a picture of those four days? We feel it so, but perhaps he had none to give. Yes, so we are inclined to believe.

We have some well-authenticated accounts of life being restored, but in no case was there anything real in the short beyond. The many trances and visions recorded give us no real picture of the condition of the existence of the state of the soul beyond. All we have and all we can ever get we have from Luke's Gospel, and to this we now go.

A break-off in the history that is wonderfully serene, and we have the first picture. In the account of the rich man and Lazarus we must accept it as a real history or a parable. If a history, we have what has been. If a parable, what is now, has been, or may be hereafter. "A certain rich man" as an introduction, is equally fitting for either, as it would not have been well to have been personal in speaking thus of a rich man full of worldly honor, especially after having been preached to heaven on a choice chariot, as is done now-a-days. But the good that is said of poor Lazarus would not shock the world, even if it were admitted to be true.

But the first look we have of the first picture is that of a "rich man." He had been successful in life, had economized and gathered a large fortune. He lived in a fine mansion, had a large number of servants, had many feasts, and his table spread with the best that the times could afford. Perhaps he was a rich farmer, such an one as we have pictured to us in the man of big crops and who had barns that were too small. He had done as he desired, and was now taking his ease,—with men of his kind as frequent guests. He was taking his "case" and enjoying his gathered substance. Or he may have been a retired merchant, —possibly a wine merchant or a hotel keeper. But the mere fact that he was rich is nothing strange, neither is it especially disparaging to his character.

In our second look we see him clothed with purple and fine linen. Being very rich, he could do this without drawing very seriously on his capital in stock, and then, too, it was in keeping with his circumstances and surroundings. He was at ease, and as he did not perform any labor, he could wear such apparel without either soiling or spoiling it. Rich men generally do this and it is expected, even laboring men do not feel offended, if wealthy persons dress in a costly manner, if they are otherwise what they should be. So far, we have rather an inviting picture.

We look again. This time we see him on one of his feast days, and this continued every day. "He fared sumptuously." His table was loaded down with the very best. Perhaps some of you have seen a picture, in your Bible, of this man as he was seated at his table. We are not sure that there is much theology in such pictures, but they are suggestive and give us something tangible to lay hold upon. He may not have been the large, fat man portrayed at all,—only a man that had everything in abundance, and enjoyed a good meal.

Once more we look at the picture and we see him on his bed of sickness and death. Poor man now! The end, on this side, for him comes, and all that riches, fine apparel and big meals can do for him is done. After this follows a magnificent funeral. Perhaps he lies in state a few days, and then is buried. Is this all of life? If it were, our picture would stop here, and we would have no other side to give.

But there is another picture on this side. A young man starts out in life without means. He marries a wife, gets himself an humble home, has a darling boy, and calls the place of his stay "sweet home," because love reigns there and bright prospects loom up before him. But the Lord loves him and for reasons unknown, outside of himself, sees fit to apply the chastening rod. The companion of his life and the sharer of his joys sickens and dies. The son of his strength and the remaining light of his home soon follows, and the ties that bound him to life are severed. One affliction after another follows, and at each succeeding stroke he humbly kisses the rod that smites and the more fully turns his heart to the One who afflicts only to bless. Homeless and friendless he wanders up and down through the Judean hills and valleys, asking alms and presenting himself at the doors of those who have to give and to spare. As he thus journeys from place to place his afflictions grow from bad to worse, and at last, sick, weary, and covered with sores, he lies down to die. A sad picture, and yet such ones were made in the land of promise and beneath the shadow of the Great City and within sight of the glistering spires of the Holy Temple, where the Good Father deigned to come and bless his people. Do we still have such pictures, and are they to be seen in this Christian land of ours, where the light of the Life-giving Son pierces into every nook and corner? God forbid that such should be! A good Samaritan passes along, and as he beholds the suffering Lazarus, his bowels of compassion yearn towards him. Near by he sees the beautiful home of the rich man,—at whom we were looking in our other picture,—and then it was a time of feasting, as it was every day, and surely there some compassion will be shown. He lifts him up, carries him to the gate and lays him down. Let us look at him for a moment,—hungry, sick, and sore he lies by this gate. The servants pass in and out and we hear him ask, not for a seat at the well-furnished table, but only for some of the leavings,—the crumbs that have fallen from the table. A servant halts at the tender appeal, his heart is touched and he runs to the Master. He tells him, "There is a very sick man lying out at the gate and he seems to be starving and asks for a little of what is left of the dinner. Shall I take him some? He is very hungry." "Haven't time to look after beggars now. Let his friends take care of him, or let him die," answers the rich man and goes to his place of ease.

(Concluded next week.)

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ALWAYS A RIVER TO CROSS.

SELECTED BY SARAH A. MILLER.

THERE'S always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder's the charming scene;
But deep and wide with troubled tide
Is the river that lies between.

For the treasures of precious worth,
We must patiently dig and dive;
For the place we long to fill,
We must push and struggle and strive.
And always and every-where
We'll find in our onward course,
Thorns for our feet and trials to meet,
And difficult rivers to cross.

The rougher the way that we take,
The stouter the heart and nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win,
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So ready to do and to dare
Should we in our places stand,
Fulfilling our Master's will,
Fulfilling the soul's demand.
For though as the mountain high,
The billows may fear and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

Bellefontaine, Ohio.

"ALL THINGS OF GOD."—2 Cor. 5: 18.

BY C. H. BALSBAUGH.

TO GEORGE HOSSACK, OF LEASK DALE, ONT., CAN.,
Beloved Brother:—

YOUR pathetic, nobly Christian letter is here. It touched me deeply, and made me feel ashamed of myself. I am not near so self-sacrificing as you infer. Of the political world I know little, but of the *human* world I keep myself posted, so that I may know its wants, and what is done for its amelioration. I must deny myself largely for this very purpose, as this knowledge does not come without laborious mental effort and some of the currency which many of the brethren love inordinately.

No one can keep himself abreast of the great, solemn tide of humanity and of the evangelizing movements astir throughout the world, without having one's inmost soul kindled with longing for the elevation of the millions who are wallowing in the most appalling corruption. Whoever has read General Booth's "Darkest England," has had a reflection of Darkest America. Whoever has followed Livingstone and Stanley, Father Taylor, John G. Paton, and the heroic light-disseminators in China, Japan and India, must have a strangely callous heart not to be moved to compassion and self-sacrifice for the drawing of the world to the uplifted Redeemer. John 12: 32.

The great desire that burns with unconceivable intensity in the bosom of the Triune God, seems to generate not even a spark in the souls of many of us. The utter self-renunciation of Jesus for the reconciling of the world unto God, is with many professing Christians the deadest letter ever put on parchment or paper. Deny and cover it as we will, we are guilty of shameful defalcation in our glaring neglect of the world-wide commission which our benign and mighty Savior has committed to his church.

There are indeed souls among us who are pulsing with the life and love of Jesus, and are straining body, soul and purse that Christ may "see of the travail of his soul and be satisfied." But how many, alas! "live unto themselves," and not "unto him who died for them, and rose again." Indeed my intercourse with men personally and by correspondence, and in the literature of the day, satisfies me that many who claim to be Christians, and look even with contempt on those who differ from them, do not know what it signifies that Jesus rose from the dead and is seated at the right hand of the Majesty on High.

Oh how solemn, how imperative, how vital is Rom 6: 3–12; Gal. 2: 20; Col. 3: 1–15! To die, be buried, and rise with Christ, and have these transcendent facts as the salient characteristics of our conscious and declarative being, sounds like "another Gospel" to many among us. And yet these sublime verities are the only true inspiration of Christian work. Love does it all, and only love,—"the love of God shed abroad in the heart by the Holy Ghost."

"*The love of Christ constraineth me,*" is "God working in us to will and to do of his good pleasure." And unless we have God's arms and his Spirit to compass them, we are verily not his people. "The joy set before Jesus," enabling him to "endure the cross and despise the shame," must be our incentive in all our undertakings, privations and sufferings, even unto death, for the consummation of the eternal purpose of God in Christ. Heb. 12: 2, 3, 4; Philpp. 3: 5–10; Eph. 3: 9–12. If we want to participate in Col. 1: 12–14, and the climax of the last four chapters of Revelation, we must not shrink from the essential antecedent. Gal. 6: 14; 2 Cor. 12: 9, 10.

The complete redemption of human nature from sin in a single person, is a guaranty of the possibility of the salvation of all. Who that single person is, needs to be kept before our minds and deepest in our hearts perpetually. When no *man* in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon, then the *Lion* of the *tribe of Judah*, the ROOT of *David*, the LAMB of GOD, the co-eternal Son of the Everlasting Father, prevailed to open the Book, and to loose the seven seals thereof. Rev. 5: 1–10.

In that PERSON is all that belongs to humanity, sin included. "Without controversy, great is the mystery." 1 Tim. 3: 16. But the fact is divinely asserted. 2 Cor. 5: 21. When *he* died, with all the sins of the race on him, not a soul was left unreconciled, provisionally, of the entire progeny of Adam. 2 Cor. 5: 14, 15. It is our privilege to go to the ends of the earth, into the filthiest slums and dens of devilism, and proclaim the universal amnesty of the Sovereign of the universe, through the absolute satisfaction of eternal righteousness in the life and death and resurrection of Jesus Christ.

If we would appreciate the heights and depths, lengths and breadths of this amazing sacrifice of God, and the greatness of the sin it expiates, and "the far more exceeding and eternal weight of glory," to which it exalts us poor, hell-deserving sinners, we would reach to the bottom of our pockets, and into the deepest, purest abysses of our souls, and into the highest heavens, for means and motives and inspiration and power to fly like flaming evangels to the ends of this sin-smitten planet, to rescue the perishing from "the wrath to come."

God has deposited "all the fullness of his Deity" into the man Christ Jesus," "and hath put all things under his feet, and gave him to be *head over all things* TO THE CHURCH, so "that the *man of God* may be *perfect*, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." Eph. 1: 22; 2 Tim. 3: 17. What excuse have we for our supineness and our self-petting? Where is our "glory in tribulation," our "suffering the loss of all things, and counting them but dung, that we may win Christ," and that others may win him through our self-oblation? Rom. 5: 3; Philpp. 3: 8; Rom. 9: 2, 3; Acts 5: 41; 1 Pet. 2: 21 and 4: 14.

Oh the daring, self-forgetting, yet discriminating, Christ-magnifying zeal of holy love! But just as soon as a soul breaks out with this divine fervor, and cannot be held back for very love of Jesus, manifesting something of the apostolic power and enthusiasm, how many throw up their hands in amazement and disapprobation, and put the clamps of conventionalism on the erratic spirit! Would to God we could *en masse* throw off our heritage of formalism and artificial proprieties, and display once more the meek and lowly, yet unflinching boldness of those who "loved not their lives unto death," but overcame "the world, the flesh, and the devil," "by the blood of the Lamb, and by the word of their testimony." Rev. 12: 11.

In counting the cost of our redemption, Christ counted in humiliation and poverty and derision and scourging and spitting and mockery, and the blood-sweating agony of Gethsemane, and the forever inexplicable horrors of Golgotha! Are we so on fire with this divine tragedy, so heart-sick with desire to be like Jesus in "the fellowship of his sufferings," and in the joy of the Great Harvest Home, that we can heartily offer the prayer and repeat the testimony of the great apostle to the Gentiles? Philpp. 3: 10; Acts 20: 24. These things are not idle rhetoric, but the divine standard of loyalty by which we must finally be judged.

I can well understand your soul-sorrow in your Canadian isolation. I enter sympathetically into your lamentation for workers in the grand and solemn and arduous vocation of soul-saving. Visiting a locality and sowing seed a few weeks, and then again leaving, is not the highest idea of evangelization. It is abiding and working and living,—*working*, WORKING, *living*, LIVING, *emphasizing every word by the* DIVINE IMPRESS OF SELF-SACRIFICE, that COUNTS *for the* KINGDOM of GOD.

The excitement of a protracted effort must be sustained and augmented and deepened by the manifestation of incarnate Truth, "*commending ourselves* TO EVERY MAN'S CONSCIENCE IN THE SIGHT OF GOD." 2 Cor. 4: 2. In this way you can do much for Jesus, and be "manifestly declared to be the epistle of Christ, written with the Spirit of the living God, known and read of all men." 2 Cor. 3: 2, 3. Read over and over day by day, "with strong crying and tears," Eph. 1: 15–20, and 3: 14–19, and Philpp. 3: 8–14, and Col. 1: 9–12, and 3: 8–17.

In word and deed show the very meekness of the Lamb of God to all you meet. Speak and live the truth of God in the love of God. Never point any soul to the church for authority, but to Christ and the Gospel. Spend yourself and your means freely, but wisely for Jesus. *Sanctify* EVERYTHING BY THE WORD OF GOD AND PRAYER. 1 Tim. 4: 5.

Union Deposit, Pa.

THE CHURCH.—ITS GOVERNMENT.

BY J. G. ROYER.

Chapter 4.—Officers.

IN the Scriptural constitution of the church are also indicated the offices necessary "for the edifying of the body of Christ." Eph. 4: 13.

These offices being divinely constituted, it is no marvel that "a bishop must be blameless, of good

behavior, apt to teach," ruling commendably "his own house, having a good report of them which are without;" and that "deacons must not be double-tongued, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." 1 Tim. 3: 1–9.

These offices, being divinely established, cannot be changed, nor multiplied, nor abolished by human authority. Nor can the power, belonging to an office thus divinely appointed, be increased or lessened by man. This is evident from the Savior's pledge, "Lo, I am with you (the ministry) alway, even unto the end of the world." Matt. 28: 20. Among these divinely constituted offices, we name

THE MINISTRY.

It is a special gift from Christ to the church; for "he gave some apostles; . . . and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

Ministers are "embassadors for Christ," speaking in his name. They are "stewards of God," intrusted with the Gospel for men. The office is not chosen as men choose a profession, consulting their inclination of mind or personal interests. It is entered in obedience to a call from God through the church. The call from God is made manifest by the existence of the Scriptural requisites in the life and character of the individual, and, in his providence, God opens the way to the work to which he has called the brother. The call is founded on the existence of those Scriptural qualifications, and the church, and not the individual himself, is the proper judge of his possession of them. Hence the church is the medium through which he is called.

Whenever the church or individual members of it discover the manifestations of a divine call in the existence and gradual development of the qualifications of an "embassador" and "steward" of God, it becomes as much the duty of the church to take steps by which that brother may become a sower of the Gospel seed, and a reaper of souls, as it is her duty to look after a sinner in whom are manifest the drawings of the Father, and the operations of the Spirit, convicting him of sin and judgment to come.

Good government requires elders, with their official corps, to "take heed" to the workings of the Spirit in "the flock over the which the Holy Ghost hath made you overseers," Acts 20: 28, and carry into effect properly the directions of Annual Conference in this particular. Neglect in this important part of church government cannot but affect unfavorably the future good and success of the church.

Among the

QUALIFICATIONS

for a minister, we name first,

Genuine Regeneration.—A man might be born "of water" and not "of the Spirit." It is all-important that the man "be in Christ,"—that he be "a new creature." A defect here would be fatal in every way. Think of a spiritually blind, godless minister endeavoring to guide souls to eternity! Such "blind leading" would prove a disastrous "example of the believers," and yet he is to be an example in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12.

The minister must be in possession of a good degree, yea, an advanced degree, of spiritual life and experience. Intellectual or literary attainments cannot take the place of "love, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22.

Soundness in the Faith is another all-important requisite. If he is unsettled in his convictions of religious truth, he cannot be expected to "speak the things which become sound doctrine," Tit. 2: 1, and hence has no rightful place as an "embassador."

Coupled with a sound faith is *aptness to teach.* Fitting mental development and discipline, and an adequate knowledge of the Scriptures are important helps to make him "able to teach others also." Since the principal business of the minister is to direct the minds of his fellow-men, the use of ample mental training must be obvious to all. The necessity of a knowledge of the Scriptures is equally apparent, since he is to impart instruction on the doctrines and duties of religion. He should also have a love for the cause, that would lead him constantly to endeavor to increase his knowledge.

Aside from these, however, there must be the special aptness or gift of imparting to others what he knows, in a manner that will *draw, interest* and *hold* the people. Paul and Barnabas did not only preach the Gospel, but they "so spake that a great multitude both of the Jews and also of the Greeks believed." Acts 14: 1. To do this the spiritual qualification of an invincible faith in God and in his Word, and a consecration to the work that will lead him to love men as some men love money, are as much more valuable than the intellectual alone, as is the house than the foundation alone. Napoleon once declared that "God is always on the side of the heaviest guns," but afterwards found reasons to revise his opinion. The rams' horns at Jericho were no doubt crooked, ungainly things, and anything but melodious in tone; but they brought down the walls notwithstanding. There has been many a minister with few of the graces of speech, esteeming himself but a ram's horn in the hand of the Lord, who brought down more strongholds of sin than any silver trumpet that ever charmed men with its music.

The minister must also "have a good report of them which are without," 1 Tim. 3: 7; "giving no offense, that the ministry be not blamed," 2 Cor. 6: 3, but commending himself "to every man's conscience in the sight of God." 2 Cor. 4: 2. No suspicion of dishonesty, untruthfulness or impurity must rest upon the minister. He must have a fair reputation for integrity of character. He must be true and just and honest in his dealings. In his intercourse with the other sex, he must be regarded as a man of a pure life and a holy walk, or he cannot possibly expect to do others good.

THE OBLIGATIONS ASSUMED

by the one who accepts the office of the ministry are solemn and far-reaching. It is understood that he accepts, as Scriptural, the doctrines and practices of the church, and puts himself under obligation to vindicate them. This is the chief duty of the minister. Should his convictions not permit him to defend the Gospel, as understood by the church, he is untrue to himself and to the church in accepting the office. There is no escape from the charge of dishonesty resting upon the man who accepts the holy office of the ministry, when he is not in sympathy with the doctrines of the church that calls him. Should he, at any time during his ministry, change his views as to the doctrines of the church, he is entitled to freedom of personal conviction and action, but he should not continue in the office, since the essential conditions upon which he was called, and upon which he accepted the call,—*i. e.*, that the doctrines of the church are Scriptural,—have, so far as he is concerned, ceased to exist. He has no right to retain the office to the subversion of the doctrines he had solemnly obligated himself to defend.

Since every member is a soul entrusted by Christ to the church to protect and educate for heaven, he who accepts the ministry also accepts the care of souls as a sacred trust from Christ, and agrees to labor for their sanctification and salvation. The salvation of souls and the edification of the church and the spread of the Gospel, constitute the one great work of the minister's life. He is expected to do this in times of adversity, as in times of prosperity. He is not justified to leave his post because the wheels of the kingdom seem to move slowly. "The good shepherd giveth his life for the sheep." It is "a hireling" that "leaveth the sheep and fleeth." John 10: 11, 12.

(*To be Continued.*)

Mt. Morris, Ill.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Three.

ONE circumstance I want especially to notice,—that three ministers, representing different churches, made an appointment in a village near the center of the Botetourt County church, the object was believed to be to capture the young men, the sons of our Brethren who were quite numerous in that vicinity. Their theme was that war is consistent with Christianity, and that it would be honorable to unite with their countrymen in defending their country, and protecting their friends and firesides.

The next day, Sunday, I preached to a large congregation. I took for my subject the peace principles, as taught in the Christian Scriptures, bringing them into contrast with the lectures of the three divines, as presented the day before, and in my closing remarks I quoted Matt. 12: 41, "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here." "The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Then, taking the Bible in my hand, I said, "The three divines who addressed the assembly yesterday, may be great men in their way, but behold, a greater than all these is here," holding up the Bible,—"This is our guide, and may God forbid that I shall ever come into the presence of my Judge with the blood of my fellow-man dripping from my fingers."

There were present a number of soldiers in their uniforms, the badges of war upon them. They hastily rose up and went out of the house and were seen promenading back and forth outside.

Seeing this, I expected to be arrested at the close of the meeting, but there was no attempt made to molest me. A few days later I was informed that a committee of three was appointed by the home guard, a few miles away, to interview me concerning this matter. I knew the men. One was a professor in a female institute, one a physician who indulged in strong drink, and the other a slave-holding farmer and very immoral. When I heard this I wrote a letter to a gentleman, through whom the information came, saying that a committee of sober, moral and intelligent gentlemen would be respectfully received.

Upon this information the committee declined a personal visit, but interviewed me, by writing, upbraiding and threatening, declaring that I would not be allowed to occupy a neutral position, that I would be compelled to take a stand for or against the Confederacy. They severely ridiculed our peace principles religiously, claiming that it

was the height of presumption to pretend to a higher state of sanctity than so many others who were Christians, and did not hesitate to engage actively in the conflict, in which so much was involved.

This opened a considerable correspondence, which all together would have made a considerable volume if it had been preserved. They finally concluded to give it up, and, as they said, turn me over to the authorities. On getting this last letter I concluded to pay a personal visit to a conservative gentleman who was familiar with their movements, and my personal friend. In our conversation he said he would advise that I be careful, that, if I should fall into the hand of the powers that be, it might prove disastrous. I told him that I had no fears; that if I was to come into the hands of authorities, I would be in the hands of men, and of the truth of this fact I had special evidence in a certain transaction of which I will give an account later.

In this interview my description of a committee that I would accept was referred to, and my friend said that Mr. —— was a sober, moral and intelligent gentleman, but that Mr. —— was a very immoral man, and that Dr. —— had been intemperate, but had reformed. To this I replied, "His reformation is questionable, for Captain Ross says that he was drunk yesterday." Capt. Ross was an officer in the Fifty-first Virginia Regiment, and at my house, very sick in bed. Dr. —— was then the army physician, and had been my family physician, but now was very bitter against me, because of what I was doing to keep our members and young men out of the army. On the day before, visiting the captain who was not able to be out of bed, the doctor seemed to be excited and told him that he must get away from here,—that he could not get well if he stayed. To this the captain replied, "Doctor, I cannot understand you, for my own father and mother could not be more kind, nor treat me any better than Mr. and Mrs. Moomaw are to me." He told me of this on my coming to his room the same evening, and said that the doctor was drunk.

My telling this to my friend, it came to the doctor's ears, and he became so enraged that he came near the house the next day, sent for the captain's attendant, and sent in a challenge to him for a duel. To this the captain replied that he could not then, but if he ever got well he would accommodate him.

The doctor also became so enraged against me, that he, to others, threatened me with violence, and provided himself with a stick, three feet long and a half inch thick, which he carried in the whip-socket of his buggy, ostensibly for the purpose. I met him frequently so equipped, but he did not speak to me, nor make any attempt at violence. I did not go out of my way on business or duty to avoid him, nor did I carry pistols or knives, nor a stick to defend myself. Why he did not attack me, I do not know unless it was because a friend of his told him that it would probably not be safe for him. But I attributed it to quite another source, — the lion's mouth was stopped in Daniel's case, and I believed that I was in the right, and was not afraid, and so I told my brethren when they would warn me of my danger, and the probability of bringing trouble upon the church.

Bonsack's, Va.

COMMITTEES SENT BY GENERAL CONFERENCE.

BY ENOCH EBY.

I DO not write to deprecate the above feature of our church government, but I do think a good work may be overdone. Some things are lawful, but, at the same time, not expedient. The calls for committees increased till they reached eighteen in one year. That is certainly no credit to the Brotherhood.

About the time the Old Order Brethren and Progressives organized, the calls for committees dropped to one each year in 1884 and 1885. This is as it should be; but at this time committees are slowly on the increase again. In 1890 there were 6; 1891, 5; and I felt like calling the mind of the Brotherhood to the fact that Conference has authorized District Meeting to send out committees, and if they have not suitable brethren in the District, then brethren from adjoining Districts can be obtained, so that each State at least could, and by all means should, settle its own difficulties.

It is no credit to any local church to advertise herself by calling for a committee from Annual Meeting. In most cases brethren in your own State, and even in your own District will be appointed by Annual Meeting. Why not call for them at once, and be satisfied with their work? The authority of General Conference does not qualify them any better for the work. Money, time and credit of both churches and brethren could be saved, were we to adjust our troubles without appealing to General Conference. There are exceptional cases that may require the above measure, but we think they are few.

Another advantage we have in doing the work at home is this: When we can learn the character of the trouble, and are acquainted with the brethren, we are better qualified to select a committee adapted to the nature of the work. The Standing Committee, as a rule, sends out ordained elders, in order to meet matters of doctrine, or implicated officials, but it always seemed inconsistent to me to send an elder several hundred miles to meet a financial trouble, which may require shrewd business tact, and even a knowledge of the laws of our land, in order to do safe work, and when, at the same time, it would seem necessary that he (the elder) should have a guardian over him, because of the lack of business qualifications. The laity, as a rule, can furnish us better financiers than the body of elders. They are more skillful because of practice. Why not use them for such work? You may say, however, "Following that rule, we might have the lay-member setting the elder right." Well, the Scriptures teach we all shall be subject one to another. 1 Pet. 5: 5. While the elder can admonish the lay-member in points of doctrine and church government, etc, the lay-member can, in return, admonish the elder in finances.

In order to avoid failures it would be good, and an honor to the cause of Christianity, if quite a number of our ministers and elders would seek the counsel of well-to-do brethren. It is thought by many that it is humiliating to do so, and they prefer not to let their true standing be known, but rather go on and bring reproach on the church by a financial shipwreck. Any brother too proud to be counseled by a lay-member, because of his official standing, magnifies his office with self-conceit. Rom. 12: 3–16.

Again, it is said that a large per-cent of our church troubles are among the officials. This is measurably and lamentably true. Sometimes this is offered as a just reason why the laity should be more frequently used in committee work. It should, however, be considered that the official brethren are more exposed to trials and temptations than the laity; hence, in order to bear one another's burdens, the members should sympathize with the brethren who have special and responsible duties to perform, and aid them as opportunity may require. In so doing many errors might be avoided.

A VISITATION OF ANGELS: OR SOME EXPERIENCES OF A SOUL IN SEEKING LIGHT.

BY N. D. UNDERHILL.

(*Concluded.*)

ALTHOUGH I had loved the Lord and served him, as opportunity would permit, over seventeen years, I earnestly longed to obey those other commandments, at which so many of my acquaintances (yea all of them) sneered and scoffed. Having learned that a truly obedient class of believers did exist as one church on earth, I sought to meet with and become one of that number. It was some time ere I learned where they were located, but having learned from the Good Book that all things work together for good to them that love the Lord,—that those who seek shall find, and that those who hunger and thirst after righteousness shall be filled, I trusted in him, and, by ceaseless prayer, sought and received the guidance of the Holy Spirit which God and Christ have promised to those who ask him.

During my moments of meditation, I often thought of the second coming of Christ, which is promised to them who look for him, and involuntarily looked out of the east window for the coming of the angels in advance, but finally, when, for a moment, I had ceased to look, lo! two of them had come. Our dear brother and sister, G. W. and R. A. Fesler, were the ministering guests in this case, and words could never express the joy with which their ministrations were received, and now I can truly say, "I have found that peace which passeth understanding."

All the dear sisters and brethren who, by their kind, helpful letters, and otherwise did cast many rays of light across my path, I would love to take by the hand and say, "God bless you," but it is unnecessary, for when our Blessed Savior shall say, "I was a hungered and ye gave me meat, sick and in prison, and ye came unto me," etc., your joy will be full.

Now my home is more than a hundred miles away from the nearest church. Not one of my kindred or former friends are members or even friends of the Brethren's church, yet I feel that I have more brethren, sisters, parents and friends than I had before, for that tie of love which binds us together as one family in Christ, is much stronger than the dearest earthly ties. "Love is a golden knot, tied by angel's hands," and ever since I loved my Savior, I also loved the Brethren (though I could not see either), because they are his obedient servants and faithful disciples, his friends, the members of his church.

My greatest desire is to be a faithful servant of Christ. My opportunities and means are limited, yet I could scatter seeds if the Lord sees fit to place them in my hands. I know of a few seekers after the Truth in this vicinity, and I could use a few tracts of all kinds (especially on baptism) to advantage. If some one cares to send a few, they may do much good.

I think the sisters' white cap and plain bonnet, also their plain, inexpensive dress, are so becoming to women professing godliness. I do hope that none ever have the least desire to adorn their bodies with silk, satin, plush, or other costly apparel. We surely could not enter the house of God or even kneel in our closets with that emblem of purity, love and devotion upon our heads, and a rustling silk dress or other costly apparel upon our bodies.

There is one other subject I would like to mention. Among worldly people it is common to attend services, listen to the sermon, address or prayers, for the sake of criticising them afterward. Every grammatical mistake, every difference of opinion expressed, every look and gesture of the speaker,—all is rudely commented upon, held up

to ridicule, and, if possible, condemned. Of course God's children do not commit such grave faults, yet it is possible that some who read this are not so different from others as might be. Every member of the flock has its own place to fill, its own duty to perform; none should sit idle, being content to leave all the burden of soul-saving upon the shoulders of their faithful leaders.

Sometimes people have dust on their spectacles, which makes all things appear unclean. Let us keep our own selves pure and clean, our consciences clear, and our hearts so full of love that no unkind thought can proceed from us, to injure the useful influence of a fellow-servant. Let us love all of God's children, and bear one another's burdens gladly. While we sympathize with the afflicted, help the poor, and entertain the stranger, we must faithfully hold up the prophet's hands, and cheer his heart with good attention, ready assistance and loving encouragement. Then, indeed, will God bless our efforts, and the good seeds which are sown will spring up and grow, and bear much fruit.

The letters of the good sisters and brethren, both private and through the GOSPEL MESSENGER, have been a great help and comfort to me.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson I.

1. How many years between the Old and New Testament?
2. Describe Nebuchadnezzar's dream.
3. Describe Daniel's first vision.
4. Describe Daniel's second vision.
5. How long between these two visions?
6. What is meant by head of gold and the lion?

Lesson II.

Last lesson brought us to the close of the Babylonian Kingdom, and it shows the remarkable fulfillment of prophecy. Looking at the matter from a human stand-point, one would think this mighty City of Babylon could not be taken. It is described as being sixty miles in circumference, surrounded by a wall 350 feet high. This wall was probably made out of brick, manufactured out of the earth right around the City, thus leaving a large ditch outside the wall which was kept full of water, as was the custom in cases of walled cities. There are said to have been 100 brass gates, 100 feet high. There were 25 streets, running each way across the City, thus dividing it into 625 large blocks, containing something like a quarter section of land, with the houses built facing the streets, thereby leaving a great deal of land to farm, probably enough to support the City, as the soil was very rich. The river Euphrates passed through the middle from side to side. There was a high wall on each side of the river, of the same height as the outer walls, so that it would be impossible for an army to get into the City even if they were in the bed of the river. Thus it would seem to be impossible for any army to take this mighty City, either by siege or by storm, but God had decreed that the Babylonian Kingdom should fall and another take its place, and the time had arrived. Belshazzar is king. He makes a great feast to a thousand of his lords, as described in Daniel, fifth chapter.

Previous to this time Cyrus, the Persian, was stationed outside the City with an army. Knowing that there would be a great feast, he planned for it, arranging to have the river, above the City, turned out of its channel so as to allow the river bed to run dry. Then he stationed men at either side of the City, with instructions to wade the river to the heart of the City as soon as the water was low enough. This even would have been useless, had the gates in the river walls been closed as designed. However they were left open, and after the warning, given by the handwriting on the wall, the City was taken and the King slain. How many persons end their days on earth at the banquet or ball room!

One scene in the prophecy is now brought to a close. Scene two opens with the Medes and Persians jointly reigning. These are represented by the arms and breasts of silver in chapter two, the bear in chapter seven, and the two-horned ram in chapter eight. This epoch, termed the Persian supremacy, lasted from about 538 to 331 B. C. As shown by the silver, as compared with gold, this kingdom was one of less splendor than the former. As shown by the bear and ram, it was very ferocious. The inequality of the two horns of the ram foretells the supremacy of the Persian Kingdom over that of the Medes.

Scene two now closes. The third opens, represented by the belly and thighs of brass in the image; by the leopard with four wings and four heads in chapter seven, and the he-goat in chapter eight. There are several interesting features of this epoch that are well worthy of notice.

1. In splendor the brass is inferior to the silver, but it was to rule over the whole earth,—the then known inhabited world.

2. A he-goat came from the West and touched not the ground, representing the rapidity of the movement. The leopard had wings, indicating rapidity.

3. The leopard had four heads, and the one notable horn of the he-goat being broken, in its stead came up four horns.

In studying the prophecies of Daniel, we find that the more remote the fulfillment of a prophecy, the more it goes into detail. This is directly opposite to what it would be if man had written it, but is characteristic of God's works, showing his unbounded wisdom and power. In the next lesson we will show how beautifully the prophecy of the four heads and four horns was fulfilled.

ACKNOWLEDGMENTS.

BY M. J. M'CLURE.

THE words confession and acknowledgment, in their different forms, are sometimes used interchangeably, and there are places and connections in which this may properly be done, and there are other places and connections in which each word expresses its own idea and must occupy its own place.

One may *confess* a virtue or a vice already existing, a desire already formed, or a truth already received, but one would not be said to confess an idea but partly revealed, or a principle only partly understood. When an alien immigrant desires citizenship in this country, he does not "confess" the supremacy of this Government in his oath of allegiance, but he "acknowledges" its supremacy.

When one violates a law of the land and is arrested and fined, his yielding is not considered a a confession, but an acknowledgment of the power and righteousness of the Government.

Again; no alien is ever considered a citizen until acknowledgment of the Government and laws is made. Formally, a criminal may confess his crime, but submission to the power of the State, in the penalty affixed, can alone relieve him from the stigma of guilt, or restore him to favor, and that submission is an acknowledgment of the truth and righteousness of the law condemning him. All good human laws are but copies of divine laws; all good citizens are but shadows of which Christians must be the substance. In the divine polity it is required that an alien must confess his sins in his repentance, but he may confess and repent all the days of his life, and still die without salvation. There must be a "repentance to the *acknowledging* of the truth." 2 Tim. 2: 25. That "truth" is the law of God which makes a bad act a sin. When one enters the church he must acknowledge the supremacy of the law governing that church. He acknowledges not only the power and justness of the law, but the power that made the law, and the power that executes it,—the church. If he did not, he could never become a member.

As long as one lives in complete subserviency to law, there is no trouble with the powers that be; but, unfortunately, one does not always do that. Then what? The civil law says, a man must pay his tax. One says, "I will not." The officer comes in the power of the State and seizes the man's property and cites him to court. The man appears and confesses he did not pay, but that does not restore his citizenship to its pristine standing, nor liberate his property,—he must pay the debt and the penalty, and thus acknowledge the power and the justness of the law and of the State in executing the law.

So it is with the Christian. In the olden time, when God dealt with his people direct, sins were *confessed*, and the justness of God was *acknowledged*. Ps. 32: 5 and 50: 3. In Jer. 3: 13 the Lord makes acknowledgment on Israel's part, the condition upon which pardon and favor depended. Again, in Jer. 14: 20–23, the Lord required his people to acknowledge their transgressions and his justice.

Now, when God deals with the people through the church, one acknowledges the supremacy and justness of God's law to the church. Thus the church becomes the interpreter and executor of the law to the individual; else one could never know what church he wanted to join, nor could one ever become a member of any church, neither could a church ever govern its membership or maintain its unity.

It is written that, "what was written aforetime, was written for our learning." One thing we learn is that members did backslide sometimes, and another thing we learn is that God required them to acknowledge their sins and acknowledge the justness of the law in fixing the penalty.

But now what? When one violates a provision of the law, must a simple confession of the act be sufficient? If he simply say, "I did it," shall that end the matter every time and in every case? It does not do so in civil law; it did not do so in the church when it was governed by God direct. It will not do so in the church to-day.

The apostle, in 1 Cor. 14: 37, says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord.

In Matt. 18 a refusal to hear carries a case through the steps up to the church, and will finally end in expulsion. But, mark you, none expel but the church. What is a refusal to hear? Evidently a refusal to heed, or acknowledge the correctness or justness of the church's decision. Now, if one is expelled for refusing to acknowledge the justness of the church's interpretation and application of law, would it not be inconsistent to restore such a one without such acknowledgment?

Is not God's example in governing his church plain enough? Are not the acknowledgments, made on entering the church a sufficient predicate? Does not the authority to "bind" and "loose" convey sufficient power? Can the oneness of the church be maintained in any other way?

Another thing. Did any one ever know an earnest, devoted, humble, unselfish person who refused to acknowledge his own wrong-doing as well as the church's right? Nay, verily.

QUESTIONS ANSWERED.

BY S. N. M'CANN.

S. N. McCANN,

Dear Brother: -

Will you please answer the following questions, and confer a great favor on a poor old man and many brethren! (1) Why do our Brethren call the Lord's Supper and the sacred emblems a love-feast and make them an occasion for a worldly gathering? (2) Why do they wash feet first? (3) Why marry and given in marriage to the people of the world? (4) Is matrimony a sacred union? (5) How many sacraments does the New Testament teach? (6) Is the baptismal covenant explained to converts? Please answer through the GOSPEL MESSENGER. BENJ. SEARS.

1. THE Brethren call these exercises a "love-feast" because Peter speaks of it as such when he says, these are "spots and blemishes, reveling in their love-feasts while they feast with you." 2 Pet. 2: 13. (New Translation.) Jude says, "These are spots in your feasts of charity, when they feast with you, or better, "These are they who are hidden rocks in your love-feasts when they feast with you." (Verse 12, New Translation.) "*Agape*," the Greek term for love, is the original term, used to designate this supper or feast; hence "love-feasts."

It is no more the occasion for a worldly gathering than any other public service. We are commanded to preach the Gospel to all, and the most effectual preaching is that, which we exemplify. We hold our love-feasts openly on account of the good that may be done to others, and because there is no Scripture for such meetings to be held secretly. Then, too, we can let our light so shine that others may see our good works and glorify God. Matt. 5: 16.

2. The Brethren wash feet before they eat supper, because it is evident that Jesus sat down to the table again after the feet were washed. John 13: 12. It is also evident that they were eating after they sat down; for both Jesus and Judas dipped into the dish at the same time. Matt. 26: 23. Mark says that the twelve were all dipping into the dish. Matt. 14: 20. John says that Jesus gave one of the sops that he dipped to Judas. John 13: 26.

Satan entered into Judas now, and he went out, but the rest remained at their supper. John 13: 27, 28, 30; and while they were eating, Jesus instituted the Communion. Matt. 26: 21.

As they did eat, he said, "Verily I say unto you that one of you shall betray me." Mark 14: 22. "And as they did eat, Jesus took bread, and blessed and brake it, and gave it to them." Luke 22: 20. "Likewise the cup also after supper." Here we see that the betrayer was designated while they were eating, and that the emblems of Christ's body were broken while they yet did eat, and that the emblem of his blood was given after the supper.

From the above it is evident that Judas went out while the supper was in progress and that he had his feet washed before he went out. Christ says, "Ye are clean but not all for he knew who should betray him." John 13: 10. Hence he had them washed before the supper. Christ washed feet before supper and the Brethren follow his example.

3. The Brethren marry and are given in marriage with the people of the world because there are no good grounds to forbid it, and because there are some reasons of justification in the Scriptures, for Paul says, "If any brother hath a wife, that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him." 1 Cor. 7: 12, 13.

Our old brethren have generally advised against marrying outside of the church, and the general tenor of the Gospel is at least to some extent opposed to marriage with the world.

Under the Mosaic dispensation it was strictly forbidden because of the danger of being led away. Moses says: Thou shalt make no covenant with them, "Neither shalt thou make marriage with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may serve other gods." Deut. 7: 3-4. Joshua says, "If ye do, in any wise, go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriage with them, and go in unto them, and they to you, know for a certainty that the Lord, your God, will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land." Joshua 23: 12, 13. Ezra says: "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever." Ezra 9: 12. Much more might be given to show that matrimony under the Jewish dispensation was limited to marriage in the church, and that it was not permissible to marry an outsider.

Marriage would bring about much better results to the parties married, and to their children, if this old rule were followed. One of our strongest powers, to maintain our principles as a church, is lost when we marry unbelievers. The New Testament doctrine would seem to advise us to marry "only in the Lord." 1 Cor. 7: 39.

4. Matrimony should be a sacred union, and it is sacred if we let God do his part of the work, but if lust, lucre, and other low motives join the parties, the bond loses its sacredness and becomes legalized licentiousness and prostitution. Paul represents the union in marriage as similar to the union of Christ and the church, Eph. 5: 28-32, and Mark and Matthew speaking of marriage say, "What therefore God hath joined together, let not man put asunder." Mark 10: 9; Matt. 19: 6. The apostles regarded the union too sacred a thing for man to break.

5. Protestants usually regard baptism and the Communion as the only sacraments, but the Catholic churches give five more sacraments, viz., Confirmation, Penance, Matrimony, Holy Orders, and Extreme Unction. If we take the definition for sacrament, viz., "One of the solemn religious ordinances, enjoined by Christ, the head of the Christian Church, to be observed by his followers," we must count each of the following ordinances sacraments, viz., baptism, the Lord's Supper, Communion, feet-washing, salutation of the holy kiss, anointing with oil, and matrimony.

6. The baptismal covenant is fully explained, and its importance deeply impressed by the Brethren. Every question that we ask the penitent is a comment upon the baptismal covenant that he is about to make for life.

Hoping that these answers will be satisfactory, and in harmony with God's Word we send them as requested.

Bridgewater, Va., Sept. 17, 1891.

BREVITY OF HUMAN EXISTENCE.

BY VIOLA TROSTLE

LOOKING back upon the past ages of the world, and the different generations of the human race that have passed away, the brevity of human existence, and the insignificance of individual influence become apparent. True, there are instances of men whose names and actions are still quoted for their influence in their lives, but to each one of those are millions who lived and died forgotten centuries ago. Thus life after life has passed away, and faded. Each one filled, for a time, its niche in the world, performed its portion of labor, felt its share of pain and pleasure, and then passed away to the grave. While nature smiled unchanged through centuries, the sun shone, the rain fell. Man came and passed away like a cloud over the heavens,—forgotten as the vapor is forgotten when the sun absorbs it in its rays. While we live, nature will smile; when we die the sunlight still will fall upon our graves, and the great works of creation take no note of our loss.

For us the world still offers the attractions she presented to our ancestors, and when our names are forgotten, the same pleasures will await coming generations. Only a short time and the end will come to us all, as it has come to our predecessors. Only a little while and the throbbing heart will be still, the busy brain will cease to plan. Only a short span of pain and pleasure, and the coffin lid will close above us. The last solemn prayer will be said, the tears will be dried that fell from the mourner's eyes, and our names heard no more, even in the household prayer. Time will not stop for us. The gap our loss made for a brief time will be filled. Joy will take the place of mourning, and we shall be forgotten.

Then this life, thus brief and unimportant, is yet a preparation for a higher and more enduring existence where death does not come, where mourning is never heard, where the perfect existence denied *here* is *promised* to those who *earn* it in this brief sojourn on earth. It is but a brief time we have in which to gain this blissful eternity, and none should be spent in rioting or evil.

Our life here can only be compared to a school in which to learn the lessons that fit the soul for eternity. It is a journey in which we travel to a haven of everlasting peace and joy,—a trial where conscience is our judge, and where no perjury can save the guilty from punishment. It should always be kept in mind, not as a terror, but as a wise kindness of our Heavenly Father that we cannot know the day nor the hour when our career will close, and the gates of eternity be opened for us. We shall die and be forgotten here, but each *word* and *act* of our short sojourn will influence the future life for which we are preparing. How often are we reminded that our lives are but "a shadow that declineth," and that we soon pass away!

These thoughts show us the importance of doing quickly the work the Lord has given us to do. Let this brief life, then, be passed in useful deeds and influences, that we may live a little while as a beloved memory, and earn the kingdom of heaven for life everlasting.

Kingsley, Iowa.

THE SOUL'S IMMORTALITY.

BY DANIEL HAYS.

AMONG the attributes of the soul may be named, *faith, hope* and *love*. These are abiding principles, are inherent, and the source and ground of character and right action. The soul stands subjectively related to them. It is the soul that believes, that hopes, that loves. Can these principles abide, remain, and that which holds, which evolves them, perish? Can the stream flow on and the fountain be no more? No; that which loves shall remain while love remains. "And now ABIDETH *faith, hope, charity*, these three; but the greatest of these is charity."

Moore's Store, Va.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
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☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

FROM THE FIELD.

BY A. HUTCHISON.

I CLOSED my work at Sabetha, Kans., Sept. 29. We began at that place with some empty seats, but enough full ones to give some spirit to the work. As the meetings went on, there were new recruits, until the vacant seats were greatly in the minority. Sept. 19 we had a very pleasant love-feast, and having the presence of several ministers, and others, from the surrounding congregations, and from the adjoining States, all added to the pleasure of the occasion.

What grand and happy seasons these would be, if we would only let the world go! We all ought to try to realize the full force of these words, "Thou God seest me." Gen. 16: 13. Then, and then only, can we fully realize the true import of the subject of self-examination. While this is to be between us and our God, it also is to be between us and our families,—brethren and sisters, and our neighbors as well.

Do we realize that the Judge is looking at the case through all of these avenues, and holding us responsible for our behavior toward all these? If so, then self-examination will have a meaning that will ring in our ears clearly.

Again, we ought to think of the following: "What! know ye not that your body is the temple of the Holy Ghost, which is in you?" 1 Cor. 6: 19. When we put the language of the apostle in connection with that, it makes a case that we dare not be indifferent about. Here it is: "If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 17.

Taking this view of the case we will soon be made to wonder how we would feel, standing before God,—some with their rings of gold or imitation, some with their shoulders much out of the normal condition, so much so that their dress don't fit smoothly,—thus trying to change the shape that God gave them; others with their hair frizzed in front, far from making them look either intelligent or beautiful. There may be brethren, flourishing a fine watch chain, with charm, in some cases, added, and hair and beard arranged in the latest style. We certainly ought to be very careful of these bodies,—not to have them defiled with anything that our Master would not be pleased with, for these bodies must be offered to God in an acceptable condition.

Again; we ought to be able to discover that we stand in the same relation to Jesus, as we do to the church. If we cannot commune with the church, how can we commune with Christ? "For whatsoever ye do to one of these, my brethren, ye do it to me." Then, if we refuse to commune with the church, may we not, in this way, refuse Communion with Jesus?

We should make every effort in our power, to remove every hindering cause, that would keep us away from a Communion season. This is one of the enemy's methods of successful warfare,—for he knows we will grow weak if we do not take food. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46.

We must view the church as being the place where the Lord has been pleased to record his name. Our Master has set life and death within our reach, -a blessing and a curse,—and he will not force us to choose life, but he does work in us to that end. And while the Lord *will not* compel us to choose life and salvation, I am happy to feel fully assured that the enemy *cannot* compel us to choose the dangerous road. We are what we are, because we have made choice of a course that made of us what we are.

Now a little chat on the subject of holding series of meetings. When we undertake to handle heavy timbers or stones, we usually call on our neighbors to help us, and when *they* lift, *we* lift too, and that makes the work light. What is true in that case, is true of us as a church, in the work assigned to us to do while here. A full and hearty co-operation of the entire body of members in a congregation makes the work so much lighter for those who have the preaching to do. All hope to have a good meeting, -and the meetings will be just what we make them. Sometimes we hear persons say that it seems as if the Gospel had lost its power. Well, did you ever think that it might be possible that we are the cause of it? Suppose each one of us resolves firmly that, as for me, I will live a correct life this year, and I will renew that promise every day, so as to be sure not to forget it. Now, if each member in any one congregation, will do that for one year, and so report to me, I will surely make an effort to be there, and we will see if the Gospel has lost its power.

We can learn useful lessons from the people of this world. While at Sabetha, there was some kind of an exhibition to be held in a hall or opera house, to make people laugh and get their money, and there were more posters and circulars distributed, and more efforts put forth to have the people know of that little show, than all the meetings I ever attended. I do not mean to say that our people should resort to this method of work, but I do mean to say that, we should all give ourselves more concern about the Master's business,—do like the woman of Samaria, tell the people to come to church. Do not be afraid to speak a word for Jesus. He is interceding for you.

We had good attendance, while at that place, and feel hopeful for the work there. A hearty co-operation, all along the line, must tell for Christ sooner or later in any town, city or country. "Because greater is he that is in you, than he that is in the world." 1 John 4: 4. I expect to remain, here at Yale, until Oct. 15. Then I shall go to Harlan, Iowa, for two weeks,—then home by Nov. 1.

McPherson, Kans.

BE SINCERE.—Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness; but dare to do right though you have to be singular.

TREASURER'S REPORT.

THE following is the report of Home Mission Fund, District of Nebraska, from Oct. 1, 1890, to Oct. 1, 1891:

RECEIPTS.

Bethel church,	$ 10 00
Weeping Water church,	5 00
John Lebor, Fremont,	2 00
Exeter church,	1 60
A brother and sister in Weeping Water church,	2 50
Bethel church,	10 00
Juniata church,	2 40
Niabrara church,	1 45
South Beatrice church,	8 75
Weeping Water church,	1 75
D. L. Miller, to build meeting-house in Lincoln,	200 00
Pleasant Valley church,	12 15
Weeping Water church,	3 00
Turkey Creek church,	5 00
Juniata church,	1 80
North Beatrice church,	18 91
South Beatrice church,	1 50
D. L. Miller, mission work in Lincoln,	100 00
D. L. Miller, mission work, District Nebr.,	60 00
Juniata church,	1 75
John L. Snavely, Acting Treasurer,	54 84
Juniata church,	2 55
South Beatrice church,	15 05
Weeping Water church,	11 35
Total received from Oct. 1, 1890, to Oct. 1, 1891,	$533 45

DISBURSEMENTS.

D. G. Couser, Lincoln mission,	$ 10 00
B. F. Flory, mission work at Elk Creek,	10 00
W. L. Boyd, mission work in Rock County,	7 00
G. W. Stambaugh, mission work in Brown and Sheridan County,	32 53
D. Bechtelheimer, mission work in Lincoln County,	7 15
M. Keefer, postage,	1 00
W. L. Boyd, mission work in Rock County,	6 00
J. S. Gable, to build meeting-house in Lincoln,	200 00
Postage and stationery, M. L. Spire,	85
G. W. Stambaugh, mission work in Custer County,	20 00
W. L. Boyd, mission work in Rock County,	6 00
L. H. Eby, Lincoln mission,	15 10
G. W. Stambaugh, mission work in Custer and Loup Counties,	28 65
S. M. Forney, mission work in Custer County,	7 00
M. L. Spire, expenses to District Meeting,	3 87
J. L. Snavely, appointed Treasurer, *pro tem*,	92 84
L. H. Eby, mission work in Lincoln,	100 00
Expenses of Mission Board meeting at Lincoln,	7 56
J. S. Gable, hall rent in Lincoln,	10 00
Archy Van Dyke, mission work in Custer County,	17 80
W. L. Boyd, mission work in Rock County,	15 00
Urias Shick, mission work in Jefferson County,	4 10
Postage, M. L. Spire,	36
Total paid out from Oct. 1, 1890, to Oct. 1, 1891,	$603 11

The following sums were paid out by J. L. Snavely, Acting Treasurer:

Isaac Thomas, mission work, Otto County,	$20 00
W. L. Boyd, mission work in Rock County,	12 00
B. F. Flory, mission work at Elk Creek,	3 00
Samuel Shultz,	5 00

M. L. SPIRE,
Treasurer District of Nebraska.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER, } - - - - - Associate Editors.
JOSEPH AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Oct. 20, 1891

ELD. S. S. BARKLOW has been elected to represent Oregon on the Standing Committee next year.

WE learn that Bro. J. H. Miller is to spend several weeks preaching in the Northern part of Michigan.

BRO. GEO. W. CRIPE, we learn, is booked for a series of meetings in the town of Roanoke, Woodford Co., Ill.

ALL new subscribers will receive the MESSENGER free from the time their names reach us, to the end of the present year.

BRO. D. F. EBY, who has been located at Mt. Vernon, Illinois, for several years, has moved to Westfield, Hamilton Co., Ind.

WRITING from Sterling, Ill., Oct. 12, Bro. P. R. Keltner says, one was received by baptism, another made application for membership, and others seem near the kingdom.

IT is said that the printing press which Voltaire set up in Fernay to demolish Christianity is now used to print Bibles in Geneva.

We are arranging to issue a missionary number of the MESSENGER the last of November. We are preparing it especially for the mission field. A further notice of it will appear later.

BRO. D. E. BRUBAKER has been selected by the General Mission Board to do missionary work in Canada. He will leave for his new field of labor in a few days. He is now preaching in Wisconsin.

WE are pleased to see the Brethren in Oregon pushing their missionary work. Considerable was done at their late District Meeting in that respect. The field is large, and the opposition very strong, but with continued, well-directed efforts they will succeed in the end.

AT the Ministerial Meeting in Marshall County, Indiana, a few weeks ago, there was a very large gathering of members, among them over one hundred ministers. This speaks well for the meeting. We are glad to learn that the work of the meeting gave general satisfaction.

EVERY now and then an obituary or love-feast notice goes into the waste basket because the writer fails to give date or place. Correspondence frequently meets the same fate on account of the writers forgetting or declining to give their name. There is no reason for any one withholding his name when writing to a printing office.

WE are glad to see the Brethren in Kansas manifesting such commendable zeal in pushing their missionary work. Their cry is that they have not preachers enough. While we know that the rest of our churches have no active preachers to spare, we still hope that these western fields may in some way be supplied with all needed help.

SOME years ago, a brother and sister gave their endowment note to the General Mission Board for five hundred dollars. A short time ago they sent the money to pay off the note, saying, they did not know what would become of their money after their death, and they wanted the Mission Board to have the five hundred dollars; so, to be sure of it, they paid it while they were living. It might be well for others to think of this. Money that has been promised to the missionary cause is consecrated money, and he who appropriates it to his own personal use, has committed a most serious error indeed. It is indeed a grave thing to keep back consecrated money. Children and others who keep back the money, pledged to the Lord's cause by departed saints, are guilty of a crime that will follow them to the judgment.

WHEN a man gets into trouble, he must contrive some way to get out. The longer he stays in, the worse it is for him. It may take longer to get out than it did to get in, and then it may cost more. To retrace steps is often the only way out of a difficulty, and is generally a sure way. To lose time and money getting out of trouble is far better than staying in and losing all that one has. It is not wise to spend precious time over a mistake, for that will not remedy it. The best of men have made mistakes, and thereby plunged into trouble, but many, by diligent efforts, redeemed their losses, and started anew upon the path of duty, and made life a success. Getting into trouble and making mistakes does not always mean a failure. The man who is in trouble has a chance of getting out if he does not remain in too long, while the one who makes mistakes may correct them, provided they are not too grave to admit of correction.

THOUGH we gave ample opportunity and time to send in corrections for the ministerial list in the Brethren's Almanac, some are still sending in their corrections. The work went to press some weeks ago, hence those who sent in too late will likely not find their corrections entered, but we will hold them for another year.

IN the United States Treasury is a fund known as "The Conscience Fund." Now and then a man, who has stolen money from the Government, cannot stand the burning of his conscience any longer, so he sends the stolen money to the United States Treasurer, but withholds his name. In this way he relieves his conscience in part at least. We sometimes wonder if any of our readers have any conscience money! Have we any money that belongs to the Lord? What say you?

THE Minutes of the District Meeting for Middle Iowa have been received, and show the work in that District to be harmonious. Bro. Stephen Johnson will represent the District on the Standing Committee. Applications for the Meetings are made ahead as far as to 1899. They have no papers for the Annual Meeting.

THIS congregation held its love-feast Oct. 9 and 10, in the Silver Creek house, a large stone building, four miles north of Mt. Morris. The weather was delightful, and the attendance very large of both members and outsiders. Every available part of the house was occupied with tables for the evening services, and only a few not members could find room in the house. A very large number remained in the yard, and yet we had most excellent order. The ministerial force was quite large. Eld. Samuel Murray officiated, and stood up to the work well, for a man of his great age. The feast proper commenced at 5: 30 and closed at eight. We believe it was one of the most orderly feasts we ever attended. Such gatherings are well calculated to greatly strengthen the pilgrim on his weary journey through life. There were members present from nearly every congregation in Northern Illinois. About one hundred went out from Mt. Morris.

IT hardly seems credible in the eyes of most readers, but figures seem to demonstrate that less liquor is sold in the Southern States than other parts of the Union. "A table has been published by the Census Bureau which gives the ratio of the retail liquor sellers to the whole population in all the States except North and South Dakota, from whence the figures have not yet been secured. The table is based upon the official figures of the late national census and upon the official returns of the Internal Revenue Department for 1890, showing the taxed retail liquor-dealers. An examination of the figures shows that the percentage is least in the Southern States. In Alabama, Arkansas, South Carolina, North Carolina and Mississippi, one liquor dealer can supply the wants of from 1,033 to 1,188 persons on the average. In eleven more States, Georgia, Florida, Vermont, Kansas, Tennessee, West Virginia, Virginia, Delaware, Nebraska, Maine and Massachusetts, the range is from 514 to 939. In California there is one rumseller to 91 persons, in Nevada one to 71, while Montana heads the list by requiring one saloon to every 60 persons! The States that range between one and two hundred are New Jersey, Rhode Island, New York, Colorado, Idaho and Wyoming. If the figures, representing the ratio of dram-sellers, are an index, the most temperate States of the Union are Alabama, Mississippi, North Carolina, South Carolina, and Arkansas, while the most bibulous are the mountain States of Montana, Nevada, California, Wyoming and Idaho."

We hope that many of our ministers are preparing to spend a month in one of the Brethren's Bible terms the coming winter. A month of careful study will be of advantage to any of our ministers, and especially the young preachers These terms will be held in the month of January,—a very suitable time for Bible study.

Brethren, do not let the isolated churches suffer for the want of care. Let our State Mission Boards keep them constantly in mind, and see that they are properly looked after. It is not enough to organize a new church, and then let it shift for itself. It needs attention until it is strong enough to care for itself. 'Train up a child in the way it should go" is good doctrine to apply to new churches, and then they will not depart from it. Churches need training as well as other things, and usually go all wrong if they are not trained aright.

We are glad for the article on "Committees sent by General Conference" in this issue. In our estimation it relates to matters that have been too much neglected in our Brotherhood. Read it carefully, and then settle your difficulties at home without calling on the Annual Meeting. If your trouble involves finance or educational work, see to it that there are some good business brethren on the committee. We, too, feel that we are not making enough use of our well-informed laity. Had we pushed some of our careful business brethren forward more, it might have been greatly to our financial honor and success in some respects in the past, and may prove of equal benefit in the future.

October 11th was our day to fill the appointment in Chicago. The work is in charge of Bro. J. G. Royer who is very much interested in the Chicago mission, and preaches there quite frequently. One week previous to our going, the appointment was filled by Bro. J. C. Murray, of Nappanee, Ind., who has arranged to preach in the City the first Sunday in each month. The meetings are held in the Disciple church, corner of Oakley Avenue and Jackson Street, at 3:30 P. M., this being the only time on Sunday when the house is not occupied. It is very inconvenient, but the best that can be done at present. The congregation was not large, but the interest was excellent. Bro. J. A. Weaver, of Monticello, Ind., was with us and aided in the services. To us the Chicago mission looks hopeful. We believe that a good congregation may be built up and maintained in the City. They, however, need a house, and need it badly. We hope some generous souls may be found who will respond to the great need. The members seemed full of zeal, and do not mean to permit a few obstacles to materially hinder the work. One brother had to come fourteen miles to reach the place of meeting, and yet he lives in the City. Chicago is a large city, and our people must not rest contented until they get a good, strong church well established there. Those who have friends in the City might do well to write them about our services, at corner Oakley Avenue and Jackson St., every Sunday at 3:30. They have appointed their feast on Thanksgiving Day.

SHALL THEY SUFFER?

We just learned from the Secretary of the General Missionary Committee that at their last meeting on Oct. 6, they did not have sufficient means on hand to meet all the calls for help which were made. The Secretary of one of the District Mission Boards in the West sends in an urgent request for two ministers for fall and winter, to fill the calls of the District. They are in much need of ministerial help.

Then the contributions are not as strong and as many as they should be. There is an effort being made to raise a large fund for preaching the Gospel this fall and winter. We do not wish to discourage the movement, but wish to call the attention of those who have not done anything yet, to do it *now*. With a bountiful harvest just garnered will we not be robbers of God in more ways than one, if we do not give freely for his cause? Let us not fail to give freely, sacrifice willingly, and pray fervently for the upbuilding of the kingdom.

There seems to be quite an awakening among our people in new fields especially, and we look for quite an ingathering of souls the coming winter. Ministers are entering the fields in full earnest, and we must help and encourage them to the full extent of our ability.

SOUND PREACHING WANTED.

Just now many of the popular churches are put to their wit's end to secure and hold good congregations at their religious services. They have tried popular music, sensational subjects and semi-religious preaching, which draw full houses for a time, but when they see their congregations diminishing, and the concert and lecture halls full to overflowing, they, too, are tempted to dispense with their old-fashioned religion, and turn their Sunday evening services into respectable (?) places of amusement. This is the condition that many city churches have permitted themselves to get into, and instead of being a help to the cause of Christianity, they are actually a serious hinderance.

The remedy is, more of that religious zeal that characterized the Christianity of the apostolic age. It should be an earnest desire, prayer and consecrated effort for more piety, more purity and more zeal in the church. True, the congregations may not be so large, but those who do attend may be depended upon to stand in defense of that higher life that we should labor to attain. Every minister who turns his church over to amusement, in order to fill the house with the masses, has surrendered to that influence that is laboring so earnestly to destroy what little piety yet remains in the churches.

The true church and the world must ever remain distinct, or the church ceases to be that power for good her Founder intended she should be. Yet the minister should do all in his power to legitimately draw the people to his place of preaching, and edify and instruct them to the best of his ability. But by all means should his preaching possess the old Gospel ring, and give no uncertain sound. People who cannot be converted and edified by pure Gospel preaching are not likely to be reached by any of the sensational lectures and semi-religious preaching so common in many of the popular churches of to-day. If there is not a demand for spiritual food, a demand for it must be created. The minister must labor to keep his members up to that higher state of spirituality where there will be a yearning for the bread and water of life. The success of his work depends on this, and in proportion as he fails to succeed, in that proportion does his work prove a failure. To resort to worldly devices and semi-religious entertainments is neither becoming his high calling in the church, nor is it for the edification of the consecrated members of his flock. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Six.

We closed and mailed our last letter at Trondhjem where we spent several days on our return from the North. Here we spoke at two meetings, Bro. Hope acting as interpreter. The meetings were well attended and the interest was good. Bro. Hope canvassed the city pretty thoroughly, distributing tracts. We found the people kindly disposed and courteous in their manners. When we handed them a package of reading matter it was usually received with the expression, "Mange Tak," many thanks. We had many evidences of the fact that the tracts were read. We noticed on our way from Trondhjem to Gottenborg a man, standing on the platform of the cars, intently reading the historical sketch of the Brethren, of which we had 5,000 copies printed at the former place by authority of the Tract Committee. Afterward he had a long talk with Bro. Hope on religious topics.

At Gottenborg, Sweden, we spent several days. The sailors along the wharves were supplied with tracts and they received them gladly. Here we had an evidence of the fact that it requires courage to live up to our principles under all conditions and circumstances, but as the incident is purely personal we shall not allude to it further.

This letter is to be made up of odds and ends, notes, illustrations, and observations found in our note-book to date.

The Gottenborg Licensing System.

Our notes say we were much interested in the workings of the Gottenborg system of dealing with the strong drink evil.

According to official statistics the consumption of distilled liquors at one time amounted to twenty-eight quarts per head of the entire population, and drunkenness was very common. By the enactment of license laws, the raising of the duty, and the efforts of the various temperance organizations, the quantity has been reduced to less than nine quarts per head per annum, and, as a result, drunkenness and crime have very greatly decreased. According to a law passed in 1875 it is provided that the authorities of a District, a territory somewhat larger than our Counties in the United States, may, by a majority, refuse to grant any license for the retail of spirits within their District, or they may grant a monopoly of the spirit trade to a company, which is bound to pay the whole of its profits to the municipality, after deducting all expenses and five per cent interest on the capital invested. In many country districts no licenses are granted, and, as a result, drunkenness is almost unknown and poverty, crime, and disease have greatly diminished. In the larger cities, however, the sale of spirits cannot be wholly suppressed, and the company plan has been adopted.

In Gottenborg, a company of temperance men own the entire right to sell spirits. They have opened a limited number of shops for the sale of pure and unadulterated liquors. The managers receive a stipulated salary and have no interest whatever in the sale of intoxicants. If they carry out the intentions of the company they sell as little as possible. The company receives five per cent interest on the money invested, and hands over the profits to the city authorities. They

have no incentive, from a money stand-point, to labor for large sales. On the contrary, their efforts are in the direction of selling as little as possible. The shops are closed at night, on all holidays and on Sunday. The same system has been introduced in the city of Stockholm, and the statistics show a considerable falling off in drunkenness and crime.

The Gottenborg Licensing System has been the subject of a great deal of controversy, into which we do not propose to enter. But this we have to say: We are strongly in favor of any lawful plan that will reduce and finally wipe out the use of all intoxicants. The system that has resulted in reducing the consumption of spirits more than two-thirds should commend itself to all earnest temperance men, unless we adopt the policy of the starving man, who, because he could not get a whole loaf, refused the half. If we could introduce a system into America that would reduce the amount, annually spent for strong drink, from six hundred to less than two hundred million dollars annually, what a wonderful revolution would be effected. It is to be observed that drug-store and back-door saloons are unknown to Gottenborg, that men addicted to drunkenness cannot purchase intoxicating liquors and that the American saloon does not exist here.

White Fog.

In the great fjords of Norway we sometimes found the most beautiful scenery obscured by the white fog of the Arctic Ocean. At times it became so dense that the captain of our ship thought it not safe to run the steamer and we were compelled to lay by until the fog lifted. The sun shone brightly upon the thick bank of fog which spread itself upon the face of the water and hid from us the beautiful scenery along the shore. The scenery was there, and we were there to see it. We had bright sunlight and good eyes and the conditions were all favorable to our seeing, with the single exception that the fog was in the way. We learned that all the conditions for seeing must be favorable. So, too, we thought, are the beauties of God's Word often obscured by the fog of error. Tolstoi says it would be a great blessing to humanity if all the commentaries, with their erroneous teachings, could be swept out of existence, and we are half inclined to the same opinion. The beauties are in the Word but error's fog is in the way. The Psalmist once expressed a desire that his eyes might be opened that he might see the beauties in God's laws. The conditions for seeing must all be favorable. Thousands of people look at the Word of God through the fog of error, and although they may be honest they never see all its beauties. From childhood they have been taught that it is unnecessary to obey all of the Master's laws, and this error clings to them through life. What a grand thing it would be if the fog of error could be swept away, even as the white fog of the Arctic Sea is lifted, and the beauty of God's Word seen in the bright light of truth.

Moving Upward.

On our trip across the Atlantic we formed the acquaintance of a very pleasant gentleman from Jefferson City Mo., who, with his son and daughter, were to spend some time in Europe. We spent considerable time together and have some very pleasant recollections of these friends made on our ocean voyage. On one occasion, in speaking of the high spiritual and intellectual development of our being, our friend said, "I have always told my boys as they grew to manhood to MOVE OUT OF THE BACK PART OF THEIR HEADS." This forcible expression found a place in our note-book and we recommend it to the careful consideration of our readers. It means that we shall get above the animal into the spiritual and intellectual part of our being. The animal passions and instincts must be overcome and we must get above them, or they will get above us. We would that even among Christians there could be a general moving out of the back of the head, moving from the lower to the higher spiritual life, becoming more and more like Christ, our Great Head. What an increase of true vital piety, of holy living, of consecrated lives, of true, spiritual enjoyment would result from an upward movement of this kind. Come, brethren, let us move upward; no danger of becoming too much like Jesus.

Pulling Together.

A great, unwieldly freight-boat, laden with several hundred barrels of fish, is to be brought from the ware-house to the side of our steamer. How? Not by a steam tug, for they have none at the small fishing villages along the coast of Norway. Six men enter a small row-boat, which is connected with the heavy-laden lighter by means of a strong line. The men begin to pull steadily and all together on their oars. At first we could not see the great hulk move, but the men pulled and worked as one man works. Slowly, but surely, the great burden was moved, and as the little boat, with its six steady oarsmen drawing its heavy burden, came near to the ship, we heard, at every stroke of the oars, a low voice of command from the leader. His word was law. The wills of the six men were as the will of one man. There was no schism, no halting; all pulled together. If one had refused to obey the word of command, confusion would have resulted and the object sought could not have been accomplished. The loss of the one man's strength would not have been the only hindrance, his oars would have thrown the others into confusion. We saw in this a beautiful illustration of the power there is in union and of united effort. If all the members of our church would but sink their wills into the will of Christ and all pull together, what a great burden of souls might be brought on board the good old ship of Zion. Then we would hear no talk of schism, no talk of other church homes, no talk of church troubles, no work for committees, but only strong, steady pulling and all pulling together. Perhaps it is too much to hope for as long as we have flesh and blood to contend with, but we would just like to see every member of the church pulling together as we saw the six strong-armed oarsmen pulling for the ship on the coast of Norway. We would feel like saying with one of old, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Just now there is much excitement in Europe over the grain supply for the coming year. A famine in Russia is imminent, and already the papers here contain lengthy accounts of the starving peasants in the Czar's dominions. An imperial proclamation forbids the exportation of rye and rye flour from Russia and commands that trains carrying supplies to the needy districts shall have precedence over all passenger trains. As Germany and Scandinavia depend largely upon Russia for rye flour, the situation is not a pleasant one for these countries. Speculation runs riot and a few days ago rye was a few cents higher than wheat. Much rain here has injured the rye in the shock. We found much that had sprouted badly and was nearly worthless, and the rain and damp weather continues. The United States must feed Europe for the coming year.

From the reports it seems that all over the country at home immense harvests have been gathered and that an abundant supply of wheat, corn and oats will be available for shipment to Europe at such prices as will bring a handsome profit to our American farmers who have been working for some years with but little income for their labor. Prosperity is always desired and we should be thankful to God for the rich blessings he is giving to our nation. We cannot, however, get rid of the feeling that all this is to come with heaviest force on the toiling millions of poor laborers in Europe. It means a year of want and of pinching poverty to them. The common loaf of rye bread which sold for ten ore, about three cents, when we were here before, is now sold for twenty. The price having just been doubled, and as wages do not rise, people must eat less. Who can think of these hungry people and not feel sad?

And how will the increased prosperity, with which God has blessed our native land, be received? For what purpose will the increase be used? The increase in value over the crop of last year is estimated at two hundred million dollars. Will our nation forget God as prosperity comes and wealth is poured into her lap? One per cent of the increase given to the Lord will amount to two million dollars. What will you do, dear brethren, with the great increase with which God has blessed you? Will you not consecrate a part of it to the Lord? Will you remember the poor? Will you remember the missionary and tract work of the church? If so, then you will have done well; if not, the Lord will not hold you blameless.

From Gottenborg we cross over the Categat to Frederickshaven. This narrow sound, some sixty miles wide, separates Sweden from Denmark, and is a continuation of the Skagerak, of ominous reputation. We had a stormy passage, although it only lasted six hours, but in that time we had the roughest sea voyage in our experience, and we are ready to advise any of our readers, who may travel in this country, to give the Categat a wide berth. It is a rough and treacherous sea and many a good ship has gone to pieces on its rocky shores.

At Frederickshaven we receive our first letters and papers from home. Six weeks without any news has seemed a long time but now we have some twenty-five letters, four issues of the MESSENGER and several copies of the *New York Tribune*, and a day is spent in reading and answering letters and in scanning the MESSENGER. The paper, it seems to us, was never so interesting. We have read it over carefully, and, being so far away from the office, are better prepared to look at it from a critical stand-point. We are of the opinion that the MESSENGER is improving and that it is in all respects a first-class religious journal. Some recent contributions and editorials are exceedingly good. We especially recommend to our readers a careful study of what has been given on the subject of church government. The vital principles have been brought out and they should not only be read but should have a careful study.

We are now holding meetings in Denmark and will continue the work here and in Sweden for some weeks. We feel that the nature of the work here is of such a character that we would like to give several years to it, but our present plans pre-

vent us from doing this. In our next letter we shall say something about our meetings and the mission work in Scandinavia.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Chippewa Creek Church, Mich.

Our love-feast, which was held sixty miles from the nearest church, was an enjoyable one. There were eighteen members from other congregations with us, among them the following ministers, Levi Dague, E. Bosserman, D. Chambers, and David Baker. These brethren furnished us with that spiritual food which cometh down from above. We feel that the Spirit of God was with us in our meetings. A number expressed themselves as being almost ready to unite with us. May the Lord help them, that they may not put off the wooings of the Spirit until it is too late! We expect to hold a series of meetings sometime this fall or winter. We also held a choice for a deacon. The lot fell on Bro. Samuel Holsworth.

Wm. F. Jehnzen.

Rodney, Mich.

From the Round Mountain Church, Ark.

We have received donations from several churches for the purpose of helping us to finish our meeting-house. We certainly feel very thankful for this, as it will enable us, by a little more help, to secure lumber enough to complete the interior work of the building.

The donations are as follows: From the English Prairie church, Ind., and friends of the church, $9.25; from the Thornapple church, Mich., $9.25; from the Woodland church, Mich., $7.75.

If there are any others that feel to give us anything for our house, it will be thankfully received, as the members here are poor. The church house is not finished. It is a good, substantial building, as far as it is done. It has been built for some years, but was not finished, on account of inability of the members. We would like to have it finished so as to hold meetings in it during the winter.

We have lately reclaimed one who had left the church, and now another one wishes to be restored to fellowship. We also gave certificates to two members who moved to Texas.

Samuel Weimer.

Wyman, Ark., Sept. 23.

From Port Alleghany, Pa.

Friday, Sept. 25, Bro. J. M. Mohler, of Lewistown, Pa., came to this place to hold a few meetings. It being fair week, everybody seemed to have "fair" upon their minds. So Bro. Mohler spent his time in distributing tracts during Friday afternoon and Saturday, also becoming acquainted with the people. Sunday forenoon and evening Bro. Mohler preached two excellent sermons in the Baptist church. The audience though not large, was appreciative. While there were no visible results, it is our prayer that the good seed sown may bring forth fruit to the honor and glory of God. May it be as bread cast upon the waters, to be gathered not many days hence. We enjoyed the visit of Bro. Mohler very much, and would be glad to have any of the brethren, coming this way, to stop with us.

I have lived here now for the past seven years, and during these long years have had no church associations. The nearest church of the Brethren, of which I have any knowledge, is nearly seventy-five miles distant, hence my isolation is complete. During this time I have made several visits to the southern part of the State and thus enjoyed a few meetings with Brethren on these special occasions. During one of these visits, I had the pleasure of a special trip to Vancleves-ville, W. Va, and there enjoyed my first and only Communion Meeting. These special occasions which I have enjoyed, are, as it were, oases in my Christian journey. Though few, they are greatly enjoyed.

I attended the Annual Meeeting, held at Hagerstown, Maryland, last June, and the only regret that I had was, that it did not last longer. It seemed to have so much attraction that I was loath to leave when it was over. I sometimes think that, perhaps, only the isolated feel this particular appreciation. J. M. Keeny.

From Osceola, Missouri.

Bro. J. S. Mohler, of Morrill, Kansas, came to us on the evening of Sept. 9, and preached three soul-cheering sermons. We were made to rejoice to see three souls come out on the Lord's side. One of the three was a girl only ten years of age.

Our love-feast occurred Sept. 12 and 13. It was a pleasant occasion to all. Bro. Mohler preached his last discourse on the night of Sept. 13, to an attentive audience. The outlook for a great amount of good to be done here, in converting souls to God, and building up a large church of the Brethren, is excellent, if the proper steps are taken. Ministers who may chance to pass this way, will please give us a call. We will try to make them feel at home while with us.

T. J. Simmons.

Sept. 20, 1891.

From Loraine, Ill.

Since my last report I have been out nearly all my time, doing what I can for the Master.

According to previous arrangements, I left my family Sept. 3, to assist in a council and Communion meeting at the Brethren's meeting-house in Steffenville, Mo. The council being appointed for special work, and that special work not being in readiness, little or no work was done. The Communion was not as well represented as was desired, yet we felt that the Lord was with us and strengthened us.

As this was the first Communion ever held in the Brethren's house at this place, there was a very large attendance, and many anxious listeners to the Word, as presented by the Brethren.

From there we, in company with Eld. Christian Lapp, went to his home, about twenty-five miles west, to anoint sister Lapp, who has been declining in health for several months. She had been to Kansas for some time previous, visiting her sons, hoping by that trip to regain her health. On her return, however, she found that disease was still preying upon her already reduced body. Then she felt to resign herself to the will of the Lord, and was thus anointed in his name.

Having arrived late on Sunday evening at their house, it was thought best to wait until the next day. In the meantime some of the neighbors were notified of our presence, and invited to meet at the house of the afflicted one, next day at 8 P. M.

At the appointed hour about twenty-five of the Mennonite friends and other neighbors assembled in the room, where the sick sister was seated in a comfortable chair, her countenance glowing with love and gratitude, that she could now look back over a well-spent life, and could say, in a spirit of resignation; "Thy will be done." She was glad that she could enjoy that glorious unction, and re-invigorate her soul with that blessed hope to the full assurance of a full pardon of all her sins. After reading a few appropriate passages from the Sacred Word, and a few remarks suited to the occasion, we applied the oil in the name of the Lord, after which we sang a few soul-cheering songs. Never did we engage in a more solemn exercise, and never did we feel that the Lord was so near, and that every soul present so vividly felt the pressure of the truthfulness of the sayings of Jesus, "If ye know these things, happy are ye if ye do them."

He remained a few days and preached for the Brethren at that place, but, owing to a camp-meeting that was being held in the immediate neighborhood, we thought it best to discontinue our meetings until we could command a more extensive hearing.

From there we went to Mendon, Chariton Co., Mo., where we preached a few sermons in the Methodist church, and visited some friends. Many who heard us there, said, "Come again. We want to hear more of your Dunkard doctrine."

From there we returned home, to attend our love-feast, which will be held this evening, Sept. 26, after which we expect to continue some meetings here.

In a few days I expect to start on my way to the District Meeting of Southern Illinois, and will likely stop with the Brethren in the Kaskaskia church, Fayette County. After District Meeting I shall go to Madison, Monroe Co., Mo., to hold a series of meetings at that place. Nov. 16 I have promised Bro. C. Lapp to meet him at Hope, Clark Co., Mo., to open up a new field in the mission work, there to remain two weeks. Thence I expect to go to Steffenville, Mo., to assist in council, Nov. 28. Thence to Leonard, Shelby County, to work for the cause of my Master.

Thus my many correspondents may see that my line of work is mapped out until near the Holidays. After that time I am ready to fill other calls. Correspondents may address me at my home, as all matters of importance will be forwarded to me by my family. H. W. Strickler.

Sept. 26, '91.

From Fort Scott, Kans.

The series of meetings, as agreed on, commenced at the Paint Creek church, Kans., Sept. 12. Elders John H. Neher and S. Click were present at the beginning, but elders Jacob Appleman, Samuel Edgecomb and Jesse Studebaker came afterwards. All held forth the Word with power and spirit, so that both saint and sinner received their due portion. The attendance was large, and close attention was paid. Sept. 19, two dear souls were immersed. On the evening of Sept. 19, the love-feast was held. The meetings closed on the evening of the 20th, with a good interest.

The series of meetings at Ft. Scott began on the evening of Sept. 23, at the United Brethren church, and was conducted by brethren J. Appleman, Samuel Edgecomb and John H. Neher. The attendance was good each evening, and the audience was well entertained by the powerful sermons preached by the brethren. The ministerial force was later on augmented by brethren S. Click and Geo. E. Wise.

On Saturday, Sept. 26, the meetings commenced in my lumber-shed, and the organization of the members of the eastern part of the County, into a separate church, was completed. It will be known as the Fort Scott, Kans., church. There was no election held for minister, but Eld. John H. Neher, of Crawford County, Kans., was chosen as our elder. The writer was elected to the office of deacon. Twenty-six members enrolled in this

arm of the church when we organized, and one dear brother was baptized just before the love-feast, Sept. 26. He belongs to the Nevada, Mo., church. One young sister came out on the Lord's side on Sunday, Sept. 27, and was also baptized. This makes twenty-seven members for our church here, and the prospects are good for several more.

We had a glorious feast on the evening of Sept. 26. The members were all built up and sinners edified. The shed was well filled, but the best of order prevailed. Many had never seen our members commune previous to that occasion.

We expect to hold another series of meetings, commencing about Dec. 28, and desire ministerial help. We also extend a cordial invitation to all members, passing through our place, to stop with us when convenient, and especially do we request the ministering brethren to so arrange their matters, as to preach for us as often as possible. We have our regular appointments on the first Sunday of each month, and our prayer-meeting and Bible class the second, third, fourth and fifth Sundays. All appointments are at 11 A. M., at the home of the undersigned. We are thus ready, on any Sunday, to have preaching.

Brethren, pray for us, that our little band, here in Ft. Scott, will prove faithful, and that we may show, by our walk, that we are working for the Master. Do not only pray for us, but come and help us build up the cause, here in the City.

Any one wishing to stop with us will, by dropping me a card, be met at the train.

A. B. FISHER.

Fort Scott, Kans., Oct. 1.

From the Dry Creek Church, Iowa.

ACCORDING to previous arrangements Bro. I. J. Rosenberger, from Covington, Ohio, began a series of meetings near Burnett, on Friday evening, Sept. 18. Bro. Rosenberger is an able expounder of the Truth, and did not shun to declare the whole counsel of God. As the people here wished to know more of the doctrine, as preached by our Brethren, Bro. Rosenberger preached mostly on the commandments, and granted the privilege to any who wished, to ask questions.

I never heard such plain, logical preaching. His illustrations were such that any child could understand clearly. As the truth began to dawn upon the people, they began to tremble, when they saw their former church theories crumble before the power of Gospel Truth. In the daytime he visited among the people, talked to them about the welfare of their souls, read the Bible with them, prayed with them, and urged them to obey all the commands of the Bible. Eld. N. A. McConnell, of the Christian church, who is well known by reputation to many of our readers, attended services one evening. He holds meetings at the same place occasionally.

When Bro. Rosenberger first began to preach here, the people were somewhat offended at such plain preaching, and called his Bible, "The Dunkard Bible." He quoted so much Scripture, that they thought it was not in their Bibles, but upon investigation they were found to be alike, and the longer they attended the meetings, the more were they convinced that we should not make the worship of God simply a matter of taste.

Bro. R. not only told the sinner what to do to inherit eternal life, but he told all those who had put on Christ how to live. Our brother distributed tracts and MESSENGERS, and did all he could to spread the Gospel.

On Tuesday evening, Sept. 29, Bro. Rosenberger preached his last sermon for us, after which he bade us farewell. There were no additions, but the seed must be sown, ere we can reap a harvest.

May it not be said by any who attended these meetings night after night, "The harvest is past, the summer is ended and my soul is not saved."

From this place our brother went to preach in our church-house near Robins. He continued meetings there until Saturday, Oct. 3, the day appointed for our feast. We were very sorry the weather was so inclement, but nevertheless we had a good meeting. We were gladdened by the presence of six ministers from adjoining congregations. In the evening we surrounded the tables of the Lord, and partook of the broken emblems once more. It was a very quiet, solemn meeting, there being but few outsiders present. Bro. I. J. Rosenberger officiated. The adjoining churches were well represented by young members. If those, outside the pales of the church, could only realize the enjoyment young people have in the church, they surely would not remain in the cold world, seeking for pleasures which are not lasting.

On Sunday, at 10: 30 A. M., Bro. I. J. Rosenberger again admonished us, and at 2: 30 we met for children's meeting. Oh, how glad we are that the children are not forgotten! "Bring a child up in the way he should go, and when he is old he will not depart from it."

After children's meeting we again said the sad farewell, and went our way, feeling it was good for us to be there. When shall we all meet again?

LIZZIE M. ROGERS.

Central City, Ia., Oct. 6, 1891.

From the Raccoon Creek Church, Ind.

THE members of the above congregation held their Communion meeting Sept. 17. There was a large attendance of members, and as all could not be seated in the audience room, about fifty brethren engaged in feet-washing, and partook of the Lord's Supper in the basement, and then came up-stairs and took the Communion with the others. The ministering brethren with us were D. C. Campbell, Isaac Neff, Elias Smeltzer, R. R. Goshorn and G. L. Studebaker, besides our home ministers. We were fed richly on the good things of God, and hope that our hearts were as good ground, prepared to receive the good seed. If we would all heed the good admonitions and put them to practice, a great deal of good would be done. Meetings were held over Sunday, when two souls united with the church by baptism.

Bro. G. L. Studebaker went to Bethany, the new church in Boone County, to hold a series of meetings. May the Lord bless his labors!

CHARITY HIMES.

Ladoga, Ind.

From the English River Congregation, Keokuk Co., Iowa.

OUR council, preparatory to our love-feast, occurred Sept. 5. The visiting brethren reported the members to be at peace among themselves, and also with those outside. In my estimation, these visits are a very important factor in our church work, as thereby the official body gets an insight into the standing and disposition of the members that they would not get otherwise.

Our love-feast was truly a feast to the soul, long to be remembered. The weather was delightful, and the attendance large. We think more members participated than at any feast held here before. The ministers from abroad were: John Gable, Geo. Hopwood, I. Barnhizer, H. R. Taylor, John Diehl, A. Sanger, and Wm. Hipes. The latter was, at the time, holding a series of meetings here.

On Sunday morning after our feast we had a children's meeting, at which time brethren Wm. Hipes and H. R. Taylor addressed the children in an impressive manner.

Bro. Hipes continued to wield the sword with zeal and faithfulness night after night, until saints rejoiced and sinners trembled, and three souls were received into the kingdom. A few nights later two dear souls asked for admittance, and when we met in the morning, to perform the sacred rite, two more aged souls came forward, and were also buried with Christ in baptism.

Thus the meetings continued until Sept. 29. Nine souls, in all, were received by baptism. The membership was much encouraged and built up. Bro. William and sister Hipes are faithful workers, and believe in a continued effort of longer duration than one week or two. From here Bro. Hipes goes to the Deep River congregation, after which he expects to return and labor for us at the church in North English. PETER BROWER.

From the Brothers' Valley Congregation, Somerset County, Pa.

WE, as a congregation, are still trying to do some good, though under adverse circumstances sometimes. Our ministers preach at five different church-houses in our District, so there is no want on that account. We determined, sometime last spring, to hold a series of meetings at the Pike church, and secured the services of Eld. Geo. Rairigh, of Indiana Co., Pa., to do the preaching. On the evening of May 16, when Bro. Rairigh arrived late in the evening, he found a fair congregation of attentive listeners. He continued the meeting until May 29. Thirteen united with the church during these meetings.

On the evening of Sept. 13, Eld. Silas Hoover commenced a series of meetings in the Northern part of the District, in, what is known as, Reiman's church-house, and continued till the evening of Sept. 20. As a result of this meeting four were baptized and three restored. Two of this number (husband and wife) had identified themselves with the so-called Progressive faction for a number of years, but finally returned to the church.

Our quarterly council was held Sept. 26, at which time two more made application for church membership and were baptized. Thus in four months we received nineteen by baptism, and restored four. J. J. BLAUCH.

Berlin, Pa., Oct. 1.

To the Churches Throughout the Southern District of Iowa.

WE, your Home Mission Board, have some funds in the treasury that should be used for the work for which they were intended. If any of the brethren or sisters, throughout the District, desire some evangelistic work, or know of places where it is needed, they will please correspond with the Board, as we would like to do some active work this winter, that souls may be saved, and God glorified. Those who have contributed to the cause should not become weary in well-doing. In due time you shall reap if you faint not. Let us give liberally as God has prospered us!

PETER BROWER.

Our Visit West.

SEPT. 14, we left home by the request of the Mission Board of South-western Kansas and Colorado, to meet Bro. D. M. Mohler at Progress, Baca Co, Colo, who went there ten days previous, to do some church work which required assistance. After holding some meetings at night and visiting the members in day-time, we succeeded in making arrangements to hold a Communion with the little church, composed of about twelve members. One was baptized; all seemed to be lively stones in the spiritual house. They have a good coun-

try and good crops, they having had sufficient rainfall. The acreage of crops is not very large, this being a new country. Some were discouraged by former droughts and hence did not sow as much as they otherwise would have done. We hope that by the care and ministerial aid of Bro. Z. Henricks, of Grant County, Kans, they will succeed in doing a good work.

Sept. 21 I left Bro. Mohler and turned homeward, in order to meet my engagement with the members at Walnut Valley, Barton Co., Kans., where we enjoyed a council and love-feast, at which time and place Bro. M. Keller was ordained to the eldership and Bro. I. Clapper forwarded to the second degree of the ministry.

ENOCH EBY.

Booth, Kans.

From Keuka, Fla.

WE have been having much rain through the last fifteen days of September and the two first days of this month, which is something very unusual here, as September always has been a very dry month. We have never seen such a good time to start our winter gardens.

We had our regular quarterly council Oct. 1. It was a very pleasant one indeed. The members all enjoyed the meeting, and a general good feeling prevailed. Bro. Neher spent some time in admonishing the members to adhere more strictly, and be more conformed to the order of our blessed Fraternity. This admonition was well founded and well said, and, I am sure, did us all much good.

I think very much of Bro. Quinter's book. It should be in every family in the Brotherhood. We held a collection at our council and raised $3.05, which we sent to Bro. Dove, to help purchase a horse for Bro. Geo. A. Branscom, of White Oak Hall, N. C. J. I. MILLER.

Oct. 4.

Macoupin Creek Notes.

OUR meetings, conducted by Bro. C. S. Holsinger, closed last night. They were the means of building up the members of the church as well as those outside. Nine precious souls made the good confession and were baptized. Five of them, like the jailer, were baptized the self-same hour of the night while the beautiful moon was shining so brightly.

We realize that our responsibilities are enlarging, to care for those tender lambs, and we feel that we need the prayers of all, to keep near our Blessed Savior. Our brother goes from here to Laforge, Mo.

Sept. 12 the writer goes to the District Meeting of Southern Illinois, and from there to the Wakendah church, Ray Co., Mo., to assist in holding a series of meetings. He will possibly remain with them three weeks, and then return home.

I do not expect to work much in the mission field this fall and winter. Our home church requires much of my labor. MICHAEL FLORY.

Girard, Ill., Oct. 1, '91.

From Chesterville, Ill.

WE held an interesting series of meetings at Chesterville, Ill., a distance of twenty miles or more from any organization of the Brethren. I visited this place nearly four years ago, and preached for two weeks, during which time four united with the church. Bro. John Metzger visited them occasionally and baptized two more. Since then, the Brethren at La Place have given them regular meetings once a month and the Mission Board of Southern Illinois has also assisted in holding meetings with them.

I commenced meetings there Sept. 20, and continued for two weeks. The attendance was good, and much interest was manifest. Five united with the church by the holy ordinance of baptism. These were all heads of families, and had been identified with other churches for a number of years. Many more are of the same mind, but did not act at this time. There was some opposition by a few who tried to have the house closed against us, but failed to succeed, the people's sentiment being too strong in favor of continuing the meetings. The Southern District of Illinois should consider this point, and assist these members in building a church-house. We are well convinced that, had the Brethren a church-house here, something might be done for the Lord.

I am, at this writing, at Salem, Ill., where I will remain until Oct. 12. Then I go to Harrison County, Ind., to hold a series of meetings, and from there to Hodgensville, Ky. If the Lord will, I expect to return to the Monticello church, our home, by Nov. 6. A. S. CULP.

Report of Girls and Boys' Bible School.

THE following is the Superintendent's report of the Girls and Boys' Bible School, Baltimore, Md., for third quarter, ending Sept. 30, 1891:

RECEIPTS.

To cash from sister Barbara Roach,	$ 1 00
Summit Sunday-school, Pa., through Bro. D. Bear,	3 61
Bro. D. S. McDonnell,	3 00
A brother,	2 00
A brother,	31
J. Ray Rittenhouse, Easton, Md.,	1 00
A sister,	1 00
Sister Phebe Zook,	50
Four brothers and sisters, through Emily R. Stiffler,	1 18
Through Bro. B. F. A. Myers,	5 00
Pine Creek Union Sunday-school,	2 45
Sister Sophia Casselbury,	2 00
A sister, New Paris, Pa,	5 00
Upper Stillwater Sunday-school, Ohio, per Jerry Hollinger,	3 00
Total,	$31 05

EXPENDITURES.

By cash for rent, July, August and September,	$21 00
For deficiency, last quarter,	6 13
Postage, mailing, etc.,	1 04
Drayage and freight on tracts,	40
Light and fuel,	50
Helping a sister,	1 00
Tracts, books, and publications,	6 00
Taking children to meeting	50
Doctor and medicine,	6 00
Total,	$42 57
Total received,	$31 05
Balance due,	$11 52

JAMES T. QUINLAN, Supt.

Oct. 5, '91.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Added to the Fold.—Bro. Jacob Witmore, of Centre View, Mo., commenced a series of meetings in the Olive Branch meeting-house Sept. 6, and continued the meetings until the evening of the 20th. One was added to our number by baptism. Bro. Witmore's discourses were well suited to our spiritual wants. Long will we remember his love and kindness while among us.—*Hannah R. Thomas, Boone, Iowa.*

Three Souls for the Lord.—The Upper Stillwater church had a pleasant council-meeting Sept. 11. Thanks to God, there were some made willing to turn in with the offers of mercy. We baptized three since the council. Others say they will come soon.—*S. D. Royer, Bradford, Ohio, Sept. 25.*

Three Baptized.—Sept. 6, Bro. Henry Brubaker came to the Live Oak church, Texas, to hold a few meetings. All seemed to appreciate his efforts. Bro. J. R. Gish and wife, were also with us. Bro. Gish gave good advice to us all. He is plain in his preaching, and does not shun the Truth. There were three baptized during the progress of the meetings. At our very enjoyable love-feast, about twenty members were present, a part of them from other places. Any ministers, passing this way, are invited to stop with us.—*Lizzie M. Snider, Weatherford, Texas, Oct. 6.*

Interesting Meetings.—According to a previous arrangement, Bro. Jasper Barnthouse came to our place and began a meeting Sept 12, and continued with increasing interest and attendance until Sept. 20. One was received by baptism, and others are deeply affected. On Saturday evening, Sept. 26, Bro. Noah Pletcher's house took fire and was consumed with nearly all its contents. Bro. Pletcher is a cripple and at times cannot walk, so he can do but little work. At our church, yesterday, $14.25 was collected for him. He has four small children.—*G. W. Lowry, Scullton, Pa., Oct. 5.*

A Glorious Feast.—Sept. 18, the members of the Pleasant Valley church, Darke Co., Ohio, held their love-feast, at which time over two hundred members communed. Quite a number of ministers from adjoining churches were with us, and labored faithfully for the cause of Christ. Eld. Jacob Garber remained after the feast and preached three sermons for us, which were much enjoyed by all. One was baptized on Sunday before the feast, causing much rejoicing among the saints. Our Sunday-schools are flourishing, and when I behold the anxious desire to come up to the house of the Lord, it seems to me that many precious souls will be gained for the Lord.—*Silas Gilbert.*

Semi-Annual Council.—The Ridgley church, Md., met in semi-annual council on Saturday, Sept. 19. We had expected Eld. S. R. Zug to be with us, but on account of ill-health he was unable to do so. We decided to hold our lovefeast Nov. 10, beginning at 2 P. M. At this meeting one more was added to our number by letter. It was decided to close our Sunday-school, ere long, for the winter. Much to our regret it seems necessary to do so, on account of our scattered membership. We have had a very fair Sunday-school this summer, and trust that all will see the benefits derived therefrom, and join in, with might and main, in the future. We purpose having a Bible class this winter.—*L. R. Brumbaugh, Denton, Md., Oct. 1.*

Four Baptized. — The members of the White church, Montgomery Co., Ind., met in council Oct. 7. Only one complaint was brought in, otherwise all were found to be in love and union with one another. We hope that the good Spirit of God may so influence our members that they will always be in union with each other and with God. There have been four baptized since our last report. May they prove faithful and become a light that will lead others to the Great Light that lighteth every man that cometh into the world. We expect Bro. Galen B. Royer, of Mt. Morris, to commence a series of meetings Oct. 10, and continue over our Communion which is to occur Oct. 15. May God add his blessings to the work!—*Frank Johnson, Kirkpatrick, Ind., Oct. 7.*

Two Baptized.—We have had a pleasant visit from Bro. John M. Mohler, who came to us Sept. 21, and remained till the morning of Sept. 25. He preached four sermons, baptized two, and stirred up quite an interest among the people, who, as a rule, are unacquainted with our faith and practice. I think good could be done here, if we were so situated as to have more preaching. This is the first time that a brother has ever preached in Renovo.—*B. Jane Long, Renovo, Clinton Co., Pa.*

Pleasant Council.—We met in council on Saturday, Sept. 26, our annual visit having been previously made. According to the report of the brethren who made the visit, we anticipate a Communion indeed. Nothing was brought before the meeting of a personal nature, but a united sentiment, to labor for purity of heart, seemed to prevail. May the Lord help us all! Preparations were made for our feast, after which we again gathered at the river, and a dear sister was baptized.—*J. A. Root, Ozawkie, Kans.*

Minister Elected.—Sept. 12 occurred the Communion in the Eden Valley church, which was all that could be expected. Several of the Walnut Valley brethren were here and contributed their much-needed help. The ministerial force was the smallest I ever saw at night. Bro. Keller could not remain, for which we were sorry. Brother and sister John Hollinger and daughter were also here. Bro. John and I were the only ministers. At night we held an election. Bro. Jonas Herchler was chosen to the ministry. He is much needed and we believe will do good service. He is young, and has much in his favor to help him to be successful.—*Jasper N. Perry, Seward, Kans., Oct. 1.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

SHELLENBERGER—MOHLER.—At the residence of the bride's parents, in the Lewistown congregation, Pa., Oct. 1, 1891, by Eld. William Howe, Bro. John B. Shellenberger and sister Vina E. Mohler, both of Mifflin Co., Pa.

SANDERLIN—LOFTLAND.—At the residence of the bride's father's, Seward, Kans., Sept. 22, 1891, by the undersigned, Mr. Guy W. Sanderlin and Miss Sadie J. Loftland, both of the above place. J. N. Perry.

MILLER—REAVES.—At the bride's parents, near Neosho Falls, Kans., Sept. 23, 1891, by Eld. Chas. M. Yearout, Bro. Francis Miller and Miss Emma Reaves, both of Neosho Falls. Lillie G. Yearout.

MORRIS—VOGLEY.—At the residence of the bride's parents, by Ira P. Eby, Jeremiah Morris and sister Annie N. Vogley, both of East Prairie, Mississippi Co., Mo.

GRAYBILL—BIXLER.—Near Westminster, Carroll Co, Md., Sept. 29, 1891, by Eld. E. W. Stoner, Bro. N. Charles Graybill, of Botetourt County, Virginia, and sister Ada F. Bixler, eldest daughter of Eld. Uriah Bixler, of Meadow Branch church.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

YEAGLEY.—In the bounds of the Sandy church, Columbiana Co., Ohio, Sept. 20, 1891, Elizabeth Yeagley, aged 85 years, 7 months and 10 days.

Deceased was a member of the Disciple church for a number of years. She was the mother of nine children, eight sons and one daughter, who are all living and, with one exception, attended her funeral services, which were conducted by J. W. Gorrell, of the Disciple church, assisted by the writer.

Eli Stroup.

DICKISON.—In the bounds of the Walnut Level church, Wells Co., Ind., Sept. 13, 1891, John Dickison, aged 84 years, 9 months and 1 day.

Funeral services conducted by Bro Samuel Neher to a large and sympathizing congregation of friends and neighbors from Job 14: 14. Malinda S. Studebaker.

KNEPPER.—In the Brothers' Valley church, Somerset Co., Pa , Sept. 17, 1891, Bro. William M. Knepper, aged 36 years and 1 month.

Bro. Knepper was a son of Lewis J. and Magdalene Knepper (deceased) He was a worthy and consistent member of the church for a number of years, loved and respected by all who knew him. Funeral sermon was preached by Eld. Silas Hoover, of Boynton, Pa. J. J. Blauch.

GRANT.—In the County Line church, Allen Co., Ohio, Aug. 14, 1891, Susannah, wife of Dixon Grant, aged 52 years, 2 months and 2 days

The death of the deceased was caused by dropsy, which she bore with patience until death. She united with the Brethren church when in youth, and was faithful to her calling as a Christian mother and a faithful companion. She called on her minister and was anointed. She leaves four children, a companion and many friends to mourn their loss. Funeral services by Bro. J. Driver, assisted by D. Barley, from John 14: 1

Mary Grant.

BOWMAN.—Sept. 20, 1891, of spinal disease, Blanche A. Bowman, youngest daughter of Eli P. Z. A Bowman, aged 11 months

E. Bowman.

CRAMER.—In the Newton church, Harvey Co., Kans., Sept. 15, 1891, after a lingering illness, of cancerous tumors of the stomach, Oliver A, son of friend John and Amanda Cramer, aged 18 years, 4 months and 9 days.

Funeral discourse by the writer from James 4: 13–15, to a large circle of sympathizing friends.

ROYER.—In the same church, Sept. 21, 1891, Maggie, fourth daughter of brother and sister Reuben Royer, aged 16 years and 26 days.

She was taken away very suddenly, having been in apparent good health and enjoyment up to twenty-two hours before her death, but was stricken down in the bloom of youth by an attack of *cerebro-spinal meningitis*. May her death be the means of bringing many of her companions to a life in Christ. Our sympathies are with the bereaved ones. Funeral services by the writer from Isa. 55: 6–9 and Job 5: 17–19. L. Andes.

HOFF.—At McPherson, Kans., April 23, 1891, at the residence of her mother, of consumption, sister Anna G. Hoff, wife of Bro. Emmanuel B. Hoff, of Waterloo, Iowa, and daughter of friend Levi (deceased) and sister Mary Gockley, aged 23 years, 8 months and 22 days.

Deceased was born in Will County, Illinois, and baptized while attending school at Mt. Morris at the age of eighteen years. She lived a consistent member of the Brethren church till death. She called for the elders and was anointed with oil James 5: 14. She left a son, ten months old, and many relatives and friends to mourn her early departure.

Alice Gockley.

WEYANT.—In the Claar congregation, Blair Co., Pa., Sept. 7, 1891, sister Mary Weyant, wife of George Weyant, aged 64 years and 27 days. Funeral preached by Bro. Michael Claar. M. M. Claar.

HAAN.—In Coffey County, Kansas, Aug. 30, 1891, Liddie Lillie, the beloved daughter of Bro. Peter and sister Susan Haan, aged 4 months and 6 days.

The suffering of the little one was great, but she has gone where she will suffer no more, but will dwell in that eternal world, where love and peace shall reign forever.

Lillie G. Yearout.

STOUFFER.—In the Lower Cumberland church, Pa., Sept. 22, 1891, Bro. John Andrew Stouffer, aged 44 years, 7 months and 27 days.

Deceased was a faithful member of the church. He leaves a wife, one daughter and two sons to mourn their loss. One of the sons, whose age is about fifteen years, is an object of pity. He is entirely helpless, unable to speak, and has no more power of mind than an infant. He has been in this condition for several years and there appears to be no perceptible improvement. A few days before Bro. Stouffer's death he said to me, "Why is it that I am taken away and my poor boy is left here." Yes, why is it? The Lord knows what is best, and it is for us to submit meekly to his will.

Bro. Stouffer called for the elders of the church and was anointed with oil according to the instruction in James 5: 14. The bereft companion has our sympathy and prayers, that the Lord may sustain her in her sorrow.

The funeral occasion was improved by Bro. Daniel Landis, assisted by Bro. Levi S. Mohler and the writer, from 1 Pet. 1: 34.

Henry Beelman.

FRANKLIN.—In the bounds of the Sam's Creek church, Carroll Co., Md, Sept. 21, 1891, Bro. David Franklin.

Eight days before he died he was baptized. He was the oldest son of Eld. William H. Franklin. Services by the Brethren.

E. W. Stoner.

ESTES.—At Colton, Wash., Sept. 23, 1891, of typhoid fever, sister Sarah, wife of Bro. Harvey Estes, aged 22 years, 11 months and 17 days.

Deceased was born in Keokuk County, Iowa, Oct. 6, 1868, and united with the Brethren church in July, 1883, and remained a consistent member until her death. In 1887 she was married to Bro. Harvey Estes and in 1890, in company with her husband, removed to Whitman County, Washington, where she died. Sept. 22 she was anointed in the name of the Lord. When asked if she was ready to die, she said she had done all she knew to do. She seemed perfectly satisfied to die. She leaves an affectionate husband, two small children, mother, father, and four sisters to mourn their loss, yet they mourn not as those without hope. Funeral services by Eld. Sidney Hodgden from Amos 4: 12.

Emma Brown.

MELLINGER.—In the Mahoning church, Columbiana Co, Ohio, sister Rebecca Mellinger, wife of Bro. Samuel Mellinger, aged 45 years, 8 months and 15 days.

The deceased was an earnest and faithful worker in the Master's cause. Death came unexpectedly, which renders the home lonely, but we hope the bereft brother and children will be consoled with the reflection that she, whom they loved, is now at home with Christ which is far better. A large number of friends and neighbors attended the funeral. She was laid to rest in the Zion Hill cemetery in the spot selected by herself during her life-time. Services by the writer, assisted by Eld. J. H. Kurtz. John F. Kahler.

STEWART.—In the Urbana church, Ill., Sept. 13, 1891, sister Sarah Ann Stewart, aged 65 years, 2 months and 20 days.

Deceased was called away very suddenly. On the day of her death she arose feeling quite as well as usual, and was very cheerful. Between 8 and 9 o'clock, after having conversed awhile with her son, she arose and went to the door, it is thought to get more air, as she was subject to smothering spells. She suddenly fell in the door and when her friends laid her on a lounge, she only gasped a time or two and was gone. Funeral services by Bro. A. J. Bowers from 2 Tim. 4: 6. Sister Stewart was left a widow early in life with five little children to provide for. She did her part well. Fifteen years ago she united with the Brethren church and has ever since been a consistent member. She will be greatly missed in her neighborhood, as she was ever ready to lend a helping-hand in sickness, or wherever needed.

Mattie A. Lear.

STEWART.—In the Garrison church, Benton Co, Iowa, Sept. 23, 1891, sister Minnie Catharine Stewart, daughter of Eliza and Mary Stewart, aged 17 years, 3 months and 7 days.

She leaves father, mother, four brothers and four sisters to mourn their loss, but they can feel that she is safely resting in the blessed care of Jesus. Funeral services conducted by Bro. Garner from Rev. 14: 13, to many sympathizing friends. Lizzie Johnson.

THORNTON.—At Fredric, Iowa, Sept. 2, 1891, of dropsy, sister Amy Thornton, aged 73 years, 6 months and 4 days.

Sister Amy, daughter of Isaac and Nancy Wagenar, was born in Reliford County, North Carolina, in 1818. In her eleventh year her parents moved to Shelby County, Mo., where, in her eighteenth year, she was united in marriage to Chambers Webb. There were born to them ten children. In 1853 the family moved to Franklin County, Iowa, where she was left a widow with six children. She then moved to Chariton County, Mo, where she was united in marriage to George Thornton in 1859. To them were born two children. In 1861 they moved to Monroe County, Iowa, where she lived until the time of her death.

Previous to her departure she called for the elders and was anointed, after which she fell asleep in Jesus, with strong hopes in her Savior. She said to her husband, "Tell the children not to weep for me, but to follow in my footsteps." The funeral services took place at our meeting-house in the presence of a large number of brethren, children and friends and were conducted by the home ministry.

Hiram Berkman.

WIEDEMAN.—In the Yellow River congregation, Marshall Co., Ind , Sept. 11, 1891, sister Anna Wiedeman, aged 59 years, 8 months and 7 days.

She was born in Logan County, Ohio, and was married to Charley Wiedeman Aug. 10, 1862. In 1866 Bro. Wiedeman moved with his family to Marshall County, Indiana, where they have resided ever since. Sister Anna leaves a bereaved husband, two sons and an invalid daughter to mourn their loss.

The daughter has been afflicted with fits since her childhood and needed the care of a mother very much. To the bereaved family it seems as though any one else could have been taken better than mother, but the Lord's will be done. Funeral services by J. H. Sellers from Rev. 14: 13 Eliza Hale.

BRUMBAUGH.—In the Yellow River congregation, Ind , Sept. 16, 1891, sister Elizabeth Brumbaugh, aged 87 years, 4 months and 15 days.

Deceased was born in Somerset County, Pa., in 1804. The Lord blessed her with good health and strength and a strong mind through life. In the spring of 1890 she united with the church and became very anxious to do all she could for the Master. She had the privilege of communing at three feasts. To one she went nine miles.

In her sickness she bore her afflictions very patiently and called on the Lord to help her. In compliance with her request she was anointed in the name of the Lord. She has buried two husbands, and has been living with her relatives for about twenty-five years. She leaves many friends to mourn their loss.

Funeral services by Bro. J. H. Sellers from 2 Cor. 5: 1. Eliza Hale.

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LOVE-FEASTS.

Oct. 24 and 25, Bean Settlement, Hardy Co., W. Va.

Oct. 24, at 3 P. M., Blue River, Whitley, Ind.

Oct. 24, Peabody church, Kans.

Oct. 24, at 10 A. M., Rome church, Hancock Co., Ohio, at the Oak Grove house.

Oct. 24, at 10 A. M., in the east house, Thornapple District, Mich., 3 miles south-east of Clarksville, on the D. L. and N. R. R.

Oct. 31 and Nov. 1, at 10:30 A. M., Vermillion church, Marshall Co., Kans., 7 miles north-east of Beattie, Kans.

Oct. 31, at 10 A. M., Green Spring District, Seneca Co., Ohio.

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

Oct. 24, at 4 P. M., Berrien church, Berrien Co., Mich., 4½ miles west of Buchanan.

Oct. 24, at 4 P. M., Washington Creek church, Douglas Co., Kans.

Oct. 24, at 11 A. M., Hudson, Ill.

Nov. 7, at 4 P. M., Winamac church, Pulaski Co., Ind.

Nov. 7, at 4 P. M., Big Creek church, Ill. Series of meetings to commence the 3rd, conducted by David Troxel, of Cerro Gordo.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains met at Gardner day before the meeting, but none met the day of meeting.

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 7, Altoona, Pa.

Nov. 13, at 4 P. M., Elkhart church, near Goshen, Ind.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov 13, at 4 P. M., Monticello church, Ind.

Nov 13, Greenwood church, Texas Co., Mo

Nov. 14, at 2 P. M., in the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Martin's Creek church, 2 miles south-east of Jeffersonville, Wayne Co., Ill.

Nov. 14 and 15, at 10 A. M., Mingona church, Sawyer, Pratt Co., Kans.

Nov. 14, Cedar Grove, Va.

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio.

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Oct. 24 and 25, at 10 A M, Burr Oak church, Burr Oak, Kans.

Oct. 24 and 25, at 10 A. M, Grundy Co., church, Iowa, 10 miles west of Grundy Center.

Oct 24, at 10 A. M., Mohican church, Wayne Co, Ohio.

Nov. 6, at 10 A. M, Massissinewa church, at Union Grove church-house, Delaware Co, Ind. Those coming by rail will stop at Shideler.

Nov. 6 and 7, Licking Creek congregation, Fulton Co., Pa., at Little Cove meeting-house.

Nov. 7, at 2 P. M, Palestine church, Darke Co., Ohio.

Nov. 12 and 13, at 1 P. M., Ephratah, Pa

Nov. 13, Honey Creek church, Nodaway Co, Mo., 2 miles west and 3, miles south of Sheridan.

Nov. 14, at 5 P M, Clover Creek congregation, near Roaring Springs, Pa

Nov. 19, at 2 P M, Frederick, Md. Series of meetings to begin the 14th.

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H. B. Brumbaugh, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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THE FOUR PICTURES.

Two on this Side—Two on the Other.

(*Concluded from last week.*)

Let us look at the picture again. From hunger and disease the condition of Lazarus is growing worse. The dogs having finished eating the leavings of the feast, now come to the gate, and as they see the great sores on the poor man's body, they compassionately lick them, and do we not almost hear the silent prayer as it is breathed from parched lips: "Father, wilt thou not bless even these dogs, seeing that they have compassion on me?" Once more his mind turns to his happy days. He is in his home. Beside him sits his wife with the babe resting on her bosom. All is peace; a new luster fills his eyes; a sweet smile wreathes his face, and the angel of peace comes and lifts the captive soul from its prison of clay. Lazarus is dead, and our second picture ends.

In vain we look for the funeral and the honorable cortege. Only a beggar has died and without the gates the body has been dumped,—anywhere most convenient and out of sight. O, how sad and how great the difference between the rich and the poor! So David thought when he saw the prosperity of the wicked. But when he saw the other picture he was satisfied, and so will we be.

Picture third,—and first on the other side. In our first picture we followed the rich man until "he died and was buried." Then he passed beyond the curtain and the ken of the human. But for a moment this curtain is lifted and a picture of the other side is held up to our view. And there we again see the rich man, but how changed his condition! Not in his magnificent mansion,—not seated with his companions around his heavy-laden table with everything palatable to tempt the appetite and satisfy the taste! O, no, a wonderful change has taken place in the surroundings of this man. As he passed over, suddenly he lifted up his eyes and saw that he was in hell,—a place of terrible torment. All around, every-where, is darkness and misery. Can you see the picture now? We would gladly paint it if we could, but the background is too dark, the outlines too faint. We cannot see it as he feels it but it must be horrible beyond our powers of description. He now has time for thoughts, such as he never entertained before. His mind reverts to the ringing and then unwelcome words of the prophets, as they warned him of the sinful course he was pursuing, of his hardness of heart, and the ultimate of it all. He now thinks of that last feast day and of the beggar that was lying at his gate. He weeps, he gnashes his teeth and says to himself: "Is this a dream,—a nightmare?" That was no unusual thing for him to have after his feasts and nights of revelling. No, not this time, for in this hell of torments he "lifts up his eyes and seeth Abraham afar off, and Lazarus in his bosom," and here the curtain drops.

Picture fourth, and second on the other side. Again we see Lazarus. This time, however, very different in condition from that in which we saw him before. Now we see him in the Paradise of God, in company with the fathers that long before had passed over and were admitted into the place prepared for them. Here, beside of father Abraham, Lazarus is sitting, leaning his head in his bosom. How changed the condition! The poor beggar on the other side, whose place was by the wayside gate, and whose associates were the poorest of the poor and even dogs were accepted as friends, is now the honored associate of Father Abraham and the good of the past, surrounded with possibilities for enjoyments beyond the power of earth to give. Strange, indeed, but such was the Father's will and so it must be. We now look at the two,—the rich man in a place of torment; the poor man in a heaven of bliss. How gladly the rich man would associate now with the poor beggar that laid at his gate. But no, that cannot be,—the gulf that is impassable lies between, and even the request for a drop of water must be denied. The conditions are now forever changed. In life the rich man had his time of enjoyment and Lazarus his days of sorrow. These conditions were only for this life and soon passed away. The others were for an eternity and will know no change. Both conditions are conditions of choice and the question comes to us: Which will we have now, and which then? Look at these pictures again carefully and decide. So will it be.

EDITORIAL CORRESPONDENCE.

As intimated last week, we are now on a visit among the Eastern churches, being one on a Committee appointed by last District Meeting to visit the Buffalo Valley, the Lost Creek, Lewistown and Spring Run churches for the purpose of ordaining elders and assisting in the election of ministers and deacons. Eld. J. F. Oller was to be with us, but, on account of ill health, could not leave home, so that Eld. Jacob Hollinger was selected as his substitute. Our being three hours late did not, in any way, disappoint in our work, as Bro. Andrew Spanogle, on Friday morning, kindly accompanied us, and although, on our arrival at Middleburg, the hack had left, we succeeded in getting a good team and enjoyed a very pleasant ten-mile ride over a beautiful country, to the home of Bro. Jacob Shively. When we arrived there the family had left for the church-house, but the son very kindly had us conveyed over to the place of meeting, where we arrived in good time for the noon repast. At 1 o'clock there were preaching services, after which we proceeded to the business on hands, which was the election of a minister and the forwarding of one to the eldership. This church is under the eldership of Chas. Royer. But as he is quite old and in ill health, Eld. Howe, of the Lewistown church, was called to assist him. This being inconvenient for Bro. Howe, on account of the distance, etc., it was thought good, on the part of the surrounding elders, to forward one of the home ministers. At the proper time, the voice of the church was taken, which resulted in the election of Bro. David Strickler to the ministry and the forwarding of Bro. John Beaver to the eldership. In the evening a goodly number of members and others assembled, when the ordinances of the Lord's house were attended to and, we believe, greatly appreciated by all the participants.

After the Communion services the installation services were attended to by Eld. Jacob Hollinger and Bro. Beaver was properly installed into his official position. For sufficient cause, Bro. Strickler was not installed at the time, but we hope that, in the near future, he will see his way clear to accept the holy calling whereunto the church has called him, and become an efficient worker for the Master. His services are greatly needed in the church there, and from what we could learn, he has the possibilities of acceptably filling the position.

(*To be Continued.*)

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

PRAY WITHOUT CEASING.

UNANSWERED yet, the prayer your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer—
You shall have your desire sometime, somewhere.

Unanswered yet? Tho', when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God *forever stand;*
To him your days and years alike are equal.
Have faith in God! It is your Lord's command—
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered—
Perhaps *your* part is not yet wholly done;
Your work began when first your prayer was uttered.
And God will finish what he has begun;
Keep incense burning at the shrine of prayer,
And glory shall descend sometime, somewhere.

Unanswered yet? Faith cannot be unanswered:
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock;
She knows *Omnipotence* has heard her prayer,
And cries, It shall be done sometime, somewhere.

—*Selected*

A SUBLIME MISSION.

BY C. H. BALSBAUGH.

TO A STEP-MOTHER,

Beloved Sister:—

YOUR recent entrance into the conjugal relation where a large family, needing constant maternal solicitude and sacrifice await your care, awakened great surprise among your friends. They call you reprehensively romantic, or strangely thoughtless, for giving your life to the nurture of those you cannot claim as your own.

But the beauty and glory of your choice is, that it is the result of much prayer and careful deliberation. To be a step-mother in the highest possible sense to those death-bereft children is the grand motive that actuated you in the assumption of this solemn relation. This is Christianity in its most shining and attractive aspect. If it permitted the departed mother to know the Divine Providence on earth, respecting her little orphans, it will doubtless enhance her felicity to witness the goodness of God in selecting you as her maternal substitute.

The crown of creation is woman, and the highest glory of woman is a truly Christian motherhood. The best and divinest thing that God could do for man was to duplicate him in a complementary Eve. And the best possible relation between them was the possibility of multiplying the image of God. The sexual mission, as God instituted it, is altogether holy. No ordinance on earth is so abused as that of generation. It has been degraded into a hot-bed of licentiousness, and a baneful fountain of corruption to body and soul. Christians ought to be as "peculiar" a "people," as "holy a nation," in this particular, as in all else.

Relative impurity is not tolerated in the church, while few consider the etiquette of the Holy Ghost as regards the limitations of 1 Thess. 4: 4, 7. Human fatherhood and motherhood stand next to Godhead. The conjugal conscience is all but an obliterated sense, and the Gospel of conjugal holiness is well nigh obsolete. The sins of parents against unborn children stamps many a soul for a dark career while yet in its antenatal state.

But you have come into a family who can happily claim a pre-eminently holy ancestry. "*Train up* a child in the way he should go," is a divine injunction that reaches back to the genesis of life. The mystery of our natural generation is only next to the "great mystery of godliness." That a mother should entwine the finest fibres of her soul around her offspring, is natural, sweetly beautifully, divinely natural. But that any woman should become step-mother to a family of small children, impelled by the high sense of sacrifice for the purpose of moulding those young immortals into the glorious ideal of God incarnate,—this is an illustration of the cross which the angels may well contemplate with silent wonder.

The grandest, most heroic, most heavenly characters I have ever known, were such step-mothers. Such a person must be utterly God-possessed, thus to transcend her deepest, natural instincts, and act the part of heaven's deputy in behalf of the orphan. Bad step-mothers no doubt there are, actuated by selfish motives, but the proportion is not larger than bad mothers. But to look upon them as a class with depreciation is far from righteousness or common sense. With inconsiderate or low-graded persons, step-mothers and selfishness may be synonyms; but right thinking and solid facts pronounce emphatically on the side of a nobility in such instances which is the sweetest flavor of redeemed humanity.

Thank God for step-mothers. Without this divine provision the world would be poor. Thousands of orphans have cause to adore the wisdom and goodness of God for such a blessed arrangement. How many souls are thus kept for God, and fashioned by Christian nurture into the beauty of holiness. This is your mission, and a higher one you could not well covet. In sacrificing yourself you will grow larger and more symmetrical, and sweeter and more Godlike as the days roll on.

Burdens and difficulties you will meet, but at every step, and in every emergency you will have the wisdom of God, and the power of God, and the sympathy of God to direct and sustain you. If "fiery trials" penetrate your inmost soul, "think it not strange;" but lean hard on the arm of Omnipotence, and remember "the joy set before you." 1 Pet. 4: 13, 14; Eph. 6: 10; Heb. 12: 2. And especially chew the cud of 1 Cor. 15: 58. Let each separate word be a meal to be eaten over and over. Every mastication will make it richer and sweeter.

Union Deposit, Pa.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Four.

THE war being upon us, it became necessary, for the protection of our Brethren, to see that the necessary provisions should be made to secure the right of exemption from service in the army. To do this I paid a personal visit to our Representative in the Legislature, to get him interested in our favor. In this I succeeded. We then got up a petition, in which the Brethren and Mennonites co-operated, which came before the Legislature in due form, and was supported by some, and opposed by others. Finally it was passed to grant exemption on payment of five hundred dollars each.

We were informed that the chairman of the House, who was acquainted with our people, took the floor, and made a ringing speech in our favor. He spoke of the folly of putting us into the army, because, if we were left at home, we would make provision for the people, but if put into the army, all would be lost and nothing gained, for, if put into the army, "they will fold their arms and take your enemies' fire."

In the fall of 1861, as I now remember, brother Peter Nininger and I made a tour through the lower valley of Virginia, attending meetings, and, returning home, came to Fairfield, and put up for the night. Here we heard that the militia were called out. We had sons who were not members, who must be cared for, and, starting early next morning, we came home that day,—a distance of fifty miles. Next day I spent moving round to see the Brethren who had sons subject to the call, raising what money I could, and getting a letter of introduction to a wealthy firm in Richmond, that I might, if I needed, get financial aid. Next morning I started early, went to Richmond and staid one week, and invested eleven thousand dollars to relieve two of my sons, and the rest for my neighbors.

On my return, upon arriving at our station, there were quite a number of persons present, all in a glee, talking of the easy matter it would be to conquer the enemy and gain Confederate independence. After listening to them awhile, I said, "Gentlemen, you never were more mistaken; it is impossible for you to succeed. The world is against your institutions. There was then no resentment, though afterwards there were threats of violence. Their hands, however, were tied.

Later the conscript law was passed by the Confederate Congress. Then we had a repetition of the same work in part, to get Congress to recognize the exemption law, as passed by the State Legislature. To accomplish this, Bro. James Graybill and I paid a personal visit to our Representative in Congress, to get him to use his influence in our behalf, which he seemed to take a pleasure in doing. To see him, we had to travel about fifty miles, had a pleasant interview with him, and, having his promise to work for us, we felt that we were well paid for our time and expense. He also secured the assistance of a member of the Senate, one of Virginia's ablest men, who, we were informed, made one of the grandest speeches on this case, that ever was delivered in a Legislature. I being anxious to read it, wrote to him afterwards, to send me a duplicate, but he informed me that he had delivered his speech extemporaneously and could not reproduce it.

But the bill was passed, and that was enough, and all brave and honorable officers and men respected it in their administration, though there were some who were not such. One instance I will relate. There was a certain man who refugeed from Maryland, and was here in position of quartermaster, whose duty it was to recognize the certificates of membership, receive the commutation fee, and give the exemption papers. There were four of our young brethren who applied to him, and he refused and abused them, instead of doing what was his duty to do. They were advised to send their papers to the war department at Richmond, which they did, and got their exemption papers, but then the quartermaster learning that they were at home, sent his officers to order them to the camp of instruction at once. They came to me to know what they must do. I said to them, "Appeal to Cesar." I took one of their exemption papers and enclosed it in a letter to President Davis. He wrote to me at once, that he had given my letter to the Secretary of War for attention. The Major was called to Richmond to give an account of himself.

Sometime afterwards, I was at the Salem depot in the waiting-room, when a man whom I did not know, came to the door, and peremptorily demand-

ed that I should come out. I went out, when he met me with an open knife in his hand, and commenced cursing me. Vehemently he said that he would spit in my face if he thought I would resent it, and he also threatened what he would do, if I ever did the like again.

I let him talk on till he became a little more quiet, and then said to him, "Sir, you can curse and swear, and threaten, and take my life, if you will, but one thing you must understand, you are not going to intimidate me, and whenever you interfere with the rights of me or my people, I will attend to you." He then used bad language, calling us hypocrites. "Ah, sir," said I, "that will be decided by a Judge who is greatly your superior." He then started to leave me, saying as he went, "I hold you in perfect contempt," and I said, "All right, sir. I suppose you will allow me the same privilege."

What I said a while ago about Jefferson Davis is an illustration of what I have asserted before, that we are much safer in the hands of *great* men, than in the power of the lower class.

Permit me to say that this work was done mainly in my own God-given time, and with the means with which he blessed me, and some of our brethren not being able to pay their exemption fee, other brethren and myself furnished the means, which has never been repaid; and I am glad to know that I have nothing to regret concerning it, but thank God that he enabled me to do it in his name and for his children.

(*To be Continued.*)

Bonsacks, Va.

THE CHURCH—ITS GOVERNMENT.

BY J. G. ROYER.

Chapter 5.—Officers Continued.

EVERY man is a debtor to his profession. At the outset of the teacher's career, the prevailing methods of teaching are an inheritance left him by his professional ancestry. This, in turn, is to be transmitted to the next generation, with such additions as his own industry, thrift and experience have been able to accumulate during a life devoted to professional labor. This being true of the teacher, I see no good reasons why it should not be true of the minister. It is a consciousness of such indebtedness to my fellow-laborers,—especially the younger, together with a deep concern for the future welfare and prosperity of the church, that prompts me to attempt to write. I dwell upon

THE MINISTRY,

First, because it is the business of the ministry to administer the government and take the spiritual oversight of the church.

Second, because in a majority of cases, where the progress of the church is retarded, the hindrances grow out of government imprudently administered.

The terms *elder*, *bishop*, *presbyter*, and *pastor* are used interchangeably in Scripture. No distinction is made in the New Testament between bishops and elders, the term *bishop* simply being the Greek word for designating the person whom the Jews called *elder*. The term *pastor* indicated the same persons as one to whom God had given the oversight and directing of the flock. All are included in *the ministry*, by which Christ meant to establish and build up the church in the knowledge of truth, and in piety.

Among the duties of the minister therefore may be named, *The preaching of the Gospel, the administration of the ordinances, and the administering of the government of the church.* Inwriting to the elders of Ephesus, Paul plainly intimates that their work was similar to his own, teaching "publicly and from house to house," being prepared "by sound doctrine to exhort and convince the gainsayers." However numerous and responsible other duties of the minister may be, to act as "ambassador for Christ" in proclaiming God's message to man, is his highest work, as presented in the Scriptures. In the great commission to the ministry, Christ commands them *to baptize* as well as to teach; and the baptizing of the Eunuch by Philip, as also many other New Testament examples are acts performed under this commission.

The meaning of the word *elder*,—a spiritual ruler,—and *bishop*,—one having the oversight of others,—and *pastor* or *shepherd*,—one who guides, feeds, and protects the flock,—all indicate that the government of the church is administered by the ministry. Hence Paul, referring to their presiding over the church, says, "We beseech you to know them that are over" (preside over) "you in the Lord, and admonish you." 1 Thess. 5: 12. Referring to their leading the action of the church and administering its discipline he says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account," Heb. 13: 17, and setting forth the duty of instructing the church by "precept" and "example," in doctrine and practice, Peter exhorts the elders to "Feed the flock of God," . . "taking oversight thereof," . . "not for filthy lucre, but of a ready mind," . . "being ensamples of the flock. And when the *chief* Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 1–4. Ministers are therefore the divinely-appointed *Executive Officers* of the church, and so long as the spirit of their directing and ruling comports with God's Word, the laity are under obligations to submit to them as the flock follow the voice of their shepherds. This authority, however, is not unconditional. Since the minister receives his office through the church, should he abuse the exercise of its functions, the church may take the office from him. Ministers constitute the directing power of the church,—they act as superintendents of the church; and while each lay-member is responsible for what he does, or fails to do, ministers are responsible for the general results. This leads us to consider

MINISTERIAL RESPONSIBILITY.

Entrusted with the care of souls, to be fed, and led, and protected, it is not strange that the true servant of the Lord feels pressing upon him the necessity of "warning every man, and teaching every man," that he "may present every man perfect in Christ Jesus." Col. 1: 28. A realization of such responsibility should lead him daily to seek divine aid to make his *personal life* a fitting "example of the believers;" and while he shall never be able to point to it as a perfect exemplification of Christian character, he should *strive*, with Paul, to say, "Those things which ye have both learned and received, and heard and seen in me, do," Philpp. 4, 9, and, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." 1 Thess. 2: 10. A careless, indifferent life in a minister weakens his ablest efforts in the pulpit, and renders powerless the otherwise more commendable fitness as an executive.

Since the minister's office constitutes him "an example in word, in conversation, in charity, in purity," and renders defects in him peculiarly prominent, his *outward life* should be a "living epistle" of higher, moral tone than that of the church laity. Hence the plain and emphatic command to be "blameless, vigilant, sober, no striker, not a brawler, not covetous; lest he fall into the snare of the devil." 1 Tim. 3: 2–7. He should exhibit, every-where, that Christian culture and refinement which the precepts of the Gospel invariably develop.

In conversation there should be "neither filthiness,"—that which is shameful,—"nor foolish,"—idle, senseless "talking," "nor jesting,"—giddy, frivolous joking. The minister should aim to be sensible, refined, wholesome, and sincere in conversation, remembering that "every idle word" shall be brought into judgment. To "be courteous," refined and cheerful in our social intercourse is not forbidden, but commanded. Levity and jesting, though often manifested by ministers and other Christians, are as inconsistent with true dignity, as with the Gospel. They were nowhere heard in the conversation of the Redeemer. They are not found in the writings of Paul. They should be studiously avoided by the minister of to-day, together with all coarseness, and whatever suggests impurity.

In personal appearance the Christian minister should certainly avoid any and everything suggestive of vanity or foppishness on the one hand, and "eschew" negligence and slovenliness on the other; ever aiming to be an example of cleanliness and modest, orderly, Gospel plainness. The injunction that he who "strives for the mastery is temperate in all things," should be heeded by the minister *in eating*. The absence of self-restraint here invariably degrades him in the estimation of all good people. Dullness in the pulpit is too frequently traceable to an overloaded stomach. While "all things are lawful," the minister surely "will not be brought under the power" of tobacco in any form. Paul considered it dangerous for a servant of the Lord to be under bondage to any bodily appetite, "lest by any means when" he had "preached to others," he himself "should be a castaway." 1 Cor. 9: 27. Neither dare the minister make irreligious men his intimate associates. If he does he will suffer for it in his official capacity. While he should show kindness to even the worst men around him, he is to be "a lover of good men," and make them his special friends and associates.

No point in the outer life of a minister needs to be more carefully guarded than his relations with the other sex. He should not only be pure in fact, but also be such as to avoid "all appearance of evil." Suspicion, even if not well founded, commonly proves fatal to usefulness, sometimes throughout the remainder of life. How important that the minister be on his guard at every point of his outward life! To command the respect of those over whom he presides, and to possess genuine, moral power to administer the discipline of the church, he must habitually control *self*, and hold passion and appetite in subjection. The Lord help his weak servants! Amen.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

"The smoke of the country went up as the smoke of a furnace."—Gen. 19: 28.

THESE words, applied to our country, fitly express a curious fact. At least two millions of human mouths and nostrils are daily used as a kind of smoke-stack from which the smoke goes up as the smoke of a furnace. Poisonous nicotine smoke, manufactured and sent up at a cost of say five cents per day, for each smoker, equals one thousand dollars per day. Think of it! Is there no harm in this worse than useless waste of our Lord's money? Is it right to fill rooms and garments with poisonous nicotine fog, where ladies and children are often forced to inhale its sickening fumes?

Two millions of fires are daily run by human lungs. Are you a Christian and still helping to

keep up this wasteful, worldly fashion? Are you, perhaps, helping to produce that fetid, black stream, daily issuing from as many human mouths, producing consternation and disgust to finer tastes? Can it be that a cultured Christian will turn the delicate organs, with which he masticates, tastes, talks, and kisses, into a smoke factory or a spring of disgust?

"And the smoke of the country went up as the smoke of a furnace." It is curious to note how selfish the smoke habit makes some men and boys, who, were it not for the deadened sense of propriety, caused by the smoke habit, would be genteel and respectful to others. Often has the writer been compelled to leave depots, and other rooms, where smoking was allowed, or endure the sickening fumes, made by those who had only equal rights with him in those rooms. "And the smoke of the country went up as the smoke of a furnace."

McPherson, Kans.

THE MILLENNIUM AGAIN.*

BY CHARLES M. YEAROUT.

IN GOSPEL MESSENGER No. 33, Page 514, I see an article on "Who will be here During the Millennium?" I was much interested in the subject, but think the position taken unscriptural. It is maintained that none will enjoy the millennial reign with Christ excepting the Jews, and that they will all be saved: both dead and living. If that be true, what was the use of presenting the Gospel to them, and asking them to accept of it, when they can all be saved without it?

Christ, in giving his last and great commission says: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16; Matt. 24: 14. This certainly embraces both Jew and Gentile. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1: 22, 23, 24.

In Christ the middle wall of partition between Jew and Gentile was broken down, abolished. Eph. 2: 12, 14, 15; Acts 10: 36. There are no more two folds, but one fold, and one shepherd. John 10: 16. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 34, 35; 1 Peter 1: 17. "But tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honour and peace, to every man that worketh good; to the Jew first, and also to the Gentile: For there is no respect of persons with God." Rom. 2: 9, 10; 3: 9.

In the Gospel dispensation all are placed upon an equality. Eternal life is offered to all, both Jew and Gentile; and "there is no difference." Rom. 3: 22. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." Rom. 3: 29, 30. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Rom. 10: 12.

The Jews as a nation rejected Christ, and through unbelief were broken off, and cast out; notwithstanding they may again be grafted into Christ if they continue not in unbelief. Rom. 11: 20, 23; Matt. 8: 12.

Our brother says, "All Israel shall be saved; the dead and the living, regardless of their unbelief and disobedience." That certainly would make God a respecter of persons, but perhaps he had the apostle's language in his mind, "For they are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children." For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. Rom. 9: 6, 7; 2: 28, 29; John 8: 39, 40. I believe spiritual Israel will all be saved; but not stiff-necked, rebellious, disobedient, fleshly Israel, for the Apostle says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1: 7, 8, 9, 10.

There will be none resurrected at Christ's coming who have rejected him, neither Jew nor Gentile, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16; 1 Cor. 15: 52. "And I saw thrones, and they that sat upon them, and judgment was given unto them: (Now notice closely who are now to be judged, for these are the ones that will reign with Christ on this earth) and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4, 5, 6; 6: 9, 10, 11.

"We which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep For those which sleep in Jesus will God bring with him." 1 Thess. 4: 14, 15. "Then we which are alive and remain shall be caught up together with them (the resurrected saints) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17. This will not be, however, till we are changed and immortalized. "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51, 52, 53.

Who is meant by those who are caught up to meet the Lord? Evidently his faithful followers,—his affianced bride that meets him as he comes to receive her unto himself, and set up his millennial reign here on the earth. "I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 7.

This millennial season will be the celebration of the marriage of the Lamb. Then the church shall dwell with her Blessed Lord and Savior; and none shall be admitted into the camp of the saints that lived in unbelief, and disobedience to Christ. Rev. 21: 27; Philpp. 4: 3. The Mount of Olives, east of Jerusalem, shall cleave asunder in the midst, and shall become a great valley; and the Lord shall come and all his saints with him, and shall dwell there with the saints during the millennium, and it shall be designated as the "Holy Mountain," or the "Valley of the Mountains," and it shall be one perfect day with the Lord. See Zech. 14: 4, 5, 6, 7.

The Jews that are living when Christ comes will be gathered out of all nations into their own land, and shall safely inhabit Jerusalem, and will constitute one of the nations that occupy the earth during the millennial age. Zech. 14: 11; Isa. 11: 11, 12; 43: 5; 66: 20; Ezek. 37: 21.

The sons and daughters of the Gentile race who have not arrived at the years of accountability when Christ comes, will constitute the other nation that will be on the earth during the millennium. I offer as a proof of this position, (1) that God is no respecter of persons, (2) that all the wicked and disobedient of the Gentile race will be destroyed at Christ's coming; (3) that all that are Christ's will be with him in the camp of the saints; (4) that this earth still remains in tact, (5) and that those sons and daughters have the same chance to accept of Christ that we now have. The same Gospel will be held in force until the general judgment; those children having done neither good nor bad, will remain upon the earth, and become a great nation. There will be no influence, nor desire to sin while Satan is bound, but God is no respecter of persons. We have to endure temptations, and trials, and must "come up through great tribulation." So at the close of the millennial, these nations, Jews and Gentiles, will be sorely tempted and tried, and many of them will be deceived by the arch enemy of man, but all that withstand this temptation and deception of Satan will have their names inscribed in the Book of Life, and will stand approved, saved at the general judgment, while all the wicked dead, both Jew and Gentile, with those that encompassed the camps of the saints round about, shall appear at the last or final judgment, and shall be "cast into the lake of fire where the false prophet and the beast are, and shall be tormented day and night forever and ever." I use the term general or last judgment, to distinguish it from the first. Rev. 20: 4, 11, 12. There will be none present at the first judgment except the children of God, "therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. 1: 5.

Dear brethren and sisters, let us be faithful to our high calling in Christ, that we may be counted worthy to enjoy the millennial reign with Christ.

Westphalia, Kans.

*This article was unintentionally delayed.—ED.

BAPTISM.

BY D. E. STOVER.

THE following questions on the subject of baptism were asked by Rev. Edwards of the Baptist church through the columns of "*The Florida Baptist Witness*," Vol. 8, No 30. I waited three weeks, and seeing no answer, I offered one, and, at the same time, asked a few straight questions on the same subject. The editor returned my manuscript, refusing to publish it on the grounds that he did not wish to open the columns of the *Witness* for a discussion on baptism at that time.

It will be observed that our Baptist friends did

not expect to meet a trine immersionist, but a sprinkler when they asked the following questions:

1. What Greek Lexicographers are there who render the primary meaning, or translate *baptizo*, sprinkle?

Ans.—There are none; all translate the Greek word *baptizo*, dip, or immerse.

Greek scholars also tell us that the Greek word *baptizo* is a frequentative verb, and denotes a repetition of actions. Why, then, do Baptists use single immersion in baptism?

2. Is not the word sprinkled in our English Bible a translation of the Greek word *Ratizonosa*, and is not that word always an equivalent to the English sprinkling, and is it not a fact that this Greek word is not used for baptism?

Ans.—Such is an undeniable fact.

3. Is not baptism an imperative command from God, and does not God require literal obedience to those commands?

Ans.—Our Savior puts baptism on the same basis as faith. "He that believeth and is baptized shall be saved." (See also the commission.) Why, then, claim that baptism is not essential to salvation?

4. Would God give a command to man, couched in such language that they could not construe its meaning?

Ans.—We think not. All must admit that all commands from God to man, as found in the New Testament Scriptures are sufficiently plain, so that all who read can understand.

Why not use that form of baptism which is plainly taught in the commission? If "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" does not teach trine immersion, please word it so it will.

5. Do not Greeks undoubtedly understand their own language, and do they not invariably immerse for baptism?

Ans.—The Greeks do yet, and always have, practiced trine immersion, as all Greek historians affirm. We could produce many quotations from Greek authors, proving this fact, but we will give only a few.

Chrysostom, a member of the oriental church, who was born only 247 years after the death of the Apostle John, says: "Christ delivered to his disciples one baptism in three immersions of the body."

Basil, another member of the Greek church, who was born at Cesarea A. D. 328, says, "By three immersions we administer the important ceremony of baptism." (Robinson's History of Baptism, page 89.)

Sir P. Richard says:—"Thrice dipping this (Greek) church holds to be as necessary to the form of baptism as water to the matter." (Hinton on Baptism, page 180.)

Why do you not baptize as did the Greeks, who, you claim, understand their language? True, they are proof in favor of immersion, but *trine*, and not single immersion is the form of baptism they sustain.

6. Is it not a fact that Novation, A. D. 250, was the first departure from the apostolic mode of immersion, and that water was *poured* upon him profusely, so as to represent an immersion as nearly as possible under the circumstances? Was he so baptized because he was ill in bed, and sick, nigh unto death?

Ans.—Several of the church historians tell us that such is a fact. We also learn from them that this departure was made from trine, and not single immersion. Forward, single immersion was introduced in the fourth century, and backward single immersion in the sixteenth century.

7. How do you reconcile Rom. 6: 3-6, with your practice of sprinkling? Do you bury by sprinkling?

Ans.—We think not.

If not, how do you reconcile your backward form or posture in baptism since the above Scripture does not say in the likeness of his burial, but in "likeness of his death?" How did he die? Not on his back,—in the grave,—but on the cross. If this English word *bury* would convey to us the correct idea as to posture in baptism, what would it convey to those nations who do not bury as the English bury? See what one of your learned Historians (Robinson) has written concerning this subject: "The first English Baptists, when they read the phrase, 'buried in baptism,' instantly thought of an English burial, and, therefore, baptized by laying the body (backward) in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that the Romans did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England." (History of Baptism, page 696.)

Backward single immersion is not yet four hundred years old, which can be proven by your own church historian, while forward trine immersion can be traced in an unbroken line to the days of the apostles. There is not now in existence any church, holding any just claim to antiquity that did not at one time practice trine immersion. On these points we fear no successful contradiction. "Prove all things," etc. 1 Thess. 5: 21.

Hawthorn, Fla.

BIBLE SCHOOLS FOR CHILDREN.

BY JAS H. LARKINS.

On my return from Texas, Oct. 10, I stopped off at Beebe, Arkansas, and while there, I was invited to attend the Bible School for Children in the Methodist church, established July 7, by the liberal and benevolent layman, Judge F. P. Laws, who engaged as teacher, Mrs. Julia A. Clark, a competent instructor, zealous in good works and labors of love. The school is in session one hour or more each morning and afternoon except Sunday. One hundred and twenty-eight voluntary pupils, from three to fourteen years of age have been enrolled. The daily attendance ranges from forty to sixty. Each exercise is opened with prayer, and the pupils are kindly impressed with the duty of reverence for religious worship.

The children are supplied with a small library of suitable books, and many of them have read from two to ten or more of these books. Their interest and improvement are observed by the parents, who have heartily thanked the teacher for the manifest benefits already received. One gentleman,—a merchant,—said that he would not take $100 for the good done to his little boy. Judge Laws, the founder of this school, has lost six children and has but one living,—a daughter now in college. He is profoundly impressed with the importance and duty of educating the children in the vital doctrines of Christianity, and considers this to be the best and speediest way to evangelize the world. This is my mind, and the plan is entirely feasible in cities, towns, villages and thickly-settled districts. It will open up a fruitful field for consecrated Christian women to work.

In the Bible-school children may be so instructed as to insure their early conversion. They may be saved from the evils of intemperance, and made aggressive workers in the church of our Blessed Lord. Christian workers to-day should labor for the early conversion and Scriptural training of the children who are naturally inclined to religion, and may, in nearly every case, be brought from sinful lives to Christian usefulness. Brethren, are we ready and willing to help in the Sunday-school, in the Bible class, in the prayer-meeting, and help our elder who has the care over us? Are we ready for every good work?

Lanark, Ill.

A BEAUTIFUL THOUGHT.

BY SOLOMON SCHUBERT.

When the summer of youth is slowly passing away on the night-fall of age, and the shadow of the path becomes deeper, and life wears on to its close, it is pleasant to look through the vista of that upon the sorrows and felicities of our early years. If we have had a home to shelter us, and hearts to rejoice with us, and friends have gathered around our fireside, the rough places of the wayfarer will have been worn and smoothed away in the twilight of life, and many dark spots we have passed through will grow brighter and more beautiful.

Happy, indeed, are those whose intercourse with the world has not changed the tone of their holier feelings, or broken those musical chords of the heart whose vibrations are so melodious, so tender and so touching in the evening of their lives.

YOUR NEIGHBOR.

One of our exchanges gives the Christian (?) advocates of war something to think about.

"How would you like to live in a neighborhood where, whenever one neighbor visited another, the host should spend most of the time in showing his guest his knives, rifles, revolvers, clubs, and other weapons, provided solely for the purpose of slaying his neighbors if they did not carry themselves pretty straight? And suppose this show of deadly weapons was accompanied with a parade of the host's sons, and a scarcely concealed air of, 'You see now what you will get if you meddle with my fences, or throw stones at my dog.' And suppose the whole community was periodically alarmed, and compelled to take sides, by quarrels and rumors of quarrels, beginning nobody knows how. Wouldn't that be a delightful neighborhood to live in? And that is just the condition of that neighborhood of nations known as Europe. We hear often of armed neutrality, but all Europe seems now to be in a state of armed hospitality."

Satan Got Him.—There is an old legend of the Middle Ages to the effect that once upon a time a church member died at a ball. Satan came along and took his soul, and was flying off with it, when St. Peter, finding it out, put after him and demanded restoration. "He was a Christian," said St. Peter, "and you must give him up." "Christian!" exclaimed Satan, "why, I found him on my premises." "If that is the case," said St. Peter, "I give it up." We commend the above to all professing Christians who attend theaters, balls, and other places of questionable amusement.—*Sel.*

"The child-relationship of the loving, trustful man to God, as an infinitely loving Father, is the first and great revelation which Christianity makes to its disciples. The Golden Rule is the answer of the Christian teaching to the question, How shall I act towards my neighbor? Jesus makes the revelation; he also gives the answer. As he does so, he leads the child to his Father, and teaches him the lesson of love. The fatherhood of God secures the brotherhood of man, and both together secure the consummated blessedness of the kingdom of heaven."

PATIENCE AND ITS WORK.

BY A. HUTCHISON.

"My brethren, count it all joy when ye fall into divers temptations."—James 1: 2.

THIS seems to be one of the difficult places for the Christian to become reconciled to, because his experience, he thinks, does not always harmonize with the apostle's language, but we must hear him a little further, before we pass hasty judgment upon the case. He continues by saying: "Knowing this, that the trying of your faith worketh patience." The benefit comes to the one who is exercised thereby, in the trying of the faith which worketh patience. Then the additional instruction is to this effect: "Let patience have her perfect work."

The great benefit is to be derived largely from the exercise of a little patience. When a teamster finds that his wagon is stuck in the mud, he is then, in so far as the case and environments are concerned, in a proper condition to have the benefit of patience in the full force of all its grace. This all depends, however, upon whether he will allow patience to have her perfect work. Patience has no chance to do anything, where there is no provocation to the contrary, and there is something here that I wish to notice a little further. The Savior says, "In your patience possess ye your souls." It would seem from this, that, in the absence of patience, the soul might be lost. If this noble grace were more largely exercised and cultivated, oh, how many bitter tears and sorrows and heart-burnings would be avoided! Many hasty words and violent actions would be entirely avoided, and many hearts would be beating in unison, where sorrow, and grief, and even hatred (in some cases) now reign supreme.

Bitter words are the result of a lack of patience. Hasty words, and words not seasoned with grace, have alienated hearts that otherwise would have been true to each other for life, and this lays the foundation for some very hearty repentance, or if this is not indulged in, then the way is open for the final end, which is destruction. Jesus says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

I suppose that there are few persons who do not need a little more patience at times than what they find on hand, at the particular time, and the reason it is not found when most needed, is because we do not stop long enough to look for it, or call it in. There is a large supply always at hand, if we will only allow it time to put in its perfect work. This applies even to preachers. Let us see what Jesus has to say about this matter: "Without me ye can do nothing. John 15: 5. Paul says, "God is faithful, who will not suffer you to be tempted above that ye are able," etc. 1 Cor. 10: 13. God is always ready, when we are willing to take his counsel.

THE BAPTISM OF FIRE.

BY DANIEL HAYS.

QUERY.—Is the fire of baptism in Luke 3: 16, the same as the unquenchable fire of Luke 3: 17?

FIRE is the result of the combustion, or burning of material bodies, the emblem of fierce destruction, severe trial, or affliction.

The baptism in the Spirit stands related to the baptism in fire as the "wheat" stands related to the "chaff."

The baptism in fire is for the disobedient. Luke 3: 16, 17; Matt. 3: 11, 12. The baptism in the Spirit is for the obedient. Mark 1: 8; Acts 1: 4, 5. Those whom John baptized with water had the promise of the baptism with the Holy Spirit by John in Mark 1: 8, and by the Savior in Acts 1: 5,—while for the disobedient was reserved the baptism with fire—the unquenchable fire of Gehenna.

In Acts 2: 1-4, we have an account of the fulfillment of the baptism of the Holy Spirit. "They are led by sound and not by sense," who interpret the expression in Acts 2: 3, "like as of fire," as the baptism in fire. Matt. 3: 11. These tongues were distributed among the disciples,—a tongue to each, and denoted that the power of the Holy Spirit was to be put forth in *words*,—in the truth spoken in human tongues, and the likeness of the fire denoted the purifying power of the truth which the apostles were to utter. "Is not my word like as a fire? saith the Lord." Jer. 23: 29.

In 1 Cor. 3: 15, we have in the expression, "yet so as by fire," a symbolic use of the term similar to that of the "fiery trial," mentioned by Peter in 1 Pet. 4: 12. The following facts are given by Paul:

1. "We (Paul and Apollos) are laborers together with God."

2 "Ye (the church at Corinth) are God's building."

3. As a master builder, Paul laid the foundation.

4. That foundation is Jesus Christ.

5. Every minister becomes a builder in God's temple or church.

6. Every child of God becomes a "lively stone" in God's "spiritual house." 1 Pet. 2: 5.

7. Every minister should "take heed how he buildeth thereupon."

8. There are two kinds of material among converts, or professors.

9. One class are true children of God, represented by "gold, silver, precious stones." These will stand fire. The other class are not so. They are compared to "wood, hay, stubble," and will not endure fire.

10. None but the genuine material shall find an abiding place in God's building.

11. Every man's (minister's) work shall be tried of what sort it is, and the "fiery trial" shall make it known.

12. If his work abide, he shall receive a reward. It is so much gain. If his work be burned, all his labor is lost. There is no reward.

13. This will be a "fiery trial" truly for the minister, but it shall be the means of saving him, if he endure, as gold, to the end; so "he himself shall be saved, yet so as by fire."

Moore's Store, Va.

VANITY.

BY SARAH M. SAUNDERS.

"Vanity of vanities, saith the Preacher; all is vanity."—Eccl. 12: 8.

SOLOMON is designated as the "wise man," and in reading that part of the sacred writings, attributed to him, we become convinced of the fact that he was a remarkable man. In the Proverbs we find that he made use of language calculated to carry with it a "world of meaning," setting forth, in the most unmistakable terms, the difference between wisdom and folly, evil and good.

In the Canticles or Songs of Solomon, we are reminded that he was a poet, or, rather, a musical man, but when we come to the book called Ecclesiastes, we find him termed "the Preacher," and this would mean an expounder of the Word of God, etc.

Solomon appears to be greatly impressed with the foolishness of man, the power and wisdom of God, and the vanity of all terrestrial things. He asserts that all the aspirations, designs and desires of man are vain, and describes his own acquisition of power, might, dominion and wisdom, as all "vanity and vexation of spirit."

"There is nothing new under the sun, the thing that hath been, it is that which shall be; and that which is done is that which shall be done." Eccl. 1: 9. The children of men arise and pass out of the world like blades of grass. One generation passes away and another one comes on the stage of action. The little boys or girls look forward to the time when they will be men and women, and picture to themselves how they will do when they get older.

At the age of twenty-five, life, with its grand possibilities, spreads out before them. They go forth into the great battle of life, full of buoyant hope, and, perhaps, achieve grand and glorious results in their undertakings, but amid the whirl of excitement they forget that time is speeding them along toward the western horizon of life. At the age of fifty years they have gained at least a part of the wisdom of Solomon, inasmuch as they realize their achievements to be quite small, when compared with what they have *not* reached.

At the age of seventy-five they look back with disgust at their failures and mistakes, and fully realize the words, so often repeated by the preacher, "Vanity of vanities, all is vanity and vexation of spirit." Calmly they look out upon the vast and limitless ocean of ETERNITY, and set out to cross those chilly waters of death. Their departure leaves the same impression as if a man would dip his foot in the sea, and then look for the depression. But the great God, who created all things for himself, holds the reins of government, and his designs shall not fail. He holds the destiny of the worlds in his own right hand, and although man, at his best estate, is weak and puerile, God, in his own appointed way, doeth all things well. He will gather our bitter tears and silent prayers and untold heartaches, and will deal out justice and judgment to all his creatures.

Landess, Ind.

THANKSGIVING MEETINGS.

BY PETER BROWER.

I HAVE noticed recently that several of the brethren advocated changing our thanksgiving or harvest meetings to a later period, when all the crops will be gathered, which would be about the time of the National Thanksgiving Day.

It occurs to me that we, as a people, are too unthankful, and too slow to appreciate God's blessings. I believe it would not be too much to meet at least two days in each season to return thanks to the Great Giver.

On the first day we should have our minds drawn out in thankfulness for the abundant blessing that God has showered upon us through the fruitfulness of the earth. We should also consider the solemn duty of making a proper distribution and use of these blessings.

On the National Thanksgiving Day we should feel like thanking our Heavenly Father for the many blessings daily showered upon us, and especially for national blessings, in that we have freedom to worship unmolested.

BOB INGERSOLL recently was talking with an old colored woman in Washington upon religious matters.

"Do you really believe, aunty," said he, "that people are made out of dust?"

"Yes, sah! the Bible says dey is and so I b'lieves it."

"But what is done in wet weather, when there is nothing but mud?"

"Den I s'pects dey make infiduls an' sich truck."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - -	McPherson, Kans.
D. L MILLER, Treasurer, - - -	Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - -	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - -	Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - -	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE CHEERFUL GIVER.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are every-where.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
When they never give at all?

—*Selected.*

THE WATCH TOWER.

BY GALEN B. ROYER.

WHILE it is agreeable to have meetings "in the full moon," in October, or some other time when outside conditions are all favorable, the sentiment growing among us to have our series of meetings under one or more of these conditions, or not at all, is not a good omen. It shows a lack of faith, or a misplaced faith. It is indicative of coldness to the cause and an over-zeal for our own personal comfort in preference to our spiritual welfare. This should not be. While we should be particular about caring for our health, our horses, etc., let us be just as particular in caring for our religion. Then nothing will suffer.

* * *

A certain sister in the East, enclosing ten dollars for mission work in a letter, writes thus: "Let us pray and pray earnestly, that God may put it into the hearts of his children to give of their goods to have the Gospel preached. Remember we are stewards and must give an account of our stewardship. Oh, if we would act at all times as though we believed 'that one soul is worth more than the whole world.' Pray for me that I may have a growing interest in the mission work."

There are two points in this letter we wish to call attention to. 1st, that we are stewards and that a stewardship is confided to us. The way some followers of Christ talk and plan about their possessions and their life one would readily conclude that they do not feel they are put here to care for the Lord's, that they themselves are the Lord's, but that this *I* have gained and this I shall do next year, etc. Hear the Bible on this point: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4: 13, 14. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalms 24: 1. If we realized the uncertainty and shortness of life, and the account we shall have to give to God as stewards, I feel assured the Lord would receive his just praise and just share of the fruits of our labors.

2nd, the sister's earnest desire for a "growing interest in the mission work." A growing interest, *i. e.*, continually increasing. Now I sometimes come across brethren and sisters who were once zealous in this great work but for some reason have grown cold. It surely is not because the Bible has changed in the last few years, or the obligation of carrying it to parts unknown has been removed from the shoulders of Christ's disciples; no, it arises from some trivial, selfish source and I would warn all such to awaken, as you are in danger of ruin. Dear ones in Christ, do we desire to grow in the Master's work, or are we satisfied to let good enough alone and sit down in idleness; not idleness as pertains to this world but to the world to come? Let us all pray for an increased interest in the Master's work.

THE MINISTERIAL MEETING OF NORTHERN INDIANA.

BY A. H. PUTERBAUGH.

THE brethren and sisters of Northern Indiana met in the Walnut church, Marshall Co., Ind., Sept. 30, for the purpose of holding their first Ministerial Meeting. The meeting was called to order by Eld. J. H. Miller and opened with the usual devotional exercises, after which 2 Tim. 4 was read. It was decided that the officers of the meeting should be a Moderator and Secretary. Bro. W. R. Deeter was chosen Moderator and A. H. Puterbaugh, Secretary. After the organization of the meeting necessary rules, governing the meeting, were adopted, so that the work could be carried on in systematic order.

The first subject for discussion was, "How can We, as Ministers, make Our Work more Effectual, and What are the Hinderances?" Eld. J. C. Murray led in the discussion and made, in his twenty-minutes' speech some strong and pointed remarks, which cannot fail to have their impression upon the minds of all present. Among other remarks and suggestions we have the following carefully-developed characteristics of an effectual sermon: The necessity of a strong conviction for the Truth, divine enthusiasm, speaking as from authority; the preacher should be a winner of souls,—agreeable and affectionate. He dwelt upon the necessity for a revival in doctrinal preaching. As hinderances we find the following: Lack of interest in the entire work of the church, in prayer-meetings and Sunday-schools. There are too many preachers among us who are not *Dunkard* preachers. Every minister ought to be himself. There is not enough study of subjects. Other brethren followed with well-timed remarks, touching habits in speech, gesture and apologies; also commenting upon length of sermons and a dozen kindred topics.

Many others were anxious to take part in the discussions but the time had expired.

The afternoon session was opened by Bro. A. H. Puterbaugh presenting the following subject: "How can we, as Ministers, more Fully Carry out the Missionary Work in the Northern District of Indiana and in our Local Churches?" The following points were presented: The importance of the work; the church is the body to push on the work; the necessity of getting the church behind the work; the necessity of teaching the members; the church to look up fertile fields for work; systematic giving; what we most need is sympathy and active co-operation of ministers and laity; the kind of a man to be put into the field and kept continually at the work; use of tracts in the hand of the minister.

Many other suggestions of importance were added by other brethren, whose hearts were in active sympathy with the missionary cause, in fact we had a glorious revival of the work in our hearts, and I predict better results and more work in this field the ensuing year.

The next subject was presented by Eld. Daniel Shively: "What Relation do we, as Ministers, sustain to the Sunday-school?" The speaker made prominent the following suggestions: A minister sustains the relation to the Sunday-school as a teacher,—both of scholars and teachers. He should give his encouragement to the work by his presence and conversation, and should look after the moral training as well as the religious.

The discussion was engaged in by a number of brethren, and all were made to feel the importance of the work. In the evening elders W. R. Deeter and Amos Peters preached on church government. Their efforts were greatly appreciated and the subject ably treated. Space forbids giving an outline of their work. I predict that the meeting will long be remembered and looked back to with great pleasure as the inauguration of a work which, in after years, shall have a telling effect upon the ministry and laity of Northern Indiana. We can never see our faults so plainly nor be so determined to correct them as when they are pointed out to us with no other motive than the glory of God and the advancement of his kingdom. There seemed to be general satisfaction with the results of the meeting. There were present about one hundred ministers and a large number of the laity. We meet again, the Lord willing, the day preceding the first Thursday of October, 1892.

"JESUS Christ did not mean that his followers may have whatever they like. The way to spoil a child is, to give it all it asks; and he does not mean to spoil us. Therefore, he must thwart our wishes till they run parallel with his will, and are fixed on higher good than earth holds. So, of course, this promise is true only in the spiritual realm, or in regard to the development of the Christian character. We may have as much of God as we will. Christ puts the key of the treasure chamber into our hand, and bids us take all that we want. If a man is admitted into the bullion vault of a bank, and told to help himself, and comes out with one cent, whose fault is it that he is poor? Whose fault is it that Christian people generally have such scanty portions of the free riches of God?"

"HAVE the courage to obey your Maker at the risk of being ridiculed by men."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER, } - - - - - Associate Editors.
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ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Mount Morris, Ill., - - - - Oct. 27, 1891

A RELIGION that does not make a man honest is of no value to humanity so far as the next world is concerned.

WRITING from Duffield, Pa., Bro. Daniel Bittinger says that two united with the Falling Spring congregation recently.

WE regret to learn of the death of Bro. Oliver Clinton Slifer, of Cheyenne County, Kans. He was a promising young minister.

BRO. LEVI H. EBY reports a good feast at Waddam's Grove, and one addition by baptism. The church seems to be in love and union.

THE wife of Eld. G. E. Wise, of Olathe, Kans., went to her long home a few days ago. Sometime ago her mind became unbalanced, and it was necessary to care for her in the asylum, where she died and passed into a world where these misfortunes are unknown.

FOR $1.50 the MESSENGER will be sent from now to the end of 1892. This virtually makes the paper free to the end of the present year, and ought to induce many to send in their names at once.

BRO. JOHN F. CLINE writes that, while with the Brethren in Wallace County, Kansas, one was received into the church by confession and baptism, and there were prospects of still more coming.

IN this issue Bro. W. B. Stover tells us what one stray copy of the MESSENGER accomplished in the way of converting an entire family. This will certainly prove encouraging to those who, after reading their papers, send them to others.

BRO. JOSEPH HOLDER, who is holding meetings at Batavia, Jefferson Co., Iowa, reports a good feast in the Libertyville church, large congregations and excellent interest in his meetings. He expected to continue the meetings at least a week.

BRO. J. H. GARMAN, of Sinking Springs, Ohio, is preparing to move to Keuka, Fla. With his wife he has spent several winters in Keuka, and will now make it his future home. His coming will be very much appreciated by the little band of members in Florida.

BRETHREN T. J. Watkins and G. V. Goshorn, who attended the feast at Franklin Grove from here, report a good meeting, large congregations and excellent order. Bro. Wm. Thomas, of Boone, Iowa, officiated and did some good preaching for the Brethren. He is accompanied by his wife and expects to remain at least one week.

WE have just printed the Minutes of the District Meeting of Oregon, Washington and Idaho. They show that there was considerable business before the Meeting, all of which was disposed of in a commendable manner. The program for their next ministerial meeting is excellent, and we trust that the subjects will be studied and discussed with great care.

TWO years ago a little girl made application for membership. She was objected to by some who thought her too young to be baptized. But she was in deep earnest, and was finally received into the church by baptism. Only a few weeks ago the little sister died happy, feeling that she had done her duty. Let the children come. Whenever they are old enough to apply for membership they know enough to do their duty and ought to be encouraged in it.

BRO. GEORGE L. STUDEBAKER reports an excellent series of meetings in Boone County, Ind., with eleven additions. It is to be regretted that the meetings had to be closed on account of other engagements. It is to be hoped that our ministers will soon see a way of so arranging their work that they need not close a series of meetings in the midst of a great awakening. Much labor is often wasted in this way. If possible, a meeting, once under good headway, ought to be kept up as long as there are prospects of doing good.

THE Committee of Arrangements for our next Annual Meeting, in 1892, to be held at Cedar Rapids, Iowa, has organized by appointing John Zuck, Foreman; J. S. Snyder, Secretary, and G. W. Hopwood, Treasurer. The plans for the buildings have already been formulated, bill of material made out and the cooking arrangements secured. The buildings are to be erected by the Cedar Rapids Commercial Company. We are informed that about twenty-seven acres of ground have been set apart for the Meeting, and other things will be arranged accordingly.

BRO. GEO. W. CRIPE, of Cerro Gordo, Ill., we learn, will hold some meetings in South Dakota this fall.

AT our members' meeting in the Chapel last Tuesday evening, two young men—students—made application for membership.

WRITING from Beatrice, Nebr., under date of Oct. 15, Bro. J. E. Young says that three were received by baptism and two restored to fellowship that day.

IF you differ from everybody else, don't be too sure that you are right. It is possible that you may be mistaken. Such has been the case in the course of human events and may be again.

BRO. SAMUEL MURRAY is now in the vicinity of Lanark, preaching some for the Brethren and visiting relatives with his wife. They are both quite old, and this may, possibly, be their last visit to their children.

BRO. JOHN HECKMAN, of Sabetha, Kans., gave us a pleasant call last week. He will be remembered as one of the graduates of the school here several years ago. He speaks very encouragingly of the cause in the West.

WE are receiving many orders for our Almanac, all of which will be filled in a few days. We feel confident that the work will greatly please our readers. Price, ten cents per copy. Either order from us direct or call on our agents.

WE are in receipt of a card from Bro. D. L. Miller, written on the banks of the River Eder, where the "eight" were baptized in the year 1708. We prize the card highly and shall hold it in memory of that important event. Bro. Miller will doubtless give us an excellent letter from the banks of this historic stream.

BRO. I. J. ROSENBERGER has in the *Christian Cynosure* an excellent article on secret societies, which will appear in the MESSENGER next week. The evils of secret societies should be held up before the rising generation, and ministers should post themselves on the subject and prepare to warn their members against the tendency of such orders.

WE know a little congregation where the members are so poor in this world's goods that many of our brethren could buy the entire congregation and then have plenty left, and yet that congregation probably raises more money per capita, for the Lord's cause, than any church in our Fraternity. They give and the Lord gives back again. So the work goes on. They trust the Lord and he blesses them the more.

IN company with a number of others from the Mount, we had the pleasure of attending the feast at Pine Creek Oct. 17 and 18. This church still keeps up the old custom of commencing their meeting at 10 A. M. and feeding the multitude both days. It requires a good deal of work, but on this occasion it was real enjoyable and much appreciated. The attendance was very large. The building is quite large, but every part of it was taken up with tables, in order to accommodate the members. Bro. John Heckman, of Kansas, was present, and gave us a good talk on Saturday. Bro. Samuel Murray officiated and also did some good talking. The weather was as nice as it could be, the order excellent, and from beginning to end the feast was a most enjoyable one. One was received into the church by baptism, and one the week previous. Bro. F. Z. Miller, brother to D. L., was installed in the deacon's office. May the Lord bless him in his work.

MINISTERS should not conclude that their sermons are soon forgotten. We often converse with members who outline sermons they heard many years ago, and recall with pleasure the good impressions made upon them by the plainly-delivered discourses. It is encouraging for one to see the bread, he had cast upon the waters twenty years ago, come floating by. A well-prepared and plainly-delivered sermon may continue to do good many years after its delivery. Then, how careful ought ministers to be in regard to what they preach and how they preach.

YOUR SERMON BOOK.

WE are often asked for a good method of preparing sermons. There are many, but the following is very simple, and applicable to our ministers. Almost every issue of the MESSENGER contains articles, in each of which may be found the foundation for a good sermon. To illustrate, we refer to Bro. Hays' article on "The Baptism of Fire," in this issue. Clip out the article and paste it in a blank book you keep on purpose for preparing sermons. Work the article all over carefully, add to it by further searching the Scriptures, making notes of your own. Cut appropriate verses from a cheap Bible and paste them where they belong in your outlines. In this manner you can soon collect considerable information on the subject and will be able to preach an interesting sermon on any of the texts properly connected with the question. You will find many other articles just as well adapted to this purpose as Bro. Hays'. You may also find some good articles in other papers. When you hear a good sermon preached, carefully outline it in your sermon book and work it all over until you make it your own. By following this plan, you may soon acquire a good knowledge of a number of important subjects that will enable you to instruct and entertain an audience in an edifying and profitable manner.

When completed, this book will be of great value to you, as it will enable you to study the subjects to advantage whenever called upon to preach on any of the points therein suggested. This method of preparing sermons was suggested to us, in part, by a very able minister among our people. He has cut up a number of cheap Bibles in arranging his subjects, often spending weeks on one sermon. J. H. M.

FEET-WASHING.

OCTOBER 18th the various Sunday-schools throughout the world had for their lesson, John's account of Jesus washing his disciples' feet. Were we able to collect all that was said before the thousands of classes on that subject we would certainly have a long list of excuses and reasons for not doing what Jesus did, and what he told his disciples they ought to do. Had Jesus given each of his disciples a piece of money, and told them that they should do as he had done to them, what a grand lesson would the popular churches have in support of the missionary cause, which is a cause that should be near the heart of every devoted Christian, but because he did not command them to do some great thing, the example and command are almost universally disregarded.

It is not our intention at this time to write concerning the nature of the command in particular, but to say something concerning the time and place that feet-washing was instituted. A few years ago it was held by many, opposed to feet-washing as a church ordinance, that it took place in Bethany, six days before the passover. This theory is now generally abandoned. Later it was held that it took place the same evening that the Jewish Passover was celebrated. This view is held by some, if not many, late writers, among them the authors of the Eclectic Commentary, published by and for the Disciples at Cincinnati, Ohio. This is the view generally held of late by the leading preachers and writers in the Disciple church. To us it is quite encouraging to see indications of a probable change of sentiment among them on that point of the controversy.

In his Commentary on the International Lessons for 1891, B. W. Johnson, one of the editors of the *Christian Evangelist*, author of a good commentary on the New Testament, and a very able minister of the Disciple church, takes the same view of this subject that has long been held by our Brethren in their debates and writings in defense of feet-washing. In his comments on John 13: 1 he says:

Now before the feast of the passover. For an account of the institution of the passover, read Ex. 12. The passover lamb was a type of Christ. It was at the last passover that our Lord established the Supper as a bloodless continuation of the memory of "the Lamb that taketh away the sin of the world." The events now recorded were "before the feast of the passover," *i. e.*, before the time when the Jews ate the passover, which was the next day. In my judgment, the Savior, the Paschal Lamb, suffered at the time the Jews ate the passover, and his own feast was the evening before." See "The Christian Lesson Commentary," by Johnson, for 1891, page 291.

On page 289 he gives us to understand that most critics place the crucifixion in A. D. 30, and in that year the passover came on Friday, April 7th, and the Savior washed his disciples' feet on Thursday, April 6th. This is just what our Brethren have been teaching lo these many years, viz., that Christ washed his disciples' feet the evening before the Jews ate the passover.

If it can be demonstrated that the passover did come on Friday, April 7th, in the year A. D. 30, that makes a clear point against the claim that Christ instituted the Lord's Supper at the time of the passover, for we know that the crucifixion took place on Friday. He arose from the dead the third day, *i. e.*, Sunday morning. Reckoning back three days and we have Friday, or the day of the crucifixion, which was also the day the Jews ate the passover. But feet-washing, the Lord's Supper and Communion took place the evening before, April 6th, on Thursday. We repeat that we are glad to see thinkers giving up the old view and accepting that which is certainly more in harmony with the Gospel narratives.

In harmony with the above statements it would appear that on Thursday evening, April 6th, the Savior came to the upper room in Jerusalem with his disciples, and reclined at the tables where the Supper was prepared. Just before eating he arose and washed the feet of his disciples. This completed, the Supper was eaten. Near the close of the meal Judas left the room. Following this the Communion was instituted. After considerable talking he went with his disciples over the brook Cedron into the garden of Gethsemane. Here he was arrested, probably near midnight. The next day being Friday, April 7th, he was crucified about nine o'clock in the morning, and expired on the cross at three in the afternoon, just at the time the Jews killed the lambs for the passover. Christ, our passover, expires on the cross at the same time that the Jews killed their passover. Thus the type and antitype meet in the point of time. J. H. M.

[Copyright applied for.]

EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Seven.

OUR meetings at Frederickshaven were well attended and the people seemed to be much interested. We spent some time with Bro. Poulson at this place who, with his wife, did all they could to entertain us. Bro. Poulson is a ship carpenter and has been working for more than twenty years in the same ship-yard. He is an expert hand and receives 75 cents per day for his labor, many others receiving only from 30 to 50 cents per day. At these low wages it must be hard to secure a living, but people in this country learn to economize.

At Frederickshaven Pastor Hansen, of the Methodist Mission, invited us to his home where we were pleasantly entertained. He gave us some valuable information as to the working of their mission in Denmark. It was started thirty-five years ago and now numbers about 2,000 members. They have fifteen ministers and nine church houses, and receive annually from the Mission Board in America $8,000.00. They find it exceedingly difficult to work in the large cities, and have had an experience somewhat similar to our own in that respect. Neither are they able to make their mission self-supporting, their membership being composed largely of those who are not wealthy. The Pastor gave us from his own personal knowledge an account of the low state of spiritual life among the priests, or ministers, of the State church. Drinking, smoking, card-playing, and accompanying vices are quite common among them. As illustrative of their lack of care for the spiritual welfare of their flock, he gave the following incident:

A lay-member, on his way to the church on Sunday morning, passed by the minister's house and saw the divine sitting at his window in his dressing-gown. The following conversation took place: Min.—"Where are you going this morning?" L. M.—"Why to church, of course." Min.—"Is this Sunday! Well I forgot all about it, wait until I get my coat; I will walk with you." After walking together a short distance they met a doctor whom the minister had invited to his house to drink and play cards. The minister then turned to the lay-member and said, "The physician has come to see me, I am not feeling well; you go on to the church and tell the people I am unable to attend meeting to-day." The two then went to the minister's house where the day was spent as above indicated. Other instances of the low morals of the State priests were given, even worse than the above, but we are glad to believe that these are extreme cases and that there are many good men in the class referred to.

But there is, after making all due allowance for charity's sake, a sad lack of spirituality among the ministers in the State Church, and when we recall the old proverb, "Like priest like people," we need not wonder at the almost total lack of morality among the laity.

From Frederickshaven we travelled southward, stopping at Hjorring and visiting the home of Eld. Christian Eskildsen. We were made welcome and enjoyed the hospitality of this humble Christian home. Our coming to them was the occasion of much comfort and joy to our dear brother and sister. Bro. Eskildsen is a quiet, unassuming man, with a kind, sympathetic heart and deep

religious feelings. He is said to be a good speaker, but his excellent example and daily life and walk speak loudest. He has the confidence of the church and the love and respect of all who know him. We also visited the house where brethren Eby and Fry made their home in 1877 when they spent some time in Denmark and organized the first church in Scandinavia. Bro. Eskildsen was at that time ordained to the eldership, and he continues faithful to the trust reposed in him by the church.

At Hjorring we held a meeting in a large hall and then went to Sindal, where the first meeting-house, built by the Brethren in Denmark, is located. It bears the significant name of "*Brödrekjemmet*" or, "*The Brethren's House.*" The money for this house was raised at the Annual Meeting at Ashland, Ohio, in 1881. Bro. D. N. Workman and others labored hard to secure the amount needed for that purpose. The house has been, in the broadest sense, a home for the Brethren in North Denmark, and they fully appreciate the kindness of those who gave the money to build it.

In the Brethren's Home at Sindal we held several meetings and a love-feast. The occasion will not soon be forgotten. The services began at 8 A. M., the members singing a hymn of welcome for the strangers from America. We give the first verse with a very literal translation:

"O velkommen vaer, Broder, Soester kjaer
I vor Herres Jesu Navn!
Vi vil synge her Om vor Frelser kjaer,
Som os aabnet har sin Favn."

O welcome brother and sister beloved,
In the name of our Lord Jesus,
Here will we sing of our Savior's love
Who has embraced us in his arms.

The house was full during the services and a good deal of interest was manifested by those who came to see and hear. The members of the church seemed to enjoy the services very much indeed. The feast closed at 10 P. M., but this did not close the meeting. The brethren and sisters remained and they continued with one accord in singing and prayer the greater part of the night. At 3 o'clock in the morning Bro. Hope preached to them on the "Reward of Faithfulness." In the early morning we had a season of prayer together and then left them for other fields of labor.

While at Sindal Bro. Poulson, of Fredrickshaven, was advanced to the full ministry to assist Bro. Eskildsen in the care of the churches. He is fifty-five years old, has been in the ministry about ten years, and whilst he is not a fluent speaker, yet his preaching is effective. That he has the confidence of the church was evidenced by the fact that the elders in the District as well as the local church gave a unanimous request that he should be ordained. One was also added to the fold and arrangements made, by which it is hoped two others, who have wandered away, may be reclaimed. A council, or rather a conversation meeting, was held, in which every one is at liberty, without formality, to ask and discuss questions relative to church work. The members had many things to ask about the church in America and their questions were answered to the best of our ability. They were unanimous in an expression that union of sentiment may prevail in all the churches. A hearty greeting and a vote of thanks was sent to all the brethren and sisters in far-away America.

Our next objective point was Hördum on the north-west coast of Denmark. On the way we stopped at Hjermerslev and Thisted to hold meetings. At Hördum the Brethren own a large, two-story building, fitted up for residences, with rooms for three families and a large hall, in which we held a number of meetings. Bro. Eskildsen has charge of the church and is assisted in the ministry by Bro. N. B. Neilsen, a young man who gives promise of future usefulness, but as he has received notice that he must serve in the army or be imprisoned, he would like to go to America, where he may be free to serve the Lord in peace. The members at Hördum, as at all other places which we have visited, show a deep sense of gratitude for what the church in America has done for them.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Oregon.

SEPT. 24 was the time set for a ministerial meeting with the Brethren of the Lebanon congregation, Linn County, Oregon.

At 10 A. M. the elders, ministers and members met at the Fairview church-house, and enjoyed a very pleasant meeting. Eld. S. S. Barklow and wife, Dr. D. M. Brower and wife, and others, arrived from Coos County just in time for the meeting, having traveled a distance of 220 miles by private conveyance.

The forenoon was taken up by the ministers, in talking on the best plan for a ministerial meeting, and organizing for a future meeting.

At 1 P. M. we met in church council to dispose of some deferred matters. All was adjusted in love and to the satisfaction of all,—as much so as could be expected, under existing circumstances. Next morning, Sept. 25, at 10 A. M., the elders, ministers and delegates, with others, met in District Meeting and organized by electing Eld. S. S. Barklow, Moderator; David Brower, Reading Clerk; and J. B. Early, Writing Clerk. Six churches were represented by eleven delegates. More business was before this meeting than usual, but all was disposed of in love, and without sending any papers to Annual Meeting. Eld. S. S. Barklow was elected as our delegate on Standing Committee to next Annual Meeting. Bro. P. J. Baltimore was re-elected on our State Mission Board. As the Mission Board was present, and had calls from different parts of the State for preaching, they filled the calls as best they could, sending Bro. David Brower to Union County, to look after the isolated members; J. B. Early to Polk County; S. S. Barklow to Jackson County, and the writer to Coos County.

At 3:30 P. M., Sept. 27, the District Meeting closed, all feeling that it was good for us to be there. Our deacons were then busily engaged in making preparations for the Communion which was appointed for 7:30, the same evening. When the time came, we had a fair attendance of members. On Sunday we had three sermons, at 11 A. M., at 2, and at 7:30 P. M. On the whole, we think we had a profitable meeting. May the Lord bless the work, is our prayer. M. M. BASHOR.

Sodaville, Oregon.

Notes by the Way.

ACCORDING to previous arrangements I met with the saints in the Brothers' Valley congregation, Somerset Co., Pa., on the evening of Sept. 14, and continued until the evening of the 21st. My efforts at that point resulted in four additions by baptism and three who were reclaimed.

Sept. 23, I met with the saints at Uniontown, Pa., in the George's Creek congregation, where I continued over their love-feast, Sept. 26, and closed my meetings on the evening of the 28th. As a result, eight were baptized, and four more applicants to be attended to.

On the evening of Oct. 1, I commenced a series of meetings at Beach Dale, in the Berlin congregation, and was also present at their feast Oct. 3. I closed the meetings at that point on the evening of the 4th. As a result, two were added to the church. May they all prove shining lights in the church, and finally be present at the reunion on the other shore. SILAS HOOVER.

From the Grand Prairie Church, Sidney, Nebr.

BRO. J. E. YOUNG, of Beatrice, just closed an interesting and encouraging series of meetings at this place. He commenced his labor of love on the evening of Sept. 19, and continued until Oct. 4. As an immediate result of his labors two precious souls confessed their Savior, and arose to walk in newness of life.

Bro. Young preached the Word fearlessly, and, we trust, ere long it will accomplish the object for which it was designed, and in due time bring forth fruit meet for the Master's use.

Sept. 27 we were edified by brethren Mohler, Witmer and Shick. All of these brethren delivered discourses on the same day, there being three services on that day, besides a children's meeting. At the latter, Bro. Young, together with the other brethren, addressed the youth, instructing and guiding them on the way to a nobler existence in this life, and a preparation for the life to come.

We appreciate their words very much, in our efforts to labor for our Master on the frontier, and we trust, that, ere long, the Lord will send more laborers into the great harvest-field.

J. D. BRUBAKER.

Sidney, Nebr., Oct. 5, 1891.

From Laurens, Iowa.

WE, the members of Pocahontas Co., Iowa, met in church concil with elders John Early and J. W. Trostle Sept. 12, to organize a church. This church is to be called Stony Lake church, and consists of ten members. The writer was chosen Secretary and Treasurer, Eld. Early was chosen to take the oversight of the church. A choice was held for a deacon, which resulted in calling Bro. F. C. Delp to the work. Sister Mary Landner was chosen solicitor.

A love-feast was held in the afternoon. The meeting opened at 3:30 P. M. After preaching, baptism was administered to a dear sister. Others, we think, are not far from the kingdom. This is the first Communion meeting ever held in the County. The members all seemed to enjoy the meeting. Eld. J. W. Trostle did the preaching, and officiated. He also preached on Sunday forenoon and evening to a fair audience. Good impressions were made, which, we trust, will bring forth fruit to God, and eternal blessing to the hearers. J. W. BUTTERBAUGH.

Notes of Travel.

I LAST wrote from Bro. A. W. Austin's in Cook County, Texas. We had seven meetings there. Though the congregations were small, good attention was given and good behavior was the order. This is not the best time for meetings in the South, as all are busy picking cotton. On Monday Bro. Austin brought us a distance of eighteen miles to Gainsville. On our way we

crossed the ford where Bro. Jacob Burkey was drowned. As we looked at it, we thought of the great loss to the work in Texas. May God send some one to fill the place, for laborers are much needed.

We left Gainsville *via* Dallas to Lancaster, Dallas County, and arrived at the home of our niece,—Mrs. Mary Evans,—on Tuesday evening, Sept. 29, where we rested one day. On Thursday evening we commenced meetings. After holding four meetings, we closed on Sunday. There are no members living here, but, like many other places, if they could have preaching regularly, a good work might be done.

But when will the time ever come when the true Gospel will be preached to every creature? As things are now working, the time will never come.

Tuesday, Oct. 6, we left Dallas for Texarkana, where my wife took the Cotton Belt R. R. for Stuttgart, Ark., while I took the Iron Mountain R. R. for Arkadelphia, Ark., where I am now writing, at the home of Bro. J. W. Gephart; but as it does not seem a suitable time for meeting, I leave to-day for Austin, north of Little Rock, where I expect to stay over Sunday and hold some meetings. I hope to get to Stuttgart next week. JAS. R. GISH.

Oct. 8, 1891.

Notes and Jottings of Our Trip to Iowa.

I LEFT home Aug. 15, and next day arrived at State Center church, Marshall Co., Iowa. Eld. A. M. Dickey has charge of the church here. The evening services were well attended. The heavy rains that preceded rendered this a busy season for farmers, hence the afternoon services were not so well attended as desirable. Their feast, Aug. 29 and 30, seemed to be a reunion for this and the adjoining churches. It was a scene of enjoyment to young and old.

This was once one of the flourishing churches of Iowa. The work of the Old Order element marred its peace to some extent, but now all this has about disappeared.

This church is unfortunate in the loss of her ministers. Bro. Joseph Trostle, of Kingsly, Iowa, made his home here for years during her prosperity. Bro. J. C. Seibert, of the Iowa River church, left them within the present year. Bro. Dickey, their only minister, has sold his home and expects to locate elsewhere. The church, however, wishes him to remain.

It was in this church that Bro. —— Garver lived, who, when on a visit to his former home in Tennessee, previous to the war, was arrested for preaching a sermon, bearing on the slavery question. He was summoned on Sunday. To this call he refused to listen, but assured the officer that he would appear on Monday morning. Bro. Garver was relieved by the Brethren, who furnished his bail. He was also advised not to appear at the time of his trial. The Brethren appeared and paid the fine,—five hundred dollars.

On the evening of Sept. 3, I met with the members of the Indian Creek church, in Story County. My stay here was short. A good interest was developed at an early stage of the meeting. One was baptized, while a number were near the kingdom. Their feast, Sept. 12, was one of interest, and the attendance large. I know of no locality or State, where members enjoy the reunion at our feasts better than in Iowa. The roads are delightful; the members drive forty and fifty miles, and they are above the average as singers. They employ most of the hours of intermission in singing. As they provide refreshments for the entire congregation, they have three services on Saturday and Sunday. Bro. Henry Troup is their only minister. Bro. D. E. Brubaker, now of Mt. Morris, made this church his home for years. There are evidences that Bro. Daniel did some good work for the Master in the Indian Creek church, and it looks to me that Bro. Daniel ought to have continued there in well-doing.

On the evening of Sept. 16 I met with the saints at Dry Creek, Linn County. Here I met Bro. Holder, from Ohio, who had come to labor with the Brethren. As we did not think best that both should remain at the same place, the Brethren assigned me to a new point,—Burnett,—eight miles north. The people here knew but little of the tenets of our doctrine. When they heard of our principles, it awakened both interest and surprise, but as Bro. Holder could not remain, I returned to the church on the evening of Sept. 30. By that time the weather was inclement in the extreme. On the day of their feast, Oct. 3, the meeting was not large, yet it was interesting. On Sunday, Oct. 4, the three services were largely attended, and there were marks of deep impression in the congregation. During their meeting one was baptized. Bro. Thomas Snider is the elder here, and has good assistance in the ministry.

It was in this church that the Quinter and McConnell Debate was held. The "Debate" was a victory in that locality for the Brethren's cause,—so much so that a number of the Disciples united with the Brethren, including one or more of their elders. Their house, I was told, never had a sermon preached in it after the Debate, and was afterward sold. The house we occupied was built since by our brethren, within half a mile of where the Disciple house once stood.

While at the new point, north, Eld. McConnell came through there on business, and was present at one of my evening appointments. I had a pleasant little talk with him. He is tall and has a quick, firm step. He is a careful listener, with an undaunting countenance. Under the influence of his age he has lost much of his combative spirit, for which he was once noted. He alluded to Bro. Quinter kindly, and expressed a desire to obtain Bro. Quinter's last work. I made arrangements for him to get the book.

Sept. 24 I was present at the District Meeting of the Middle District of Iowa. The meeting was well represented. It was organized with Bro. Stephen Johnson as Moderator. Bro. Johnson has a very good knowledge of parliamentary rules, which is very necessary for a successful Moderator. The afternoon session was introduced by hearing the report of the Committee on location of Annual Meeting. They simply reported a disagreement of the committee. Upon a vote, the Committee's report was rejected. The Moderator then asked the Committee again to go into session. They did so, and brought in a majority report for Des Moines, and a minority report for Cedar Rapids. A Foreman of each report was appointed who reported to the meeting,—allowing no discussion. Upon a vote, the delegates were a tie. The Moderator then cast the deciding vote for the minority report, hence the next Annual Meeting will be held at Cedar Rapids.

With Bro. Goughenour, one of the Committee on location, I visited the City of Des Moines. We went out to the State Fair Grounds, which they offered for the Meeting. The Grounds have ample, permanent buildings, which they offered to fit free for the Meeting. A number of members live in the City.

Cedar Rapids offered the use of a park or grove. The Commercial Club signed a written agreement to fit up the grounds at their expense, in such a way as a committee of our Brethren may direct, with all minor conveniences for the Meeting. The Committee of Arrangements are elders Jacob Snider, John Zook and G. W. Hopwood, whom we look upon as efficient brethren. In company with Bro. Jacob Snider we called upon Mr. Ely, the president of the Commercial Club, who kindly invited us to take a seat in his carriage, and inspect the grounds offered for the Meeting. The grounds are nicely situated, with a grove adjacent. There are two lines of Electric Street Railways leading to the grounds, and the Milwaukee & St. Paul R. R. is within two blocks. Cedar Rapids is one of Iowa's flourishing cities, of twenty thousand inhabitants. Their packing house has the capacity of handling five to six thousand hogs daily.

We called on Mr. Hanegan, the General Passenger Agent of the B. C. R & N. R. R. Mr. Hanegan obtained from Hagerstown papers an idea of the volume of our Annual Meeting. When he learned its magnitude, he spared no pains or efforts to secure the Meeting. Bro. Tisdale has one of the leading clerkships in Mr. Hanegan's department. We are glad to report that Bro. Tisdale and wife are faithful workers in the church. I can assure our Brethren that the Cedar Rapids Commercial Club and the railroad men will do all they can to make our next Annual Meeting pleasant. Brethren, will we do our part? If so, let us come with proper business and a proper spirit.

On our return I made a short stop at Mt Morris. It is needless to say it was pleasant. The school presents a scene of interest. For the term one hundred and ninety students are enrolled. Their new building is large, substantial and plain. The Mission Board was in session during my short stay. To listen to their reports of aid rendered to weak Districts and weak churches, is encouraging. I was surprised to learn that the list of subscribers to the GOSPEL MESSENGER has grown much recently. A little effort on the part of the agents would increase the list still more.

I. J. ROSENBERGER.

From the George's Creek Congregation, Pa.

Our Communion services, in connection with one week's meeting, in the Uniontown church, Fayette County, Pa., were a large and pleasant gathering. We began our meetings on Sunday evening, Sept. 20, and closed on Monday evening, Sept. 28. Bro. Silas Hoover, of the Elklick congregation, Somerset Co., Pa., came to our assistance on Wednesday evening and continued with us until the close of the meeting. Bro. Guthrie, of the Sandy Creek congregation, W. Va., was with us on Saturday, and gave us help in the ministry. The home ministers and deacons were all present, and participated in the Communion services. The order and attention were excellent, and we felt that we had a refreshing and cheering meeting, and that the Lord was with us. Twelve precious souls were received into the church by baptism. May the Good Lord bless and keep them in the narrow way of holiness that leads to eternal life. JOHN C. JOHNSON.

From Mexico, Ind.

THE brethren and sisters of the Mexico church, Ind., met last Thursday, Oct. 8, for council, preparatory to our Communion. A large number of the brethren and sisters were present, and all business was disposed of in a very agreeable manner. Some very important matters came before the church. The church needed more help in the official body, and decided to elect two ministers and two deacons. Brethren John M. Lair and Erwin Fisher were chosen to the ministry. As this took one of our deacons, we chose three deacons,—brethren Levi Flora, A. D. Lair and Samuel C. Kinzie. They were duly installed and seem to

realize their great responsibility. We feel confident that, by the power of God, they will be of much aid to the cause, and bring others into the true fold. We also re-instated three who had wandered away from the fold a few years ago. They confessed their wrongs and were restored to full fellowship. One young sister was received by baptism, and we hope that the Lord will bless our work. J. M. REPLOGLE

Oct. 12, 1891.

Love-Feast Reports.

I NOTICE in the GOSPEL MESSENGER No. 37, 1891, that you wish to have a report from all the love-feasts in the Brotherhood this fall. There was a short report sent in of the Washington church, Kans., which was never published in the MESSENGER. A marriage notice met with a similar disposal. For my part, I cannot see much use in sending news for publication when it is not published. H. TALHELM.

Washington, Kans., Oct. 6.

REMARKS.

We certainly never received the notices referred to above. Our rule is to publish all notices of the kind, and we do not remember to have declined an item of church news this season unless it was when two or more reports were sent in about the same feast. In that case we give preference to the one first received. Occasionally we receive a report without a name. These we always decline. We greatly regret that our brother's report failed to reach us. He will please not become discouraged, but try it again. This is the first and only complaint about the omission of church news that we have received this season. —ED.

What One Copy Did.

LAST Saturday and Sunday we attended the Marsh Creek love-feast, near Gettysburg. We had an excellent time and one was baptized. While there I heard some good words for the MESSENGER, which you will enjoy.

Some time ago a good sister, living in Maryland, sent a crock of apple-butter to a neighbor. The apple-butter crock was wrapped in an old MESSENGER. The neighbor's children read the old paper through curiosity. This soon gave place to conviction. More light with respect to certain truths was sought for and obtained. The children were baptized and, in course of time, were followed by both parents. All are members of the church now, and the first steps of that worthy change were brought about by one MESSENGER, and a crock of apple-butter.

W. B. STOVER.

Edgemont, Md.

Joy and Sorrow.

OCT. 10, in company with quite a number of our members, we enjoyed the feast with the Wade Branch church, in Forest Park, Ottawa, Kans. In the evening about one hundred and fifty members surrounded the tables, but soon our joy was turned to sorrow, when, during the examination services, a message was handed Eld. G. E. Wise, of Olathe, informing him of the death of his companion.

About 127 members communed at the above feast, and about twenty-five more were deprived for want of room. There were twelve ministers in attendance. Eld. Jesse Studebaker officiated. The meeting was well represented by the citizens of Ottawa, and the best of order was manifested during the meetings.

I returned home on Sunday evening. On Monday morning I went to Olathe, to attend the funeral of sister Wise. The services were held in the Presbyterian house by the Brethren, in the presence of a large congregation. Sister Wise was a sufferer for several years with a complication of diseases, which, about three months ago, unbalanced her mental powers. She died at the asylum and among strangers, at the age of 32 years, 9 months and 10 days. The church has lost a faithful sister, the husband and the three children a kind companion and mother.

To-day wife and self go to the Appanoose church to attend the feast at that place.

I. H. CRIST.

Gardner, Kans.

Home Mission Work.

THE Mission Board of the Middle District of Indiana met at Mexico and transacted the following: "That the elders of the local churches be reminded of a decision passed at our last District Meeting to aid in building a house of worship near Kewanna, Fulton Co., Ind."

Bro. S. M. Aukerman was selected by the Mission Board on the Building Committee. It was decided to have a series of meetings held at Goodland in the western mission field. As the Secretary intended attending a love-feast north of Winamac, Pulaski Co, Ind., he was instructed to make some investigation in regard to sending missionaries to the northern part of Randolph County and the southern part of Starke County, and, if there is needed encouragement, to make arrangements for mission work. We also made arrangements for an investigation of matters in the eastern mission field.

Much other business was transacted, but to give details of all would make our article too lengthy. Monthly meetings are still kept up at Kewanna. The outlook is good for an ingathering there in the near future. A mistake occurred in the printing of the Minutes of our last District Meeting. The number of trips to mission fields were twenty; number of sermons preached, ninety-eight; two were received by baptism; the receipts for the year were $245.68; expenditures, $181.40.

Our desire is that the good work may go on, that we redouble our diligence until the isolated places in this District may have the Gospel preached in all its fullness. W. S. TONEY,

Sec. of Mission Board.

Wayside Notes.

WE closed our meetings in Boone County, Ind., on the evening of Oct. 5. We felt that the Lord was with us, and blessed our labors. We had intended closing our meeting on the evening of Oct 4, but, on extending an invitation, four came forward and expressed a desire to unite with the church. We, therefore, appointed services for the next day and evening. When we met next day, there were eight present, to be received into the church. After short services at the house, we repaired to the water where eight souls were buried with Christ in baptism.

After the audience was dismissed, another came forward and demanded baptism. The congregation was called to order, and another soul was "born again."

In the evening we had services again, at the close of which one more came forward and expressed a desire to unite with the church. Though we had to close our meetings at this place, on account of other promises, an appointment was made to meet next day, and administer the ordinance of baptism. When we met at the appointed time, another soul had become tired of sin, and, after the necessary arrangements, was baptized, together with the one that had previously applied. This makes eleven, in all, that were baptized.

One old brother, who had been a wanderer for a number of years, returned. Others expressed themselves as intending to come soon. We bespeak a bright future for the church at this place. There were only six members living here. The doctrine of the Brethren is new, and the majority of the people never saw trine immersion administered before.

On the evening of Oct. 8 we had the pleasure of hearing Bro. Bennett Trout, of Ohio, preach a sermon in the Buck Creek church, where he is conducting a series of meetings. May the Lord bless his labors!

Oct. 9, in company with my family and father and mother, I went to the Nettle Creek church, to attend their love-feast, and to hold a series of meetings. Here we had a very pleasant love-feast. Bro. John Smith, of Ohio, officiated.

At this writing we are with the Brethren in the Nettle Creek church, Wayne Co., Ind. May God bless our labors at this place! In reply to calls I am receiving, I will say, No church need apply for my labors this fall or winter, as my time is all engaged.

No one should do without the MESSENGER now. Let all read Bro. D. L. Miller's notes of travel, which alone are well worth the price of the paper. May God bless him and his wife, and the faithful ministers every-where; and may many be added to the fold this fall and winter!

GEO. L. STUDEBAKER.

Shideler, Ind., Oct. 12.

Report of the Summit Sunday-school, Pa.

THIS school was organized April 5, 1891, with Bro. Jno. D. Baer as Superintendent. Afterwards Herman Baer was chosen as Assistant. The school first met for recitation and regular exercises on Sunday, April 19. The *Brethren's Quarterly* was used in the advanced classes, and in the primary classes the *Juvenile Quarterly* was used as soon as issued.

The total number of scholars during the term was 45; average attendance for quarter ending June 28, was 29; for quarter ending Sept. 27, was 26; number of classes, 7; average of teachers present each Sunday, 5; amount of penny collections, $5.68, besides a special collection of $3.61, taken June 28, for the benefit of Bro. Quinlan's Bible School, Baltimore.

The officers and teachers were nearly all members of our church, but of the scholars, not more than one-half belonged to Brethren's families. There were at least four other schools within a radius of two and one-half miles from ours. Thus we had only a small territory, which accounts for our small attendance. For several years, preceding the present one, the attendance dwindled down so much toward autumn, that it was necessary to close the school prematurely. In this respect we have made an improvement on former years, and much of it is due to the efforts of Bro. David Blough, our chorister, who earnestly worked to improve the singing exercises.

Let me suggest that the friends of Sunday-schools, and more especially those who have been officers and teachers, assemble at stated times and places, to exchange views regarding methods of Sunday-school work, and all the details that enter into a prosperous and interesting Sunday-school. A meeting for such a purpose should not comprise too much territory, making it inconvenient or expensive for some to attend. Many Counties in which the Brethren are well established, having from five to ten congregations, and perhaps twice as many Sunday-schools, would include sufficient territory to make such a meeting interest-

ing. The most suitable time for such meetings would be early in the spring, before such of the schools open that generally close in the fall, or the meeting might be held at any other time most favorable for a full representation from all the schools entitled to representation.

I approve of the use of lesson helps, or quarterlies. I think the plan of the *Juvenile* is a good one, though experience will doubtless suggest improvements. So long as the *Brethren's Quarterly* is intended for classes that are properly of an intermediate grade, the compilers, or editors, should aim to make the matter contained in them (*i. e.* notes and questions), simple enough for those of this grade, so that they may get the meaning. Long quotations from commentators should be avoided if possible. Questions on the lesson text and explanatory notes should clearly indicate where the answer can be found. All proper names in the *Quarterly* should be brought together, their correct pronunciation indicated, their meaning given, and a short sketch given of the persons or places. It might also be interesting to many to have the lesson texts given according to the Revised Translation for comparison.

J. D. Baer.

Friedens, Pa.

On the Wing.

Eld. M. M. Bashor and I left Oregon for the Atlantic States, to attend the Annual Meeting, April 28. We parted at Cheyenne, Wyoming Territory, I going through Kansas, Iowa and Ohio. We met again at the Annual Meeting and then separated. I visited in Virginia, Ohio, Indiana, Iowa and Kansas. I attended meetings in all the above-named States, with excellent attention. I arrived here, at Macleay, Marion Co., Oregon, Sept. 19. During my trip I had good health, and I met with a very kind reception every-where. Besides many other meetings, I attended two Communion meetings in Kansas, and enjoyed my trip very well indeed. I thank the Lord for my safe arrival, thus far on my trip, and all other blessings.

The Mission Board of Oregon, having appointed me as evangelist, I shall go first to Union County, Oregon. I expect to start about Oct. 13. After my return I expect, in company with Eld. S. S. Barklow, of Coos County, Oregon, to go to Jackson County, Oregon. Perhaps I may remain there all winter, owing to circumstances. We want the prayers of our brethren, over the great Brotherhood, in our behalf. My address, for the present, will be Myrtle Point, Coos Co., Oregon, until further notice is given. David Brower.

Macleay, Oregon, Oct. 1.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Thirteen Baptized.—The series of meetings which began at Bethany, Sept. 19, continued until Oct. 8. There was good attention and large attendance during the meeting, and as an immediate result, thirteen souls were added unto the church by baptism. One who had been a wanderer for about thirty years, was reclaimed. — *Charity Himes, Ladoga, Ind.*

Flat Rock Love-Feast.—Our Communion, Oct. 10, was in every way a pleasant one. Brethren Benj. Miller, Geo. Wine, Wm. Peters, Michael Cline and J. F. Driver, were present with faithful, earnest service. Some communed for the first time, having but recently entered the service of Christ, while some, perhaps, communed for the last time. Altogether our spiritual outlook is encouraging.—*Daniel Hays, Moore's Store, Va., Oct. 12, 1891.*

Notice.—The Ministerial Meeting of the Middle District of Pennsylvania will be held in the Clover Creek church Nov. 25, 26 and 27.—*James A. Sell, McKee's Gap, Pa., Oct. 16.*

Love-feast Deferred.— We, the members of the Camp Creek church, Ill., recall the Communion meeting announced for Oct. 23, as, under present circumstances, the meeting cannot be held.—*J. W. Shively, Sect.*

Alive to the Work.—A portion of the members of the Mill Creek church, Polk Co., N. C., were seen at our last council-meeting, and seventy dollars was pledged to aid the Mission Board of Eastern Tennessee, in having preaching done for a year in Polk, Henderson and Buncombe Counties, N. C. There is much ministerial work needed here, and much good can be done. We aim to raise, in all, at least $100, to aid in this work. This is quite a sum, considering our circumstances.—*J. M. Putnam, Clover, Polk Co., N. C., Oct. 12.*

Deacons Elected. The Brethren of the Cedar County church, Iowa, held their love-feast Oct. 17 and 18, and had a very enjoyable meeting. Brethren J. S. Snyder, J. C. Seibert and G. W. Hopwood dealt out to us the Bread of Life, and a deep interest was manifested in the meeting. One old brother was restored, and the following brethren were chosen to the office of deacon, and duly installed: Daniel Dilly, of Bennett, Iowa, and Almer Puterbaugh, of Clarence, Iowa. May God bless, guide and sustain them in their important callings to the increase and purity of the church!—*John Zuck.*

Interesting Sunday-school.—The St. Joseph Sunday-school commenced its sessions April 12, and closed Sept. 27, 1891. Our Superintendent for six months was Eld. H. W. Kreighbaum. Our school, though not very large, always had a fair attendance. The total number of scholars that attended during the term was 709; total number of officers and teachers, 146; total number of visitors, 174. The entire number that attended was 1,029. The entire collection was $15.63. Our closing day was devoted to the asking of general questions and a song service.—*D Adelle Shudebaker, Assistant Secretary, South Bend, Ind.*

Minister Elected.—The brethren and sisters of the Deep Water church, Henry Co., Mo., held their love-feast Oct. 14, and we thought it was a very enjoyable feast. One pleasant feature of the meeting was that a number of brethren and sisters from adjoining churches were present. Brethren A. Reese and D. M. Mohler, from the Warrensburgh church, and a number of other ministering brethren were present and gave us much encouragement by their good instruction. Bro. D. M. Mohler officiated at the feast. The church held a choice for a minister, and the lot fell on Bro. William Brey. Our prayer is that he may be faithful to the church and his holy calling, and at last receive a crown that is in reserve for the faithful. —*Lizzie Fahnestock, Montrose, Mo.*

A Pleasant Visit.—We recently had a visit from Bro. J. H. Beer and wife, of Rockton, Pa. While with us Bro. Beer preached five sermons to fair congregations. Bro. Beer is a young man in years, but is laboring to the best of his ability to prepare for the great work,—preaching the Gospel. He is a plain, practical speaker, and greatly pleased the young people (as such mostly compose the congregations here). The great need in the mission fields is a stationed minister, and we hope some one will feel to move here, to help in the work of saving souls. My wife, who has been sick since some time in July, has so far recovered as to do light house-work, but is not strong.—*D. C. Burkholder, Fannettsburgh, Pa.*

Pleasant Council.—Sept. 19 the members of the Powell's Valley church, Oregon, met in quarterly council. All business was transacted in a Christian-like manner. At this meeting Bro. H. C. Holcomb and the writer were sent as delegates to District Meeting. Our love-feast will occur Nov. 14, at 2 P. M., at the residence of Bro. J. C. Wakefield, on the writer's farm, four and one-half miles east of Clackamas Station, Oregon; one mile south-west of Damascus. — *J. A. Royer, Clackamas, Oregon, Oct. 5*

One Reclaimed.—Our love-feast in the Saline Valley church, Kans., was held Oct. 10 and 11. Ministering Brethren from other congregations were Eld. John Humbarger, Eld. John Hollinger, J. M. Snyder and D. W. Stoner. Bro. Hollinger officiated. We had excellent preaching and a good meeting. Two were received by letter and one reclaimed. We also arranged to have a series of meetings at the Tripp school-house, to be conducted by Bro. Humbarger; to commence Nov. 7.—*L. W. Fitzwater, Bashan, Kans., Oct. 14.*

From the Golden State.—I cannot see how some of our members can do without the paper, when we can get so much good, spiritual food from it. I thank the Good Lord that wife and I are in our usual health. Health generally is good here. We have meetings in the College Building every Lord's Day; Sunday-school at 10 A. M., preaching at 11 A. M. and 7 in the evening, and social meeting every Tuesday evening. Our meetings are all well attended. The school is in good working order. More students are in attendance than were expected. There are now four organized churches in California, and prospects are good for more.—*John Metzger, Lordsburg, Cal., Oct. 8.*

Fourteen Received by Baptism.—The love-feast in the Lick Creek church, Ind., which occurred Oct. 2, was an enjoyable one. Bro. D. C. Campbell was with us, and commenced meetings on Sunday previous, and continued one week. Bro. William Harshbarger and wife were also with us during the latter part of our meetings. Many good and lasting impressions were made, and the borders of Zion enlarged. Oct. 2 two precious souls were led down to their watery graves, we trust, to walk in newness of life, and on Sunday four more were baptized. On Sunday night our meetings closed, amid general regret that our brethren could not stay with us longer. Oct. 11 six more came forward and expressed a desire to unite with the children of God. This makes fourteen members that were received by baptism this summer. Bro. Campbell, during his short stay with us, gave us an abundance of spiritual food, instructive to both saint and sinner.—*Martin Burger.*

Alive in the Lord's Work.—The quarterly council in the Blue Ridge church, Ill., occurred Oct. 3. A goodly number were present. Much business came before the meeting, but everything passed off in a Christian-like manner, and, I presume, to the general satisfaction of all. At the harvest-meeting the missionary cause was remembered by a donation of $18.00. Our series of meetings commenced on Saturday night, Oct. 3. Bro. Martin McClure did the preaching, and delivered ten discourses to fair congregations. We think that Bro. McClure has given the people at the above-named place something to think about. Not only were sinners warned, but saints were encouraged and strengthened in the Lord's work. On the evening of the Communion one precious soul became willing to submit to the will of the Lord. This caused great joy among the Father's children here. May the Lord help our dear brother to live faithful, at last to receive a crown in heaven!—*Bertha Barnhart.*

Enjoyable Harvest-Meeting.—Aug. 29 we held our harvest-meeting. We were ably reminded of our duty to God by Bro. Shroyer, and the sum of $23.45 was collected for the missionary cause. We thank the brethren and sisters from adjoining congregations for their presence and assistance.—*A. J. Myers, Maple Grove, Ohio.*

Pleasant Love-feast.—The love-feast in the Monroe County congregation was truly a pleasant one. Our help was all that we could desire. The main part of the preaching was done by Bro. G. B. Royer, of Mt. Morris, who came to us in season. He was assisted by Bro. M. Replogle, of Appanoose County. At this meeting we received three by letter.—*Hiram Berkman.*

Delegate Elected.—The Panther Creek church met in council to-day, Oct. 3. There was little business before the meeting. The annual visit reported all the members to be in love and union with each other. All business was adjusted to the satisfaction of all present. We have appointed our love-feast for Oct. 16, at 10 A. M. Bro. Geo. W. Cripe has promised to be with us at that time. We expect to continue a series of meetings in the village of Roanoke. Our delegate to District Meeting is Bro. T. W. Keiser.—*C. T. Eller, Roanoke, Ill., Oct. 3, 1891.*

Refreshing Meetings.—On Sunday evening, Oct. 4, was the close of one week's meetings in the Greene church, Iowa. Bro. Joseph Holder, of Deweyville, Ohio, came to us on Monday, Sept. 28, and remained for one week, preaching, in all, eleven sermons. He had good congregations all the time, excepting a few times when it was rainy. Although there were no accessions to the church, we believe there was a great deal of good done, as the members seemed to be encouraged, and very much built up. He preached the Word with great power and reminded the members, as well as others, of their duty toward God, as taught by the Gospel.—*J. D. Shook, Greene, Iowa, Oct. 6.*

Two Souls on the Lord's Side.—Early in the summer the Sabetha church procured the services of Bro. A. Hutchison for a series of meetings in September. The members made special preparation by prayer and often talking about the meetings, thereby preparing the mind to receive the Word. They also spoke to the people about them and distributed tracts. They aroused an interest by asking and answering questions. There was quite an anxiety for the meetings to begin. There was much strength added to the Sabetha church by the meetings. Two dear souls made the good confession and will receive baptism in a few days. The meetings began Sept. 13 and closed Sept. 29.—*John Heckman, Sabetha, Kans., Oct. 3.*

One Soul for the Lord.—Bro. F. W. Dove, of Tennessee, has been with the members of the Greenwood church, Texas Co., Mo., during the past week. He preached eight sermons for us. One dear sister was received into the church by baptism, and one was reclaimed. Others were deeply impressed but deferred action for this time. We hope they will not put off coming to Christ until it is forever too late.—*J. J. Troxel, Cabool, Mo., Oct. 3.*

Rejoice With Us.—The members of the Roann church, Ind., met in church council on Saturday, Oct. 3. The business that came before the meeting passed off very pleasantly. One letter was granted, and one dear brother who had left the flock was again admitted into the fold. Two precious souls made application for membership and were baptized. On Sunday previous to this two others were baptized. Those four are heads of families and range in age from twenty-four to fifty-seven years. May they hold out faithful to the end!—*Joseph John.*

A Pleasant Council.—On Saturday, Oct. 3, we, the brethren of the Licking Creek church, met in council, preparatory to holding our love-feast, which is to occur, the Lord willing, Nov. 6 and 7. There was quite an amount of business brought before the church, but all was transacted in a Christian-like manner, and we all realized that it was good for us to be there. Our church is small in number, but we were made to rejoice that one dear soul has come out on the Lord's side. Our prayer is that he may hold out faithful!—*Jacob S. Keller, Millstone, Md.*

Soul-Cheering Meetings.—The members of the Silver Creek church, Ohio, held their Communion meeting Oct. 3, at which time one dear soul was added to the people of God. Ministering brethren from abroad were brethren Jeremiah Gump, Perry McKinney, John Brown, Daniel Snell, George Throne, John Mark. Bro. Daniel Snell officiated. On Sunday morning we held a children's meeting which was very much appreciated by all, especially by the young people and children. Tears were seen to flow down over the cheeks of fathers and mothers as the brethren were admonishing them as to their duties toward their children. We rejoiced to see those little ones pay such good attention while the brethren were addressing them. At 11 A. M. we met for public preaching, at which time Bro. Snell talked to us. His subject was the prayer-covering. Many were the truths drawn out by our brother, concerning that important subject, and we hope that those truths will be laid to heart, and that all may fall in line, and work with such zeal for our Blessed Master that the enemy's ranks be broken and sinners flock home to the Father's house.—*J. W. Keiser, Pioneer, Ohio.*

Literary Notes.

The Perfect Calendar for Every Year of The Christian Era, Designed for Practical, Every-Day Use. By Henry Fitch. Quarto, 37 pp., 50 cents. New York and London: Funk & Wagnalls.

To provide a Calendar adapted to the needs of mankind in all ages is not an easy task. The number of days in a month or year, or of months in a year, in each case includes a fraction. The Julian Calendar, introduced B. C. 46, has an error amounting to one day in 129 years. Pope Gregory XIII undertook to rectify this error; and the Gregorian Calendar, or New Style is now in use in all Christian countries excepting Russia, where the Julian Calendar is still used, although in all important documents the date of both the Old Style and the New Style is given.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

MATTEN—ASHENBRENNER.—At the residence of Bro. Wm. Ashenbrenner, Marion County, Ore., Sept. 22, 1891, by the undersigned, Mr. E. E. Matten and Miss Annie M. Ashenbrenner, all of Marion County, Oregon. DAVID BROWN.

FERGUSON—MILLER.—At the home of Bro. Robert Ferguson, Sept. 20, 1891, by the undersigned, Bro. Isaiah Ferguson, of Westmoreland County, and Miss Mary A. Miller, of Somerset, Pa. D. D. HORNER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

KNOWLTON.—In the bounds of the Ozawkie church, Kans., Oct. 4, 1891, of diphtheria, Ralph Franklin, infant son of S. Knowlton, aged 2 years, 1 month and 26 days. Funeral services by the writer to a full house. DAVID KIMMEL.

STRICKLER.—In the Grundy church, Grundy Co, Iowa, Bro. Jacob Strickler, aged 88 years, 3 months and 3 days.

The subject of our notice was born in Lancaster County, Pa., May 28, 1803, and was united in marriage to Mary Strickler, May 10, 1821, with whom he lived for seventy years. Their union was blest with eight children, four of whom preceded him to the spirit world. Bro. Jacob was a faithful and exemplary member of the Brethren church for about twenty-six years. He leaves a kind companion, three sons and one daughter to mourn their loss, which, we trust, is his eternal gain. Funeral discourse by William Albright to a large congregation of relatives and sympathizing friends.

HESS.—In the same neighborhood, Sept. 19, 1891, of cholera infantum, Millard Clarence Hess, twin son of L. R. and M. A. Hess, aged 5 months and 5 days.

Thus one by one we are passing away and the thought comes to us, Are we prepared to meet our God? May the blessing of God comfort the grief-stricken parents, that they may not weep as those that have no hope, but that they may remember that they now have a bright gem in heaven. Services conducted by the above-named ministers from Isa. 40: 8. ALDA E. ALBRIGHT.

UTSY.—At Carson City, Mich., Oct. 5, 1891, Lotta May Utsy, daughter of brother and sister Utsy, aged 4 months and 29 days. Funeral services by the writer.

Although death causes sorrowful hearts, yet brother and sister Utsy do not sorrow as those who have no hope but they can look beyond, where the great reunion will be. G. E. STONE.

METZKER.—In the Clover Creek church, Pa., Sept. 18, 1891, Bro. Isaac Metzker, aged 82 years, 7 months and 24 days.

Deceased was born and reared in Blair County. He was the father of eleven children. His wife and three children preceded him to the spirit world. About thirty years ago the deceased identified himself with the Brethren church and lived a Christian life.

Deceased was ready for the summons of death to remove him from this vale of tears, to enjoy the reward of the faithful.

Funeral services by Eld. John B. Brumbaugh, of Huntingdon, from the language of Paul, "I have fought a good fight," etc., to a large concourse of people. J. B. BRUMBAUGH.

HAY.—In the Pipe Creek congregation, Miami Co., Ind., Sept. 21, 1891, sister Hay, wife of Daniel Hay, aged 81 years, 4 months and 19 days. Funeral services by the home brethren. JOSEPH SHEPLER.

MOYERS.—In the bounds of the Washington church, Kans., Oct. 2, 1891, Benjamin Moyers, aged 1 year, 3 months and 24 days.

Funeral services conducted by the writer from Mark 10: 14. H. TALHELM.

RICHARDSON.—In the Charles Creek church, Warren Co., Tenn., Aug. 12, 1891, of abscess over the kidneys, Bro. James Allen Richardson, aged 52 years, 7 months and 12 days.

The deceased was born in Holmes County, Ohio, Dec. 25, 1839. He removed with his parents to Defiance County, and from there, in 1878, to Warren County, Tenn., where he united with the church of the Brethren in 1886. In 1888 he was advanced to the second degree of the ministry. Much of his time, during the five months that he was confined to his bed was spent in communion with his Redeemer, and in talking of the glorious hope of soon going to see his Lord and Savior. Although his sufferings were great, he bore all with the greatest patience until he sweetly fell asleep in Jesus. He leaves a wife and ten children, who earnestly desire the prayers of the church in their sad bereavement. May the children seek the Way of Truth and be found ready when the Lord shall come. J. RICHARDSON.

HARMAN.—At the home of his daughter, Ann L. Kabler, in Enterprise, Preble Co., Ohio, June 6, 1891, Bro. Jacob N. Harman, aged 75 years, 2 months and 25 days.

Deceased was born in Carroll County, Maryland, March 11, 1816. He came to Ohio in 1856. He was a member of the Brethren church for some time but, through some dissatisfaction, lost his membership in 1861. He, however, came back and was received into fellowship again, just one month before his death. His wife, Mary, died May 29, 1877. Two children, the daughter at Enterprise, above-named, and Jehu Harman, of Dayton, Ohio, eight grandchildren and two great-grandchildren are their descendants.

Funeral by the brethren at the Lower Twin church on Sunday, June 7. LANDON WEST.

BRUMBAUGH.—In the Clover Creek congregation, Pa., Oct. 1, 1891, Bro. Daniel H. Brumbaugh, aged 38 years, 11 months and 22 days.

Deceased was a faithful, exemplary member of the church for a number of years. His departure was quite sudden to family and friends. He leaves a wife and four children to mourn their loss His remains were taken to the Cross Roads church for burial.

Funeral services by Eld. G. W. Brumbaugh from Rev. 14: 13. J. B. BRUMBAUGH.

BRUMBAUGH.—In the Clover Creek congregation, Pa., June 9, 1891, sister Rebecca Brumbaugh, aged 36 years, 7 months and 28 days.

Funeral services by Eld. G. W. Brumbaugh to a large congregation of sympathizing friends. Thus we are laid to rest one by one. J. B. BRUMBAUGH.

McCAMMANT.—Near Millersburg, Iowa Co., Iowa, Oct. 7, 1891, Nellie May, daughter of friends Absalom and Sarah McCammant, aged 2 years, 4 months and 15 days. Services by the writer in the United Brethren church. H. R. TAYLOR.

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Announcements.

LOVE-FEASTS.

Oct. 31 and Nov. 1, at 10: 30 A. M., Vermillion church, Marshall Co., Kans., 7 miles north-east of Beattie, Kans.

Oct. 31, at 10 A. M, Green Spring District, Seneca Co., Ohio.

Oct. 22, at 10 A. M., Upper Fall Creek church, 2 miles east of Middletown, Henry Co., Ind.

Oct. 24, at 4 P. M., Berrien church, Berrien Co., Mich., 4½ miles west of Buchanan.

Oct. 24, at 4 P. M., Washington Creek church, Douglas Co, Kans.

Oct. 24, at 11 A. M, Hudson, Ill.

Nov 6, at 10 A M, Massissinewa church, at Union Grove church-house, Delaware Co., Ind. Those coming by rail will stop at Shideler.

Nov 6 and 7, Licking Creek congregation, Fulton Co., Pa., at Little Cove meeting-house.

Nov. 7, at 2 P M, Palestine church, Darke Co., Ohio.

Nov. 7, at 4 P. M., Wawaese church, Pulaski Co., Ind.

Nov. 7, at 4 P M., Big Creek church, Ill. Series of meetings to commence the 3rd, conducted by David Troxel, of Cerro Gordo.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains met at Gardner day before the meeting, but none met the day of meeting.

Nov 7, at 2 P. M., Neosho County church, Kans.

Nov. 7, Altoona, Pa.

Nov. 12 and 13, at 1 P. M., Ephratah, Pa.

Nov. 13, Honey Creek church, Nodaway Co., Mo., 2 miles west and ½ miles south of Sheridan.

Nov. 13, at 4 P. M, Elkhart church, near Goshen, Ind.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P M., Monticello church, Ind.

Nov 13, Greenwood church, Texas Co., Mo

Nov. 14, at 2 P. M, in the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Martin's Creek church, 2 miles south-east of Jeffersonville, Wayne Co., Ill.

Nov. 14 and 15, at 10 A M., Mingona church, Sawyer, Pratt Co., Kans.

Nov. 14, Cedar Grove, Va.

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio.

Nov. 14, at 5 P. M., Clover Creek congregation, near Roaring Springs, Pa

Nov. 19, at 2 P. M., Frederick, Md. Series of meetings to begin the 14th.

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Announcements.

LOVE-FEASTS.

Oct. 31, at 1 P. M., Berkeley congregation, W. Va., at Vandevessville meeting house.

Oct. 31, at 10 A. M., New Haven church, Mich.

Nov. 7, at 2 P. M., East McPherson church, Kans.

Nov. 11, at 2 P. M., Bachelor Run church, Carroll Co., Ind.

Nov. 13, at 4 P. M., Walnut congregation, Marshall Co., Ind., 4 miles north east of Walnut Station.

Nov. 14, at 2 P. M., Belleville church, Republic Co., Kans.

Nov. 14, at 3 P. M., McPherson, Kans.

Nov. 21, Waynesville church, Mo. Meetings to begin the 15th.

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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 3, 1891. No. 43

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

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"HE who dares to be wicked sometimes for his advantage, will be always so if his interest requires it."

WE have learned lately that two families of brethren have decided to locate in Huntingdon in the coming spring. The heads are both ministers and we will be glad to welcome them among us, and as many more as may decide to come.

WE received a card the other day, written while seated on the banks of the Eder River, at Schwarzenau, Germany, at the place where, it is supposed, our first brethren were baptized. We try not to envy the privileges enjoyed by Bro. D. L. Miller, but we would like to be there.

MAKE preparations now to attend our "Bible Term," which will open Feb. 1 and continue four weeks. Already we are hearing of a number who have decided to come. We will make room to comfortably entertain all who may come. We expect the assistance of some of our able and well-tried brethren.

IF you are in need of good Family Bibles for yourself, your children or your friends, send for our catalogue, which we will be pleased to send to all who may wish it, free of charge. We also furnish our readers with all other good books at publishers' prices. Let us know what you want and we will accommodate you.

BRO. J. B. BRUMBAUGH was with the Clover Creek brethren during their love-feast and reports a large and interesting meeting. He called with Eld. J. W. Brumbaugh and found him improving in health, with good hopes of being well soon. This will be good news to many of our readers, we are sure.

BRO. W. J. SWIGART attended the love-feast at the Fairview church, Blair Co., Pa. This church was formerly a part of the Clover Creek congregation but is now a separate organization. It seems to be prospering, and has a Sunday-school. Jos. S. Snowberger is the only minister and will be very glad to have ministering brethren call and assist. He can be addressed at Williamsburg, Pa.

IT is said that good news makes the soul fat. During our eastern trip we were glad to learn that the GOSPEL MESSENGER, as now conducted, is giving excellent satisfaction, and every-where they said they wanted no change. As to the "no change," we prefer to have nothing to say, but it does make us feel good that our humble efforts seem to be giving general satisfaction.

EDITORIAL CORRESPONDENCE.

(Concluded from last week.)

After the conclusion of the services, we went to the home of Eld. Chas. Royer, the Brethren's home on such occasions, and while he was still ill, we are glad to say that he was improving in health and may be able to be out again soon. Bro. Charles is an old standard-bearer, and as he is now in his eighty-second year, it is probable that his journey in this life will soon be ended, and that the Master will call him to his reward. May the welcome plaudit, "Well done," be his! In the morning he was quite cheerful and received a large number of the members and friends.

At 9 o'clock on Saturday morning there were preaching services again in the church. In the afternoon Eld. John Beaver kindly took us to his pleasant home just above the town of Mifflinburg, where is had a grand view of the town and the surrounding country for miles around. One of the interesting features of his home is his very pleasant and entertaining blind daughter, Joanna. How the good Lord can blend the five senses into a smaller number and cause a wonderful development in a few, we cannot now explain, but here we have a living evidence of just such a thing. We cannot tell you all that this daughter can do, but we assure you that it is wonderful, if not marvelous. The latter word, we think, expresses it the better. Every-where through the house are seen samples of work executed by her nimble and educated fingers. Flowers of paper, flowers of fine wood and needle-work of the finest execution were shown us as the work of her hands. But the most curious of all is a quilt of crazy patch-work, in which are patches of every shape and form, bedecked with flowers of needlework of every imaginable form, every stitch of which she made with her own hands, unaided. Besides all this, she is entertaining and has a happy and sociable disposition, which has much to do in making her life happy.

Towards evening Bro. John took us up on the hill above his home where we had a very full and grand view of the Buffalo Valley and surrounding hills and mountains. While here he gave me a sketch of the early founders of the church there and pointed out the homes of the old fathers.

At the foot of the hill we were shown where Eld. David Shellenberger first located, he being the first preacher and elder in the Valley. When the country was yet a wilderness of trees he tented beside a small stream and afterwards built the first mill, which has been continued ever since, in its different forms; so, to the country there, he was pioneer in conquering the forests, converting the grain into flour and bread, the people from darkness to light, and was a shepherd to the sheep. We were also shown the former homes of elders Rubsam, Isaac Myers and John Sprogle, who, at one time, lived and labored in this beautiful valley. The order of the ministry in this [illegible], as given, is as follows: David Shellenberger, John Royer, Henry Rubsam, Isaac Myers, John Sprogle, Charles Royer, John Bryanreif, Robert Badger, John Beaver, Adam Beaver, P. H. Beaver, Simon Showalter and Isaiah Beaver. While some of the first ones lived and died there, others moved west, so that at the present time they have the following: Charles Royer,—their aged elder, John and Adam Beaver, Isaiah Beaver and David Strickler,—the young brother elected at this meeting.

Our visit at the home of Bro. John was a pleasant one and we enjoyed it much. In the evening there were preaching services, after which we were taken to the kind home of Bro. Isaac Heddings and cared for during the night. On Sunday morning, bright and early, we were invited to take a seat in Bro. Henry Shellenberger's carriage for a twenty-mile ride to Richfield, where there was an appointment for preaching at 10 o'clock. The morning was cool, but the air was fresh and bracing and we greatly enjoyed both the company and the ride, as there were six of us. The roads were good and the scenery was grand, so that our eyes and soul were feasted with an inspiration that can be had only in a drive over a beautiful country on a fine autumn day.

We reached Richfield, where Bro. Hollinger gave the waiting people one of his practical talks on Christian duties. From here we were taken to the home of Bro. Bender, and from thence on up through the Lost Creek Valley, passing through the growing peach belt of the State. On the ridge to the right, as we passed along, was seen orchard after orchard, with their hundreds of trees from which were shipped this season thousands of crates of this delicious fruit. Red Ridge

(Concluded on page 677.)

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MISSIONARY HYMN.

BY J. S. MOHLER.

The Light of the World.

THE Lord is the light of the world,
To strangers in darkness below,
The banner of light has unfurled,
And onward its glory still flows.
On Galilee's beautiful shore,
Its glimmering light was first seen,
But darkness so gross, that hung o'er
The way, would obscure its bright beam.

In many a battle it fought,
With darkness, gross darkness on earth,
To banish the monster far off—
And freedom and vict'ry bring forth.
In rivers of blood the light shone,
And driving dense darkness away,
Its glory shines steadily on—
Till merging in heaven's bright day.

Lord help us to carry the light
To regions of darkness and sin;
Put bondage and darkness to flight,
And aid the pure light to shine in.
Till nations from north and the south,
From India to China's fair land,
The islands in vict'ry come forth,
A free and a heavenly band

In words and in charity's deeds,
Lord help us to shine as we go,
In aiding humanity's needs,
As lamps in the darkness below.
May beams from our lamps light the way,
For brother more clearly to see
The dangers encountered each day,
A star in bright glory to be.

Morrill, Kans.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Five.

HAVING formed the acquaintance of our Representative in Congress, in our intercourse, in securing the exemption, I met with him occasionally, and talking of those things after the publication of my discussion with Dr. Jackson, I spoke to him of the book, and he asked me to send him a copy. I did so, and after reading it, he wrote to me, saying that he had no idea that our practice in baptism could be so well sustained. On the war question he asked me some questions like this: "Do you regard war under all circumstances to be wrong? Do you not think that the American Revolution for our independence and relief from British oppression was justifiable, or do you hold that those engaged in it sacrificed their Christian character? But I don't propose to enter into a discussion on the subject, for if I did, you would beat me as you did Dr. Jackson."

In July, 1861, the Fifty-first Regiment of Virginia, numbering eight or nine hundred men, under the command of Col. Whorton, came into this vicinity, proposing to remain awhile for the purpose of military training. Some of our neighbors, thinking it a good opportunity to inflict a punishment on me for my anti-war proclivities, piloted some of the officers to my place, where there was a nice grove with a stream of water passing through it, which was indeed a very suitable place for the occasion. Of course I consented, and anticipating the situation, I commenced at once to get into the good graces of the officers and men by kindness in every way, yet not so as to compromise my Christian principles. Pretty soon after they were situated, we prepared a dinner and invited the officers, about twenty in number, all of whom came and seemed to enjoy it very much, and I soon discovered that I had succeeded in getting their good feelings toward me. I learned through them that they were approached by some of my neighbors, who tried to influence them not to spare me, but having succeeded with them as above stated, orders were at once issued that no damage should be done me in any way, nor should there be any intrusion upon my premises, which was strictly observed, so that in the two months that they remained, there was nothing disturbed, but, instead thereof, they were ever ready to give us any needed protection.

During this time two of my sons, J. C. and D. C., owning a separating thrashing-machine, took it to the railroad station, intending to remove it to Tennessee and use it there, but during the night our opponents broke it, damaging it badly, but they shipped it notwithstanding. The threat was then made public that if any one would undertake to thrash my wheat, the machine and wheat would be burned. But the wheat must be thrashed, and the machine came and men were detailed from the camp to guard it at night, and help to thrash during the day; so my wheat was thrashed and no damage done.

By special request I preached for them in the camp, and I never felt more solemn, standing alone, and the soldiers seated around me on the ground, and I certainly never preached Christ, a peaceable Savior, a needed Savior, a suitable Savior, an efficient Savior, the Prince of Peace, with more earnestness than then and there.

During the time of their stay, the measles broke out in the camp in a malignant form. We took many of their sick men into our house, and one of them,—Charley Ross,—a nephew of Captain Ross, spoken of in a former chapter, and one other died, while here.

A strange circumstance occurred in this part of our history. There were three or four of our children, little ones, then with us, who were continually with the sick soldiers, ate with them, slept on their laps for weeks together, and none of them took the disease, and years afterwards they all took the measles from much slighter causes.

The time finally came that the regiment was ordered to the front, leaving about the middle of September, 1861. For the good feeling toward me and for my protection against expected slander, they left with me voluntarily the following testimony:

CAMP JO. JOHNSTON, Sept. 18, 1861.

We, whose names are hereunto assigned, do take pleasure in testifying that the Rev. B. F. Moomaw has used every exertion in his power to render the invalid soldiers comfortable during our stay at this place, all free of charge for what he or his family did for us. Some of us have been at his home six weeks, and, of course, have been a great deal of trouble, for which he would not accept any remuneration. And, furthermore, we certify that the above-named B. F. Moomaw would not accept any pay of our friends who visited us while there, but was thankful for having it in his power to relieve our sufferings, which he cheerfully did in an eminent degree.

And now we are surprised and troubled to hear that some vile and unprincipled wretch, or wretches, have circulated the report that he charged us for all he did for us. We emphatically, peremptorily and flatly deny it to the fullest extent.

This testimonial is signed by over one hundred names, headed by Capt. Ross, spoken of in a former chapter. After the close of the war he settled in South-eastern Virginia, married and raised a family, and some of his relatives are now living in our new and prosperous city, Roanoke, five miles from here. His daughter of nineteen summers recently visited them, and being especially directed by her father to pay us a visit, she came here on Saturday before the second Sunday in July. When meeting her I was strangely affected, recalling the intercourse with her father, and the circumstances connected therewith. She appeared to me as one of my own children, and not at all as a stranger. I took her in my buggy, and drove to the camping ground in which she seemed much interested. She told me that her father was not a member of any church, but inclined to the doctrine of the German Baptist Brethren, and, since our mission field is extending in that direction, a meeting-house being built in his County, not very far from his home, may we not hope that the good seed, sown thirty years ago, may bring forth fruit in the near future? The young lady was with us at meeting on Sunday, and in my discourse I related some of incidents of the past, which were brought to my mind by her presence. The remarks appeared to interest the congregation considerably.

(*To be Continued.*)

Bonsacks, Va.

FROM SISTER MILLER.

To the Sisters of the Messenger Family:—

SINCE I have been in this foreign land, many times have I thought of you all in your pleasant homes, and very often of our own home too. My desire to be at home with those we love is so great that I feel at times as though I could stay away no longer; but when I think of the object of our trip, my heart goes up in silent prayer to the Giver of all Good, asking him to give me strength and courage for the remainder of our long journey. Danger has been on every hand, but we have come through it all safely. The Lord has blessed us with reasonably good health thus far, and we thank him for it and all other blessings.

We are now in Sweden. The country reminds us very much of Northern Illinois. A great deal of the country is level land, some parts of it are hilly, with plenty of stones. Orchards are to be seen here and there, with trees loaded down with fruit, a beautiful picture to look at, especially after having been in North Denmark where fruit-trees are a rarity.

The people here, as well as in Denmark, are pleasant. Wherever we go we find good, kind-hearted people. I am not able to talk to them, for I understand but a few words of their language, not enough to carry on a conversation with them. Occasionally we meet some who speak English very well, and we are glad indeed to meet them, for it is quite a satisfaction to be able to talk to those we meet.

We are making our home for a few days with brother and sister Olsson, and we are very thankful to them for this chance of resting before we start to Germany. Visiting churches in North Denmark and Sweden has been very tiresome. We had scarcely time to rest. I have gone the whole round, even to the riding of forty miles in one day to a place of meeting. Many times I have been so tired that it seemed hardly possible to sit up during services, but strength was given me from above, and I would get along all right. It makes no difference what we do, whether working at home, or traveling, we are sure to get tired, if not able to get the proper amount of rest when it is needed.

The brethren and sisters are rejoiced to have us with them; even those who are not members of the church seem glad. Many of them shake hands with us, and, with a good deal of feeling, ask the blessing of the Lord to go with us. A few evenings ago an elderly man shook my hand heartily, and, without saying one word, pointed with his other hand up to heaven, his head bowed down, and tears in his eyes. Even though he said not a word, I knew what he meant. I said to him, "Yes, yes." He wanted me to know that when we all get home to heaven, we would understand each other. The Lord knows all languages as well as what is in our hearts. What a comfort-

ing thought! Is it not well for us to keep our hearts pure and free from sin?

The Swedish people are quite religious. It is very interesting to watch their faces during services. They are so eager to hear every word that is said. Many of them rise from their seats, incline their bodies forward, looking intently into the face of the speaker, fearful a word may be said and they not hear it. Men and women who do not belong to our mission are also very anxious to hear the Word of God preached. It is nothing uncommon to see tears streaming down their cheeks. All of this is certainly an inspiration to the speaker. I am glad to be here; that does not mean just here in "Vanneberge," but glad I have been permitted to visit all of the churches in Denmark and Sweden. I am glad to see the love they manifest for Jesus, and for each other. I have learned many good lessons on this trip, which I shall carry with me through the rest of my life.

Sweden seems to be a good place for mission work, especially at this point. The waters are now being troubled, and the right way sought for. This morning, while in my room, writing, an elderly sister came in. After the accustomed salutation she began talking to me very earnestly in Swedish. I understood a little of what she was saying, but not enough for it to be satisfactory. I called Bro. Hope into my room to interpret. She said, "In the other room is a young girl who was at meeting all day yesterday and last night. She wants to talk to the brethren about baptism. She cannot rest easy, nor does she want to go to her home without talking to them." We invited her in my room, and there Bro. Hope and Bro. Jensen talked to her, asked her some questions, and read passages of Scripture to her from the New Testament. She shed many tears, and, indeed, we mingled our tears with hers. Bro. Olsson and Daniel were not at home, but when they came home, the family was called in and we had a season of prayer together, after which the young girl felt better satisfied; gradually her face grew brighter.

Still she was distressed. Why? She knew her parents would not allow her to unite with the church, and to go against their wish was a hard thing for her to decide to do. She studied the matter over, and finally decided to follow Christ in all things, even if she had to give up father, mother,—all,—and that afternoon she was taken down into the water.

Dear sisters, if you could hear the sorrowful experiences of many of the sisters, your hearts would ache for them. Many of them are driven from home, and compelled to make their living the best way they can. One sister told us that when she went home after having been baptized, her brothers abused her in many ways. Her father and mother treated her very unkindly, and finally cast her off from home. She said, "I treat them kindly and try to be patient, but I have never been allowed to go home up to this time, but they are better to me now than they used to be." Leaving father, mother,—all for Christ's sake,—means something.

When she told us this sorrowful story, I thought of our young sisters at home, how sad and distressed they feel when asked to make a sacrifice of fashionable dress. My dear sisters, be thankful it is only the sacrifice of fashionable apparel you have been called upon to make. How would you feel if it were to be with you as with these sisters,—the giving up of home, father and mother? The sister I speak of is about twenty-three years old. She is zealous and quite a worker in the church. Sisters, we have much to bear, —more than the brethren can ever know. We are called upon to be self-sacrificing; let us be brave, and bear all willingly for Christ's sake. He knows all, and he will reward us accordingly.

Fashionable people are to be met with in this country as well as at home. I have noticed though, that they are not so extravagantly dressed as in America. Silks and velvets are not worn by them on the streets, but are kept for indoor wear. There are plenty of poor people here. One thing I admire about them is that they do not seem to be ashamed of their poverty. We have been invited into some very poor homes; many of them have not chairs enough for a half dozen people to sit upon. It is the custom here to give coffee to visitors almost as soon as they enter the house. If one visits two or three places in a day, it is hard work to drink coffee with all of them, especially if you are not fond of it. One place we visited they were so poor the wife had to make coffee in an iron pot, and use a bottle to serve it from. After the coffee was poured into the bottle, it was placed in a basket, and flannel cloths packed closely around the bottle, to keep the coffee warm. The cork was crocheted of yarn, and all this looked odd enough to us, and we learned a good lesson in economy. There was not one word of apology offered for the scanty meal that was set before us.

Sisters, if you want to know how to appreciate the blessings of a good home, you should visit among the poor. You need not come to this country. There are plenty of poor at home, in our own towns and cities. Poor people enjoy company; they like encouragement. Give it to them by your presence in their homes. Dollars and cents come very good to them, but kind, sympathetic words are needed sometimes more than money. When their hearts are heavy with trouble, a cheerful word will go farther than we can imagine. At a meeting, the other day, a brother thanked us because we visited them even though they were poor. Brethren and sisters, do we visit the poor as much as we ought? Each one may answer this question for himself.

Many sisters throughout the Brotherhood have asked me to write a letter to them, through the MESSENGER, while in Denmark and Sweden. I have done as you desired, sisters, and now I ask you to feel that this is a letter to each one who asked me to write, and if at any time you should feel like writing to me, your letters will be thankfully received.*

May the Lord bless you all, and may he keep us safe till we meet again!

*Sister Miller may be addressed thus: "Mrs D. L. Miller, Care Thos. Cook & Son, Ludgate Circus, London, England, E. C."

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson II.

1. WHAT kingdom followed the Babylonian? How long did it last?
2. By what symbols is it described?
3. Who was the last Babylonian King?
4. Under what circumstances did he lose his life?
5. Describe the City of Babylon.
6. Describe the manner in which the City was taken.
7. What remarkable feature of prophecy do we find in the prophecy of Daniel that illustrates its divinity?

Lesson III.

Our last lesson ended with the close of the second, or Persian kingdom, which came to an end about 331 B. C., at which time the third kingdom comes upon the scene. This third kingdom came into existence about 200 years after the prophecy was written, and brings out in detail some remarkable features.

The kingdom, now under consideration, was the Grecian, of which Alexander the Great was the principal figure. His movements were so rapid and his conquests so successful, that he fulfilled the description of the he-goat. He so successfully conquered the world that it is said he wept because he had not other worlds to conquer.

It is related of him that on his way east, toward Babylon, he stopped at Jerusalem, and was shown the prophecy concerning himself, and went forward, fully confident of success.

After having conquered the Persians, he looked about for a place to build his capital, which he designed should exceed in splendor anything ever known. He selected Babylon as this place. Babylon had, for two hundred years previous, been in course of entire destruction, and Alexander proposed to rebuild it. While he in his conquering career was fulfilling one notable prophecy, he in his attempt to rebuild that City, run contrary to another, older and fully as explicit, which will be found in Isaiah 13: 20. "It shall never be inhabited, neither shall it be dwelt in from generation to generation." This was a prophecy by Isaiah, and when even the so-called "Alexander the Great" came in opposition thereto, he suffered the consequences. Before he had proceeded far, he died in a drunken debauch at the age of thirty-two, and the work ceased, thus again vindicating God's Word.

We now come to the second stage in the history of the he-goat:—the one notable horn is broken off, and four others come up in its stead. After Alexander's death his kingdom was divided among his four generals,—Ptolemy, Seleucus, Lysimachus and Cassander. Thus, to the very letter, was fulfilled the prophecy of the four-headed leopard and four horns of the he-goat. Ask the skeptic how such a prophecy could be written two hundred years before it happened.

Another remarkable prophecy uttered in Daniel's time, was the time of the coming of the Messiah, which is found recorded in the ninth chapter, where the angel tells Daniel that from the time the decree should go forth to rebuild Jerusalem, it should be seventy weeks until the Messiah should come. In prophetic time a day represents a year. Seventy weeks is 490 days, representing 490 years. We find that in the midst of the seventieth week the Messiah was to be cut off, and cause the sacrifice and oblation to cease. By turning to the seventh chapter of Ezra, we find how and when the decree went forth to rebuild Jerusalem. When we compute the years, we find it to fulfill the prophecy. Jesus, after preaching one-half week (three and one-half years), suffered death and caused the sacrifice to cease; the vail of the temple having been rent from top to bottom. Thus was fulfilled a prophecy over five hundred years after it was written.

McPherson, Kans.

"CHARITY ENVIETH NOT."—1 Cor. 13: 4.

BY GEO. L. STUDEBAKER.

WE believe envy to be one of the greatest evils that exist, and we should pray God to deliver us from this feeling. It differs from all other vices, in that it was born in heaven,—in the breast of an archangel. This angel, no doubt, envied God, and desired that some of the honor and adoration that was given to God should be given to him, hence there was "war in heaven."

Envy is the mother of wars, murders, adulteries, thieving, etc. It caused Cain to slay his brother Abel (because God had respect to Abel's offering) and sent the first soul to cry for vengeance at the

bar of God. Envy caused Saul to so hate David that he would gladly have taken his life, yea, even the life of his own son, and this because David was praised for doing a greater work than did Saul.

When we see some one that can do more good than we can, or perform a certain work better than we can, why should we envy them? The world is before us. The field for doing good is unlimited. It has been said by a certain writer, that "he who envies another one's production, will never have one of his own to produce."

Envy is of the devil. We can see its mark every-where. Charity is its sternest foe, for charity envieth not. Where charity is, envy cannot dwell. Charity drives all such away. It sees some one trying to shape some great thought into usefulness, and bids him Godspeed. It sees the young man climbing the hill of usefulness, and reaches out its hand and gives aid. It sees the young lady making progress and bidding fair to lead a life of usefulness and says, "Amen!" Oh for more charity!

Why should we be envious of our neighbor? If he can succeed better in this life, financially, than we, let us not envy.

Envy among neighbors and families is bad enough, but when it gets among God's people, how sad it is! They are expected to be in possession of charity, and charity envieth not.

Why is it we can discern the faults of others so readily? Possibly it is because we are envious. Envy and jealousy are twin sisters, and are traveling the same road, and will arrive at the same destination. May God free us from both!

Envy often gets into neighborhoods and sets them into an uproar. Oh, may we all cultivate the spirit of charity, which envieth not, and if we cannot give very much to our fellow-men, let us try to give a "cup of cold water." If we are not able to carry sheaves and lay them down at the feet of our Master, let us try to do a little, and lay it at the feet of Jesus. The one that can do more than we can, we should not envy, but bid them Godspeed, so that when Jesus comes to make up his jewels, we may be accounted one of them, and hear it said, "Well done, good and faithful servant; enter into the joy of thy Lord."

Shideler, Ind.

LIFE LESSONS.

BY M. M. SHERRICK.

—LEAVE-TAKING of friends and loved ones, is one of the inherited sorrows of the human race. It is fraught with hopes and fears, and these are not confined to any circle in life. All are on an equality. Jacob, the patriarch, must send his beloved son Benjamin into far-away Egypt. David, the king, must bow to the decree of Heaven, arise from his low position and weep no more. Mary and the beloved disciple must say farewell at the foot of the cross. For the millions who had lived to say that same word while weeping bitterly, this was to be an after-cure; for the millions yet unborn it should be a soothing balm. But Mary was sad, and why should she not be? Was it not her son who was made a mute sacrifice for the guilt of others? Was he not dearer to her than her own life? Was there no other remedy? There was none. He, only, could sufficiently atone. That withering ordeal of parting must be experienced, that the world might have a precedent. Then get ready the snowy napkins, and prepare the white linen shroud, the perfumes and sweet spices against his burial, and while he is being taken from the cross, and the last ministrations to the dead are being performed, let the world stand by and, in its little trials and crosses, feel like praising God for this divine-human parting scene.

How often is the vision of angels seen, when, instead of deploring our losses, we look deep into the sepulchre of our woe! How often, as we prayerfully lay down our weary, over-worked body with a stone for a pillow, have not the doors of heaven swung ajar, and from them issued beings all divine, visiting the earth, and, departing, left an everlasting glory behind! Christian brother, did you ever wrestle, Jacob-like, with angels at Penuel? If not, you have missed a blessing intended for every tried soldier of the cross. Angels sometimes come to us in disguise, and appear to our distorted imaginations as spirits from the lower worlds. Long days and nights we wrestle with them, sometimes on one knee, then on the other, often on both, and yet we know not till years are gone how much stronger we are for that wrestling and persisting. Thank God for the sepulchres of the loved, the Bethels and the Peniels, which we pass on our journey heavenward!

—There are many things in which we have no choice in this world. You and I are not consulted as to what the weather shall be to-morrow,—whether shade or shine; but we *do* have power to say whether there will be sunshine in our hearts. We have power so to speak, to regulate the spiritual temperature of the inner life. We are not consulted as to the movement of the stars or the laws of gravitation, but it *does* remain for us to say whether the laws of our inner life shall work in harmony, and whether we shall stand plumb with the spiritual world. God has always given to men the keeping of their souls, so if we cannot regulate the laws of nature, we may apply spiritual laws which bring a result infinitely grander and more blessed.

Mt. Morris, Ill.

ENTERTAIN STRANGERS.

BY N. D. UNDERHILL.

SOME of the brethren are urging "private Communion," and I don't wonder! I know just how they feel, longing to be alone in communion with God and his family, to worship with those whose sympathies are in harmony with the Word and spirit of God, yet they are gazed upon by a curious, prying, critical, worldly throng. But, dearly beloved, there are two sides to every picture,—a pleasant and an unpleasant one usually. Let us look at the other side of this one.

One says, "Other denominations do not have such a crowd; why should we?" For answer, please read Matt. 5: 14. Another says, "Christ did not invite the multitude to that service," referring to the love-feast. No, brother, and so far as we know, he did not invite all the disciples. Nor were all the disciples there, for he had, even then, many disciples besides his apostles. Let us not forget that among those present was one who really did not belong to God's family, but was a thief and a traitor, whom Christ treated kindly, even washing his feet, yet knowing that he possessed a devil.

We also have a beautiful example set by our Savior, and recorded in Mark 6: 31–44, when the apostles returned from a tour of preaching, teaching, casting out devils, healing sick folks, etc., weary and anxious to converse with the Master. He said, "Come ye yourselves apart into a desert place and rest awhile." But when they started, great crowds came to them from all cities. And Jesus (that ever kind, loving and merciful host) had compassion on them, for they were as sheep without a shepherd. So he taught them, talked to and entertained them, and would not let them go away hungry, but bade his disciples to "feed them." Collecting the meager supply of provisions, he looked up to heaven, blessed, gave to his disciples, and they to the multitude. All were filled, though they numbered about five thousand.

What a delightful repast! A vast multitude of followers gathered about the Good Master who is feeding their hungry souls, both with spiritual and temporal blessings! How lovely it would be if his disciples to-day were as obedient and faithful to entertain the multitude as they were then!

But they are still heard to say: "Such a crowd takes away all the solemnity," etc. Jesus says: "My grace is sufficient for thee." Then, why not look up to God as did our Master, and receive sufficient grace, strength and wisdom to spiritually feed and entertain the crowd? While we long for private Communion with those whom we know as God's children, let us still consider it a blessed privilege to entertain so many strangers in his dear name, "for thereby some have entertained angels unawares."

Appearances are deceitful. Christ may, in some way, be in the midst of that crowd, despite their worldly appearance, and surely many will be surprised one of these days when he says, "I was a stranger and ye took me in." Let us hope that the reverse may never be uttered to one of us. When strangers gather about us, let us greet them with a smile and a few kind words, at the same time extending our right hand as a symbol of our willingness to lead the blind, help the weak and lift up the fallen. Many strangers have thus been led into the fold of God, while, by cold indifference, none have ever been led to Christ, but many have been driven away from him. The writer at one time was one of these curious strangers who had long been gazing at the "Brethren" from a distance, until finally she obtained a nearer view.

QUOTATIONS FROM JENNIE SMITH'S BOOKS.

SELECTED BY ALBERT P. REED.

—How much can we do to please God?

—An unconscious influence goes out from song.

—How much may be accomplished by a little act of kindness! The result will be known only in eternity.

—We cannot always depend upon our feelings as a criterion of our actions.

—O my Father, give me wisdom, power and physical strength to do all thy will. Thou knowest I must be clothed; direct us in all our purchasing to-day! May even my garments please thee!

—Would that all whose names are upon the church record, knew more of the *love* and *peace* of Christ!

—How precious to be able to carry even our petty trials in household cares to the Father!

—Eternity alone will reveal the results of meetings attended through severe storms, and sometimes under discouraging circumstances.

—How sad that so many are not alive to the interest of their children's salvation!

—Let a blessing rest upon each soul that enters our home!

—Free from debt! I desire this above all temporal things.

—Our home may be very humble, yet we may make it one of the happiest spots on earth. It should be a little paradise to us.

—When suffering intensely, I have begged those around me to sing softly, for it helped me to bear my pain.

—There is service even in breathing a prayer for the passing stranger.

—Faith is as necessary to the soul as the sun is to the world.

—A package of tracts! May a blessing rest upon each one of them! I will read and apply them to my own heart before I give to others.

—Committing every morning, for the day's meditation, a verse of Scripture, proved of untold value to me in gaining strength. I placed the verse each day at the head of my journal, which served to refresh and strengthen my memory.

—All nature is clothed in a mantle of white. How beautiful it looks without a foot-print to mar its beauty! Oh, for a heart as clean and pure! Yet the Psalmist says, "Wash me, and I shall be whiter than snow."

VOICES OF HEAVEN.

BY SOLOMON SCHUBERT.

THE land of silence surely extends no farther than to the gates of the heavenly city. All is life and activity within, but from that world, so populous with thoughts and words and songs, no revelation penetrates the dark, silent land which lies between us and them.

Stars so distant from us that their light, which began its travel ages since, has not reached us, are none the less worlds, performing their revolutions, and occupied by their busy populations of intelligent spirits, whose history is full of wonders. Yet the first ray, denoting the existence of them, has never met the eye of the astronomer. The silence of the departed will, for each of us, soon, very soon, be interrupted.

Entering among breaking shadows and softly unfolding light,—the border land,—we shall gradually awake to the opening visions of things unseen and eternal, all so kindly revealing themselves to our unaccustomed senses, as to make us say, "How beautiful," and, instead of exciting fear, leading us almost to hasten the hand which is removing the veil,—some well-known voice, so long silent, may be the first to utter our name; we are recognized, we are safe.

A face,—a dear, dear face,—breaks forth 'mid the crowded lines of the dissolving light; a form, an embrace, assures us that faith has not deceived us, but has delivered us up to the objects hoped for,—the things not seen. O beatific moment, awaiting every follower of them who, by faith and patience, inherit the promised dwelling, "whither the forerunner is for us entered."

Alvada, Ohio.

TWENTY MILLION RUSSIANS WITHOUT FOOD.

THE St. Petersburg correspondent of the *Standard* says that the approach of frost has caused a renewal of the cries of distress. The *Novosti* estimates that twenty millions of people are without food. Statistics prove conclusively that in many places speculators get extortionate prices. Corn merchants and village koolaks, or usurers, are charged with responsibility for the extortion. A Samara paper declares that Jews are angels compared with the koolaks, who are in the habit of reducing those in their power to the lowest stage of poverty. Incidents showing the terrible distress of the people, continue to be recorded. A poor woman of Ratchino, on returning home from a neighboring village, whither she had gone to try to purchase food, found all her children dead, and a post mortem examination being made, their stomachs were found filled with rags and earth. Many villages are completely deserted in the district of Porm. One-half of the population of Reasan has died of hunger or disease. An odious traffic is carried on in women's hair, the best heads realizing a crown apiece.—*Sel.*

WHAT little time we live in this world it amounts to nothing whether we are rich, poor or great, but it is a matter of the greatest importance that we love Jesus and keep his commandments.

EDITORIAL CORRESPONDENCE.

(*Continued from first page.*)

land that, years ago, was considered almost worthless, is now utilized in the peach industry and is bringing rich returns, as it seems to be especially adapted to the growth of this fruit. Brethren Smith, Shellenberger and others, have embarked largely in the business and are doing well. This year the crop was immense, considering the acreage, and the growers are correspondingly happy. We are glad that the business is a commendable one and that men can engage in it with a good conscience. This cannot be said of everything in which some of our brethren are engaged.

As the evening shadows lengthened, we reached the pleasant home of Bro. Henry Shellenberger, from whence we were taken to the Free Spring church, where we were entertained by Bro. J. M. Mohler, of Lewistown, and then were taken back again to Bro. Shellenberger's for the night. This is also the home of sister Mary Shellenberger,—mother of Henry. Sister Mary is every-where known as the Lord's handmaiden,—full of good works.

Next day we were again taken to the church, where there were services, followed by an election for two deacons, one minister and the forwarding of one to the eldership. Deacons elected were Joseph Smith and Henry Shellenberger; minister, C. G. Winey. Bro. Spencer Beaver was forwarded to the second degree, and Bro. Andrew Bashor, to the eldership. Following this were regular Communion services which were well attended and interesting. From here we were taken to the home of Andrew Bashor, where we spent a very pleasant night. Again we were taken to the church for 9 o'clock services, which consisted in setting forth the Scriptural requirements of the church officials, after which those who had been elected and forwarded, were properly installed, followed by preaching services.

These after-services are always especially interesting to us, as it seems that all must feel a fuller consecration to the Master after enjoying the Communion. The nearness to Christ that we must experience on these occasions, cannot help but make us better and more devoted. This increased devotedness is especially felt in these after-meetings, which gives unusual inspiration to those who participate, and the meetings are correspondingly impressive and comforting.

In the afternoon we were taken to the very pleasant home of Bro. David Bashor. These brethren here have a goodly earthly heritage and live on the fat of the land. They are excellent farmers, and by judicious economy have gained a competence which places them in pleasant and easy circumstances. This is all right if they can feel, as we all should, that they are only stewards over that which the Lord has given, and that there will be a day of reckoning. May the Lord make us all good stewards!

In the evening we were taken to Mifflintown. From thence we went to Lewistown and to the home of Andrew Spanogle, whose door is always open to the Brethren. The next day, Wednesday, we were taken to the home of Eld. Wm. Howe, and in the afternoon to the church, which is near by, to attend to the business of our mission. The voice of the church was taken for the election of two deacons and the forwarding of one brother to the eldership. The deacons elected were brethren J. S. Mohler and John Shellenberger. Bro. Samuel J. Swigart was forwarded to the eldership. This was done by the request of Eld. Howe, who has charge of the church, because he felt that he needed help. This work was followed by the usual religious services and the Communion.

On the next forenoon we again met at the church when the installation was attended to, followed by preaching. This was another of those impressive meetings that afford so much comfort to those who participate in the ordinances of the Lord's house. In the afternoon we were taken to the home of Andrew Spanogle, where there was an appointment for a meeting of the Committee on the Old Folks' Home. Members present were: Andrew Spanogle, Michael Bashor, Jacob Hollinger (substitute for Eld. J. F. Oller), and the writer. After discussing the work, plans and needs, the meeting adjourned to meet at Clover Creek on Wednesday, at 2 P. M., Nov. 25. The meeting will be in the Clover Creek church at the above-named time, when all the members of the Committee will try to be present. We also note right here that if any of the churches of the District have a suitable location to offer for the Home, they will do so at once or before the time of the meeting named. Please attend to this, stating name of the place, railroad facilities, number of acres that can be had, kind of buildings, if any, and the price. Address: Andrew Spanogle, Lewistown, Pa.

In the evening we took the train for McVeytown (Spring Run church) and stopped with Reuben Myers, one of the resident ministers. On Friday, at 2 P. M., we met at the church and took the voice of the membership as to forwarding one minister from the first to the second degree and one to the eldership. Bro. J. Allen Myers was forwarded and Abram Myers ordained. After this was preaching, examination services and the Communion. The evening was fine and the attendance quite large. After church we were taken to the home of Eld. Abram Myers, and the next morning returned to the church, where the installation services were attended to, followed by a service of exhortation, after which the meetings closed.

Thus ended our work as a committee, during which time we assisted in ordaining four elders, forwarding two ministers, electing two ministers and four deacons. All this work was done by the voice and assent of the different churches, and, as far as we could learn, gave general satisfaction,—better really than was expected. We fondly hope the blessing of the Lord may attend it all, and that the churches may now go forth with renewed determination to build up and do good work for the Master.

We must yet add that we received a most kindly reception by all the churches visited and that everything possible was done to make our work and stay with them pleasant, for which we feel to be very grateful. Our co-laborer, Eld. Jacob Hollinger, was a very pleasant companion indeed, so that our attachment for each other grew with our days of companionship, and, as remarked by himself, our being and laboring together will be long and pleasantly remembered.

There is much more that we feel like saying, but we have already said so much that we ask the pardon of our readers for thus occupying space that should be used for more interesting reading. We close by praying God's blessing upon his church.

SECRECY INCOMPATIBLE WITH CHRISTIANITY.

BY I. J. ROSENBERGER.

THE rapid growth of the various alliances under the different badges of secrecy, when summed up, is simply astonishing.

While each and all seem to hold up some feature of plausible good, yet there is a principle underlying them all that renders them incompatible with Christianity. For the above our reasons are as follows:

1. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" 2 Cor. 6: 14. In secrecy there is a union, and that in worship,—of the Jew and the Christian, the unbeliever and the infidel. This holy alliance, this impious blending, is a clear violation of the text just quoted; for "he which is joined to a harlot is one body." 1 Cor. 6: 16.

2. The wants of the Christian are all fully provided for in the church; hence he has no need of the benefits of a second organization. "All Scripture is given by inspiration; . . . that the man of God might be thoroughly furnished unto every good work." 2 Tim 3: 17. When an individual professes Christianity, and then steps aside to join a secret order, with a view to secure a good that his religion does not furnish, it is evident his system is defective, and hence he has not the religion that the Scriptures provide. The Apostle clearly sets forth the high standard of good works in Christianity, when he says: "Make you perfect in every good work to do his will." Heb. 13: 21. The Apostle Paul, alluding to Christ, adds: "Comfort your hearts, and establish you *in every good word and work*." 2 Thess. 2: 17. This is done by the Scriptures, through the organization of the church.

3. Much of the work of secrecy is a manifest species of "robbing God." The yearly reports of the various secret orders show that millions of dollars are annually spent for the support of the poor and needy. The truth of these reports we do not doubt; but the good that individuals do through these orders in caring for the needy, ought to be done through the church, for it is a work that belongs to the church. The evidence is abundant that all these were works of the early apostolic church. These are among the things that evidence the practical good in Christianity. Visible present good is a powerful incentive to the growth of Christianity. Many of the secret orders of to-day are but rival institutions to the church, in which thousands spend their millions in doing a work that can be done through the church, and rightly belongs to the church, and ought to be done in the name of Christ. Many of the patrons of secrecy spend more of their time and money in support of their order than they do in support of their church; because their order is doing the greatest amount of seeming good. Hence much of the work of secrecy is a pure species of "robbing God."

4. Much of the work of secrecy is called charity, but when tested, fails to be charity. For instance, the widows they support, the orphans they feed and clothe, their so-called deeds of charity, are all done by actual contract. To explain: I join a secret band. I pay my initiation fee and my monthly dues, with the contract that, in the event of my sickness or my death, certain services shall be rendered me. If my widow and my children come to want, certain aid shall be rendered them. Hence the aid and the service rendered are by contract; they are paid for, and that in advance. Besides, a non-payment at any time renders all claims void. Hence the claim of charity on the part of secrecy, when examined, vanishes; is found not true.

5. Real objects of charity, secret orders will not receive. As a test case, let some poor, penniless pauper present himself at the door of one of these institutions for admittance. It is a fact, not a door will open for his reception. To whom will admittance be granted? Simply to those sound in body and mind, and who have money. In short, secrecy simply proffers help to those who need no help Hence secrecy is a union, a league, for mutual benefit, whose aims are to fortify against the liability of future want; all within their own numbers. *The Bible does not teach such doctrine.*

6. Professor O. S. Fowler says: "No man should go where his wife cannot be admitted." The fact that men—fathers and husbands—leave their homes, night after night, often until a late hour, meeting with their respective orders in secret session in some chamber, with doors closed and guarded, and curtains drawn; while the dear, lonely wife or mother is at home, caring for the children all alone, knowing she would not be allowed to join her husband! All this, and much more, surely has a chilly, severing tendency on the affection between husband and wife.

Another source of dissatisfaction is that money is being constantly paid out, time and service rendered, and so little visible good is manifest. Society is not improved. No reforms, no conversions: all the visible good is in the selfish line under contract.

7. The burial service of secret orders is vain, unintelligent, and not orthodox. In the final prayer at the open grave, the Odd-fellows pray thus: "May this, our brother, be borne from the lodge below to the Grand Lodge above." In point of intelligence, the foregoing sentiment is a striking parallel with the prevailing sentiment of the poor Indian, who earnestly prays that the Great Spirit may have borne their deceased brother from the hunting ground below to "the happy hunting ground above." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," is a divine teaching. In the Masonic ritual the name of Christ is omitted. Think of professed ministers, elders, and bishops, prominent divines, leaders of the people, offering up prayers, leaving Christ, their only advocate, not once named! To us it looks like a species of sacrilege.

8. The teachings of Christ and the apostles stand opposed to the principles of secrecy. Christ, when in the world, taught both in public and in private, but says, "In secret have I said nothing." "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that publish ye on the housetop." Matt. 10: 27. "God shall bring every work into judgment, with every secret thing." Eccl. 12: 14. Secrecy is evidently works of darkness, for "whatsoever doth make manifest is light." We are warned to have no fellowship with the unfruitful works of darkness, but rather to reprove them; for it is a shame even to speak of those things done of them in secret. Eph. 5: 12. To love secrecy is to love darkness; and it must be "because their deeds are evil."

9. Secrecy binds its subjects to take upon them an unknown obligation, which is a grave sin. Moses defined this sin thus: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him when he knoweth of it, then he shall be guilty in one of those. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5: 4, 5. The Gospel enjoins that faith precede; for "whatsoever is not of faith is sin." Wisdom and prudence dictate that we ought to see before we step; to know before we speak. But here is a system, a something, that only proffers to acquaint its coming inmates with the facts after they enter within the bars of their sunless walls. Hence many, when they come to the verge of initiation, in sight of the dark picture, decline to take upon them the obligation; while others, under the bitter pangs of the remorse of a guilty conscience, quietly withdraw after taking the obligation. How can such a system be made to harmonize with the high standard of honor, set forth in the religion of Jesus?

10. The present great threatening storm-cloud, both in Europe and America, is secrecy; before which empires and republics are made to tremble. Masonry, Odd-fellowship, Knights of Pythias, with the various labor organizations whose "name is legion," including the Anarchists, Nihilists and Mafias, are all boats in the same broad channel; branches of the same tree; whose objects and aims are self. Many of them are monopolies fitted up to fight monopolies; a clear case of seeking to overcome evil with evil instead of overcoming evil with good. It is a "doing evil that good may abound." The sad occurrence of paralyzing the New Orleans court by the Mafia society in the case of the murder trial of the Chief of Police Hennessy, has been oft repeated all over this broad land, by different secret organizations. Judges and juries have been rendered powerless, unable to render justice, or rather unwilling, in view of their obligation to their brother in secrecy. As a result, the guilty have gone free unpunished. The only difference between the case under notice and many others is, that, in this case, the ends were secured by money and threats of vengeance, whereas secrecy usually secures the same ends, by secret signs, grips and passwords. Therefore, in view of the foregoing facts, we conclude as we began, *that secrecy is wholly incompatible with Christianity.—Christian Cynosure.*

IF one hundred thousand individuals of the Hebrew faith were born upon the same day, say in the year 1891, and one hundred thousand individuals other than Hebrews were born on the same day and year, and these two classes were inhabitants of a country allotted to them, and all procreation should cease, we would find that in less than half a century, or say after the forty-seventh year, one-half of those who are non-Hebrews would be dead, while the death of one-half of the Hebrews would not take place until after the seventy-first year. This demonstrates most forcibly the staying qualities of the Hebrew race.—*William A. Gans.*

SPEAKING of a writer, Bro. Balsbaugh says, "He needs drilling and chipping, and he counts his chips too dear. Is not this the fault of us all? Some are so diffuse that after they are clipped they fail to recognize themselves. Much writing, and much suffering, and a sharp economy of time and vitality, have driven me to undue concentration. I have become so seminal and epigrammatic, that some readers are perhaps puzzled at some things I say. You will please always bear this in mind. I purposely leave much room for suggestion in the line of thought I express, or only intimate."

"THERE is often a great difference between what we do think on a given subject, and what we ought to think on that subject. We can find what we do think by looking into our own minds carefully. We can find what we ought to think by studying the Bible intelligently. And here is one of the advantages and one of the discomforts of Bible study. It shows how different what we do think is from what we ought to think."

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE CHILDREN'S MISSION.

BY MARY M. GIDEON.

Dear Children:—

THINKING that, perhaps, you would like to hear from me again, I feel like writing these few lines this afternoon, as I am all alone with my Creator. It gives me a good opportunity to put my mind where I love to have it dwell,—among the children. Usually some of my children are in the room where I am writing, and I miss them while away at school. Nevertheless I am consoled by the thought that they are gaining knowledge, and I hope that some day they may be of great use to their Creator who made them, and is preserving their lives for a noble purpose, if they will only be his own dear children.

Parents that love their children have great concern for their welfare. They are continually watching for their good, although the child cannot see it thus.

May I ask you a question? When you have the care of brothers or sisters, do you not watch over them faithfully? Yes, and how quick you will take them out of danger, with much love and even force. Sometimes they become angry with you, but you well know you are on the right side, and can bear with their folly.

So it is with those loving fathers and mothers, who have you to obey their commands. They should never be grievous to you, for you know not how soon they might be taken to a far better world than this, and then you would grieve to think of the bitter pang that is throbbing in your bosom, because of your disobedience.

With deep regret I call to my mind one very naughty thing I did in childhood to my dear, loving mother, who has been dead now for about twenty-five years. My mother told me to do something,—I do not remember just what,—but I do remember with sadness, that when I started to do what she had told me to do, I "slapped back" at her and said, "Oh, shucks," very naughtily and saucily. My mother checked me and corrected me quickly, and made me promise that I would never do so again. For her correction I shall always be glad.

Children have very naughty tempers to control sometimes, and they should ever be on their guard. If you let it run as you are in your rage, now and then, you may depend upon it, it will stick very close, and is almost a master of your better judgment. In youth is the time to begin to sow the good seed if you want to be a clear, cool-headed person, who is able to rule the world with true nobility and manliness. Let each little boy show that he has in him the elements of a man. One of the most lovely things that we can behold is a manly boy, and a lady-like girl. In such persons courtesy and politeness will surely manifest themselves, and they will find friends in any society. When we love the Lord as we really ought, we will be courteous, as we are commanded to be in his Word, and in being courteous to our Divine Father, we are always ready and willing to do all the good we can for fallen man to upbuild his glorious kingdom on earth.

As Jesus gave the example himself, and is our guide and protector in his work, we should grasp all opportunity with reverence and love, as his obedient children. Christ went about doing good. We, that cannot go about as he did, must do something for his goodness shown toward us poor, weak, unworthy creatures. If we cannot give money, we can give our love in sympathy, good deeds, kind words, pleasant faces, happy hearts, ready hands, swift feet, willing minds, cheerful tempers, pure thoughts for his reception. All this will be a constant help to us.

I am glad to tell you that I am still hearing from different ones who have been at work for the glorious cause of Christ. Oh, how glad the writer would be, could she get more laborers into the fields! Those of the solicitors who have worked steadily, are greatly enjoying their work, and why can we not have more co-laborers? Thanksgiving will soon be here. Will you agree to bring in a goodly sum for the Lord? A good way is to ask your ministers to hold a children's meeting. Then the children will donate, if told to come prepared. They will do it with happy hearts, too. Dear brethren, give the children a chance to give for the Lord's sake, and he will glorify you. If we remind children often, they are apt to think and act seriously.

So wake up, loved ones, and let us be about our Master's business while it is day with us, for soon the "night cometh, wherein no man can work."

Virden, Ill., Box 121.

LET THE LORD BE REMEMBERED.

BY J. E. YOUNG.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 10.

GOD always comes up to his part of the work. Man is generally behind. A glance at the past year may be a good reminder.

At this time last year there was great anxiety through a large section of country in the West. The people knew that before another harvest there would be a great cry for bread. The cry was heard all over the land. Filled boxes and barrels, gold and silver, came to supply what was lacking. This pleased the Lord, at least we have an evidence that he was pleased, as seen in the blessing that rests on the land this year. "The harvest truly is great," there is an abundance of fruit, vegetables and grain. Dr. Talmage says, "I have traveled over eighteen of the States, and never before has there been such an abundant harvest!"

To whom does this great harvest belong? "The earth is the Lord's and the fullness thereof." Ought not the Lord have at least one-tenth for his kingdom and glory? "Bring in *all* the tithes," he said to Israel, and to us he says, "Give as the Lord has prospered you."

How great are the evidences of prosperity! Perhaps the Lord is trying the people this year, to see whether they will render to him his dues. God is willing to bless the land every year, but when the people forget him, how can he? What a great spiritual work could be done with one-tenth of the increase! Who will get the glory for the harvest,—the Lord or Satan? Surely, the Lord deserves it, for he gave it! Satan had no part in the giving. Brother, what are you going to do? Hoard it up? Jesus says, Do not do so.

Show your faith by your works, for the kingdom of Christ, like the political man, should show itself in that way. The politician sometimes spends all for his party. God does not ask that much of us.

If you do not happen to like our mission plan, and do not care to give money as suggested, you can at least help some poor struggling church or minister. At any rate, give for the Lord's cause. There is abundant opportunity when there is a willing mind.

Beatrice, Nebr.

A GREAT EVIL.

"THERE is one great evil in this country," forcibly remarks the *Christian Observer*, "which we think the pulpit and press ought to denounce more frequently than they do—that is, the habit of getting into debt and making no effort to pay. Can a man be a consistent Christian and not strive to pay all his debts? Can a man be a Christian and not be honest? Is a man who does not try to live within his means and pay his debts an honest man? If so, we do not understand the Bible. Should men who habitually disregard their financial obligations be allowed to remain in the church? We think not, and think that a man's being a member of the church ought to be a letter of credit in any part of the globe where the Christian religion prevails. But it is not the case; far from it; and there are even some ministers whose sermons do no good because they are preached by men who are not considered honest by even men of the world. Whiskey is pronounced the great evil of the day, and it is a great curse; but we doubt whether it does more harm to the cause of the church than the lying and dishonesty of the sober church member, whose promise to pay is not worth the paper it is written on. The church is not the place for fraud and dishonesty."

THE late Mr. Henry Hull, when on a railway journey, saw a young Jew sitting before him. Mr. Hull said to him, "You are a Jew, are you not?" "I am," was the reply. 'Jesus, my Savior, was a Jew; I love the Jew," said Henry Hull. The young man burst into tears. There was an opening once for the Gospel. Oh, for the tender compassion of Christ! "I long after you all in the bowels of Jesus Christ," wrote Paul to the Philippians. Let us seek to be possessed with the same yearnings for the salvation of the Jew; let us continue, not this week only, but this year, to be the Lord's remembrancers on behalf of his people Israel.—*Selected*

"THE weak sinews become strong by their conflict with difficulties. Hope is born in the long night of watching and tears. Faith visits us in defeat and disappointment, amid the consciousness of earthly frailty and the crumbling tombstones of morality."

"ONE should study to present truth in lively and interesting forms."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, J. G. ROYER, } - - - - - Associate Editors.
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☞Remittances should be made by Post-office Money Order, Drafts on New York, Philadelphia or Chicago, or Registered Letters, made payable and addressed to "Brethren's Publishing Co., Mount Morris, Ill.," or "Brethren's Publishing Co., Huntingdon, Pa."

☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Nov. 3, 1891

BRO. I. J. ROSENBERGER is booked for a few weeks' preaching in Northern Indiana.

SUNDAY, Oct. 25, three of the students were received into the church here by confession and baptism.

BRO. DOVE'S mission to South-western Missouri seems to have resulted in a very large ingathering of souls.

ACCOMPANYING an article for publication Bro. M. J. McClure says: "I write at midnight by the bedside of my oldest son, who is very sick of the typhoid fever."

BRO. ANDREW HUTCHISON, we presume, is now at home with his family at McPherson, Kans. He is preparing to spend the winter in California, thinking that it may be for the benefit of his health.

BRO. S. B. SHIRKEY writes that Bro. M. Flory is engaged in a series of meetings at Plattsburgh, Mo. Five had been baptized, and one more applicant, making eleven in all that have united with the church this fall. Four had also been received by letter.

ALL orders for the Brethren's Almanac have now been filled. Where fifty or more copies were ordered they were sent by express. The parties who have ordered that number will please call at their express office. All other orders were filled by mail.

IT is altogether likely that we made a mistake in admitting the Kickapoo advertisement into our columns a few weeks ago. While there may possibly be some good in the remedies they sell, still we are confident that their entertainments ought to be avoided by all of our members.

WITHIN the last two months we have printed 335,000 copies of pamplets, tracts and leaflets for the Brethren's Tract Work, Dayton, Ohio. This shows that the brethren managing that institution are far from being idle. We have nearly 200,000 more pages to print for them this month.

BRO. Z. ANNON has been selected to represent the Second District of Virginia at the Annual Meeting for 1892.

A MILLION and a half copies of the "Pilgrim's Progress" have been sold in China. Wherever sold it does a good work. The book ought to be read by every child.

A SPECIAL correspondent from Russia to the London *Standard* reports that there are 20,000,000 Russians without food. Their condition is becoming heart-rending.

THE Appanoose church, Kans., has reasons to rejoice. At a recent series of meetings twenty united with the church; all by confession and baptism save one, who was reclaimed. Bro. I. H. Crist conducted the meeting.

A MAN, judged by his friends to be insane, recently said, "All I want is to be protected against my friends, I can take care of my enemies." Not so insane after all. There may be others whose friends may, at times, be more of a terror to them than their enemies.

SOME of our troubled readers may be able to gather some consolation from this: An old couple who greatly glorified God by their glad lives were asked, "And have you never any clouds?" "Clouds," said the woman,—"clouds; why, yes, sir; else where would all the blessed showers come from?"

BRO. D. M. MILLER, of Milledgeville, Ill., has returned to Wisconsin to do more work in the mission field. We are glad to know that Bro. Miller's efforts are much appreciated. As an expounder of our doctrine he is a man of more than ordinary ability, and we have only to regret that he cannot be induced to do more preaching.

WE regret several mistakes in Bro. S. H. Myers' article on page 635. J. R. Zug should have been S. R. Zug; D. Long should have been I. Long, I. Brindle instead of I. Brice. S. A. Shaver was not ordained, but assisted in the ordination of one whose name was not given in the communication referred to. We always regret mistakes of this kind, but Bro. Myers' article was written on, and then in between, the lines, and had to be copied before it went into the hands of the printers. The mistakes were made in copying the article.

RAILROAD accidents seldom happen to any of our Brethren. Several weeks ago, however, Bro. Samuel Herrington, of Milledgeville, Ill., was badly bruised in a railroad accident at Savanna, this State. He is recovering very slowly. Week before last Bro. John Burner, of the West Branch church, while on his way to Nebraska, had the misfortune to lose his left arm in the disastrous wreck at Monmouth, Ill., where several were killed and a number wounded. The accident to Bro. Burner was a severe one, but he is likely to recover.

THE Russian Government has issued orders forbidding her bankers from doing business with the Rothschilds, the great Jewish bankers of Europe. This is done to retaliate for the opposition of the Rothschilds to a loan which Russia has succeeded in negotiating, however, without the aid of the Rothschilds. The Rothschilds have espoused the cause of the persecuted Jews, and are, perhaps, the greatest money power in the world. The steps which Russia has taken may yet cost her some humiliation, for she is enormously in debt, and her persecution of the Jews has, in a measure, arrayed the civilized world against her.

UNDER date of October 22nd, writing from the Bunker Hill church, Ohio, sister Sarah Middaugh says, "Three more have been added to the fold since our last report, making in all thirty-three."

A FEW days ago Bro. J. G. Royer showed us a mastadon tooth, sent him by Eld. John Caylor, of Noblesville, Ind. Around the crown it measured over twenty inches in circumference, and must have belonged to an animal much larger than the largest elephant now in existence. This tooth, with many other bones of the same animal, was found imbedded in the blue clay on Bro. Caylor's farm. It is quite a curiosity to the student of Natural History, and seems to show what enormous animals must at one time have existed on this globe.

UP to this time we are still having the very finest of weather in Northern Illinois and we certainly appreciate it very much. The farmers have also raised good crops and are receiving remunerative prices for what they have produced. Health also seems to be generally good, and so far as we know, the spiritual condition of the churches is encouraging. The love-feast season is over, and it was a very refreshing season indeed. We now look forward to the winter as a season for the ingathering of souls and the renewal of spiritual strength. May the Lord prepare all of us for the good work and help us!

The advocates of sprinkling and pouring have no reason for censuring the young Methodist minister who recently said, in one of the city pulpits of Illinois, that he would baptize applicants by trine immersion if they would request it, for John Wesley preferred to baptize by that mode, believing it to have been the apostolic method. The intelligent readers are not ridiculing trine immersion as much as they did a few years ago, and the day is probably coming when they will regard it with still more respect. A mode of baptizing whose origin cannot be found this side the apostolic age is entitled to more than ordinary respect.

TO OUR CONTRIBUTORS.

LONG evenings are now approaching, when our contributors will have time to prepare good articles for the MESSENGER. Permit us to suggest that, in preparing an article, you take your time to it and do your best, remembering that, when speaking to the MESSENGER family, you are addressing a larger audience than any minister has ever had the privilege of instructing at the Annual Meeting. Do not write long articles. They are seldom read. There are about 600 words in a column, and an article of from 900 to 1800 words will give much better satisfaction than one that is longer. Long articles are laid to one side to be examined at our leisure, while short ones are quickly read and decided upon at once.

There are a few things which all writers for publications should avoid:

1. Never write on both sides of the paper.

2. Never write between the lines and thus crowd the matter so close together as to leave no room for corrections, for most articles need more or less correcting before going into the hands of the printers.

3. Do not write with pencil, or use pale red or blue ink. They soon fade and become very hard on the eyes of our compositors. Always use good, black ink on white paper.

4. Never write business matters on the sheet containing matter for publication, for the reason

that all letters are opened by the Business Manager, and that which pertains to business is turned over to his clerks, while that intended for the paper is placed in the editor's drawer. If a sheet should happen to contain matter for publication and also business matter it has to be separated, and that takes time, and often causes delays and mistakes.

We do not write complainingly, for we are getting along very pleasantly with our contributors. They will, however, find the above suggestions for their own good as well as ours.

Furthermore, do not become discouraged if your articles do not appear in print. We aim to keep constantly in view the wants of the general Brotherhood, and publish only that which will, in some way, help along the cause of Christianity and prove both interesting and instructive to our readers. We labor to be absolutely impartial with our contributors, and in deciding on articles are governed solely by the merits of the articles and the good of the Brotherhood.

Church news, and even correspondence, we seldom decline unless there happen to be two or more reports of the same meeting. In that case we generally make use of the first one received. All reports of church news ought to be short and to the point. Weave in as few comments as possible. Correspondence should also be made as brief and clear as practicable. We want to crowd as much as we can into our Correspondence Department, and during the coming season make that part of the paper exceedingly interesting. We will cheerfully aid the aged and those deficient in scholarship, to get their reports of church news in good, readable shape if they will have the kindness to make them short. Let us unite in seeing what an interesting paper we can make.

J. H. M.

WHERE TO LOOK FOR BLESSINGS.

MANY a poor preacher has been led to ask, "Why is it that the Lord does not bless me financially when I spend my time and means preaching the Gospel to a lost world?" The minister looks to the wrong place for his blessing. His work is to minister about holy things, and his blessings should be spiritual, in order that he may be properly qualified for his duties. Rich men seldom make good preachers, at least they do not often consecrate themselves to the work; it requires too much of their time to attend to their secular business. It will be of no great advantage for a minister to receive an abundance of means and then have to spend all his time looking after it and neglect his duties as a minister. It is more in keeping with the constitution of things for the Lord to bless the laity financially, for they have time to study finance and accumulate in harmony with the laws that govern such things.

We want to remember that this is not an age when the Lord performs miracles in order to make rich preachers. The preacher has an equal chance with others to accumulate in proportion to the time, ability and surroundings that may be at his service. But if his time and talent must be taken up in preaching he cannot, and ought not, to expect the blessings that come to his brother who can use the means of acquiring property to better advantage.

The Lord blesses men in their working channels. The preacher is steadily improving in knowledge and grace. In this line the Lord blesses him far above his fellow-man, who is engaged in another line of work. Probably the Lord is blessing him and he does not know it. He does not consider how he is gaining in knowledge, wisdom, piety and spiritual power. When elected to the ministry he perhaps knew but little, and could scarcely command courage enough to open an ordinary meeting. But after years of patient, prayerful and hard labor and study he can preach the Word with gratifying ability. Certainly the Lord has blessed this man and made him rich in spiritual things. He possesses a great store-house of knowledge and experience that is of much value to the cause of religion. True, the Lord may not have blessed him financially, but be it remembered that the man did not turn his attention to finance, but to something higher, and he has been correspondingly blessed.

In early life another man may have turned his entire attention to the question of finance. He succeeds in accumulating quite a fortune. We say the Lord has blessed him, but the blessings came through the channel in which the man worked. He has not been blessed with great spiritual knowledge, wisdom or religious power. Probably he could not deliver an address of ten minutes on any public question. In that respect the man has not been blessed. His blessings have been confined to his line of work.

Occasionally a man has the ability to work successfully in several channels, and the Lord blesses him in each one. He may increase in knowledge and wealth at the same time. But this attainment is rare.

The man who has been blessed mentally and spiritually with much knowledge and spiritual power should instruct and edify those who are less blessed in this direction. Then he, who has much of this world's goods, should, in turn, administer to the comfort of the one who is abundantly able to impart spiritual food, but has neither time nor talent to accumulate property. God has blessed both of them with an abundance, and it becomes their duty to help each other, and each should be contented in his calling. Instead of complaining about the poor preacher, who can hardly make a living, it is far better to help him in his temporal matters, so he can do more and better work for the Lord's cause.

The preacher may sometimes suffer for the want of food and raiment because he does not properly teach his members what their duty is towards those who minister about holy things. God never intended that the church should be burdened with an idle ministry. It is the duty of the minister to work with his own hands as much as circumstances will prudently permit, but he has a higher calling than the making of money. If his higher calling, properly pursued, prevents him from providing for his family it becomes the duty of those whom God has blessed with plenty to come to the aid of their ministering brother. They have no more right to neglect his temporal wants than he has to disregard their spiritual wants. God has blessed the minister in his calling to fit him for guiding and comforting those who need his spiritual help in this life. He has also blessed others financially, in order that they, in turn, may assist those who need temporal aid. And one is just as responsible to God for what he has received as the other.

But these things must be taught the people in order that they may know their duty. God is blessing all of us if we will only look to the right place for the blessings.

J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Seven, Continued.

LEAVING Hördum at noon, an all-night's ride on the cars and steamer, and we are again in Copenhagen. An unusual bustle and stir at the depot when we arrived was caused by the fact that the Czar of Russia was to take the next train. Fine carpet was laid from the street to the royal entrance to the depot. Officers and high state officials, in showy uniforms, were to be seen on all sides. The Czar, a fine-looking man, and his father-in-law, Christian IX, King of Denmark, passed in and took their places in the king's private car. Royalty is much respected here, but we would not exchange the humblest home in America for the place held by the Czar of all Russia. He is in constant dread of assassination, and the greatest precaution is always taken when he travels, to keep the Nihilist from meting out the same fate to him that befell his father. He spends some time each summer in his father-in-law's palace at Copenhagen.

Our stop at Copenhagen is but for a single night. Bro. Olsson, who has arranged the appointments, is one of those pushing, energetic Swedes and he has not put much time in the program for rest. He says our stay here is short and work is the order of the day. After holding one meeting and taking part of a night's rest, we again leave the capital of Denmark early in the morning for Malmo, Sweden. As our steamer passed out of the harbor we had a fine view of a part of the Russian fleet. Several large ships of war, with the royal iron-clad that brought the Czar to Denmark, were anchored in the harbor. We reached Malmo in time to fill an appointment at 10:30 A. M., and then went to Limhamn, where a love-feast was held. The entire service was an enjoyable one. The Brethren's meeting-house was well filled and the best of order prevailed. The next day a drive of twenty miles across the country brought us to a meeting at Jislof, which was largely attended. After services we return again to Malmo, reaching the latter place late in the night.

Kjeflinge, with a Brethren's meeting-house built of brick, at the very moderate cost of 950 kroners, was our next stopping-place. Here we lodged with Bro. O. P. Olin, a minister in the second degree. He owns a house and lot, and labors in a large planing-mill, three miles from his home. He walks to and from his work every day and receives fifteen kroners per week, equal to $4.05 of our money. On this sum our brother supports his family and spends some time in the ministry. He also gave the ground on which the meeting-house stands. He told us that he was especially blessed of the Lord, that he received good wages and that he was getting along very well. Here there is a very comfortable little house of worship 24x30, well and substantially built of brick. It is a model of neatness and cheapness. Bro. Olin took the contract for 950 kroners, $256.50, and completed it, put in seats, table and stove, without an additional cent of expense to the committee. Some of our building committees should come to Sweden to learn economy, and some of us who think we are doing much for the missionary cause, can learn a lesson from Bro. Olin.

From Kjeflinge we went to Eslof, where a meet-

ing was held and where we had an illustration of the difficulties and of the discouragement to be met with by our brethren in the mission field in Scandinavia. A large hall had been secured and it was crowded to its utmost capacity. A large number of the audience came to hear and were interested, but there was also a large number who came to disturb the meeting. Before speaking began, they showed that they had come to make a noise and they kept it up until the close of the services. Many of them were partly intoxicated and we had our first trial of speaking to a noisy, turbulent mob, and the experience was worth something to us. It has increased our sympathy for our missionaries and it gave us an insight into the character of the opposition to be met with from those who belong to the State church. Every one of these drunken brawlers was in full communion in a Christian (?) church. They, however belong to a church managed on the principle that the tares and wheat should grow together. The result has been that the wheat is choked out and the tares have full sway. Think of a church opening her Communion to adulterers, drunkards, brawlers, gamblers, and those guilty of all other kindred vices. Moral suasion is good and should be used to the entire limit, but there comes a time when the whip of cords must be used to cleanse the house of the Lord. At Eslof, when the confusion was at its height, wife sang one of the beautiful songs of Zion, and the result was that the turbulent throng became quiet in a few moments. From that time to the close of the singing all was quiet.

At the close of the Eslof meeting we took a train from Hesselholm, arriving at midnight, and then drove to Bro. Olsson's home, a distance of nine miles, reaching the latter place at two o'clock in the morning. The next day a twenty-mile drive to an evening meeting at Christianstad was taken, but, owing to an unfortunate error in the advertisement as to time, but few people came. On Sunday, Sept. 27, we attended a very enjoyable feast at B. O. Olsson's home in Wanneberga. Meeting opened at 10 A. M. After preaching liberty was given to ask questions, and several persons inquired as to the origin and the faith and practice of the church.

In the afternoon the meeting was held in Bro. Olsson's threshing-floor, but the place was too small to hold the people and a large number stood in the yard during the entire service, although it rained part of the time. A house of worship is much needed at this place. Our Brethren here lay claim to Bro. John Metzger's offer to assist in building a meeting-house in any congregation where a house is needed and where all the members are free from the use of tobacco. None of the members in Sweden or Denmark are addicted to this habit. Two were baptized,—one on Sunday, and the other on the following day; two applied for baptism, and a number of others were deeply impressed.

The meeting closed at 10:30 P. M., and then an election was held and Bro. John Swenson was called to the ministry, and Bro. Per Jönson to the deacon's office. Both were duly installed in their respective offices.

Meetings were held at other places, but our letter is growing too long. Here our work in Scandinavia closes for this time. We feel strongly impressed with the importance of the work and were it not for other pressing duties, and the promised series of letters for the MESSENGER, we would remain and labor in the mission field here for some time, but for the present, at least, this cannot be done. Bro. Hope remains and will hold series of meetings at a number of places.

We have spent nearly two months in Scandinavia, and in that time have travelled by rail and steamer about 3,000 miles. We have driven about the country some 200 miles and have had a good deal of walking to do. Our mission was to visit all the churches, and this we have done, and we believe the members have been much encouraged by our coming to them. We have also had an excellent opportunity to study the manners and customs of the country people. We came in contact with the farmers and laborers in their homes, and we learned more of the people in these two months than we could have learned in years by following the beaten tracks of travel and living in hotels. We will have something in our next letter on these topics. We go from here to Germany, stopping a few days at Halle, our old German home of eight years ago, and then go to Wittgenstein and the Eder; thence we journey through Belgium and Holland to London, England, reaching the latter city early in October.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Churches in Europe.

AUG. 12 was the day when we had the blessed privilege of meeting our dear brethren Miller and Hope and sister Miller in Copenhagen. We had longed and prayed very much for that day and finally it came. I was very glad to see Bro. Miller, with whom I had corresponded for some years, and I found him as I had thought him to be,—willing to do all he could for Christ's sake.

Our dear brethren's coming here has been a great blessing to the church. We were very glad to see our dear Bro. Hope among us again. He has always been a good father to the church, and the church thinks it would be well if he could stay all the time, because there is plenty to do and not many are able to do what he can.

As soon as our dear ones came among us, they commenced preaching the Word and conversing with the members about our beloved Brotherhood and the church order.

We held some very good meetings in Copenhagen, Limhamn, Wanneberga, Bokeberg, Golshute and Wislanda. The mode of speaking by interpreter seems to be very interesting indeed to the people. I think much good would come if a brother from America could come here and preach and work all his time in this great field. We have lost the help of one of our elders in this end of the kingdom, because Eld. Hans Olsson, who is working for the railroad company, has been moved by the company to a place named Lules, in the Northern part of Sweden, 1,100 miles from Malmo. May the good Lord help him that he may be able to build up a church there, and we hope you will assist him with your united prayers.

Aug. 17 Bro. Miller and wife, Bro. Hope and Bro. Christian Hansen went their way to Norway, and I went home. We had some good meetings there until Sept. 7, when I went to Limhamn and Copenhagen, to hold some meetings, and from there I went to Frederickshaven in Northern Denmark, to assist our dear brethren on their tour through Denmark and Sweden. I was glad to find them well and happy, and now we have commenced our work together with the members here. We had a very good meeting in Sindal, Sept. 13, and we had a council-meeting, attended to a baptism, and enjoyed a good love-feast in the afternoon. Bro. T. C. Paulsen was advanced to the eldership, as a help to Bro. Eskildsen, and we trust he will be a good and faithful servant to the end.

Sept. 15 we started for the church in Thyland. In that church we held six public meetings and a good council-meeting. All the members seemed to be full of joy, and they thanked the Lord for his goodness in sending our dear brother and sister Miller and Bro. Hope to us. When our brethren addressed the people, the tears ran down their cheeks and we were reminded of the blessed day when we, at last, are to meet, never to part any more. After three days' meetings in Thyland we went to Copenhagen and held a meeting in the evening in the church there.

Sept. 20 we went to Malmo and had a meeting there at 10 A. M. From there we went by rail to Limhamn and held a meeting at 2 P. M., a social meeting in the afternoon, and a good love-feast in the evening. From there, the next day, we took a wagon to Gislof and held a good meeting in our rented hall there. Sept. 22 we had a meeting in Kjeflinge in our own house. The members there expressed their heartiest thanks to our dear Brethren in America for the house of worship which was built for them.

The next day, Sept. 23, we went to Eslof and held a meeting, which was largely attended, but we learned there that it is not the largest meetings which are the best. The people made so much noise that it was quite impossible to keep up good order. Thus our brethren could see some of our trials in the mission here.

From there we went the same night to my home, where we held some meetings in several places around Wanneberga. Sept. 27 we had meeting in my house the whole day, which was closed with a very good love-feast, at which twenty-one communed. Two were baptized there and it looks as though more would come in the future.

Oct. 2 we said farewell to our beloved brother and sister Miller. In looking over what has been done during the time these, our dear ones, have been here, we are glad to say that the churches have been much strengthened in their faith both by the good, sound and practical sermons that were given, as well as by their consistent life. The church has also gained much credit by showing that we have some able men among us. This cannot fail to give the people respect for the church.

Now that our brother and sister have gone on their long journey east, our united prayers will always follow them, and we will always cherish their visit of sacrificing love.

Bro. Hope and I will now try to work together for about six weeks in Copenhagen, Limhamn, Kjeflinge and Wanneberga, and we ask to be included in your united prayers. JOHN OLSSON.

Wanneberga, Winslof, Sweden, Europe.

The Children's Hosanna.

OCT. 11 we celebrated our Annual Sunday-school Children's Meeting. God gave us a lovely day, and a concourse equal to a love-feast. The music was under the supervision of Bro. John A. Landis, and was a conspicuous feature of the occasion. The first speaker was Bro. Joseph A. Long, of Adams County, son of Eld. David Long, of the Manor church, Md. Beautifully, graphically, affectionately he developed the three leading ideas in Eccl. 12: 13,—the finality of all study, the filial relation to God, and the all-inclusive

character of obedience. His expositions were clear and tender, his illustrations pertinent and vivid, and his applications rigid and pathetic.

He was followed by Bro. Samuel H. Hertzler, of Elizabethtown, Lancaster Co., son of Eld. William Hertzler. He dwelt mainly on the classification of conduct. Good for good is man-like; evil for evil is beast-like; evil for good is Satan-like; good for evil is God-like. He adduced a variety of illustrations to illuminate and impress his separate points, and made not a few feel uneasy in seeing themselves photographed in the likeness of tigers and dogs and the horning and kicking species, and even the devil himself. Some of the representations were somewhat humorous and grotesque, but they went to the mark with fine precision. His object was, by contrast, to show the beauty of a God-like life.

Lastly came our home minister, John H. Witmer, pressing on the conscience the solemn responsibility of parents, the susceptibility of the child-mind, and the inevitable bias of the unfolding nature of children by the surroundings and influences of home. His remarks were like appeals from the upper world, and were a fitting close to the services.

The introductory and opening prayer were given by Bro. Adam Shope, and supplied the key-note to the meeting—*the children for Jesus.* It was a solemn, edifying occasion, and may well be termed JEHOVAH SHAMMAH—*the Lord is there.*

C. H. BALSBAUGH.

Union Deposit, Pa.

From the Solomon's Creek Church, Ind.

THE above congregation held her Communion meeting Oct. 17. Though the weather was inclement, the large house was nearly filled. Ministers from other fields with us were, brethren W. R. Deeter, A. L. Neff, William Buzzard, Alexander Miller and others.

At this meeting one was reclaimed who had strayed away from the fold. We were also called to the river-side to administer baptism. Six have been added to the church by baptism since our last report. One of them is a little maid, not quite eight years old.

Oct. 15, one of our ministers, Daniel Hartsaugh, was called to his long home, aged about sixty-six years.

On Sunday morning we had an excellent children's meeting, conducted by brethren W. R. Deeter, W. Buzzard, and others. At 10:30 the whole assembly was addressed by Bro. Lemuel Hillery. We have three Sunday-schools in this congregation, which are kept up the year around.

L. A. NEFF.

Syracuse, Ind., Oct. 21.

Notes of Travel.

I HAVE just returned from my trip to the Kaskaskia church, Fayette Co., Ill. Having received an invitation from Eld. Granville Nevinger who has the care of the church, I stopped off at that place while on my way to District Meeting, and preached two sermons in their school-house. I then went to the Hogg school-house, preached eight sermons, and baptized two. At this place the Brethren are alive to the cause. They have cleared off some ground which was donated for the purpose of building a house of worship. We assisted them in their plans, etc., and I suppose that ere this reaches the readers, they will have the work fairly under headway. Timber at this place is plenty and good, and they can get it sawed at a small expense. They have a sufficient amount now subscribed to enclose a good building, 30 by 40 feet, but not enough to fully complete the house. At this place much good may be done, if some minister will pass by that way and hold a series of meetings for them.

From the above place I went to the District Meeting of Southern Illinois, where we had a very pleasant and agreeable Conference. Not much business came before the Meeting. The Spirit of Christ seemed to prevail throughout.

When I returned home, I found my family all well, and the brethren in the midst of a good meeting, conducted by the home ministers and Eld. T. B. Digman. To-morrow evening, Oct. 16, the Lord willing, I shall start to Madison, Monroe Co., Mo., to preach at that point for two or three weeks, after which I have promised to spend a few weeks with the Brethren at Cherry Box. I will be ready to fill other calls after Dec. 10, should any of the churches desire my assistance.

Any one addressing me at home will receive due attention, as my mail is forwarded to me when necessary. H. W. STRICKLER.

Loraine, Ill., Oct. 15, '91.

From Glen Rock, Nebr.

I HAVE been taking the MESSENGER for nearly two years and am well pleased with it. I do not see how any member can afford to do without it. I have been in this State for six years, and attended but one Dunkard meeting in this town. I have gone thirty miles to meeting. There are six members within three miles of here, and two more are coming from Virginia, my brother and his companion. That will make eight members living near by. We have no preacher, so I think some good brother ought to come here, organize us into a church and put us all to work. This is a good place for the Brethren to build up a church. Those who have heard the Brethren preach, like them. I pray that this County may not be neglected any longer. Please send us a brother to hold some meetings. I will keep a minister free of charge, just as long as he will hold meetings, and I will also pay my part toward his expenses. There is a Methodist church here that we can get any time. This village is three miles north-west of North Auburn, the County-seat of Nemaha County. JAMES D. MACEY.

Glen Rock, Nebr.

*The above was not written for publication, but we publish it nevertheless, trusting that it may be the means of building up a church in that section of the West. If any one knows of other bands of isolated members, we will be pleased to learn of them, for they should certainly be looked after.—ED.

The Botetourt Church and its Branches.

No. 1. During the war this church was chiefly under the care of Bro. Peter Nininger and myself as elders. There were calls for preaching from the West, North and East, in sections where the Brethren were very little known. We went and sowed the precious seed, awakened an interest in Alleghany County, organized a church, built a good meeting-house, elected ministers and deacons, and later ordained elders. Now there is a respectable congregation at that place, with whom we are requested to be at the Communion service, on the third Saturday of this month.

No. 2. What is known as the Rockbridge County church, commenced about the same time and moved on in the same way. The first minister elected was Bro. John Pursley, who had been a class leader in the Methodist church. At his election, which was held rather private, on account of the supposed unsafety in those war times, owing to our peace principles, there were only eight members present. He became an efficient worker,—a man of untarnished reputation, only known to be loved. Under his large influence and faithful work a large congregation was built up and an excellent meeting-house built. His brother William also came in and was called to the ministry. Both were ordained, and both have now gone to the beautiful beyond. Each of them left a son to fill their places in the eldership, and another son of Bro. William is in the ministry.

Next Saturday we are requested to be with them at their Communion. The Rockbridge County church has now a branch organized at the City of Buena Vista, with a good meeting-house completed, and a congregation of twenty-five members.

We have also three organized churches in the eastern part of Bedford County, Va., one of which is under the care of elders H. A. Beahm, J. A. B. Hershberger and James Leftwich. The other two are under the care of the parent church, and Communions have been held lately with those two branches, and with one week's meetings at each place there have been about twenty-five accessions and two prodigals returned. In these congregations we have built two meeting-houses, and now two more are in contemplation. Altogether they number about 200 members.

Another, which we may call No. 6, is situated in Cumberland County, 140 miles east, a small, but exemplary congregation with a good meeting-house, now the home of Bro. Wm. Bowser,—a minister in the second degree, and hopes of success are entertained for them. This church is the home of sister Florida Etter, known by all the readers of the MESSENGER, and also of Bro. Myers and family. Bro. Wm. Mallory and family are members of advanced age.

No. 7. The church in Lunenburg County, in the eastern part of Virginia, was organized with eight members, after one week's meeting, about three years ago. Bro. S. H. Love was called to the ministry and Bro. Joseph Oliver, to the deacon's office. They now number about eighty members, have an ordinary meeting-house, and are preparing to build a better one. This is a plant of the Lord's planting, by the instrumentality of D. C. Moomaw and myself in a small way. With the efficient work of the officers and members there, the prospects for doing much good are encouraging. It is a source of pleasure to me, in my advanced age, and the trials of my faith, to know that these several churches respect me as a father in Israel and especially so to see the flourishing condition of the mother church, now numbering about 300 members, with brotherly love prevailing,—and in the main co-workers together with Christ, contributing spiritually and financially for the support and advancement of the cause of our common Master. We have twelve regular meetings each month. The ministers take their regular turn at each place, or see that it is supplied.

Our visit meeting was held Sept. 4, with a full house of members. No serious complaints were offered, but some admonitions to guard against drifting into modern Christianity, and to keep away from the danger line, so as to preserve the identity of the church. Contributions for the uses of the church were called for, resulting in the sum of $138.55 being collected, besides what was then needed to meet the expenses of the Communion, which will be held on Saturday before the fourth Sunday of this month, if no preventing Providence.

Bro. I. N. H. Beahm has his building for the Botetourt Normal nearly completed. It is an excellent home, suitable for the school. The chapel was furnished by voluntary contributions for Sunday-school and devotional exercises. All included, there are eight rooms in the building and suitable halls, well arranged and neatly finished. It is to be dedicated on the 15th, and opened with encouraging prospects. B. F. MOOMAW.

McPherson Notes.

LAST Sunday we had an interesting sermon by Daniel Vaniman on the qualifications of church officers. It is important that the members of the church be well instructed on this point before an election is held, for when a mistake is once made in a choice, it is hard to correct. A rehearsal of the qualifications for a church officer revealed the fact that they are all proper for private members as well.

We are now in the midst of our love-feast season. It has become customary to hold our Communions on Saturday and Sunday. This makes it necessary for quite a number of churches to hold their meetings on the same day. On Oct. 17 three of our adjoining churches held their love-feasts.

Our school work is progressing very satisfactorily, with an increased enrollment over last year. We are glad to welcome our brethren, who are locating here on account of the school, and trust they may feel pleased with the change. Noah Kuns, of Cerro Gordo, Ill., and David Bowers, of Great Bend, Kans., bought property in McPherson a few days ago, and will move their families here shortly. S. Z. SHARP.

Notes from the Field.

I SPENT ten days preaching at Ash Ridge, Wis., beginning Oct. 9, and closing on the 18th. The meetings were very largely attended throughout. At several meetings, unfortunately, many of the people could not find even standing room in the meeting-house. We were especially pained on the evening of our last meeting to learn that fully one hundred could not find room in the house. The interest was all that could be desired, and a great amount of good might be accomplished in this section with proper efforts.

Some eight, at least, during the meetings, seemed very near the kingdom, and expressed the desire to unite with the church in the near future. O, may they not grow cold and indifferent again, and lose eternal life!

D. E. BRUBAKER.

Maxwell, Iowa, Oct. 21.

From the Wakendah Church, Mo.

THE Wakendah love-feast occurred, as announced, Oct. 14, and was attended by many of the members, and those from other congregations. Ministering brethren present were J. E. Ellenberger and Peter Oaks. Bro. Michael Flory, of Indiana, was also with us, to commence a series of meetings immediately after the Communion. He also officiated at the Communion services. The feast passed off pleasantly, and, we trust, with much spiritual profit to all.

Next day we were addressed by Bro. Flory, after which most of our visitors and our elder,—Bro. Shirkey,—left for Plattsburg, to attend the Smith Fork Communion. Bro. Flory remained and preached again last night, at which date this report closes. The visible results of the meetings were two additions. This, with four additions before the meeting makes six since last report. On Sunday, Oct. 17, the meeting will be moved to the Wakendah meeting-house, there to be continued indefinitely. The prospect seems to be good for an ingathering. LOUIS MACEY.

Millville, Mo., Oct. 16.

From Rock Falls, Wisconsin.

AGAIN we feel to thank God and take courage. Bro. D. M. Miller, of Illinois, came among us Sept. 8. He held forth the Word in the church at Rock Falls until Friday evening. Saturday evening was the time appointed for the love-feast at Bro. Jacob Wheeler's,—one and a half miles south-east of Rock Falls. Thirty members surrounded the tables and partook of the sacred emblems. Bro. Miller officiated. The next morning an old brother was anointed. At eleven o'clock Bro. Miller again addressed an attentive audience in the church. The same evening a love-feast was held at Bro. H. E. Baker's, for the benefit of his aged and afflicted mother. The week following Bro. Miller preached at the Stanton school-house until Thursday evening, when he took the train to be with the Irvin Creek Brethren at their love-feast.

He returned on Monday, preaching that evening at the Hart school-house. Next day he went to assist Bro. H. E. Baker, who had begun a series of meetings in the neighborhood where he now lives. Here the doctrine of the Brethren had never been preached. They continued the meetings until Friday evening.

On Saturday evening a love-feast was held at Magdalene Keeks'. Next day Bro. Miller again commenced his labors at the Stanton school-house, and continued until Thursday evening, when he preached his farewell sermon. Although there were no accessions to the church, yet we feel that much good was done. The cause has been much strengthened, members are built up, and everything is moving along nicely. Bro. Miller was kept quite busy during his stay with us. He preached twenty-four sermons and officiated at four love-feasts, besides visiting among the people and adjusting matters generally. One sister remarked to him "that he was surely a peace-maker." KATIE JOYCE.

Oct. 18.

From the Brownsville Church, Washington Co., Md.

WE held our council-meeting Oct. 3, preparatory to our love-feast, which occurred Oct. 10. Our council was the most pleasant one we ever attended. Not an unkind word was expressed. The visiting brethren made their report, which showed that there was nothing to interfere with our Communion. One dear brother, who had been disowned, was restored.

At our love-feast, now in the past, some communed for the first time, and some, no doubt, for the last. Altogether it was a peaceful, pleasant meeting, at which about 175 members communed. Bro. Silas Hoover, of Pennsylvania, officiated. Brethren David Long, D. F. Stouffer and P. D. Fahrney, were present, and assisted in the work.

We noticed in the MESSENGER that there were thirty-nine love-feasts announced for the same date. We thought, What a blessed privilege, that we can meet together and enjoy a sacred Communion with each other and our God, and have our spiritual strength renewed! God pity the dear, isolated members, who cannot enjoy the sanctifying means of grace, but if we are faithful until death, we shall all meet at the Marriage Supper of the Lamb. GEO. W. KAETZEL.

Claggetts, Md., Oct. 15.

Notes from the Second District of West Virginia.

OUR love-feast at Ross's Chapel, near Nuzum's Mill, Marion Co., was held Oct. 10 and 11. The only ministers present were G. W. Annon and the writer. Though we felt somewhat disappointed because no one came to help us, yet our meeting was a pleasant one. One commendable feature was that all the members present communed,—twenty-four in all. The weather was delightful, and the attention and order were good. The large audience in attendance made us feel that it was good to be there. On Sunday evening we gathered at the river "where prayer was wont to be made," and one precious soul was baptized into Christ.

OUR DISTRICT MEETING.

According to a fixed time by the District, we met on Friday and Saturday before the third Sunday in October for District Meeting, which was held in the Nicklow Chapel, Barbour Co., W. Va. The Meeting was organized by electing Bro. D. J. Miller, Moderator; Bro. G. W. Annon, Reading Clerk, and Bro. W. R. Murphy, Writing Clerk. The Meeting was fairly represented, and considerable business was transacted, seemingly to general satisfaction. The weather was fine. This, with good roads and moonlight nights, had a tendency to make the Meeting very enjoyable. There seemed to be a greater zeal manifested, and a better representation than formerly. This is as it should be. No papers go to Annual Meeting, but a committee of three brethren were chosen to communicate with the General Mission Board, to aid us in our home mission. The writer will represent this District at next Annual Meeting.

At the close we had a Communion, and all seemed glad to enjoy it. The ordinances, as held by the Brethren, were ably defended.

On Sunday morning there was an election held for one speaker and two deacons. The lot fell on Bro. C. B. Nicola; for deacons on brethren S. M. Annon and Samuel Ball. May the brethren discharge their duties faithfully, and may God bless them and their work! Many tears were seen to fall during the installation services which were conducted by Eld. W. A. Gaunt. After the forenoon services Bro. G. W. Annon and the writer left for home, but the brethren had services again in the evening. Thus another record was made, and our prayer is that it will stand in our favor, and that the fruit will be enjoyed in the great morning of eternity, after we have all crossed the cold Jordan.

One feature I forgot to mention at the proper place,—the poor were not forgotten. A handsome sum was raised for their relief. "The poor you have with you always and whensoever you will you may do them good." Z. ANNON.

Thornton, W. Va., Oct. 20.

A Glorious Feast and Ingathering.

ON Wednesday morning, Oct. 14, the members of the Appanoose church, with many others, met for public preaching. It was announced that there was an applicant for baptism. His wants were attended to immediately after services. On returning from the water it was ascertained that there were others who wished to be baptized, and by evening there were six more that desired to unite with us; so we again repaired to the water, where baptism was administered. The members (about 146) then surrounded the tables of the Lord, and we can truly say, "It was a feast of love." Elders from adjoining congregations were, brethren George Myers, J. H. Crist, James Hilkey and Peter Brubaker. The best of order prevailed, while our brethren dealt out to us the Word with power. Next morning it was announced that there was another applicant for baptism. This call was immediately responded to, and at 10 A. M. we met once more for public preaching. The brethren preached with power, and in the afternoon six more came forward, and were buried with Christ in baptism. Bro. Crist then agreed to remain over Sunday and preach each evening. On Sunday six more came forward and were received by baptism. Many rejoiced to see those, near and dear to them, come home, while others were weeping because their children would not accept Christ. One young sister, who had wandered away from Christ, returned, and expressed a desire to be again united with the church. She was

gladly accepted. This makes nineteen in all that were baptized, and one reclaimed. Surely we have reason to thank the good Lord.

JAMES T. KINZIE.

Centropolis, Kans., Oct. 20.

District Meeting.

THE District Meeting for Southern Illinois convened Oct. 13, in the Big church, Richland Co., Ill., and organized by electing M. J. McClure, Moderator, Granville Nevinger, Writing Clerk, and John Harshbarger Reading Clerk. Everything passed off nicely. We send two queries to the Annual Meeting, and one request for the Annual Meeting in 1893, or as soon thereafter as convenient. We also appointed a committee to confer with the Northern District of Illinois in regard to uniting in an Old People's Home. The District Meeting for 1892 is to be held in the Cole's Creek church, Fulton Co., Ill. GRANVILLE NEVINGER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

One Added to the Fold.—Our love-feast was held in the Exeter church, York Co., Nebr., Oct. 10 and 11. We had a good meeting. One young brother was baptized. Bro. William Meck, from Butler Co., was the only minister present, outside of our own congregation.—*D. B. Heiny, McCool, Nebr., Oct. 18.*

Visit to Chicago.—Oct. 25 I visited Chicago to fill the regular appointment, making the second call in the last five weeks. I met with the Brethren in the Sunday-school and preaching service, and found them earnestly working for the Lord, and laboring to strengthen one another. I also visited several sick members for their encouragement. May God's grace sustain them, and may much good be accomplished in this great city.—*J. C. Lahman, Mount Morris, Ill.*

A Soul-refreshing Meeting.—We, the members of the Walnut Level church, Ind., held our Communion meeting on the evening of Oct. 16. Our feast was an enjoyable one, and though our number was small, yet we rejoiced in our Savior's promise of being with us. There were many brethren and sisters from neighboring churches at the feast, and their presence was highly appreciated by us. Bro. Lewis Huffman, from the Prairie Creek church, Wells County, Ind., was with us. He did not shun to declare the Truth in its primitive purity.—*Malinda S. Studebaker.*

Messages Dropped by the Way.—Oct. 9 Eld. D. B. Gibson came to us, according to former announcement, and up to this date, Oct. 18, has daily held forth the Word in his usual earnest and powerful manner. On the third day of the meeting three souls were baptized, and one more will be baptized later on. Two wandering ones have also returned to the fold and others are seriously counting the cost. The attendance is steadily increasing. Last night our house, 40 x 60 feet in size, was well filled and the order and attention are remarkably good.—*C. C. Root, Ozawkie, Kans.*

Pleasant Love-feast.—The Middle Fork church, Clinton Co., Ind., held a Communion Oct. 17. The meeting was an excellent one. The attendance was good and we had good order. Quite a number of members from other congregations and even a few from California were present. Eld. Joseph Amick officiated. Brethren Fox, Hester, Arnold, Bridge and Campbell, labored for us and we had good preaching. I believe it was as interesting a meeting as I ever attended anywhere, and I believe much good will result from it.—*John E. Metzger, Edna Mills, Clinton Co., Ind., Oct. 19.*

Pleasant Council.—The New Haven church, Mich., enjoyed a very pleasant council Oct. 12. All business was transacted in a Christian-like manner, and arrangements were made for the coming feast, which will occur Oct. 31. We expect Bro. John Felthouse, from Indiana, to be with us and continue the meetings for ten days or two weeks.—*E. Bosserman, Middleton, Mich.*

One Added by Baptism.—Our feast of Oct. 14 was a pleasant one. We had a large attendance and good behavior. We think lasting impressions were made by some of the ministers who were with us. We received one by baptism at our council-meeting Oct. 8. May the Lord enable him to hold out faithful, and to be a shining light! We desire the prayers of all God's people.—*Elias Smeltzer, Arcadia, Ind., Oct. 18.*

Good Location for Brethren.—I have often thought of telling you something about our country and what a delightful place it would be for our Brethren. The country is all one could wish for, if there were only some members. I am the only one in the immediate vicinity, though I have heard there are several families about twenty-five miles from here. I seldom hear any preaching here by our people. I visited in Michigan four weeks this fall and heard two sermons by Bro. John Smith. I enjoy reading Bro. D. L. Miller's letters from the East.—*Carrie M. Hoover, Goldfield, Iowa.*

Three on the Lord's Side.—The members of the Falling Spring congregation, Franklin Co., Pa., held their love-feast Oct. 15. The day was beautiful and there was a very large attendance of both spectators and members. Bro. J. F. Oller officiated, assisted by the adjoining ministers. One dear soul united with the church by baptism on the day of our feast: also a young man and his wife united with us on the Sunday previous. Many others are counting the cost. We intend holding a series of meetings, commencing Jan. 4, conducted by Eld. S. R. Zug, of Lancaster Co.—*Wm. A. Anthony, Clay Hill, Pa.*

Pleasant Meetings.—Last night closed a series of very enjoyable meetings in the Lower Deer Creek church, Middle Indiana. Our love-feast was held Oct. 17. Our series of meetings, which was conducted by Bro. D. P. Shively, of Peru, Ind., commenced Oct. 8 and closed the night after our Communion. The ministerial force at our love-feast was not as large as on some former occasions, but we had excellent order and good preaching. Bro. Shively preached with power to attentive congregations, and closed with increasing interest. The immediate results of his labors were three additions by baptism. Others, we think, are counting the cost and we hope they will yet, with a Mary of old, choose that good part.—*S. H. Bechtelheimer, Camden, Ind.*

At Work for the Lord.—I am now in the midst of a very interesting series of meetings, at the Forest Grove meeting-house near here. The attention is fair, and the congregations are increasing. Four years ago Bro. Andrew Hutchison preached one sermon here. The inquiries after the Truth are so great that I think I will remain here three weeks, if the Lord will permit. There are about twelve members here, and they expect to hold a love-feast before I go away. They have been holding their meetings at the Mount Pleasant church, south of Salt River. Mrs. Margaret Large, who lives in Jacksonville, Ill., near the large, red barn between the Jacksonville depot and the Jacksonville junction, requests that any members, living in or near Jacksonville, in passing that way, stop at her house. Ministers calling might find an opening for preaching.—*H. W. Strickler, Madison, Mo., Oct. 21.*

Two Souls for the Lord.—Yesterday, Oct. 15, was the time appointed for our love-feast. Though we had but a small attendance of members, yet we truly had a love-feast. The ministers present were brethren John Replogle, Joseph Snowbarger, and D. R. Snyder. We rejoiced to see two dear sisters come out on the Lord's side, to walk with God's people.—*Daniel Ritchey, Tatesville, Pa., Oct. 16.*

Notice.—I see in the last issue of GOSPEL MESSENGER that I am expected to go to Northern Michigan this fall to engage in missionary work. While I should like to do so, yet my wife's ill health will not allow me to go now. I may go later on, if her health improves and the Mission Board still desires my service there. I am not doing much preaching now, as I cannot leave an invalid wife. I hope she may soon gain her health, so I can minister in holy things, is my prayer.—*J. H. Miller, Goshen, Ind.*

Alive to the Work.—The Grundy County church, Iowa, met in quarterly council, Oct. 12. Bro. Stephen Johnson, our elder, was present and presided over the meeting. Considerable business came before the meeting and, I hope, was adjusted in the spirit of love. It being our preparatory meeting for our District Meeting, Bro. William Albright was chosen delegate to represent the church at that Meeting. Bro Hawbaker and wife handed in their letters of membership. Bro. Hawbaker is a minister and we hope his labors will be appreciated among us. The report of the solicitors showed they are alive to the work. About $24 was raised by subscription for this quarter. We thank the brethren and sisters for their liberal donations, and trust they will be amply rewarded.—*Alda E. Albright, Steamboat Rock, Iowa, Oct. 23.*

Interesting Meetings.—Oct. 13 Bro. A. Hutchison closed an interesting and profitable series of meetings at Yale. Oct. 14 and 15 we had our love-feast. The attendance of members was large, and comparatively few, not members, were present. This made the meeting one of the most quiet and enjoyable feasts we ever attended. Bro. Hutchison's pathetic words in his last discourse will not soon be forgotten. Oct. 17 and 18 we had the pleasure of attending the feast at Dallas Center. Here the membership is large and the many from surrounding churches filled their spacious house to overflowing. How great the contrast, when we look back to the time when there were but about a dozen members in Middle Iowa, west of Des Moines. We have much to be thankful for and also much to be accountable for. Oh that we may be faithful!—*J. D. Haughtelin, Panora, Iowa, Oct. 20.*

Sunday-school Organized.—According to previous arrangements I met with the Brethren near Starkey, Union Co., Oregon. They reside in Starkey Prairie, about seventeen or twenty miles southwest of Hilgard, and about twenty-five or more miles from La Grande, west by south-west. We held nine meetings while with them. In consequence of throat disease in the neighborhood, our meetings were small, but the Lord opened the hearts of two sisters who were received into the church by baptism Oct. 15. There are now seven members residing in said locality. Yesterday, at our last meeting, we organized a Brethren's Sunday-school, by electing Bro. O. M. Burnett, Superintendent and Bro. Wm. F. Burnett, Assistant. Not finding Bro. Jonas Dickey, of this place, at home, I expect, the Lord willing, to start westward in the morning, to other fields of labor. If any ministering brethren pass through this country, it would be well to visit the Brethren at Starkey, and hold some meetings.—*David Brower, La Grande, Ore., Oct. 19.*

Six Additions.—The love-feast of the Plum Creek congregation, Pa., was one of the best meetings we have ever had. One week's meeting, previous to the feast, resulted in six additions by baptism, one restored, and two by letter. Eld. J. C. Johnson, of Uniontown, labored for us. We feel to thank God and take courage. —*Lewis Kimmel, Elderton, Pa.*

Harmonious Council.—Our council-meeting was held at Bro. Allen Cripe's, Oct. 5. All business was disposed of in a brotherly way. Our ministers were forwarded to the second degree. Our love-feast was held Oct. 15, at Bro. Allen Cripe's house, it being the largest house in our district. The meeting was one of the most pleasant I ever attended. Our elder, Bro. David Bechtelheimer, cheered us by his presence.—*Allen Cripe, Wallace, Kans., Oct. 17.*

Six Additions.—Oct. 3, Bro. Samuel Montis commenced a series of meetings in the Owl Creek church, Ohio. Bro. I. D Parker came on Monday evening and continued the meetings till Friday, when Bro. Noah Longanecker came and stayed until Sunday morning. On Saturday evening we held our love-feast. We had enjoyable meetings all through. Brethren C. J. Workman and Tulla Mockerman were also present at our Communion, in addition to the abovenamed. Six dear souls have been added to our church by baptism and two by letter. One has left us since our last report.—*S. J. Workman, Oct 16.*

Two Baptized.—Oct. 8, brethren Isaac Myers and Fred Wampler came to the Rough Run church and were with us at our love-feast, which was truly a feast to the soul. Oct. 10 two,—a brother and his companion,—were buried in holy baptism and arose, we hope, to walk in newness of life. Brethren, remember them at a Throne of Grace! The same evening was the love-feast at the Bethel church, North Mill Creek. The next day, Sunday, after appropriate addresses by the brethren to the Sunday-school, Eld. Geo. S. Arnold, of Burlington, W. Va, preached the dedicatory sermon to a full house.—*A. L. Cook, Masonville, W. Va., Oct. 16.*

Two Additions by Baptism.—The members of the Salimony congregation, Huntington Co., Ind., held their love-feast Oct. 14. It was a glorious feast to the soul and a refreshing season from the Lord. Bro. Reuben Binkley, from the Huntington congregation, and Bro. Huffman, from the Prairie Creek church were with us, and they and the home ministers entered into the work with a zeal worthy of the cause. As a result, we had a glorious feast to the soul. Two dear souls made the good confession and united with the church. A number of members from neighboring congregations were with us and at our morning meeting after the feast, instead of regular preaching services we had a general, social meeting at which many brethren and sisters rose and spoke to our comfort and edification. *A. H. Snowberger.*

Literary Notes.

Is Man Too Prolific? The So-called Malthusian Idea. By H. S. Pomeroy, A. M., M. D. 12mo, Leatherette, 54 pp., 35 cents. New York: Funk & Wagnalls.

An answer to the Malthusian doctrine, and designed to allay the fears of those who are troubled about the over population of the world.

The author make a strong case against the presumption to over-population. He points to the facts of a high mortality and low birth-rate at the two extremes of the social scale, and a growing tendency of the hand workers to be absorbed into the ranks of the brain-workers, and predicts that this will go on until, in spite of all improvements, the supply of labor will fall short of the demand.

In reference to the fear of over population he protests that Florida is large enough to provide comfortable homes for the present population of the globe, and that Texas is big enough for a grave-yard for all who have lived.

MRS. HENRY WARD BEECHER'S personal memoirs of her husband, under the title of "Mr. Beecher as I Knew Him," will begin in the October issue of *The Ladies' Home Journal*. The article will be found exceedingly interesting and profitable.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

GILBERT—FOLKERTH.—Oct. 11, 1891, by Eld. Jesse Kinsey, Bro. Samuel Gilbert to sister Mollie J. Folkerth, both of Montgomery County, Ohio.

SNYDER—MARSHALL.—By Eld. Jesse Kinsey, Bro. John Snyder and sister Dora Marshal, both of Montgomery County, Ohio.

FLORY—PEFFLEY.—At the residence of the bride's parents, by Rev. Lampert, Mr Henry Flory and Miss Ellen Pefiley, both of Montgomery County, Ohio.

MARY E. TEETER.

FALLEN ASLEEP.

"Blessed are the dead who die in the Lord."

BURTON.—In the bounds of the North Star church, Darke Co., Ohio, Oct. 11, 1891, Essie Burton, aged 17 years, 3 months and 11 days.

Deceased was the daughter of friend Samuel and sister Anna Burton. She was one of the bright, promising girls of the neighborhood and always had a smile for everybody. Besides leaves father, mother, two sisters and two brothers in-law to mourn their loss. We would say to the family, "Prepare to meet your God in peace." Funeral services by Bro. H. C. Longanecker. EMMA GROFF.

LANDIS.—Jan. 5, 1891, Mural Landis, aged 1 month, and 6 days.

STOUFFER.—In Solungo, Lancaster Co., Pa., April 15, 1890, John Stouffer, aged 94 years, 3 months and 13 days.

ANDERSON.—Sept. 12, 1891, Mrs. Margaret Jane Anderson, aged 71 years, 8 months and 10 days.

BINGERT.—In the Lower Cumberland church, Pa., April 18, 1891, Bro. Peter Bingert, aged 80 years, 8 month and 28 days.

DAVID NIESLEY.

PRICE.—In the Fairview church, Sherman Co., Kans., Oct. 11 1891, of typhoid fever, sister Maggi Delilah Price, daughter of Bro. Alexander and sister Price, aged 12 years, 4 months and 29 days. Funeral services by the writer, assisted by Bro. Levi Whisler from the words, "Weep not, she is not dead but sleepeth."

I baptized the little sister nearly two years ago, when some rather opposed her, thinking she was too young yet. She insisted on being baptized, and when I questioned her I found that she was a proper subject for baptism. She has lived an exemplary life and we have every reason to believe that our loss is her eternal gain. JOHN F. CLINE.

TOMAN.—At Miami City, Ohio, Sept. 28, 1891, of puerperal fever, Nancy J. Toman, daughter of Bro. Aaron and Eva Miller, and wife of Dr. S. Toman, aged 33 years, 3 months and 27 days. Funeral services by the Brethren in the West Dayton church. S. W. HOOVER.

CLASS.—In the Lower Stillwater church, Oct. 20, 1891, of cancer of the stomach, John F. Class, husband of sister Mary Class, aged 67 years, 1 month and 2 days. Funeral services by the writer and Amos Hyre. S. W. HOOVER.

BENDER.—In Carlisle, Cumberland Co., Pa., Oct. 12, 1891, of consumption, James O. Bender, aged 33 years, 7 months and 11 days. Funeral services and interment at the Hunt.dale church.

WOOD.—In Carlisle, Cumberland Co., Pa., Oct. 13, 1891, Susan Wood, aged 76 years and 21 days. Interment in Carlisle cemetery. ALBERT HOLLINGER.

LEEDY.—In the Washington church, near Pierceton, Ind., Oct. 9, 1891, friend Edwin B. Leedy, son of Bro. A. K. Leedy, aged 53 years, 9 months and 6 days.

Funeral services Oct. 11, by the writer, to a large concourse of people. H. H. BRALLIER.

STONER.—In the Lamotte church, Crawford Co., Ill., June 25, 1891, Easter Stoner, aged 81 years, 6 months and 15 days.

Deceased united with the church at the age of twenty-two years and moved to Illinois in 1872, where she lived a faithful life in the work of the Lord. Her seat was never vacant at church or Sabbath school as long as she could get to the house of the Lord. She was called away very suddenly with heart trouble. She leaves an aged husband and six children to mourn their loss, which is her eternal gain. The funeral was conducted by the writer to a large congregation of relatives and friends. DAVID TROXEL.

OVERHOLSER.—In the Swamp Creek church, Darke Co., Ohio, Sept. 9, 1891, Levi W. Overholser, aged 30 years, 10 months and 22 days.

Funeral services improved by Bro. Henry Longanecker, to a large concourse of sympathizing friends from the words, "Blessed are the dead which die in the Lord." Bro. Levi lived a consistent Christian life for several years. He leaves a kind companion and two small children to endure the battles of life. His little daughter, Olive May, preceded him to her heavenly home about nine months. He suffered intense pain for several weeks but seemed to bear all with Christian fortitude, and so resigned himself to the will of God, that he called for the elders of the church to be anointed with oil as the Bible directs. May the widow's God and the children's Heavenly Father sustain and lead them through life, that they may again meet their best earthly friend where parting will be known no more. I. B. MILLER.

CASSEL.—In the Harris Creek church, Darke Co., Ohio, Oct. 8, 1891, of typhoid fever, Bro. Jonas Cassel, aged 40 years and 11 days.

Bro. Cassel leaves a loving companion and two daughters to mourn the loss of a departed father but we truly feel that their loss is his gain. Funeral services were conducted by brethren I. J. Rosenberger, Isaac Frantz and Martin Hahn, to an unusually large congregation from 1 Thess 4: 18.

In his death the church has lost a devoted member, the vicinity a worthy citizen, the widow a kind husband and the children an affectionate father. I. B. MILLER.

GOOD.—In the Arcadia church, Ind., Oct. 17, 1891, of heart disease, sister Fanny Good, aged 64 years, 3 months and 12 days.

Deceased leaves three sons, five daughters and many friends to mourn their loss. Services by Bro. John H. Caylor and the home brethren from 1 Cor. 15: 1, 2, 3, to a large congregation. The church has lost a sincere sister, the family a loving and devoted mother. May our loss be her great gain! ELIAS SMELTZER.

ALBAUGH.—In the Salem church, Montgomery Co., Ohio, sister —— Albaugh, wife of Bro. John Albaugh.

She leaves a kind husband and six children. Two daughters have gone before to the spirit land. The funeral services took place March 30, from 2 Cor. 5: 1-4.

ALBAUGH.—July 1, 1891, Bro. John Albaugh, husband of the above sister Albaugh, aged 67 years, 11 months and 9 days. Funeral services from 1 Thess. 4: 13, and conducted by Bro. Jesse Stutsman and the writer. JOHN H. BRUMBAUGH.

RHINE.—In Good's Mills, Va., Sept. 17, 1891, Bro. John B. H Rhine, aged 98 years, 10 months and 26 days.

I visited Bro. Rhine ten days before he died. He was longing to go home. He was blind for the last five years, and as long as he was physically able he was always to be seen at his post. SAMUEL PETRY.

HOCKENBERRY.—In Fannettsburg, Pa., Sept. —, 1891, Ella, daughter of friend Wilson and sister Elizabeth Hockenberry, aged 11 years, 11 months and 5 days.

Ella was a favorite in every circle in which she moved. She was kind, gentle and obedient to her parents, and in this respect was an example. She was a Bible reader and a faithful Sunday-school scholar. Her piety was manifest to all, and the loss is deeply felt in the family and among her youthful friends. The funeral services were conducted by Bro. John Lehner, and Rev. Gordon of the Presbyterian church. D. C. BURKHOLDER.

LARSON.—At McLouth, Kans., Oct. 10, 1891, sister Mary Larson, aged 77 years and 6 months. Funeral services by the writer from Heb. 9: 27, 28. DAVID KIMMEL.

WEGLEY.—In the Middle Creek congregation, Somerset Co., Pa., Sept. 28, 1891, Jobie Homer Wegley, son of Bro. John W. and sister Wegley, aged 4 months and 19 days. Funeral services by the writer. ISAIAH C. JOHNSON.

BURGER.—Near Overbrook, Osage Co., Kans., Oct. 7, 1891, sister Sarah Burger, wife of E. Burger, and daughter of friend George and Margarette Gramiller, aged 20 years, 4 months and 28 days.

She leaves a husband and many friends to mourn their loss, which, we hope, is her eternal gain. Funeral discourse by Bro. John Sherfey from Matt. 25: 21. JAMES T. KINZIE.

SLIFER.—In the Cheyenne County church, Kans., Oct. 9, 1891, Bro. Oliver Clinton Slifer, son of Bro. Esrom and sister —— Slifer, aged 23 years, 11 months and 23 days.

Funeral services by the writer to a large concourse of sympathizing people from the words, "Blessed are the dead which die in the Lord." Disease, typhoid fever. Bro. Oliver united with the church at the age of eighteen, was called to the deacon's office at the age of about twenty, and to the ministry one year later. JOHN F. CLINE.

WAGNER.—In the North Morrill church, Brown Co., Kans., Sept. 16, 1891, sister Mary, wife of Bro. John Wagner, aged 70 years, 8 months and 16 days.

Sister Wagner has been a member of the Brethren church for a number of years, and was another of those old soldiers of the cross whose life stood out as a prominent example in favor of truth and right to those in whose circle she moved. She leaves an aged husband and seven children. Funeral services by Bro. A. Hutchison. T. A. EISENBISE.

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Nov. 6 and 7, Lick Creek congregation, Fulton Co., Pa., at Little Cove meeting house.

Nov. 7, at 2 P. M., Pike church, Darke Co., Ohio.

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Nov. 7, at 4 P. M., Big Creek church, Ill. Series of meetings to commence the 3rd, conducted by David Troxel, of Cerro Gordo.

Nov. 7, Marlow church, Ind. Ter.

Nov. 7, at 10 A. M., Liberty church, Olathe congregation, Kans. All trains meet at Gardner day before the meeting, but none met the day of meeting.

Nov. 7, at 2 P. M., Neosho County church, Kans.

Nov. 7, Altoona, Pa.

Nov. 7, at 2 P. M., East McPherson church, Kans.

Nov. 12, at 2 P. M., Bachelor Run church, Carroll Co., Ind.

Nov. 12 and 13, at 1 P. M., Ephratah, Pa.

Nov. 14, Honey Creek church, Nodaway Co., Mo., 2 miles west and 3½ miles south of Sheridan.

Nov. 13, at 4 P. M., Elkhart church, near Goshen, Ind.

Nov. 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 2 P. M., Monticello church, Ind.

Nov. 13, Greenwood church, Texas Co., Mo.

Nov. 13, at 4 P. M., Walnut congregation, Marshall Co., Ind., 4 miles northeast of Walnut Station.

Nov. 14, at 2 P. M., Belleville church, Republic Co., Kans.

Nov. 14, at 3 P. M., McPherson, Kans.

Nov. 14, at 2 P. M., in the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Martin's Creek church, 2 miles south-east of Jeffersonville, Wayne Co., Ill.

Nov. 14 and 15, at 10 A. M., Mingena church, Sawyer, Pratt Co., Kans.

Nov. 14, Cedar Grove, Va.

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio.

Nov. 14, at 3 P. M., Clover Creek congregation, near Roaring Springs, Pa.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 10, 1891. No. 44

The Gospel Messenger.

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THE James Creek, Pa., Brethren have arranged to commence a series of meetings in their Bethel church-house Nov. 7, and continue for several weeks. Bro. Michael Claar is to do the preaching.

OUR ministers and others should arrange to attend the ministerial meeting to be held at Clover Creek, Pa., commencing Nov. 24. Ample provisions will be made to entertain all who may attend.

JUST now we have a good opening for some brother who would be prepared to run a general store on a small scale. A furnished store-room, also a dining-room and kitchen on the first floor, with three good rooms on the second floor, can be had, and are ready for occupancy, at a very reasonable rate.

THE time for holding our Communion meeting is Saturday, Nov. 14. Preparatory services are to commence at 2 P. M. Those coming on the "Broad Top" will arrive here at 12:05. From the East on the Pennsylvania Central, at 12:17, and from the West at 12:58, all between 1 and 2 o'clock in the afternoon. We will be glad to welcome our brethren and sisters among us at this time.

AVOID hobbies, because to ride them and ride them hard seems to be the natural bent of many minds. We meet hobby riders almost everywhere and sometimes a whole church gets astride of one special hobby and it is ridden until it becomes raw, sore, festered and nauseous. It is sometimes said that when saints get to fighting, the devil goes free. Just so it is in hobby-riding. Concentrate on some one thing and everything else is allowed to run loose and go wild.

BIBLE work will be continued during the school year and we shall be pleased to have a number of our ministers and Bible workers with us. Come, and you will receive a hearty welcome.

BRO. JONATHAN DAVIS and wife, who have been residents of our town for some fifteen years, have left us and located in Fredericksburg, Blair Co., Pa. We wish them success in their new field of labor.

WE have had a number of inquiries about some notes that Bro. Quinter was supposed to have had and used in his debate on secret societies, and because we were supposed to have access to these notes we have been requested to prepare a tract on the subject for publication. As we do not wish to have people entertain wrong notions as to such notes, we here state that we never saw them neither do we know that such notes are in existence. If they are, we do not know who has them.

"THERE is a sense in which the present moment is to every one an end of life. It is that to which we have been tending from the beginning of our days. We cannot afford, like certain tourists, to move along our way with head down, and with eyes and ears closed to all that is about us, as if there were nothing to us in the wayside, simply because we are trying to reach a farther goal. Not merely what lies at the end of the road, but the road itself, is the Christian's destination. The best way to live for the future is to live the best way for the present. Heaven begins on the road heavenward."

"IT is as easy to work hard as it is to half work. Having steam up, it is no more difficult to run forty miles an hour than to run twenty. Doubled speed does not necessarily involve double energy. We should count on the force of momentum, in all our plans of Christian work, in ordinary business or study, as truly as in the world of physics. The saying is familiar, that, if you want a piece of work done, you will do well to ask a busy man to do it. Probably, if you are a busy man, you will do your extra work yourself. When once the steam is up to carry you over the rails, the number of cars you have to draw is a minor matter."

OUR experience has been, in traveling some through the churches, that those members who do not read the MESSENGER, don't have much interest in the welfare of the church. This can be put down as an almost universal truth. Even the very poorest among us who have a zeal for the cause, always find a way of getting the church paper. Those who love the church are anxious to be kept posted in its workings and if they cannot find enough money to subscribe for the paper, somebody will do it for them if their wants and wishes are properly made known. Some one in every congregation should be interested enough in the welfare of the members to see that all are supplied with the church paper, and as for the coming year the MESSENGER will be sent only to those who subscribe, we hope that this matter will be attended to.

WE are having two large classes in Bible Study this Term,—one in the book of Genesis, and the other in Luke's Gospel. We are glad to know that the interest in this study is increasing and we hope that the time will soon come when no course of education will be considered complete without a thorough study of the Bible.

BRO. J. H. KURTZ, of near Waynesborough, Pa., stopped over with us last Sunday and attended our services. He had been identified with the Old Order brethren, but has come back again and is now working with his old-time zeal for the good cause. We would hail with joy the time when all those who have separated from us could feel to do the same thing, so that among us there would be but one shepherd and one fold. By being together we can do more effective work for the Master and a better light would be given to the world.

AT this time several brethren can buy themselves very desirable homes in the James Creek, Pa., congregation. The one farm joins the plot on which the church is built and has a railroad station within two hundred yards of the buildings. The other farm adjoins this one, making them both convenient to church and railroad. They are limestone farms, good quality of land, good buildings and large orchards of carefully-selected fruit. The one was supposed to have two thousand bushels of winter apples this fall. These farms can be had at a bargain, and we make this note of them because it is the place where our home church is located and we want the farms to remain in the hands of the Brethren. It is a pleasant place to live and if any of our Brethren wish to buy farms of this kind, we will be pleased to give any information that may be desired. The one has been named as a location for the Old Folks' Home, and we know of no more suitable place in the District. Any one thinking of buying should write or come and see soon. The farms are located along the H. & B. T. Railroad, ten miles south of Huntingdon.

AN eastern sister asks us if it is right for members of our church to take part in the prayer-meetings of other churches. This depends somewhat on who the members are, the manner in which they take a part and the character of the meetings. For such things it is a very difficult matter to lay down arbitrary rules. There is one thing that we should never do, — to compromise our principles or the Truth. And then there is one thing we always should do,—speak and do for Christ wherever and whenever an opportunity is afforded. Note carefully these two things and you always have the question answered. The places to which we go should not be so much a consideration as the motives that lead us to go and what we do when we get there. Christ came not to call the righteous, but to save sinners. That was his mission and should be ours. Go where you feel that you can do good—where the sinners are. There is no use of casting nets where there are no fish. "On the other side," are the words of Christ, and the nets were filled. We often toil and labor and catch nothing because we don't do it at the right place. Look and then work.

Michael Zug 1892

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

BY AND BY.

By and by when flowers have faded,
And the summer days have gone,
When the heart's best love is shaded,
As you wait in tears alone;
Let the rays of sunshine cheer you,
While the birds sing songs of glee,
Keep life's roses ever near you,
And the future bright shall be.

By and by, when friends have left you,
With the warm, true love they gave,—
It may be that death has bereft you,
And you stand beside their grave,—
Do not let your heart grow weary,
In the gloom of earth's dark night,
Look beyond those hours so dreary,
And behold the dawn of light.

By and by when age is nearing,
And your hair has turned to gray,
When earth's prospects are not cheering,
As you dream of childhood's day,
Do not turn away in sorrow,
With a heart grown cold through care;
Watch and wait the coming morrow,
When the sky is bright and fair.

By and by when love is bringing,
You so near the heavenly throne,
And you hear the angels singing,
While a low, sweet voice says, Come,
Do not wait this side the river,
Through the long, dark hours of night,
Go to One who is life's Giver,
In the world of fadeless light.

—*Mary C. Lerew.*

Latimer, Pa.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Six.

LATER on in the war period a young man, a distant relative of mine,—Jacob P. Moomaw, now an elder in the church, then in the army in Eastern Virginia, asked me to assist him in getting a substitute. I left my home and business, and went fifty miles to Lynchburg. Here I contracted with an Irishman, to take the place of the aforesaid person. I then took the train to Orange court-house, about fifty miles farther on. Then, with the substitute, I started on foot, early in the morning, and about noon overtook the army marching eastward. We could get no dinner, and marched with the army till late in the evening. When we went into camp, there was no supper for the soldiers, but a friend of mine, Captain S., from Craig County, Va., kindly procured some rations for me and the Irishman, and I certainly appreciated it after the distance of nearly thirty miles' walk. The soldiers shared their blankets with me, and I rested on the ground with them. We had in the evening applied to the officers in command to put in the substitute, but all in vain,—"*Too late now: the struggle too great!*"

Some time before day the scouts came in with the report of the advance of the enemy. Orders were given to be ready to march by sun-rise. Then there was hustling, all astir! Breakfast was prepared; the Irishman and I took breakfast with the company to which my friend belonged. The army started on their way to the expected battle; we took the parting hand with sorrow and tears, and started on our way homeward. Returning after we had walked twenty-one miles, we became very hungry and stopped on the porch of a house, belonging to a seemingly well-to-do family. The landlord came to the door. We asked him for something to eat. He says, "We have no meal in the house." The Irishman replied, "Faith, and have you not got a little flour," but all to no purpose. When I asked for a drink of water, he turned and walked into the room. I followed and as I walked in, I said, "I have one thing to be glad of, that I never turned a hungry man away from my door," and took a chair. The lady and another man were in the room. I took a drink and sat still. Presently the lady went into an adjoining room. We waited and watched. Presently she appeared at the door and signaled. The gentleman went to her. They went together into the back room, and pretty soon the door was opened, and we were invited in. We beheld a table with a fair supply of the much-needed refreshments, and after taking a square meal, and resting a little while, asked for the bill. No charge was made, but I did not want it that way, and having some specie, which was a rarity then, I paid him seventy-five cents and we went on our way rejoicing. We walked eight or nine miles to the railroad and came to Lynchburg. There I left the Irishman and came home.

Shortly after, the question was moved in Congress to repeal the substitute law, upon which another brother and myself went to Richmond, to get up an influence against its repeal. This we attempted by getting some of the members of the house, who were our friends, to try to prevent its its passage, but the advocates of the bill were too many, and our cause failed. Then the only alternative was for the boys to refugee, and they went over the line by the hundreds.

It was at the time that we were in Richmond on this business, that the eighteen (?) young brethren, spoken of in the MESSENGER No. 34, page 534, were arrested while attempting to leave the country, and imprisoned in Castle Thunder, of which we were informed, and immediately we sought an interview with Col. J. B. Baldwin, an eminent lawyer, and member of the Confederate Congress, and got him to appear for them in their behalf, which resulted in their being rescued and allowed to return to their homes in the lower valley of Virginia, and provided for as seen in Stonewall Jackson's letter, published in that paper. The refugees had to be cared for and fed, and in those times we had to feed many persons in our house, living near the railroad station. The soldiers, their relations and friends, going backward and forward, had to be entertained, and finally the burden became so great, that we concluded to take out entertainment license, to legalize a charge, which we fixed according to the value of the money, and so placed an advertisement on the front door as follows: For meals, one shilling in specie, and ten dollars in Confederate money. In this way Confederate money accumulated rapidly, and went the same way. Near the close of the war I went to the city of Lynchburg to invest about $3,000 dollars which I did at $10 a pound for common brown sugar, $12 per yard for cotton cloth, and $40 dollars for a wool hat, now worth 75 cents, and other things in proportion. Shortly after this the Government took from me a horse for which it gave me a note for $700, but the war closed, and the note is worthless; I still have on hand some Confederate money, on which I wrote, "Beware of Rebellion."

(*To be Continued.*)

Bonsacks, Va.

SANCTIFICATION.

BY LEWIS W. TEETER.

WE are requested to write on the above subject under the following heads: *viz*:

1. "What is sanctification?"
2. "Is it an act of man or God?"
3. "What place does it occupy in the plan of salvation?"

1. *What is Sanctification?*—Santification, as applied to persons in the religious sense, according to the New Testament is, to be cleansed from all sin and guilt, by the Gospel of Jesus Christ, which is accomplished by obeying the Gospel. 1 Pet. 1: 22.

The literal meaning of sanctification is (*a*) to cleanse from impurities; (*b*) to set apart for holy or sacred use.

In the Old Testament, not only persons, but, anything that was used in the religious services was to be sanctified; such as altars, vessels, garments, etc., Ex. 40: 9–13, which was accomplished by observing certain ordinances, appointed for that purpose, and without the observance of the specific ordinances, in the proper manner, time and place, there could be no sanctification.

UNDER THE GOSPEL

There is nothing to sanctify but persons. The Father has sanctified the Son, John 10: 36, hence all that Jesus did, is already sanctified by him, and for the disciples' sakes he sanctified himself, that they also might be sanctified through the Truth. John 17: 19. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?" Heb. 9: 13, 14. "And for this cause he is the Mediator of the New Testament," and since a testament requires the death of the Testator to give it power, and since, without the shedding of blood there is no remission, therefore Jesus was not fully sanctified in the secondary sense until he had passed through death, nor until he rose for our justification, (Rom. 4: 25), by which he is made unto us wisdom, righteousness, sanctification and redemption (1 Cor. 1: 30).

Christ, in giving himself as a ransom for our sins, atoned for the Adamic sin, by which we all have redemption through his blood, which was the essential step toward the complete sanctification of his followers. During his life and ministry he gave form to his Gospel. Through his death and resurrection he secured all requisite power for his Gospel, hence the principal characteristics of his Gospel are (*a*) form, and (*b*) power.

THE GOSPEL HAS FORM

Because it is designed to be the medium through which its power is transmitted to the disciple, *i. e.*, the power which was first in Christ, while he was here among men, and was afterward infused into his Gospel through the Holy Spirit. Acts 1: 8. Whoever will now obey that form of doctrine from the heart, shall be made free from sin, and become the servant of God, and have his spirit unto holiness, and the end unto everlasting life. (See Rom. 6: 17–22; compare 1 Pet. 1: 22.) For this purpose, Jesus took upon himself the form of a servant, that he might give such a form to his doctrine, and incorporate such services in his Gospel that would finally bring his servants into his holy form, by faith and perseverance in that doctrine. (Eph. 4: 11–13.) For Jesus humbled himself as a Savior until he came on a level with man, whom he came to save, and while in humiliation, he taught and exemplified a system of services which were, to a great extent, observed by himself, and which, therefore, after his death, resurrection and ascension, became the outfit of services for his followers, that they might be made partakers of the Divine nature that was in him, "having escaped the corruption that is in the world." (Compare 2 Pet. 1: 2–9.) Therefore we conclude this branch of our subject by saying, that to be purged from our old sins we must be-

come possessors of the Christian graces, alluded to by Peter, namely, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. These can only be secured by carefully complying with all the commandments of Jesus in his Gospel, which were confirmed by the Holy Ghost through the apostles, and which are now embraced in the volume called "The New Testament." This he established as his will through his death, and resurrection; by the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. Heb. 10: 10.

2. *Is it an act of man, or of God?*—Sanctification is the result of strict obedience to God, according to his divine will, as taught in the Gospel of Jesus Christ. See 1 Pet. 1: 22-25. It can therefore only be considered as an act of God, and not of man.

God formulated through his Son the conditions which will sanctify men, as soon as they comply with them. Man's part in the work of sanctification is to repent, believe the Gospel, love God, and observe all things else that God has commanded him in his Gospel. Matt. 28: 20. God's part is to confer the blessings through the Holy Spirit, upon the compliance with the conditions of sanctification.

3. *What place does it occupy in the Plan of Salvation?*—Sanctification occupies the place of "blessings," in the plan of salvation. Wherever a blessing is promised in the Gospel, there is an advancement in sanctification. For instance, hungering and thirsting after righteousness secures the blessing of being filled. Matt. 5: 6. Repenting, believing, and being baptized secures (*a*) the remission of sins; (*b*) the gift of the Holy Ghost (Acts 2: 38); (*c*) adoption into the family of God (Rom. 8: 14-16); and (*d*) salvation (Mark 16: 16.)

"Secret praying," secures open rewards. (Matt. 6: 6.) Meeting in the name of Jesus, even to the number of two or three, secures his presence. Matt. 18: 20. Washing each other's feet, secures our "part in heaven," John 13: 8-14, of which, with the eating of the Lord's Supper and the Communion, Jesus says: If ye know these things, happy (blessed) are ye if ye do them. John 13: 17.

Lastly, including all,—doing the commandments of Jesus secures (*a*) a right to the Tree of Life; (*b*) the ability to enter in through the gates into the city, Rev. 22: 14, which completes sanctification.

Hagerstown, Ind.

FRIENDSHIP.

BY MRS. SARAH M. SAUNDERS.

THERE may exist a business or a "speaking" acquaintance between persons of different social standing, or occupying widely differing stations in life. But friendship,—real, true friendship,—comprehends vastly more than mere passing acquaintance. It embraces, in its fullest sense, the sweet communion of kindred souls. The Creator wisely implanted in the human heart a yearning for friendship. The patriarch Abraham was called "the FRIEND of God." The wild, uncivilized red man of the forest recognizes the difference between a friend and a foe. The "man of the world" realizes the need of friends in sickness and health, in poverty or wealth, but the best type of friendship is found among the true followers of the meek and lowly Lamb of God, who is represented as being a friend who "sticketh closer than a brother." It is a friendship that is both seen and felt, whose soothing influence is manifested not only in the word, but also in deed. It is the affectionate regard for each other's welfare, the readiness to render any little service for each other's comfort, and a willingness to throw the mantle of charity over the defects of others.

Friendship naturally instils into the human soul a sociability or blending together of our interests, and thus, by a social greeting, an inquiry into each other's welfare, a cheerful smile often imparts hope and new life and energy into the desponding heart, oppressed with the corroding cares and vicissitudes of this mortal life.

A lack of true, Christian sociability is becoming alarmingly prevalent in the churches of to-day, and is one great cause of the growth of infidelity to the cause of Christ, and is, in some instances, bringing distrust and disregard for law and order in social life.

In the popular churches of our cities, where wealth and caste rule, we may get a view of this decline in friendship and sociability. The sexton prepares the spacious auditorium for the comfort of the members of the congregation, a handsome young lady,—a butterfly of fashion,—glides in and takes a seat in front of a costly pipe organ, with a mirror in front of her. After the chiming of the bells in the lofty tower, she deftly manipulates the keys of the musical instrument with her shapely fingers, to some appropriate (?) "march." Immediately the worshipers (of fashion) file up the long aisle, the gentleman in each case in advance of a lady, attired in rich and costly silks and satins. The gentleman selects a pew, all richly upholstered, politely steps aside while she precedes her escort into the seat. Both simultaneously sink into the repose of magnificent elegance, all unconscious of the existence of any one but themselves. Their coachman, perched upon his seat outside, patiently awaits their re-appearance.

The Rev. arises amid the rumbling of the organ and the screeching of hired operatic singers, and when silence is restored he sails away into a grand flow of oratory and modern theology, and, after a brief lecture, he pronounces a benediction and sinks into a luxurious seat. The organ again pours fourth its melodious strains in another "march," and all quietly pass down the aisle out into the street, and are hurried away to their homes, perhaps without even one thought for the lowly Nazarene, whom they blindly imagine they have worshiped, and without having made the heart of one fellow-mortal happier or better by manifesting a sociable, friendly feeling for even their equals in rank and social position. How do such "performances," exemplify the Savior of mankind, who went about doing good to the poor and afflicted? He was a friend to the friendless, and a comforter of those who were cast down.

Though this is but the picture of thousands of persons who are worshiping Mammon, yet the influence of such is being silently and surely carried into the less pretentious churches and, little by little, is gnawing the vitals from the true Christian religion by sapping the life out of friendship.

Though the church of the Brethren has not yet so far departed from its ancient purity, and primitive principles of the true humility and warm, unfeigned love for God, and unalloyed friendship and Christian sociability, there is still great room for improvement in the way we manifest a friendliness for strangers who come into at least some of our congregations. Sometimes members move from one congregation to another. At the former place, perhaps, the members manifested a kindly regard and appreciation of each other, in visiting, socially and officially, "endeavoring to keep the unity of the spirit in the bonds of peace," while at the latter place they show little or no concern for the well-being of their members, either in sickness or health, adversity or prosperity. Such conduct, though not the result of unkind feelings, may be the result of training, or, rather, lack of training, on the part of those in an official capacity.

More especially is this failure to be sociable, to be guarded against with those who are not members, and only transient visitors to our meetings. Many an earnest, seeking soul may thus be unintentionally driven away from Christ and his church, and eventually drift into infidelity by our seeming indifference. Dear brethren, these things ought not so to be! Let us endeavor to cultivate true Christian friendship and sociability at all times, thus proving to a gainsaying world by the genuineness of our faith and practice that we have been with Jesus and learned of him, and that we are indeed and in truth followers of him who said, "Come unto me, all ye that are weary and heavy laden."

Laudess, Ind.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson III.

1. WHAT kingdom followed the Persian?
2. By what symbols is it represented?
3. Who was the central figure of this kingdom?
4. Where did Alexander design to build his Capital?
5. How was he prevented from so doing?
6. What prophecy was he opposing in this attempt?
7. What became of Alexander's kingdom after his death?
8. How did this division directly fulfill a prophecy?
9. What remarkable prophecy, concerning Christ, did Daniel write?

Lesson IV.

In the preceding lessons we have been studying the fulfillment of prophecy, covering the Babylonian, Persian, and Grecian kingdom. Daniel also saw a fourth beast which represented Rome in its two forms, first in its political, and secondly its papal form when it was ruled by a Pope. The Roman empire practically controlled the world at the time of Christ.

We now return to the history of God's people,—the Jews. From the time the Jews were carried away to Babylon, they were most of the time under the rule of some other nation, and paid tribute although they made some show of a government of their own. However, for about 100 years they were, to a great extent, free and independent.

As previously stated, there is a gap of about 400 years between the last book of the Old Testament and the coming of Christ. During these 400 years, the Jews were under the Persian rule until 331 B. C., when the Greeks, under Alexander, became the ruling power. Through the Grecian conquests and rule the Greek language was spread far and wide, and is the language principally used in the time of Christ among the Jews, as the New Testament was written in Greek. During this space of 400 years the Jews kept up their forms of religion. The High-Priesthood was considered the most important position, and it began to be considered both religious and civil, or a union of church and state. This brought about rivalry and treachery as in most political governments. The most noted of the High-priests during this period was Simon I, the Just, who lived about 300 years B. C. He was succeeded by his brother Eleazar, about 292 B. C. During the reign of Eleazar, which lasted about forty years, it is claimed that the Septuagint came into existence.

This was the translating of the Bible (the Old Testament) from the original Hebrew into the

Greek. It is called Septuagint from the fact that there were seventy translators, the word being from the Greek word meaning seventy. This translation was made by authority of Ptolemy II, Philadelphus, king of Egypt. As the Greek language was becoming so universal, it was considered necessary to have the Bible in Greek for the Jews, as they were widely scattered, and under the influence of the Greek language. This version of the Old Testament is of great value in many ways, and especially in establishing the authenticity of the Bible and the time of its writing.

In the conflicts between different kings, Palestine was usually disputed territory, and the Jews in Palestine were thus often placed in an unpleasant situation, and suffered greatly many times. In the year 217 B. C., a great battle was fought near Gaza, between the king of Egypt and king of Syria in which the King of Egypt was the victor. He went to Jerusalem, and, not content with offering sacrifices, he entered the Holy of Holies, but is said to have been driven out by some supernatural terror. Being angered at this, he began a cruel persecution of the Jews at Alexandria in Egypt. This was the first persecution of the Jews for nearly 200 years. The result of this was to alienate the Jews from their allegiance to Egypt. In 198 B. C., in another war between Syria and Egypt, Palestine fell under control of Syria. For a number of years following this there were different parties among the Jews in Palestine. Men would hold the High-priesthood by consent of the ruling king. Flattery, bribes, and false accusations against others were the means used to secure the position.

McPherson, Kans.

FOR WHAT ARE WE LIVING?

BY A. HUTCHISON.

LIFE as we now have it, as a whole, is very much mixed with alloy, and it sometimes happens that the alloy gains the ascendency, so that we are in a strait,—finding that when we would do good, evil is present with us. This has been known to be the case, at least in one instance, to such an extent, that the individual said, "Wherefore hast thou made all men in vain?" Ps. 89: 47, and another said, "It is vain to serve God; and what profit is it that we have kept his ordinance." Mal. 3: 14. In each of these cases, it is plainly seen that those persons had a very poor and low conception of the object of life, and of the design of God's disciplinary measures, as these are applied to man here.

In God's dealings with man, he does not let the chastening rod fall upon him by chance. We must accept of it as a fact, that the purpose of God does not change, and his justice and judgment do not vary. His purpose is like a straight line running through the center of an even plane. On one side of that line, the mercies of God come down, and on the other side, the judgments fall.

These two never vary, nor does one take the place of the other. When man was created, he was placed on the mercy side of the line, and plainly told that, if he crossed to the other side, the judgment would surely come upon him. Man, then, had discretionary powers and privileges the same as he has now, and in the exercise of these, his responsibility comes in. The Lord gave Adam much liberty, and but one restriction was placed upon him. To us it seems as if that was a very trifling offense, that was committed by our fore-parents, but we must not forget, that when God speaks, it stands fast, and they were living under, and dealing with, the same God then, that we are now claiming to serve. The apostle tells us how it will be with us, for he says, "If we believe not, yet he abideth faithful: he cannot deny himself." 2 Tim. 2: 13. Hence, we can plainly see, that he cannot change this thing, so as to let the mercies fall upon us, if we have placed ourselves on the judgment side of the line.

When that primeval pair was placed in the Garden of Eden, their business was to "dress it, and to keep it." We have their business specifically stated. Now, just as long as they remained faithful to their post, they were honoring God. While they did that, they remained on the mercy side of the line of justice, and no judgment could come upon them. While we are talking up this question, let us make an application of it to ourselves. We owe something to God too, as well as did Adam and Eve. They committed *one* error. Have we not done equally as much, if not more? Adam had a law delivered to him direct from the Lord. He could converse with the Law-giver face to face. The Israelites had a law from the same Author, but delivered unto them by the mouth of Moses. We have a law, emanating from the same source, who is the Father of us all. That law comes to us through the medium of his Son, and he gave his life that salvation might come to each of us, for he "tasted death for every man."

Now we have already noticed what was the consequence when Adam and Eve disobeyed the law given to them. Let us see how it went with those who violated the law in the time of Moses. Paul tells it in the following words: "He that despised Moses' law, died without mercy under two or three witnesses." Heb. 10: 28.

We might inquire, Why no mercy? There is but one answer. Simply because they, having disobeyed that law, placed themselves thereby on the judgment side of the line, and the mercy is all on the other side; therefore it is easy to see why they must die without mercy. Therefore we hear Paul saying to us: "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12: 25.

I presume we all agree that Christ is the one who is referred to here, as speaking from heaven, and also the one to whom Moses was referring when he said to the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts 3: 22 Here we have it plainly set forth, in the above, and that which follows, not only that Christ was that prophet, but that we were to hear him, and not merely to hear him in what suits us, but to hear him in all things whatsoever he shall say unto us. Not only that, but he says, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Now, are we living to the glorifying of that prophet? If we are, and from our hearts obey him in all things,—that will place us on the mercy side of the line, and if we are on that side, we are with Jesus also. Christ has said, "If any man serve me, let him follow me; and where I am, there shall also my servant be." John 12: 26. We surely could not ask for more. When we look at the great blessings which our God is so richly lavishing upon us here, and then look into his Book, and see what rich and grand blessings he has in store for us hereafter, and then think how anxious he is to give them to us, and how he sends the Holy Spirit to woo us, and to hold out to us the hand of mercy, and to tell us what we are to do to get on the mercy side, and how to continue on that side,—are not our hearts filled with joyful emotions, and could we live for aught else but to glorify God, and to be saved?

McPherson, Kans.

MINISTERS' EDUCATION AND SCHOOLS.

BY A. I. MOW.

LET us emphasize the importance of ministerial education. Ministers properly always have been, are, and will be, teachers. Matt. 25: 19; 1 Cor. 4: 17; 1 Tim. 3: 2; 2 Tim. 2: 2.

Teaching is an act of cultivating the mind. The teacher must direct the thoughts. In all cases he is required to do skillfully what he would direct others to do. He must think. It is necessary that he thinks so that he may discover thoughts in others,—that he may set others to thinking. Thinking is enriched and strengthened by the proper grasping of the manifold relations, affecting the thought-object. Thus organization is essential, and the teacher, to have his thoughts and the thoughts of others clear and impressive, must be an organizer of thought.

In the work which the religious teacher has to do, his thoughts are not spontaneous, and made at one sudden bound, but item by item. Ideas, one after another, are collected, pondered and then used in their order. Many thoughts are of little value to the teacher until he conceives in himself their character and use,—interprets them. The teacher must be an interpreter of thought. It is through his ability to interpret thought and the discourse of others that he gains the profound and true meaning of the Holy Scriptures, and also enters into the field of universal thought. I believe that the faculty of thought, systematic, thorough thought, is what, more than all else, makes man divine. Thought seeks means of transmission. It frames language.

Ideas are incarnate in words, thoughts or judgments in sentences, and related series of thoughts in discourse. The teacher must be sufficiently conversant with the language of his people that he may appropriately clothe his ideas.

The mind of man is calculated to be the architect, the husbandman. It plans, directs and cultivates. The heart of man is the soil and coincides with conscience. It may be sterile, new or unbroken, or it may be friable and productive. Conscience is a creature of education, so also is the heart. Heart religion therefore may be very low and impulsive, giving occasion for the three religious states in man,—the imaginative, the feeling and the thoughtful.

The *imaginative* is that child state of religion in which the imagination pictures deities, and peoples the universe with gods, as did the oriental nations. The *feeling* is that religious state in which one *feels* all he has, regardless of judgment or truth. In that condition the person says many strange things. The heart expresses emotions, and with no other ground the individual says, "I know I am saved because I feel it. The *thoughtful* is the highest, and is the state which carefully corrects and directs the former two by well-matured and evenly-balanced judgment.

God has a reason in all things. He is the best teacher who can present facts with their reasons. In this last state the man quietly believes that he is in a saved condition because the sum of facts in God's Word makes it evident to him. This is the condition into which the teacher must needs come and remain. It does not discard imagination and feeling, but elevates them and controls their workings.

The earth is larger than it was a thousand years ago. Humanity has grown amazingly in the last five hundred years. During the last three and a half centuries religious excitement has developed into a hurricane. In America, three score years ago, the preacher was a general purpose man. Then the people were isolated, worked hard, read little and thought less. To-day children at twelve

read the news, study the Scriptures, and have a very liberal store of general information. Then the preacher could give news and incidents, recite Scriptures, dwell on touching stories and give fervent admonition. Thus he more than satisfied every expectation. Now those things are supplied by educational provisions. Now people want the ground thoughts,—a "reason of the hope that is in you."

Every department of life is now calling out specialists, who are thoroughly conversant with its needs and workings. The doctor, mechanic and school teacher are examples. Their schools are exacting in proportion to their growing importance.

The minister, in importance, must head the list, as he is "debtor both to the Greek and to the barbarian, both to the wise and to the unwise." He should not always be a novice. We all serve in the novitiate degree, but this should be a period of zealous, vigorous study and of short duration. Men who have surmounted this period regret that their apprenticeship has detained them so long and that, when once they are skilled, their vitality is scarcely equal to the work they need to do.

There are not commonly so many things *new* now as there used to be. The press keeps the people informed. The minister must be able to cope with the controversies which arise in men's minds regarding what they read and hear. He must make special investigation, use time which others apply to other affairs of life. Then he may rightly apply the Word.

Common schools are common to all, and leave all virtually on an even basis. With only the advantage they give, the minister must be well talented and studious if he can lead his class in his time. Give him a liberal education in high-schools and he will be better prepared to meet demands.

The preacher must have his *special school*, as the school-teacher has his normal, the handicrafts man his polytechnic, and the surgeon his institute.

The modern preacher must needs learn well the language of his country. He must be able to form a sentence correctly, and to construct a discourse in that language. He need not concern himself much about translating Hebrew, Greek, and Latin, as better translations are already given than he would likely be able to make. He needs thorough drill in interpreting Scripture and discussing it. He must be acquainted with geography generally, and especially that pertaining to Bible Lands. He should be well informed in history. It will correct and enliven his interpretation of the Bible. He should understand the nature and possibilities of the human mind. He needs supervision in the outlining of subjects until he is able to systematically write up notes with references, on any topic of the Bible.

Then he needs opportunity to engage in free, oral discussion with others on these subjects. This will destroy bias and give liberality of thought. He must have opportunities to study and discuss freely ideas of church government, that he may gain power to treat practically cases on their merits. Each such department should have a competent teacher, under whose guidance all these things may be well accomplished.

No other than a special school for ministers can give these advantages effectively. The demand of the age will call forth such an institution, and it will not be for the education of boys *up to* the ministry, but for the *training of men already chosen*, who need this teaching cheaply and quickly. In such a school a year's work could go far in starting a minister correctly. The course, however, should be extended, so that those with time and money could acquire a high degree of training.

The church might call on a few of her servants, who are divinely fitted to occupy these places in her nursery. I for one have many times wished that I might, for one year, if not longer, be permitted to enjoy such instruction and training from the older brethren of skill and experience. O, why cannot some men inherit the mantle of the tried man of God, as did Elisha that of Elijah? 2 Kings 2: 11–13.

Argos, Ind.

REMARKS.—We are glad that we can say to Bro. Mow and others, that our Bible Departments in the Brethren's schools are intended to meet this growing demand among our ministers, and a year of study in one of these departments will be a great help to any young minister who can afford it. Like Bro. Mow we have often wished for an opportunity to attend a Bible school conducted by an experienced brother, but we were called to the ministry when high-schools were unknown among our Brethren. Those called to the work now have many advantages, not possessed by our ministers years ago, and we trust that they will not only appreciate these advantages, but will use them in maintaining the land-marks set by our fathers. These Bible Departments are meeting at least the present demands, and will improve as the Brotherhood demands a more thorough course.—ED.

COVETOUSNESS.

BY ROSEANN READ.

TAKE heed and beware of covetousness. Why? Because of the deceitfulness of the sin. He who steals, gets intoxicated, or commits adultery, knows he is guilty, but as we learn from the Divine Record that our hearts are deceitful, may we not covet and yet have no suspicion of our guilt? I believe all will bear testimony with me that the Scriptures do not say in vain, "The spirit that dwelleth in us lusteth to envy."

When this evil root springs up in our hearts, we get an eager desire for gain. Like King Ahab, we may see a desirable piece of land near to our house, and although we may not be in possession of the required payments, we judge by past experience that if we throw all our energy in that direction we may be safe in purchasing. Thereby we may so entangle ourselves with the affairs of this life, that we have but little time, money or intellect to please him who hath chosen us to be his soldiers. And why? Because of a covetous desire for the root of all evil. Thus we prove to the world that we love that for which we show so great a concern. The world loves its own. The desires indicate the character. "As he thinketh in his heart, so is he." "Labor not for the meat that perisheth." "With food and raiment let us be therewith content." Christ did not mean here that men were not to labor. The Master set the example in laboring as a carpenter at Nazareth and taught that *work* is a part of the divine plan of man. But notwithstanding this, there are too many who put all their energy into their daily work, to the neglect of their souls. God alone can tell the true spiritual condition of the heart, and he can see the many souls who will lose a mansion over there because the goddess of fashion or the pleasures of this world have blinded them.

We should, to some extent, be able to judge the tree by its fruit,—in finance as in conversation and other things. None of us are, perhaps, entirely exempt from this sin. Minister and laity, rich and poor, are tried by it. Preachers often pass by opportunities of doing good through the chilling influence of covetousness. We, the laity, err as often in not giving of our means to send the Gospel to all nations, and in not doing unto others as we would have them do to us. If we allow the cares of this world and the deceitfulness of riches to take root in our hearts in youth, old age will find them reigning supreme. Like the Ethiopian's skin or the leopard's spots, they will be hard to remove. Let us covet earnestly the best gifts and say with one of old, "If I have taken anything from any man by false accusation, I restore him fourfold."

Ottawa, Kans.

PEACE, BE STILL.

BY W. W. CUPP.

PAINTINGS have been made to illustrate Christ stilling the tempest while out on the sea, but who can give a painting to represent Christ stilling the great tempest within us when we are out on the great "Ocean of Faith!"

How often weariness overtakes us and our faith begins to waver! We are then tossed to and fro by the winds and waves.

Sometimes we feel as though we would sink and no one could help us. We feel lost and think that no one is able to aid us. All this time Christ is standing willing and ready to say, "Peace, be still." Standing with outstretched arms, he is only waiting for us to be willing to come to him. Yet how far we sometimes wander away!

We allow the tempest to roar and try hard and long to keep afloat by our own strength. We are only rescued from the immeasurable depths at the last moment.

We must not wait so long. Had the disciples waited too long, they would have been lost in the sea on account of their wavering faith. Christ reproves us for our own good, but he is always *willing* to help if we only put our trust in him.

At another time, when Peter was near Christ, he thought himself strong enough to walk on the water, but when he saw the great waves, his faith wavered and he began to sink. He prided himself in his strong faith but soon found how weak he was. In order that we may see how weak we are, Christ sometimes lets us sink very low, and it is surely trying to us. If we have that confidence in Christ that we should have, we will not lose faith though afflictions surround us on every hand. Christ is willing to help all those who trust him. We should take all to him and he will always help us in time of need.

Griffin, Pa., Sept. 11.

"RESTING is as important in its place as working, and he whose present duty it is to rest has no right to be at work. And here is where many a summer rest-seeker misuses his vacation time. He taxes his strength by long walks and hard climbs and fatiguing amusements, or he wastes his vital forces by late hours and social excitements, so that when the autumn comes he is lacking in vigor for the routine labors to which he returns, and he can do only half work all winter because of his failing to get more than half rested in the summer. In work-time, it is work that is in order; in rest time, it is rest."

"MAN has an inward voice as well as an 'inward eye,' a voice distinct from that of conscience. It is the companion, if not 'the bliss of solitude;' and though he sometimes employs it to deceive himself, it gives him good counsel, perhaps, quite as often, calls him to account, reproves him for having left unsaid what he ought to have said, or for having said what he ought not to have said, and reprehends or approves, admonishes or encourages.'"

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8. 12

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

Quarterly Report.

THE following is the report of the Secretary of the General Church Erection and Missionary Committee for the quarter ending Oct. 5. Should any one have made a donation which does not appear in this report, please notify the Secretary immediately.

Conrad Kahler, Canton, Ohio,	$ 3 00
A sister, Falls City, Nebr.,	1 00
Harrison County church, Ind.,	1 00
E. R. Wimer, Salem, Oregon,	50
Mrs. A. C. Barr, Philadelphia, Pa.,	1 00
J. F. Klein, Iowa,	1 00
John Gable and wife, New Sharon, Ia.,	5 00
Andrew Kreps, McVeytown, Pa.,	5 00
Waterloo church, Iowa,	15 00
Barbara Weaver, Lima, Ohio,	2 50
South Waterloo church, Iowa,	40 00
Daniel Barrick, Byron, Ill.,	5 00
Nocona church, Texas,	3 15
The Lord's tenth, Pennsylvania,	20 00
Interest on loan to D. Vaniman,	14 70
Upper Conewago church, Pennsylvania,	2 50
Conestoga church, Pennsylvania,	7 92
Clara Alstadt, Lindsey, Ohio,	12
Mrs. Isabelle Alstadt, Lindsey, Ohio,	08
W. A. Maust, Lenora, Minnesota,	7 00
Jacob Keffer, New Virginia, Iowa,	10
W. H. Slabaugh, Lamar, Md.,	1 00
Interest on loan,	1 15
Solomon's Creek church, Indiana,	7 00
Middle Creek church, Pennsylvania,	9 11
A brother and sister, Maryland,	1 00
Hatfield Poor Fund, Pennsylvania,	25 00
Christie H. Sunderland, Shank's Run, Pa.,	25
"Missionary Pitcher," Indiana,	1 00
Panther Creek church, Iowa,	22 00
Lydia Freed, Montpelier, Ohio,	4 00
Brethren's Sunday-school, of Woodberry, Maryland,	3 71
Sisters of West Dayton church, Ohio,	4 05
Jennie Frantz, Cerro Gordo, Ill.,	1 00
Sister S. Rothrock, Davenport, Nebr.,	3 00
Middle Creek church, Pennsylvania,	10 63
Yellow Creek church, Pennsylvania,	10 20
Knob Creek church, Tennessee,	3 50
Jacob Barrick, Byron, Ill.,	5 00
Lincoln church, Nebraska,	3 25
Oakley Sunday-school, Illinois,	3 35
Covina church, California,	12 60
Walnut church, Indiana,	4 40
Camp Creek church, Indiana,	2 10
Grundy church, Iowa,	7 70
Green Spring church, Ohio,	9 00
A. Reese, Fowler, Cal.,	4 37
J. M. Miller, Mt. Morris, Ill.,	1 00
Lewistown church, Pennsylvania,	4 19
North-eastern Ohio,	10 00
Cornelius Kessler, Smithborough, Ill.,	25
C. Brechbiel and wife, Monticello, Ind.,	1 04
A. B. Weaver, Ligonier, Ind.,	1 00
Upper Stillwater church, Ohio,	8 65
A brother, Minnesota,	1 00
Live Oak church, Texas,	7 15
K. Leonard, Aurelia, Iowa,	1 00
G. W. Kaetzel, Brownsville, Md.,	5 00
Agnes Smith, McClure, Ohio,	7 00
Aaron and Clara Wolf, Tropico, Cal.,	5 00
Rockingham Sunday-school, Missouri,	6 65
Mrs. Roana Wright, Yullula, Ill.,	1 00
Covington church, Ohio,	22 90
E. L Myers and wife, Fredonia, Kans.,	2 00
A. Eibaugh and wife, Liberty, Kans.,	5 00
Clara E. Horne (deceased), Roseville, Ohio,	50 00
Upper Fall Creek church, Ohio,	1 40
Tippecanoe church, Indiana,	3 00
Four Mile church, Indiana,	5 00
Union church, Indiana,	6 91
Elizabeth N. Barb, Oakfield, Ohio,	50
S. A. Erbaugh, Liberty, Ohio,	40
S. C. E., West Dayton, Ohio,	2 00
Union Centre church, Indiana,	20 50
Springfield church, Indiana,	10 00
A sister, Indiana,	1 00
Mary A. Miller, Greensburgh, Kans.,	1 00
Rome church, Ohio,	4 00
Elizabeth King, Paulding, Ohio,	4 00
Middle Fork church, Southern Indiana,	7 40
Sarah Muse, Vinton, Va.,	2 00
Uriah Fink, Green Spring, Ohio,	2 00
Sarah A. Wilson, Mt. Carmel, Ohio,	50
Annie Harris, Mexico, Ind.,	1 00
Pipe Creek church, Indiana,	9 30
Yellow Creek church, Indiana,	20 25
Turkey Creek church, Indiana,	16 28
H. D. Griffith, Meyersdale, Pa.,	4 00
A sister, Latty, Ohio,	50
Elkhart Valley church, Indiana,	8 25
Honey Creek church, Missouri,	2 75
Robert Ross, Kinzie, Indiana,	40
Loramies church, Ohio,	2 30
Chippewa church, North-eastern Ohio,	15 13
Canton church, North-eastern Ohio,	16 28
Black River church, North-eastern Ohio,	8 45
Jonathan's Creek church, North-eastern Ohio,	90
Maggie C. Weckert and mother, Keyser, W. Va,	2 00
Bango church, Indiana,	4 75
Long Meadow Branch church, Maryland,	6 00
M. and C. Snyder, Conrad Grove, Iowa,	3 00
Mollie B. Hooker,	2 00
Mrs. J. S. Lawrence, Delaware, Ohio,	25
David Hostetter, Pleasant Hall, Pa.,	1 00
Loudonville church, Ohio,	14 61
Duncansville church, Pennsylvania,	14 10
Huntingdon church, Pennsylvania,	11 11
E. N., Welsh Run, Pa.,	2 00
Jennie A. Stephens,	75
I. L. Berkey, Goshen, Ind.,	30
P. C. Pedersen, Herrington, Kans.,	3 50
English River church, Iowa,	12 00
Sabetha church, Kansas,	5 00
A brother, Minneapolis, Kans.,	1 10
La Porte church, Indiana,	5 00
A brother, Indiana,	1 00
Martin Garber, Sangerville, Va.,	5 00
Big Creek church, Illinois,	2 25
Bethel church, Indiana,	12 00
Southern District of Illinois,	12 67
Salamony church, Indiana,	19 36
S. A. Humberd,	2 00
Seneca church, Ohio,	12 00
Green Tree church, Pennsylvania,	18 00
Weeping Water church, Nebraska,	6 00
J. H. Keller, Livingston, Iowa,	1 50
Panther Creek church, Illinois,	4 00
Woodbury church, Pennsylvania,	20 25
Elkhart church, Indiana,	5 00
S. B. Kuhn, Naperville, Ill.,	2 00
Fairview church, Iowa,	3 35
Marble Furnace church, Ohio,	4 20
David Miller, Columbia City, Ind.,	4 15
Henry Balsbaugh, Harrisburg, Pa.,	1 00
Solomon's Creek church, Indiana,	7 00
A sister,	42
Knob Creek church, Tennessee,	3 50
A brother, Pennsylvania,	20 00
Beaver Run church, West Virginia,	4 00
Brethren's Sunday-school, Woodbury, Md.,	2 00
John Renner, Loveland, Colo.,	5 00
West Nimishillen church, North-eastern Ohio,	6 10
Canton church, North-eastern Ohio,	1 38
Sandy church, North-eastern Ohio,	5 00
Wooster church, North-eastern Ohio,	25 00
Henricks Isaac, Virden, Ill.,	5 00
Pleasant Valley Sunday-school, Indiana,	3 00
Somerset Sunday-school, Indiana,	8 00
The Lord's Tenth, Pennsylvania,	10 00
Northern District of Illinois,	238 82
Interest from loans of Endowment Fund,	28 00
Interest from loans of Mission Fund,	27 73
Interest from Endowment Notes,	200 02

GALEN B. ROYER, Sec.

Bro. D. L Miller's Departure from Sweden.

WHEN the morning of Sept. 29, 1891, dawned on Vanneberga, Sweden, the members had already arranged for a meeting in John Olsson's room, for it was not only the day for the departure of brother and sister Miller, but also sister Miller's forty-third birthday. Like children for a dear mother, so the members also thought of making the day a pleasant one. The time was spent in devotion and useful work until noon, when the time for parting came. The writer of these lines will, in this, his first communication from Europe, give a short report of the parting words, thinking it may be useful to members every-where.

Bro. D. L. Miller said: "Dear brethren and sisters, there are many things not easily forgotten. The Lord grants us many joys in life, and I assure you we shall never forget this moment. We thank you all for your kindness and love. On our travels we will always remember you, and pray for you that you may be kept faithful till we meet again.

"I thought as we rose from the table, recalling the fact of our beginning a new year of our life, that it is short and that we soon shall go home. I thought of the necessity of preparing for the change. I know when we gather there we shall have a happy reunion. I hope God will bless you all. Last Sunday, when we saw the congregation not able to get room in Bro. Olsson's barn, but standing out in the yard (where the rain made it very uncomfortable), listening to the Word of God, I thought how necessary it is that you should have a meeting-house, and if you all will be faithful, I will try to secure you a house, so much the more as I am sure that this will be a stronghold from which we may conquer Sweden.

May God bless you all! I can assure you that on our travels in Egypt and Palestine, we shall remember you in love, and shall be glad to return to you when God will."

Sister Miller said: "I am thankful to the brethren and sisters for their signs of love to us. We are far from home and friends, and your kindness sinks down with strong force into our hearts. I am glad God gave us a chance to meet. Though I have not been able to talk to you, still I have received much strength and comfort by mingling with you, and I have learned to be more prayerful, and that it is good even for sisters to stand up and bear testimony to God's love in Christ Jesus. I have learned of the Swedish and Danish sisters to be more fearless in our meetings, and though naturally quiet, I have now learned that it is needful even for sisters, to open their hearts and use their talents for the edification and comfort of all. I shall, for the rest of my life, be profited by this, and use it for the comfort of others. I find, too, that little deeds of kindness are useful, and can never be forgotten. It is hard to leave home, and only those that do, can realize the magnitude of it. The Lord called us; we went, and when we come home to our Heavenly Father, he will reward even the smallest deed of kindness done. I pray the Lord will keep all faithful, not only here, but even in America."

Bro. John Olsson remarked: "We are all glad to see that you could sacrifice home comforts to come to seek the poor,—that you mingle with them, and help and encourage them. May God ever bless brother and sister Miller, that they may accomplish their work and soon return to Sweden, and help to build up the cause in Europe!"

Every brother and sister made a similar little talk, thanking brother and sister Miller, and expressing thanks to the Brotherhood at large, for sending the pure Gospel, and still assisting and holding up the work. All referred to Bro. Miller's desire to return to them again, and never before was a stronger appeal or call made by a whole church to any minister, to return again, than was done here in this parting moment, to Bro. D. L. Miller and wife. We venture to say, too, that perhaps never any man felt more keenly than did Bro. Miller, how necessary and strengthening to the work it would be if some good elder were occasionally sent over to inspect the work, encourage it, and, by visits, and preaching through an interpreter, build up the cause that is so well started now.

The meeting was closed by the remarks of a brother, who called to mind the fact that God had once used Bro. D. L. Miller and wife, though not then in official position, to save the mission from threatening destruction. He thanked them for that, and told them now they had come a second time as officials, had seen all the perfections and imperfections in the work, and its future wants. He made an earnest appeal to them never to forget this mission, whose life they had saved for healthy development. The result of their present visit of love, time would develop and facts tell in plain language, but he saw plainly the urgent need for brother and sister Miller to return again, and do for Europe what they, in their present condition, could do better than any one else. In reply both said the Lord's will should be theirs.

Next we had a season of fervent prayer, and on closing, Bro. Miller stood up and said: "While praying, I was strongly impressed we should go out and locate the meeting-house, and drive the stakes for it at a suitable place. I feel confident you will get the house, and on this, our birth-day and parting moment, we will dedicate the place."

Accordingly all went out to Bro. John Olsson's field, not far from his home in Vanneberga, close to the main road, in a little grove, on which all united that the stakes should be driven. This was done by brother and sister Miller, and the place dedicated by prayer of Bro. D. L. Miller and the writer. CHR. HOPE.

Brethren's Ministerial Meeting of Western Maryland.

THE above meeting will convene in the Beaver Creek church, Mt. Zion meeting-house, Dec. 29 and 30, 1891. The order of exercises will be as follows, after the opening at 9 A. M. by singing and prayer:

1. "What is the Duty of the Church to the Ministry and the Duty of the Ministry to the Church, that more Consecration may be Procured to the Ministry?" Introduced by Eld. David Long and Dr. Pollard.

2. "Will the Brethren Tell us what Portion of the Scriptures Justifies the Brethren in Preaching that Feet-washing is an After-washing for Sins; or that in the Act of Feet-washing at our Communion Meetings, our Sins (if we have any) are Pardoned?" Introduced by D. F. Stouffer and Abram Rowland.

3. "What is the most Successful Way to Proceed in Making a Pastoral Visit, and is it a Matter of Necessity for the Accomplishment of Good?" Introduced by Barton Shoop and Abram Barnhart.

4. "Who are the Elders Spoken of in James 5: 14, as the Proper Persons to be Sent for, to Anoint the Sick?" Introduced by Eli Yourtee and W. S. Reichard.

5. "What is the Prayer-covering and the Signification of it, as set forth in 1 Cor. 11: 5, 6?" Introduced by David Ausherman and D. V. Long.

6. "Did Jephthah Carry out the Vow which he Made (Judges 11: 30, 31) in Taking the Life of his Daughter and Offering her up for a Burnt Offering, as Burnt Offerings were made as directed by the Law of Moses?" Introduced by Jacob Oller and Daniel Wolf.

7. Explain 1 Cor. 15: 29. Introduced by Jacob Bricker and Samuel Foltz.

8. Explain 1 Cor. 3: 15, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Introduced by H. F. Neikirk and Joseph Thomas.

DANIEL WOLF,
SAMUEL GREENAWALT,
JOHN ROWLAND, } Committee.

Home Again.

MY last was written from Arkadelphia, Ark., Oct. 8. From there I went to Austin, about twenty-five miles north of Little Rock, where I was called to preach the funeral of a child of brother and sister Valentine. This is a place where the Brethren never preached. We continued the meetings for several evenings,—eight meetings in all, resulting in four additions. There are six members there now, and prospects seem excellent to do a good work, if we had any one there to do it, but there is no one to heed the call. Thus the lambs are left to be devoured by the wolves. Any of the ministering brethren, passing from St. Louis to Little Rock, should write to Bro. John Valentine, Austin, Ark. He will meet you any time when he has timely notice. They will be glad to have some meetings, and you will have an opportunity to feed the hungry. We live at a distance of about fifty or sixty miles from them across the country, and have to go either by private conveyance, or a long way around by rail.

I arrived home Oct. 15, after being out about two months and a half. My wife was with me most of the time. I traveled about 2,005 miles by rail at a cost of $157.00; attended sixty-eight meetings and preached about fifty-eight times from Aug. 3 to Oct. 13, at a net cost of a little over $2.72 per sermon. The only financial aid I got was a ticket for twenty-five miles on the road, which was worth about seventy-five cents.

During our trip we formed the acquaintance of many kind brethren and sisters who treated us very kindly, and who will please accept our warmest thanks. While we ever will hold you in grateful remembrance, the sad thought comes to us that we will see your faces no more, but hope, by the grace of God, to meet you in that other world, where parting will be no more. Farewell!

To-day we again leave our home for a trip north. Our first stop will be about eighty miles from here, where we shall visit some scattered members. Our next stop will be about 120 miles further on, to hold some meetings where there are no members; but where a call has been made for meeting. JAMES R. GISH.

Stuttgart, Ark.

From Lincoln, Nebr.

THE members of the Lincoln church met in quarterly council Aug. 15, 1891. All business that came before the meeting was disposed of, we trust, to the edification of all present. As Bro. L. H. Eby was going away, two sisters were appointed in his place to go on with the work of soliciting money to build a church-house in Lincoln. Sister Trillie Rouch solicited the sister churches north and west of here, while I solicited south and east. Sept. 7 I started, soliciting, in turn, the North and South Beatrice churches, Falls City, Nebr., Sabetha, Kans., and the Bethel church, Mo. At each church there was a feast, and love and union seemed to prevail.

A feast was held in the Turkey Creek church, the accommodation being a corn-crib. Some may think that a queer place, but all those present felt it was good to be there. It would do a great many much good to get away from their large churches for awhile, and see the enjoyment of a little band who meet under adversities to participate in the ordinances of the Lord's house. The greater the effort, the more enjoyment is realized.

To the dear brethren and sisters whose hospitality I shared, and whose kindness was shown in so many ways, I extend my thanks. May you all strive to win the prize! We are endeavoring to build a house in the City, but so far have not secured sufficient means.

My address is changed from Thirty-third and Star to Thirty-second and Vine Street.

MINNIE KERSCHNER, Solicitor.

Lincoln, Nebr., Oct. 26, 1891.

At Work for the Master.

I HAVE labored at Ozawkie, Kans., a little over two weeks, and thus far eleven souls have come out on the Lord's side, asking for baptism. The meetings will continue a few days longer. I go to McLouth on Friday, Oct. 30, to the love-feast, but will be home to the dedication of the meeting-house at Bement, in our own congregation, Nov. 8.

Nov. 9 I go to Flora, Carroll Co., Ind., to hold a series of meetings, which will require nearly all of my time for the remaining part of the month.

From there I intend to go to the town of Mulberry Grove, Bond Co., Ill., to dedicate a new house of worship, erected by the liberality of Bro. J. O. Lilligh, after which I shall hold a series of meetings. This will require my time until the Holidays. After that I shall hold a series of meetings in Bement. I publish this program, so that no church need call for me before the Middle of January, 1892.

I held a short series of meetings in the Mulberry Grove congregation in September, during which time two souls came out and were baptized.

D. B. GIBSON.

Oct. 26, 1891.

"As burning candles give light until they are consumed, so godly Christians must be occupied in doing good as long as they live."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - - Nov. 10, 1891

BRO. S. Z. SHARP reports two received by baptism at McPherson, Kans., Nov. 1.

ALL new subscribers for 1892 will receive the MESSENGER free the remainder of this year.

BRO. DAVID TROXEL is the delegate to represent Southern Illinois on the Standing Committee this year.

BRO. PAUL WETZEL may now be addressed at McPherson, Kans., to which place he has already moved.

BRO. R. H. MILLER writes that his health is improving. We hope to have some articles from his pen shortly.

UNTIL further notice Bro. Stephen Yoder, of Holmesville, Nebr., may be addressed at Wooster, Wayne Co., Ohio.

MINUTES of the last Annual Meeting, in the German language, may be had by addressing S. R. Zug, Mastersonville, Pa.

WEEK before last mention was made that three had united with the Beatrice church, Nebr. It should have been Bethel church.

THE ministerial meeting for North-eastern Ohio will be held in the Wooster church, Wayne Co., Ohio, Nov. 24. The programme will appear next week.

WE learn that Bro. John Forney is engaged in a series of meetings in Olathe, Kans. The old brother is by no means ready to give up the battle yet.

THE Society of Friends (Quakers), though numbering only about 100,000, contribute to foreign missions $10,000, annually. That is certainly better than we are doing.

WE are asked to say where we get our Sunday law. We keep Sunday as a sacred day in memory of Christ's resurrection from the dead. He who is truly converted and loves Christ as a Christian ought to love him, will always hold this day sacred in harmony with the great law of love.

NOT all the Jews in the world reject Christ, for it is said that nearly 1,200 are annually gathered into Christian churches, and the Jews are now beginning to examine more fully the claims of Christ as being the Messiah.

THE Brethren at Lanark have appointed a love-feast for next Saturday, Nov. 14, commencing at 3 P. M. A general invitation is extended. This is probably the last feast in Northern Illinois for this season. Let there be a good attendance from all the churches. The Lanark brethren have big hearts and plenty of room.

UNDER date of Oct. 29, Bro. Andrew Hutchison writes: "I am now in Harlan, Iowa. This evening will be my last meeting here. To-morrow I am to start for home. God's Word must be offered to the people of the cities and towns for a witness, for it is to be preached in all the world for that purpose. See Matt. 24: 14. And if we fail, it may witness against us."

BISHOP FOSS says: "One of the greatest sources of weakness in the church of to-day is unconverted church members. They dilute its energy, fill it with a spirit of worldliness, and act as perpetual drags on the whole of its progress." The Bishop is right. Jesus once said to Peter, "When thou art converted, strengthen thy brethren." There are people in the church to-day who need to be converted over thoroughly.

THERE always seems to be plenty of money for worldly operations and self-gratification, but only a small amount for the cause of religion. It is said that the last political campaign cost the country $500,000,000. The United States, who paid this enormous sum to elect a President, pays $3,000,000 a year for Christian missions! But in the United States $900,000,000 is spent annually on liquor, $600,000,000 on tobacco, $100,000,000 on popular amusements, and $5,500,000 is given for the support of Home and Foreign Missions.

As an illustration of the perishable nature of the theories of the critics of the Bible, Dr. Mendenhall is quoted as saying that he had counted 747 theories as to the date, composition and authorship of the books of the Bible between 1850 and 1891, and adds: "Of these 747 theories 603 are defunct, and many of the remaining 144 are in the last stages of degeneration and dissolution." And it will not be long until the learned must settle down to the old theory, viz., that "holy men of old wrote as they were moved by the Spirit." That is the beginning and must also be the ending of the inspiration theory.

IN a well-arranged dwelling we saw a large picture hanging upon the wall. We could see nothing very attractive about the picture, save that the artist had displayed more skill as a painter than knowledge of the scene he desired to represent. Around the picture was a massive, costly frame. We would judge that the frame cost many times more than the engraving; we are sure that it was more beautiful. Lovers of the beautiful would admire the frame, but think the engraving rather ordinary. As we pondered we thought of people of only ordinary development robed in costly garments. The contrast is too great to commend itself to people of good judgment. Christians, who are modest in their deportment, will seem far more consistent adorned in the modest apparel which becometh those professing godliness. Men and women who presume to gain influence by real worth, have little or no use for the costly adorning to which the inferior think they must resort in order to attract attention. The pure and beautiful need no costly adorning in any department of life.

THE Royal Volunteers is the name of a secular society, lately started in Washington City, having for its object a very commendable undertaking. It is believed that thousands of soldiers receive pensions to which they are not entitled according to law, and the object of the society is to remedy this defect and pay more to those who are actually disabled. One writer says he is receiving a pension of ten dollars a month and yet he is able to make a good living without aid from the Government. An honest confession. Then, why not decline the pension?

IN the last issue we published an exceedingly interesting communication from sister Lizzie Miller, who is now traveling with her husband in the Old World. The letter is addressed to the sisters, but has probably been read by every reader of the MESSENGER and all feel the better for it. We think that we voice the mind of our subscribers when we suggest that sister Miller write often for the MESSENGER during her travels. She has a way of writing about the common things of life that will cause her letters to be very highly prized by our sisters especially. Let us have more of these letters.

ELDER Miles Grant, a noted preacher and lecturer, who has been traveling in Ireland and is now on his way to Australia, has ordered of Bro. Ernest Hopkins, Dayton, Washington, one hundred copies of his "Law and Sabbath," to be sent to Belfast, Ireland, to counteract a Sabbatarian movement. Elder Grant says, "It is the best thing I have seen on that subject." There may be others who would like copies of this tract. And, by the way, the Tract Work, at Dayton, Ohio, has some literature on the Sabbath question. Bro. I. J. Rosenberger's tract, "The Lord's Day and the Sabbath," will be found quite useful to distribute in localities where we are troubled about the Jewish Sabbath.

THE temperance people of Ogle County, Ill., held a meeting in Polo last week. J. H. Moore, of Mt. Morris, was present and was chosen as President of the meeting. A rallying committee of fifteen of the most enthusiastic temperance workers was appointed to visit the people and encourage them to attend a general mass meeting, which was held on Thursday evening of this week.

We copy the above from the *Educator and Companion*, of McPherson, Kans. We regret that Bro. Snyder should make such a mistake. If he will look at the printed report of the meeting referred to he will discover that it reads "J. H. More," instead of "J. H. Moore." J. H. More is known all over this country as a wide-awake Methodist preacher, and this is the first time that the one name has been taken for the other to our knowledge. So far as we are concerned there is all the temperance society in the Brethren's church that we have any use for. There is not much danger of us uniting with a temperance movement outside of the church as long as there are two o's in our name.

IT might be well for everybody to stop and think before casting the first stone. If stones must be cast at evil-doers, let it be done by those who are as free as possible from sin. We do not mean to tolerate sin in the church, but we do say that those who make so many mistakes themselves ought not to talk too freely about the missteps of others. Let those who show a better light speak first. If those who cast the first stone are to be without sin there would probably be more than one room vacated at a council-meeting. We suggest that it might be well for some people to undergo a self-examination before even attending a council-meeting, in order that they may determine for themselves whether they should cast any stone at all.

SPECIAL NOTICE.

According to a decision of our last Conference, it is made the duty of Clerks of the various District Meetings to forward to the Writing Clerk of Annual Meeting certified copies of all queries sent by their respective Districts to that body, to be published for the benefit of the delegates to Annual Meeting. In my absence from home Bro. J. H. Moore has kindly consented to attend to this matter. Please take notice that printed copies of the Minutes of District Meeting are not what is wanted, but a written copy of all queries sent to Annual Meeting, signed by the officers of the Meeting. And this copy should be sent to Bro. Moore immediately after the close of the District Meeting, so that he may have time to have them printed in proper order, in time for the Conference at Cedar Rapids, Iowa. As this is an official action of our Annual Meeting, certified or signed copies of the queries are requested, so that no mistakes may occur. The importance of this matter will be apparent to all, and our brethren concerned will, we trust, attend to it promptly.

D. L. Miller,
Writing Clerk A. M. 1891.

HOME MISSION WORK.

There is no greater question before our people to-day than that which pertains to home or local missionary work. To put it plainly and forcibly, it is a question of life or death, — a question that should come home to every earnest member of the church, for it involves the future of the Brotherhood.

It is concerning this home work that we feel impressed to write, for we have long felt, that our people are not accomplishing, in the local field, what they are abundantly able to perform. By no means should our home interest be neglected in the least, for it is upon the home churches that we must depend for whatever may be needed to carry the Gospel into other fields. Too many of our elders are neglecting their own flocks in order to do work in other localities. Years of experience and an extensive observation have convinced us that an elder's place is with the flock over which the Holy Ghost has made him overseer, and whenever he leaves his post of duty for any length of time, the flock is almost certain to suffer more or less. Unless he gives every part of the home field the most careful attention, little foxes will creep in and destroy the tender plants, while, in other instances, grievous wolves enter the church and scatter the flock.

We understand that an elder is a local church overseer. He has been appointed to preside over a local congregation, to preach the Word and care for the church as a shepherd careth for his flock. It is to him that the members must look for spiritual food and Christian guidance. He ought therefore to feel that he should be a father to them, and one with whom they can counsel in every time of trouble. His work is a noble one, and fortunate indeed is the church, where the elder properly magnifies his office, and duly considers the great responsibility resting upon him, and consecrates himself fully to that part of the work over which the Holy Ghost, through the church, has appointed him.

Every elder ought to be profoundly interested in the welfare of his own congregation, and not neglect his members on account of other fields. He is responsible to God for the oversight of that congregation, and he ought to realize it. It becomes his duty to see that the church is properly fed with healthy spiritual food, that it may be for the strengthening and edification of the members in general. To do this successfully he must make the wants of his congregation a study, in connection with his study of the Bible.

He must have his assistants in the ministry as well as in other departments of church work, but he ought to take the general oversight of the work, not as one who rules with authority, but as one who can preside with Christian gravity. He ought to be on good terms with all of his officials; at least he ought so to conduct himself that it becomes their duty to respect him. As a minister he may not be a man of more than ordinary ability. It is not necessary for him to be a gifted preacher. Some of the best housekeepers we have in the church are very ordinary speakers. But he has probably helpers in the ministry who have the ability to instruct and edify the people. If so, let him aid them in properly laying out their work, so that each one knows just what is expected of him. There is nothing like system in work, and this is especially true respecting the work of the ministry. Every minister ought to know just when his turn comes to preach so that he can prepare his mind for it. He must study, in order to be able rightly to divide the Word of Truth. That is what Timothy was required to do, and it becomes the imperative duty of every minister to do likewise in this age. If each minister knows his place, and understands his duties, the meetings will move off smoothly. As a minister we have never lived in a congregation any great length of time, where that was not done, and we have always found it to work well.

It will be needful for the elder to carefully watch his ministers and to advise them for their good as well as for the good of the cause. There is always a kind, fatherly way of approaching our brethren, that commands respect. This is the way to approach younger ministers and remind them of any unbecoming habits into which they may happen to fall. If elders would take upon themselves the liberty of training the young ministers in this respect they would certainly confer a blessing upon the ministry in general. It is so easy to form unbecoming habits, and yet very difficult to get rid of them after they have become a part of us. Instead of permitting ministers to form these habits, and then have people talk about them, let the elder kindly aid the ministers to overcome any obstacle of the kind that may be a hindrance to their work. In this line it is needful to notice the manner of opening and closing the services, the conduct of the minister while preaching, the class of subjects he treats, the length of his sermons and many other things that go to make up a good minister. Let an elder feel as much interested in the training of his assistants as he does concerning the education of his sons. If the minister falls into the habit of preaching too long, so as to weary the congregation, it is but just that the elder have a talk with him, not with a view of criticising or discouraging him in the least, but for the purpose of aiding him to become more useful to the church. The more elders can help their ministers in this respect, the more the church becomes edified and profited thereby.

All of these things help in the spreading of the Gospel in every locality and deserve the closest attention. Next week we have still other points of equal interest for consideration. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Eight.—Home Life in Scandinavia.

The home life of the farmers and laborers of any country is an interesting and instructive study. Since the days of Bayard Taylor's incomparable books of travel, Europe has been written over and over, again and again, and yet but little has been said about the home life of the country people, the bone and sinew of the civilized world. Even Taylor fails to give more than a mere glimpse at the inner life of the masses, and we may search in vain for books of travel that tell us how the people live. The reason for this is obvious. Travelers pursue the beaten track, they go from city to city, live in hotels, and only see the country from the car window. Palaces, picture-galleries, fine works of art, great buildings, architecture, old ruins and places of historical interest, royalty, notable men and women, politics and kindred topics form the staples from which most writers draw their materials. If they go into the country at all they are met with a natural reserve which total strangers receive the world over, and cannot see the people at their best. They fail to give the home life of the country because they do not see it.

We do not claim to be more observant than others, neither can we give in the limited scope of these letters more than a brief sketch of what we have seen. If we have observed more than others, it is because we have had better opportunities for seeing. Speaking publicly to the people in villages and in farm-houses, we come in close contact with them. The members of our mission churches belong to the country. We were cordially invited into the houses of the country people, and they gave us such a warm welcome and received us with such a kindly spirit, that we met and parted, not as strangers, but as warm-hearted friends; and this not only among our own people, but it was with few exceptions quite general.

The Danish people have a rough exterior, and unless one learns to know them well, they are apt to appear harsh. The rough, guttural sounds in their language adds to the first impression. Such words as *Skall, Ickke, Pige, Selskab,* sound harshly to the ear. But we found that beneath the rough exterior were warm, sympathetic, loving hearts, and we were led to the conclusion that the worst side of the Danes is the outside. The Swedes, on the other hand, are more cultured and refined, their language is smoother and much more musical than the Danish. As a rule, they are cheerful and happy and make a favorable impression at once upon the stranger. They are exceedingly fond of music and sing well. Sweden has produced some notable singers, prominent among them may be mentioned Jenny Lind, "the Swedish Nightingale," as she was appropriately called. We found the people, as a rule, open-hearted, kind and hospitable, and we were made to feel very much at home among them.

Farm houses are generally but one story high, and often the living apartments of the family and the stables for horses and cattle are found under the same straw roof. The stories are low, from six to eight feet high. The doors are not high enough to allow a man of medium height to enter without stooping. On several occasions we were made sensible of this fact, and we learned to take the advice of the old philosopher who said to his boy,

"My son, if you learn to stoop as you go through the world, you will escape many hard knocks." On some of the large farms the stables are built at right angles with the house, forming an open square, thus:



At other places the buildings form a square with a drive-way between the stables and the farm-house, thus:



Others still, having caught the spirit of modern improvement, build fine, two-story farm-houses in the midst of beautiful grounds, and the barns are a considerable distance from the house. These are, however, the exception, the rule being as given above.

The interior of many of the houses is devoid of comfort. Cooking-stoves are rarely found among the poorer class of farmers. The kitchen, paved with brick, or stone, and in some cases with a door opening directly into the stable, where the cows are kept, is supplied with a large, open fire-place, with a raised hearth, two feet higher than the floor. Here the fire is built, and pots, kettles and spiders are set, and the cooking is done. The first meal of the day is coffee and black bread, served, as we found at one place in North Denmark, before we were out of bed. The coffee and bread were brought to us at a very early hour and we were invited to sit up in bed and eat and drink. Wife said: "I can *never* drink coffee in this place," but a desire to accept the hospitality so generously offered overcame her and we partook of the proffered refreshments. Breakfast follows and the kind of food depends upon the pocket-book of your entertainer. Among the poor, black bread with lard to spread on it, is the staple article of food. Butter is a luxury, almost unknown to them, and often they must be content to eat their bread without lard.

Black bread, made from unbolted rye flour, about as dark in color as the old-fashioned gingerbread, made with dark molasses, which we relished so much in our boyhood days, is found on every table. Sour leaven is used in making the bread and it is just sour enough to make it very unpalatable to those who are used to eating sweet bread. When it can be found sweet and fresh it is not unpleasant to the taste. Bolted rye flour is also used by those who can afford it and it makes an excellent quality of dark bread which is healthy and very palatable.

Horse meat is used quite extensively and in all the larger towns and cities shops are licensed for the sale of *Hestekiöd*, horse meat. It is much cheaper than beef or pork and is often found on the tables of the well-to-do people. Since the removal of the prohibition against American pork meats will doubtless be cheaper here.

The following incident may illustrate the truth of the old proverb, "Where ignorance is bliss, 'tis folly to be wise." We were very kindly and hospitably entertained in the home of a prosperous and well-to-do merchant. The good wife had prepared coffee for us. The neat little table, with snowy white linen and delicate china, white bread, butter, cheese and dried meat presented a very tempting appearance to the hungry travelers. The dried meat, which looked very much like the home-made dried beef, of such excellent quality one finds in Pennsylvania and Maryland, was very tempting to the appetite. We have a weakness in that direction. We ate some of it and it tasted very good. We ate more and gave it a favorable recommendation to wife, who also ate and pronounced it good. Our Bro. Olsson, who sat by our side, said: "You seem to be very fond of horse meat." Our readers may imagine the result: our entire internal anatomy rebelled, and it was only by the most persistent effort that we remained at the table and completed our meal with due dignity and propriety. We have no appetite for horse meat, but it *did* taste good.

Women work indoors and out and their lot is a hard one. All kinds of hard labor is imposed upon her. She works in the field, mowing, making hay, binding grain, hauling and spreading the contents of the barn-yard on the land, in fact she does about all kinds of farm work. She must often be the house-keeper, the mother of the family and the field laborer. As a result, she cannot pay much attention to her household duties, and, from our stand-point, the home is often of necessity sadly neglected.

Men, women and children wear the universal wooden shoe, with heavy woolen stockings. When they go into the house the shoes are taken off and it is not an unusual thing to see a large number of wooden shoes of various sizes at the door as you enter the farm-house. The wooden shoe-maker flourishes in every village. For men's shoes he gets one and one-half kroners, or forty cents a pair, and smaller ones in like proportion. His tools consist of several augur-like gouges with which he makes the inner shape of the foot. A common drawing-knife, with a "shaving-horse" completes the outfit, and the shoe-maker prides himself upon the neat shape he can give the footwear he turns out. We tried our hand at the work but found that even making wooden shoes is a trade that must be learned.

Wages are very low, as may have been gathered from preceding letters. At Hordum we met a strong, healthy-looking girl of sixteen who told us that she was employed on a farm by the year, the owner of which was also a fisherman. Her work was indoors and out, as her services were needed. Cleaning fish, helping with nets and lines, working on the farm, she labored from twelve to fifteen hours a day, Sunday included, and she received only thirty kroners, $8.10 per year for her hard work. The highest wages paid to girls on the farms is ninety kroners, $24.30 per year. We interviewed laboring men and women in the fields and found that they were working at starvation wages. At one place we talked with a man who was cutting rye. After trying his scythe, and proving to our satisfaction that the work was not easy, we asked him what wages he received and could scarcely believe him when he said fifty ore, thirteen and one-half cents per day. He explained that his health was poor, and not being strong he could not get higher wages. The women, who bound the grain after him, received the same wages. The wages for farm laborers vary in different localities; but one kroner, twenty seven cents a day, is considered fair wages. We notice advertisements in the newspapers in which servant girls offer to work for sixty kroners per year, or about thirty-one cents a week.

In conversation with some of the girls we told them of two dollars a week in America and it seemed like a fairy tale to them. When we told them that our women, as a rule, did not work in the fields, and in the West did not milk, neither did they blacken boots, one old woman in the company said, in much apparent surprise: "Well, what do your women do? They must be lazy." We were not willing to admit the impeachment and explained that our women paid much more attention to house-keeping and indoor work than was done in Denmark. We might have added that some of the work, such as crocheting and fancy needle work did not seem to have much practical value, but we simply made a mental note of the fact. We also noted the fact that if some of our people at home, who are dissatisfied with their lot, could live here awhile they would learn some lessons in economy that would be helpful to them and would be glad to go back again to America, where the conditions are so much more favorable for the laboring classes than they are here.

The custom prevails in Sweden for every one to help himself at the table. At the eating-houses a large table is found in the center of the room on which is placed soup, meats, vegetables, bread, butter, cheese, etc., etc. Plates, knives, forks and spoons are placed at one end of the table. Those who dine take a plate, knife and fork and then march around the table, taking what they want, and then retire to small tables and eat. In this way soup, fish, meats and dessert are served, a clean plate being taken with each course. It looked singular enough to us to see twenty or thirty men and women marching around the great center table, helping themselves to the tempting viands. The same custom prevails in the private family.

Whether the Danes, or Dans, as the old name runs, and which is yet to be found in old manuscript and inscriptions, are, as some writers seem to think, the descendants of the lost tribe of Dan or not, we shall not pretend to say, but we were struck by the similarity of some things we saw here with those to be found in Palestine. The one-handled plow is used here quite extensively, and the old-fashioned hand-mill, so common in Palestine, has been so recently in use here that we saw many discarded millstones. The women did much of the grinding here not many years ago. A sister told us that when she was young she often helped to grind at the mill, and before her conversion, remembering Christ's words, "Two women shall be grinding at the mill, one shall be taken and the other left," she always dreaded to assist at the grinding.

The windmill and in many places the water-mill have superseded the old hand-mills. The former, with its great arms spread out to catch the wind is to be seen every-where. The arrangement for turning the wheel when the wind changes is quite in keeping with the primitive character of the country. The mill is built on a central pivot and a large, bent arm reaches to the ground. When the wind changes, as it does quite frequently, the miller by the use of a chain, a windlass and a long lever, turns the entire mill around. Some of the modern mills are arranged so that only the top is turned.

In some parts of Sweden the ground is covered with large boulders. The farmer ploughs up the soil among the boulders, pulverizes it and then sows the rye. In sowing, some of the grain falls upon the rocks, but it is not left there for the fowls of the air. We noticed women with brooms, made of brush, sweeping the top of the stones, and upon inquiry learned that they were sweeping

the seed and the little soil off the rocks so that it might not be wasted. Some of the fields that we passed had more than two-thirds of their surface covered with large boulders.

Our note-book is teeming with observations and we have culled but a few here and there, and already this letter is too long. We are, at this writing, in Halle, Germany. A slight sprain of the back causes an old injury to re-assert itself, and enforces a few days' rest at this place. We are reminded to-day, as we enter upon the fiftieth year of our life, that time is rapidly passing away. It is hard to realize that we have lived so many years. So much time spent and so little accomplished! May the Lord help us to give the remaining days of our life more fully to his service.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From Waynesborough, Pa.

THE GOSPEL MESSENGER visits us weekly, and we hail its coming. As the children love to read it as well as the parents, therefore it makes it doubly interesting to the family. It is certainly well filled with interesting and edifying productions from the minds and pens of our dear Brethren. The article of Eld. Eby, on sending out committees from Annual Meeting, when such difficulties should be adjusted by committees sent by District Meeting, meets my approbation. If we all had the mind and spirit of Jesus, we would have no need even to go there. We could settle and reconcile any difficulty if we were lovers of peace, and would subject our will to the will of Christ. There is so much self in us that must be denied.

The cause of much of our troubles may be that we need to be reconverted. Many of us, that profess to be Christians, attend church meetings, attend and participate in our Communion services, and yet neglect some of the most important means of grace which are positively enjoined upon every Christian man and woman. Without them we cannot live the life of a Christian, and will necessarily get cold and indifferent. No wonder we get crooked and weak. Oh, my brother and sister, all these means of grace God has furnished us by Jesus Christ, so that we may grow in grace and in the knowledge of the truth. As a child grows in favor with its earthly parents by obedience and love, so we should grow in our Heavenly Father's divine favor by obeying his sayings. May God give us, as his dear children, praying minds and hearts, to love our Blessed Savior above every object in this life!

Our love-feast was one of the largest ever held at the Welty meeting-house, in the Antietam congregation. We could not seat all the members, after using every means to do so. The best of order prevailed. Our ministerial force was not large,—only four being present,—but they divided the work very nicely. Eld. D. F. Stouffer officiated. On the second day, in the morning, we held a children's meeting,—the first one ever held in the district. It was a grand success. The house was crowded to overflowing. Everybody was interested, even our Old Order Brethren were deeply affected. All were pleased, and the Brethren's minds were awakened so much as to say, "We must build a larger house to accommodate the people." The impressions that our Annual Meeting made upon the people during the Conference, are not confined to Hagerstown, but extend everywhere. Should we not all let our light shine wherever we go? Let the principles of our religion, the profession of our religion, and practice of our religion be carried with us wherever we go.

After services last evening a worthy young man made application for membership. Our young brother, Wilbur Stover, preached for us a very feeling sermon on "The Love of God," which aroused the young man referred to.

We have two Sunday-schools in this congregation. The one in the country will shortly close for the winter. Both schools are in good working order, and conducted by our young brethren and sisters. Older brethren are helpers, and take part in teaching, opening and closing the school, as well as in speaking words of encouragement. Our Bible class has been one of interest this fall. Let none of us get weary in well-doing.

J. F. OLLER.

At the Eleventh Hour.

A FEW of the brethren and sisters of this vicinity were called to-day to witness a solemn service. The aged father of our brother, Frank Rea, has, for the past few weeks, been almost on the verge of eternity. So feeble and helpless is he that he must be handled like a little child. He has arrived at the advanced age of eighty-eight years, and all these years he has spent outside of the church. When the subject of salvation was mentioned, he replied, "I will have to be contented, for there is no hope for me now." Bro. John D. Bell was at his bedside last night and, while with him, the conversation of Christ and Nicodemus was related to him, and the great necessity of being born again, in order to see the kingdom of heaven, was pointed out.

Before Bro. Bell left for his home, the sick man requested baptism. The brethren and sisters met, and he was taken in an arm-chair to the West Fork,—a stream about eighty rods from the house. He was carried into the water, and there buried with Christ in baptism.

Surely he was strengthened by the strong arm of God. Everything went well and he is now rejoicing in God's love.

About three weeks before our feast two more (husband and wife) were made willing to enter into covenant relationship with Christ. One week passed and six more were made to see the necessity of securing a shelter from the storm to come.

On our feast day, which was truly a feast of love, another precious one (a young sister), entered the service of the Lord. Truly the Lord is blessing this part of his vineyard!

WM. E. TROSTLE.

Kingsley, Iowa.

From the Sunny South.

I HAVE just arrived home from a preaching tour in South-western Missouri. I left my home Sept. 24, for Cabool, Texas Co., Mo., where I arrived on the night of Sept. 25. On the morning of Sept. 27 I commenced meetings at the Greenwood church, where I held meetings until Oct. 2. One was baptized and one reclaimed. Bro. J. T. Mason is the elder in charge of this church. He is assisted by J. J. Troxel, J. P. Harris, S. M. Stevens, J. Atkins and D. Prough,—all in the second degree. From here I went to the Cornelius school-house, in Wright County, and had five meetings with five additions. Two of them formerly belonged to the Methodist church. From here I went to Calhoun's school-house, where I had several meetings, resulting in three additions to the church.

Next I went to Douglas County, to the Fairview church, to attend a love-feast Oct. 10. I continued meetings at that point for over one week. The result was thirteen additions by confession and one reclaimed. The ministers of this church are, brethren A. T. Tyson, S. D. Rothrock, B. B. Hylton, Joseph Hylton and James Robertson. Bro. Mason is also the elder of this church. I found many warm hearts to welcome me in their midst. A number of those brethren moved from Virginia, and united with the church at the time when Bro. J. Crosswhite and I held a meeting in Floyd County, Va., about seven years ago, and when about 123 united with the church. May the Good Lord prosper them in their new home in Missouri, both spiritually and temporally, that their light may go out to their neighbors, and much good may be done to the glory of God. I left the Brethren in Missouri Oct. 20, for my home in Tennessee, where I arrived in safety and found all well.

F. N. DOVE.

From the County Line Church, Ohio.

OUR feast was held Oct. 10 and 11. Just before examination services we held a choice for a deacon. Bro. J. P. Begal was chosen, and installed on Sunday morning after preaching. May God help him in his calling!

In the evening the little band of members, with a fair number from adjoining churches, surrounded the tables of the Lord. Ministers present were brethren H. Frantz, S. Driver, H. Baker, C. Wilkins, David Barley, and our home ministers. Bro. Henry Frantz came to us Oct. 6. He preached six sermons which were much appreciated by all. They will no doubt prove a great auxiliary to the future work of the church. May the Lord ever bless our dear brother as a faithful laborer in the vineyard!

J. GRANT.

From the Union Church, Marshall Co, Ind.

OUR love-feast took place Oct. 9 and 10. The weather being pleasant a large number assembled. There was sufficient ministerial help. Bro. Hiram Kreighbaum, of South Bend, officiated. On Saturday morning Bro. John Joseph was elected to the ministry, and brethren George Long, James Lark and Jacob Seider to the deacon's office. Brethren J. F. Appleman, Eli Gable, and John Hartsough were advanced to the full ministry.

On Sunday, Oct. 11, we met at 10 A. M., for the purpose of closing our Sunday-school for this year. A large number was present upon this occasion, and a number of good addresses were made. Bro Alex. Miller, of Nappanee, Ind., also addressed the school in a very winning and earnest manner, and in such a way as to interest both old and young.

We expect to hold a series of meetings sometime in January. Bro. Daniel Snell, of Sidney, Ind., is expected to do the preaching.

LAURA APPELMAN.

Plymouth, Ind., Oct. 25.

Notes and Jottings.

SEPT. 19 the members of the Donald's Creek church, Ohio, held their love-feast. It seemed to be the best meeting we have ever had, and more communicants were present than ever before. Our ministerial force was ample, and Bro. W. K. Simmons officiated.

On Sunday morning after the feast brethren D. Replogle and A. G. Crosswhite addressed the Sunday-school; afterwards we had addresses from a number of the ministers.

Sept. 24 the writer and Bro. Jonas Horning went to Oak Shade. We had several meetings and one council-meeting,—the first one ever held at this point, as it is a new place and much teaching is needed. Our duty is not only to get men and women into the church, but to teach them.

This requires much labor. If we could only have a faithful minister at all of these isolated places to preach and take care of the flock, it would be a blessing indeed.

After being home two days, I went to Lower Fall Creek, Ind., to attend their feast Oct. 2. This was my first visit to this church, and it was a pleasant one. I preached five sermons with the best of attention and interest. Next I visited Lima, Ohio, where I spent part of a day with the Brethren at their ministerial meeting, which I enjoyed very much.

On the evening of Oct. 6, I commenced with the Brethren at the County Line church, Ohio, where I remained till the evening of Oct. 11. On the 10th was their feast. We had a very pleasant meeting though the membership here is small. Bro. John Beegle was elected to the deacon's office at this meeting.

Much to my regret I had to close these meetings on account of other promises, though the interest was most excellent.

Oct. 15 I left home for Indiana to attend four feasts. The first was at Colfax, Ind., where I met Bro. Galen B. Royer and many others, with whom I have worshiped before. I held a series of meetings here last winter.

My next point was Mexico, Ind., where I had enjoyed a feast twice before, but it made my heart rejoice to meet once more with the dear members of that church.

While I would like to describe at length these different feasts, space forbids. The Mexico feast was the largest I ever attended anywhere in the Brotherhood, yet with all this great crowd they had to set the tables the second time at supper. The meetings closed at 10 o'clock, which was later than we liked, but could not well be avoided. We also visited the Old Folks' Home of Middle Indiana, which is in good condition and under the the charge of brother and sister Frank Fisher, who seem to be fitted for this grand work.

On Monday I came to Gilman, Ind., to attend the feast, Oct. 20, with the brethren and sisters of the Hillbrick church. This was not so large, but a very good one.

Bro. D. Hoover brought me over with him from Hillbrick, to attend their feast, Oct. 22. Brother Hoover's church is called the Upper Fall Creek. Here we had another feast of good things, another grand reunion around the Lord's table. We had been here on similar occasions, but never at any better meetings.

In this church is the Old Folks' Home of Southern Indiana. I did not get to stop at the Home this time, but visited it twice on former occasions. I returned home Friday night, Oct. 23, at 8 o'clock, and found all well, thank the Lord! The duties of home and a few appointments here, will take my time this week. Then I expect to go out into the field again. One was baptized in the Donald's Creek church yesterday.

HENRY FRANTZ.

New Carlisle, Ohio.

From the Prairie View Church, Mo.

THE brethren and sisters of the Prairie View church have, for the past four months, had in contemplation a series of meetings, closing with Communion services. Eld. Jacob Witmore, of Centre View, came to labor for us Oct. 10, and remained until after the love-feast which occurred on the 20th. He held forth the Word in its purity and power, and as a result we had five accessions to the church by baptism, and there are others who, we believe, are near the kingdom.

We had our council, preparatory to love-feast, on Friday, Oct. 16. Everything passed off pleasantly. We had an enjoyable Communion on the Tuesday night following. On Sunday, Oct. 18, we met at the water-side where the five dear souls were buried with Christ in baptism, in the presence of a large concourse of witnesses.

Bro. Witmore, in company with Bro. David Bowman and family, started for Florence, a point about fifteen miles distant, on the 21st, where they expect to hold some meetings, and, according to previous arrangements, to have a council and organize a church; also to hold a love-feast.

W. W. HOLSOPPLE.

From Bridgewater, Va.

OCT. 10 we had the pleasure of being at the love-feast at Valley Pike, Shenandoah County. The meeting was a pleasant one. Just before examination services one young sister was buried in the liquid grave, and, we trust, arose to walk with Jesus. The meetings were continued until the evening of Oct. 21. Thirteen sermons were preached, and four more persons made willing to follow Jesus in "*all things.*"

On the evenings of Oct. 22 and 23 we preached for the Brethren at Houck's school-house in Frederick County, four miles south-west of Winchester. Oct. 25 we had the pleasure of meeting with the Brethren at the Fort, Shenandoah County, at their love-feast. They had an excellent meeting. We were sorry that we had to leave them on the morning of Oct. 26, as they greatly desired some one to hold some meetings for them.

S. N. MCCANN.

Oct. 26.

From Cerro Gordo, Ill.

OUR series of meetings closed with one dear soul returning to the fold. Bro. Teeter did some excellent preaching. At the close we had one of the most enjoyable Communion services we have ever enjoyed. We rejoiced to see our old brother, Stephen Shively, and his dear companion with us again. They had just returned from Lordsburg, Cal., with brother and sister Wrightsman. This made us glad for several reasons, especially since Bro. Stephen has been one of our active deacons in this church. Bro. Geo. Ullery and wife are returning also. We are all anxiously awaiting their coming, and wish that others might return also. This is a goodly land.

I am at present at Roanoke, Ill., trying to preach to this dear people. This is the home of Bro. Rufus Gish. Bro. Rufus, we think, could do much good, right here. From here we go to Fulton County, this State. May the Good Lord bless the labors of his children every-where!

GEO. W. CRIPE.

Bridgewater Items.

OUR Communion meeting, held Oct. 17, was attended by about four hundred members. All were seated at the tables except a few. Many other persons could not find room in the house. There were three other feasts not far off, but all were well attended. We are always glad to see our members avail themselves of these feasts, as they are means of grace that should not be neglected. The ministerial force from other congregations consisted of elders D. Hays, A. D. Garber, Samuel Petry, J. A. Garber, Tyler Wright, Peter Garber, and others, who fed us with the Word of Life. Our esteemed elder, Solomon Garber, now over eighty-three years of age, enjoyed the meeting with us, much to the delight of his flock. While many of us enjoyed the services of the sanctuary together, yet we were made to feel sad at the absence of our co-laborer, — Bro. John Flory,—who was once an active worker in the field, at home and abroad, but has been more or less afflicted for nearly one year, and is now unable to leave his room. As he has been partially paralyzed for several months, he is scarcely able to sit up, and can speak only with great difficulty. He seems to realize that his end is nigh, and he is waiting patiently for the call. His earnest labors were much appreciated in his large field of labor.

Bro. D. Hays preached in the College Chapel on Sunday evening, to a large and appreciative audience. The students, as well as others, enjoy these visits from our ministering brethren. They should come often and see for themselves. Then they will be enabled to more fully appreciate the efforts that are being put forth by the teachers and students of our colleges for the higher attainments in life. The Bible Term will begin Jan. 5, and continue four weeks. Full particulars can be obtained with reference to terms, etc., by addressing the Principal. A good attendance is hoped for.

S. F. SANGER.

Bridgewater, Va.

From Deweyville, Ohio.

I REACHED my home Oct. 27, from my trip to Iowa, and found all well. The six weeks which I spent with the members in Iowa were enjoyable, especially the feast in the Libertyville church. Here is where I spent my boyhood days, but thirty-five years have elapsed since then, and very few of my old school-mates are left. Here is where mother was buried about thirty-nine years ago. Many of the old fathers and mothers in Israel have gone to their home beyond since I left. A visit to the "City of the Dead" brought many solemn thoughts to the mind.

Some things I saw on my visit are commendable. The nearer a church lives up to the order and rules of the Brotherhood, the more influence and prosperity will be hers. The church near Libertyville has still more than an ordinary amount of opposition, yet four dear souls were made willing to come and identify themselves with the people of God, and were baptized on the last day of the meeting. Others said they would come soon. May the Good Spirit continue to strive with them, till they yield! I had forty-six meetings while in Iowa, and five were received into the church.

On my return home, I met at Deshler, Ohio, Bro. I. J. Rosenberger who was waiting the arrival of a belated train on the Baltimore and Ohio road, to go to Nappanee, Ind., to hold a series of meetings.

JOSEPH HOLDER.

Oct. 28.

From Glensted, Mo.

MY last was written while laboring near Laddonia, a mission-point. There are two members living here, Bro. Joel Moomaw and wife. We commenced meetings in a large school-house, as the church was occupied, but the congregation grew too large for the school-house, so the church was offered us the second week. We labored at that place for two weeks with an excellent interest and attendance, but we had no additions.

Here is an excellent place for a minister to locate. The society is excellent. Good schools, fine roads and a rich farming country make it attractive to all. The people here are willing to help a minister that will locate with them. Any one desiring further information will write to Bro. Joel Moomaw, Laddonia, Mo.

Brethren in full sympathy with the order of our Brotherhood will receive a hearty welcome. There are two members living near Mexico in the same County, and sixteen members about thirty miles from there, at another mission post. There would be enough work here for one minister nearly all the time. The brethren at the last-named point

are anxious to have a minister to locate among them. Write Bro. C. B. Nelson, Middletown, Montgomery Co., Mo. DAVID BOWMAN.

Old People's and Orphans' Home of the Northern District of Illinois.

HAVING just completed the work assigned me by the Board of Trustees as solicitor for the erection of the buildings, I hereby tender my thanks to all who have aided the good work. I would respectfully ask those who were not fully prepared at the time of my visit, to respond as soon as possible, as there is yet money needed to complete the furnishing, etc. The building is under contract. I hope that all may see the necessity of helping to further the good work, and contributing by either note or cash, which may be sent to the Treasurer, Edmund Forney, by either post-office orders or drafts, at Polo, Ill.

J. C. LAHMAN.

From the Lost River Church, W. Va.

ON Saturday, Sept. 5, the members of the Lost River church assembled in church council, preparatory to the love-feast. Love and union seemed to be the prevailing sentiment.

Oct. 15 we held our love-feast. It was largely attended. Ministering brethren from abroad were brethren S. H. Myers, Jno. Ellis, F. A. Yankey and Addison Dove,—all of Virginia. Bro. Ellis officiated.

These meetings are great incentives for good. They give us a prospective view of the Great Supper, in the evening of this world, when the Lord Jesus Christ shall gird himself, and come forth and serve us. It seems that the influence of these meetings upon the world could be made much more impressive, if all the members were to conform to the rules of the church. When brethren follow the fashions of the world, and even puff away at a cigar, they certainly do not show the best influence. Who is responsible? Is it the ministry or the laity? Let us all work together, as one common family, for in unity there is strength. Let us put forth our renewed energies, and let the ensuing year mark an epoch in the history of our beloved Fraternity.

PERRY B. FITZWATER.

Mathias, W. Va., Oct. 16.

From Boon's Creek, Washington Co., Tenn.

I LEFT my home on Monday, Oct. 5, and reached McKenzie at midnight, where I was met by Bro. Vance and conveyed to Bro. John G. Davis's, eight miles from McKenzie.

I commenced meetings on Wednesday night at the Slate school-house, and continued till Sunday night. I visited all the members, and found them in the faith and in peace, laboring for an increase of holiness in themselves and others.

During our stay with them we had one church-meeting, and elected two deacons,—brethren J. G. Davis and R. Vance. May they and their wives be faithful, and purchase to themselves a good degree of faith, and great boldness in Christ Jesus. We also had a love-feast on Saturday night at friend Gaunt's house. Oct. 17 we enjoyed a well-attended and pleasant love-feast. Better attention and behavior I never saw at a Communion. May God bless them for the respect shown the Brethren. Two were received by baptism and there were two applicants for baptism. The prospects are good for an increase in the church.

I left Oct. 12 for McMinnville, after only one meeting with the Brethren in Warren County. I had written them, but they did not get my letter, so there were no arrangements made for meetings. After one meeting at Wilson's school-house, I left for Knox Co., where I met with the Choto Falls church. Here we had a good meeting and a love-feast, and I was pleased to meet with brethren J. B. Pence and E. Newcomer.

Remaining with them over Sunday, I started for home on Monday, Oct. 19, and found all well, thank the Lord. I hereby thank the brethren and sisters for their kindness to me. I am also under obligations to the E. T. V. and G, and the Chattanooga and Nashville railroads for favors over their roads.

If any ministering brethren should pass through Western Tennessee, the brethren and sisters would be glad to have them stop and preach for them. They will be met at McKenzie, by writing to John G. Davis at McKenzie, or Chas. W. Davis at Lankford, Carroll Co., Tenn.

GEORGE C. BOWMAN.

From the Botetourt Church, Pa.

OUR annual Communion meeting is now among the things that were. We met on Saturday afternoon, and, after the introductory service, the audience repaired to the water where there were three baptized. Returning, the examination services were opened by reading and then speaking on the subject,—mainly on self-examination. It is an essential feature that we examine ourselves and not others.

We frequently hear brethren say that they will not commune if such and such are at the table. In my opinion the condition of the complainant is more unsafe than that of the one complained of, and we might profit by the lesson in the institution of this sacrament. Jesus knew that Judas Iscariot was at the table, and that he was a devil from the beginning. The disciples knew that a very bad man was at the table, yet neither Christ nor any of the disciples left the table, but Judas left, as it is supposed by some, before the partaking of the Eucharist.

There were present at our feast about three hundred members. Though the entire room was filled with spectators, yet the order was excellent, and the meeting very enjoyable, apart from some loud talking outside of the house. The meeting on Sunday was large. Nearly, if not quite, one thousand persons were present. The preaching was fairly good and the deportment and attention very good. B. F. MOOMAW.

From White Church, Montgomery Co., Ind.

OCT. 10 Bro. Galen B. Royer commenced a series of meetings for us and held forth the Word until Oct. 15,—the time of our Communion. The Communion was an enjoyable one and all felt it was good to be there. Ministers present were brethren Henry Frantz, of Ohio; A. J. Bowers and Galen B. Royer, of Illinois; William Harshbarger, of Ladoga; Jacob Frederick, of West Lebanon, and Amos Neher, of Mulberry, Indiana. The brethren dealt out the Word of Life in such a way that saints were encouraged and sinners made to tremble.

A minister of the Presbyterian church, from Danville, Ill., came to witness the Communion, for he had never seen the like before. He was well pleased and said, "It is no use to say anything against these people, for they quote Scripture for everything." He left with the promise that he would come again.

Bro. Royer continued holding up the banner of the Blessed Master till Oct. 25. The immediate results of the meetings were, one applicant, to be re-instated, three baptized, and at the close of the last meeting, two more applicants for baptism. One of these had not the opportunity of attending the meetings. The three baptized are young in years, and two of them the daughters of the writer. While we have often received the children of other parents into the church, we never knew before what was the joy of parents whose children come to Christ. Heretofore all this was only imagination; now it is reality. May our Father bless all with peace and the power and influence of the Holy Spirit! D. C. CAMPBELL.

From Rockton, Iowa.

I RECEIVED a call from Bro. Bowles to come to Jasper County, Iowa, and hold some meetings at a place where there are but few members. They have been having meetings once a month, part of the time, at a school-house, two miles south of the present place of meeting, but there has never been any preaching at this place by the Brethren until last Tuesday evening, Oct. 20. Being quite young in the ministry I did not feel able to go alone and conduct a week's meeting; consequently Bro. Cakerice accompanied me. We commenced meetings Oct. 20, and continued until last night, Oct. 25. We preached seven sermons in all, with the best attention and a growing congregation. Last evening the house would not hold the people. As an immediate result a brother and sister confessed Christ in baptism. There were a number who had never heard the Brethren preach nor seen any one baptized by trine immersion. Many good impressions were made and I truly think the seed sown will spring up not many days hence. Perhaps we are, to some extent, neglecting these outposts. Here we found members who had belonged to the church three years and had never attended a council-meeting, as they are living fourteen miles away. I think that, with the proper efforts, there could be an ingathering of quite a number of souls. We closed our meetings too soon. F. M. WHEELER.

Rockton, Marshall Co, Iowa.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Soul-cheering Love-feast.—The Communion of the Upper Stillwater church, Ohio, was one long to be remembered. The weather was pleasant and the congregations large. At least five hundred communed. The order, notwithstanding the densely crowded house, was good, and the ministerial force strong. All seemed to enjoy the feast.—*S. D. Royer, Bradford, Ohio.*

Nine Additions.—According to previous arrangements, Bro. P. R. Wrightsman came to the North Morrill church, Brown Co., Kans., Oct. 9, and preached in all twenty-one discourses. As an immediate result the church was much encouraged, and nine precious souls made choice of that good part which shall never be taken from them. May they, with us all, live such lives as will be pleasing in the sight of him in whose name we labor.—*T. A. Eisenbise.*

Hudson Happenings.—Our love-feast occurred Oct. 24, and while the number of communicants was not as large as at some of our former feasts, yet a more enjoyable meeting we do not remember to have passed through. The weather was all that could be desired, and the order of the spectators was never better. Eld. P. A. Moore,—the only minister that responded to our invitation,—officiated. Next day we listened to a most soul-refreshing sermon. While it is a fact that on the day following the meeting was small, yet we were more than compensated by the assurance, that it was among the best, and it was good to be there. —*Thos. D. Lyon, Oct. 28.*

In a Critical Condition.—We regret to learn that Eld. John Flory, of Virginia, is in a very critical condition. He was once a man of rare Christian activity, but it seems that his race is well nigh run, and he is liable to be called hence any day.

Refreshing Meetings.—The meetings I held at Sidney, Nebr., resulted in two additions. I just closed a series of meetings on Sunday night at the Bethel Church. The interest was of the deepest, with both members and aliens. Seven were baptized. Several times the house would not accommodate the people.—*J. E. Young.*

Cannot Do Without the "Messenger."—Bro. C. D. Rasp, of Rising City, Nebr., says he cannot do without the MESSENGER, as he is much isolated and seldom has an opportunity of attending any of our meetings. After reading the papers, they are handed around among the neighbors and carefully read by them. That is the way to prepare the hearts of the people for preaching and lay the foundation for building up a church.

Refreshing Meetings.—Bro. Miller came to us on Oct. 10 and fed us richly from the Word of God until the 17th, when our meetings were closed by a love feast. Many dear brethren and sisters were with us during the meetings and the feast from adjoining churches. While it is enjoyable for us thus to meet here on earth, how much more so will it be in that glory world above!—*Ella Royer, Dallas Centre, Iowa, Oct. 24*

Enjoyable Love-feast.—The feast at the Monitor church is now past and a very enjoyable feast we had. The ministers from other congregations were brethren F. H. Bradley, David Puterbaugh, —— Frantz, from McPherson, and Henry Brubaker. Some of our brethren are young in the ministry, but the Bread of Life was dealt out richly and to the point. Bro. Bradley officiated. Next morning brethren Frantz and Bradley spoke to the children, after which they preached for us. Some good impressions were made, as several were made to weep and realize their condition. We feel strengthened and built up.—*S. E. Lantz, McPherson, Kans., Oct. 21.*

Two Added by Baptism.—Oct. 20 occurred the love-feast in the Killbuck church, Ind. Although the attendance was not so large as on former occasions, we are glad that most of our neighboring churches were represented. Ministerial help from other churches consisted of brethren John Caylor, Henry Frantz, D. F. Hoover, Jacob Barick, Levi Holder and Chas. Wood. Bro. Frantz officiated. Next morning we were permitted to listen to some very encouraging farewell addresses. Since our last writing we have received two into the fold by baptism. May the Lord help them to be bright and shining lights in the church! We expect to hold a series of meetings commencing Nov. 20, to be conducted by Bro. D. Replogle.—*Henry E. Millspaugh, Gilman, Ind., Oct. 27.*

Refreshing Meetings.—The members of Fredric, Iowa, recently held an enjoyable love-feast. Nearly all the members were at the table, and all pronounced it the most pleasant meeting they ever attended. Ministers present from abroad were brethren G. B. Royer and Martin Replogle. Their labors were highly appreciated, and the order was commendable. At this feast we received three by letter. The church in Marion County met on the evening of Oct. 17 and held an enjoyable feast at the house of Bro. J. Erbs, in Pleasantville, at which occasion twenty members communed. The best of order prevailed and good attention was given the Word preached. Little Willie, son of John and Lydia Miller, died of sore throat and diphtheria Oct. 9, aged about six years. —*Hiram Berkman.*

Pleasant Love-feast.—The members of the Rock Grove church, Iowa, held their Communion Sept. 26. About forty members were present. Our meeting was well attended by those not members. Bro. H. Kepler, of Chickasaw County, was with us and also many others. The ministerial help at the meeting were brethren Wm. Ikenberry, G. Ashenbrenner, and John Shank. Eld. Wm. Ikenberry and G. Ashenbrenner did most of the preaching.—*G. M. Noah, Nora Springs, Iowa, Oct. 25.*

A Profitable Meeting.—Our love-feast, of Oct. 17 and 18, was a pleasant and profitable one. Ministering brethren present from abroad were Eld. Joseph Ogg, J. Broadwater and O. J. Beaver. The latter came to us by private conveyance, accompanied by brethren L. Pratt and S. Shook, and sister Hyle. There was also a good delegation of members present from the Root River church. Meetings were held during the week previous to the feast and closed on Sunday evening. Our duties were made plain and it now remains with us to give the more earnest heed.—*J. H. Wirt, Lewistown, Minn.*

A Good Work.—A few weeks ago Bro. Levi S. Mohler and the writer were called to hold several meetings at the village of Marysville, along the Susquehanna River. We took with us some GOSPEL MESSENGERS and tracts for distribution, and after the meeting closed, we could hardly hand them out fast enough, nor did we have near enough to supply the demand. Bro. G. B. Garber was there on the evening of Oct. 29, to hold meetings, and Nov. 28 some of the Brethren will hold a short series of meetings at the same place. The Bethel, or "Church of God" house of worship is offered for our use, free of charge, whenever we want it.—*Daniel Landis, Shiremanstown, Pa.*

Deacon Elected.—Our Communion in the Round Mountain church, Ark., was a very pleasant one. Elders C. Holderman and J. P. Harris, from Missouri, were with us and preached for us. At this meeting Bro. James Krouse was elected to the office of deacon. May he be faithful! We received four members by letter and two more are to be received that were not present. We need more help in the ministry, as the calls are more than we can fill. We have received five dollars from Eld. Wm. George, of Grant County, W. Va., for our church-house since my last report. We are truly thankful to the donors for helping us. If we can get about seven dollars more, besides what we can raise here, we will have enough to finish the house. —*Samuel Weimer, Wyman, Ark., Oct. 24*

Two Additions.—Since I left Chesterville, Ill., I was with the church at Salem, Ill., where I remained one week and had meetings each evening, in Salem, until Oct. 10, the evening of their feast, which was a pleasant one. On the evening of Oct. 11 I left for the Harrison County church, Ind., where I arrived on the evening of Oct. 13. We had meetings the same evening and continued until the evening of Oct. 21. Their feast was on the evening of Oct. 16. The house was crowded but good order prevailed. There was a good interest in our meetings. Two young sisters united with the church by baptism. May they be faithful! I was in this church about six years ago, and remember of having a children's meeting at that time. Many of those children have now grown up, and two of that number have united with the family of God. There is a strong desire on the part of these dear members that I should move among them. I am prayerfully considering a change of location, but, owing to financial reasons, will be obliged to go where land is cheap. The Lord's will be done in helping me to make the choice!—*A. S. Culp.*

Four Souls for Christ.—I left home Oct. 10, and began my labors for the Grenola church, Kans., next day. I continued the meetings until the evening of Oct. 18, with increasing interest and attendance. I preached ten sermons in all, and baptized four. Others promised to come soon. This church is without a minister. Brethren, remember them!—*J. R. Frantz, Fredonia, Kans.*

One Baptized.—The members of the Salem church, Montgomery Co., Ohio, held their love-feast Oct. 14 and 15, and a very pleasant one it was indeed. More members communed than ever before at this place,—between four and five hundred. Our dear brother, Abraham Deitrick, who had his home in this church years ago, was with us and officiated in the evening services. Brethren Longanecker, Hendrickson, Bagwell, Brumbaugh, and others, assisted. One was baptized just before the meeting.—*Jesse K. Brumbaugh, Union, Ohio, Oct. 20*

Another Sad Accident.—About five weeks ago the youngest son of sister Sarah A. Davis went out to shoot a chicken in the yard, with a small rifle. While adjusting the cartridge, the hammer slipped, thus discharging the gun and shooting his little sister, a child about seven years old, through the bowels. Little Lottie screamed and fell, mortally wounded. She lived amid great suffering for about four weeks, and then closed her eyes in death. This should be another warning to boys handling guns carelessly. Funeral services by the writer from 1 Pet. 1: 24.—*Jas. R. Gish, Stuttgart, Ark., Oct. 27.*

Enjoyable Love-feast.—On Oct. 24, the Brethren of the Berrien congregation, Mich., held their love-feast, which was well attended. The Brethren there feel much encouraged, having just obtained the use of their house again. Quite a number from adjoining congregations were present at the feast and many could find no seats. Ministering brethren present were James Miller, Thurston Miller, John Stretch, H. W. Krieghbaum, Daniel Whitmer, Isaac Early, Joseph Kulp, R. J. Shreeve, William Borough. Bro. Joseph Kulp officiated. Next day we listened to short but very good speeches by several of the above ministers from Gal. 6: 7. Quite a number of old brethren and sisters were in attendance.—*Ida Stretch, Dowagiac, Cass Co, Mich.*

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Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

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That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

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That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

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In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

NETZLEY - BARKDOLL.—At the residence of the bride's parents, in the Naperville church, Ill., Oct. 8, 1891, by Eld. C. F. Martin, Bro. Ira B. Netzley and sister Anna E. Barkdoll, both of Du Page County, Ill. H. M. B.

DOUTRICH—DENNIS.—At the residence of the bride's father, Bro. S. B. Dennis, in Mount Joy, Pa., Sept. 17, 1891, by the undersigned, Isaac H. Doutrich, of Elizabethtown, and Sue H. Dennis, of Mount Joy. S. R. Zug.

BAKER—MILLER.—At the residence of the bride's father, Bro. John S. Miller, near Manheim, Pa., Oct. 15, 1891, by the undersigned, John H. Baker and Annie K. Miller, both of Rapho Township, Lancaster County. S. R. Zug.

WHITMER — HARNISH.— At Mitchell, South Dakota, Oct. 21, 1891, by the undersigned, Mr. V. E. Whitmer, of Mt. Vernon, South Dakota, son of Rev. B. B. Whitmer, and sister Rosa Harnish, of Quinter, Kans. J. G. Hall.

HURT—STUTZMAN.— At H. R. Stutzman's, near Girard, Ill., Oct. 22, 1891, by the undersigned, Mr. C. E. Hurt and Miss Emma C. Stutzman.

FITE—WINELAND.—At the same place, near Girard, Ill., Oct. 22, 1891, by the undersigned, Mr. Alvin Fite and Miss Sarah J. Wineland, all of Macoupin Co., Ill. G. W. Gibson.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MYERS. June 29, 1891, Lloydie A. Myers, son of Albert and Clara Myers, aged 6 years, 4 months and 20 days.

MYERS.—June 4, 1891, Nellie Ray, daughter of the same parents, aged 2 years, 8 months and 12 days.

These two children were taken sick May 30 with a fever, which resulted in diphtheria. Nellie grew worse rapidly. All was done that loving hands could do but nothing would avail and on Thursday evening her spirit took its flight.

Lloydie, at one time during his sickness, seemed to gain strength and improve greatly, but the continuation of the disease weakened his heart and prevented it from performing its proper functions, which was the immediate cause of death. He was very lively a few moments before he died, as he was always of a sunny disposition. At the time of his death his father had just left the room, and before he reached his bedside again, life was extinct.

This visitation of God's providence has cast a shadow over our pathway, but we can console ourselves by the saying of One who said: "Of such is the kingdom of heaven." Their bodies were interred in the Chelsea cemetery, where they will rest free from pain until the bright morn of the resurrection.

Lena Myers.

FINK.—In Mechanicsburg, Pa., Oct. 8, 1891, Joseph Fink, aged 80 years, 5 months and 19 days.

Deceased made choice of the latter part of Matt. 26: 42, as a text of his funeral. Services were held in the Union church in Mechanicsburg, by the undersigned. Deceased leaves several brothers and sisters and a number of grandchildren and friends. May he rest in peace. Daniel Landis.

HOLCOMB.—At Topeka, Kans., Sept. 27, 1891, Alonzo Holcomb, aged 92 years, 11 months and 7 days.

Father was born in Western Connecticut, Oct. 20, 1798. He came to Greene County, Ohio, in his youth, where he married Lucy Morgan, April 20, 1824. He, with family, moved to Illinois in 1830, where they lived till the summer of 1869, when they quit housekeeping and came to Kansas, to live with their children. There mother died July 10, 1888. They loved the Brethren but were not members of the church.

Henry C. Holcomb.

KEEFER.—At Greenwood, Nuh., Oct. 15, 1891, Thomas Roland, son of Bro. Moses and sister Mary Keefer, aged 17 years, 6 months and 13 days.

Thus an obedient youth has passed away. Not realizing his condition until near his end, he requested to be baptized, but it was too late. Funeral discourse to a large concourse of people by the writer, from John 11: 23.

S. M. Gochnour.

MISHLER.—In the Lower Cumberland congregation, Pa., Oct. 13, 1891, sister Maria Mishler, wife of friend Henry Mishler, aged 65 years, 11 months and 19 days.

Deceased was a faithful sister for many years. She had several attacks of paralysis and finally lost her speech, so that she could only say, "Going home; want to go home and be at rest." She leaves a kind husband one daughter and son in law (a brother), three grandchildren and many other relatives and friends to mourn their loss. Services and burial at the Mohler meeting-house by the writer, assisted by Bro. Henry Beelman and Levi S. Mohler from Rev. 14: 12, 13.

Daniel Landis.

PLOWMAN.—At her home in Montgomery County, Iowa, Oct. 22, 1891, sister Susan Plowman, aged 71 years, 2 months and 11 days.

Her maiden name was Bower. She was married to C. C. Plowman Dec. 22, 1849, in Carroll County, Md. She moved to Lee County, Ill., in 1865, and to Montgomery County, Iowa, in 1870. She was a member of the Brethren church for about thirty-two years, and, as a good Christian, had no fears of death. Funeral services were conducted by Eld. Isaac Barto, from Rev. 14: 13, to a very large audience. D. S. McDannel.

HESS.—In the Maple Grove church, Ashland Co., Ohio, sister Elizabeth Hess, aged 85 years, 2 months and 15 days.

Deceased was born in Fayette County, Pa. She was the mother of twelve children, of whom eight preceded her to the spirit land. She faithfully endured the hardships and privations of pioneer life. In April and May, 1845, she was called upon to bury seven of her children within a period of twenty three days, all of them dying with putrid sore throat, now known as diphtheria. In the fall of 1864 she and her husband went to Iowa to visit his brother. While there the husband took sick and died and she returned home a widow. She has lived on the farm on which she died since 1853. She was for many years a member of the Brethren church, and was buried in the Maple Grove cemetery, followed by a number of relatives and friends.

She was in good health generally, until a year before her death, when, through a fall, she was considerably shocked and her general health impaired. Like a ripe shock of grain, she has been gathered to the fathers. Funeral services by Bro. William Dissenberg.

Jesse and Susannah Jacobs.

NISWANDER.—In Bairnfield, Noble Co., Ind., Oct. 15, 1891, Bro. Isaac Niswander, aged 77 years, 1 month and 1 day.

Bro. Isaac was a member of the Brethren church. I was not acquainted with his early life, but for the last fifteen or twenty years I have been personally acquainted with him. He met with some sad misfortunes during the last part of his life, but, like gold tried in the fire, his Christian meekness, mildness, and virtuous character preserved his moral life. In his sickness patience had a perfect work. He leaves a wife and four children to mourn their loss. Services by the writer from Luke 10: 30. John Crume.

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LOVE-FEASTS.

Nov. 11, at 2 P. M., Bachelor Run church, Carroll Co., Ind

Nov 12 and 13, at 1 P. M., Ephratah, Pa.

Nov. 12, at 2 P. M., English Prairie church, Lagrange Co., Ind.

Nov. 13, Greenwood church Texas Co., Mo.

Nov. 13, at 4 P. M., Walnut congregation, Marshall Co., Ind., 4 miles north-east of Walnut Station.

Nov. 13, Honey Creek church, Nodaway Co., Mo., 2 miles west and 3½ miles south of Sheridan.

Nov. 13, at 4 P. M., Elkhart church, near Goshen, Ind.

Nov 13, at 10 A. M., Pleasant Hill church, near Virden and Girard, Ill.

Nov. 13, at 4 P. M. Monticello church, Ind.

Nov. 14, at 2 P. M., Belleville church, Republic Co., Kans.

Nov. 14, at 3 P. M., McPherson, Kans.

Nov. 14, at 2 P. M., in the Spring Creek church, Kosciusko Co., Ind.

Nov. 14, at 2 P. M., Martin's Creek church, 2 miles south-east of Jeffersonville, Wayne Co., Ill.

Nov. 14 and 15, at 10 A. M., Mingona church, Sawyer, Pratt Co., Kans.

Nov. 14, Cedar Grove, Va.

Nov. 14, at 10 A. M., Beaver Creek church, Greene Co., Ohio

Nov. 14, at 5 P. M., Clover Creek congregation, near Roaring Springs, Pa

Nov. 19, at 2 P. M., Frederick, Md. Series of meetings to begin the 14th

Nov. 21, Waynesville church, Mo. Meetings to begin the 15th.

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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 17, 1891. No. 45.

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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WE should be pleased to get the address of some brother, living in or near Pratt, Kansas, or, if no brethren are living in Pratt County, we will be glad to get the address of some one living nearest to the place named. An immediate reply will much oblige.

THE late frosts have spoiled much of the autumnal beauty of our surrounding hills and mountains. The colors have faded and the leaves are dropping to the ground, reminding us that we, too, do fade as the leaf and will soon pass away.

BRO. W. J. SWIGART is now holding a series of meetings with the Altoona brethren, which will be closed with a love-feast. These brethren have seated their main audience room, which never, as yet, had been completed, and repainted the outside, so that they now have a very nice and comfortable house of worship, and the church seems to be in a prosperous condition.

ON the morning of Nov. 5 we had the first snow of the season. The trees and bushes every-where were decorated in a mantle of white. Though it looked very pretty, our farmers, who had part of their corn yet in the shocks in the fields, had no expressions of admiration for such beauty. Our notions of beauty are governed largely by the feelings which the things seen produce towards our bodily comforts.

THE FOOLISH VIRGINS.

TWO querists want to know who the foolish virgins were, or what lesson the parable was intended to teach. One wants to know whether the Jews and the Gentiles are meant, and the other thinks it means those who make no profession and base their salvation on their good works. Their loss will be a denial of enjoying the thousand year reign,—the Millennium,—but they will come in all right after the close of this eventful period. He feels quite certain that he is right, and we suppose that he expects us to simply "bear a word of testimony" in his favor as our faithful deacons are called upon to do in some of our churches.

No, we prefer not to bear testimony to either of the opinions given. The parable has a more simple interpretation in our estimation, and in interpreting the Scriptures it is best to always grasp the most simple truth that the language can convey. Because the narration is a parable is no reason why we should put on our theological spectacles and peer away down to see something very mysterious.

The two parties both started out alike,—both had received and accepted the invitation to attend the wedding, and both were supplied with lamps. The only difference seems to be in the supply of oil. The lamps may very properly represent our profession, while the oil represents our doing or growing in grace and knowledge. In this the five foolish virgins were deficient, and when the wedding party came, it was too late to go and buy.

The great lesson to be taught is, to be supplied and ready when the Master comes, and as we know not the hour of his coming, we are to be always ready,—our lamps are to be trimmed and filled, so that, when the call comes, we may be ready to enter in and enjoy the feast.

THE WHISKEY FIEND.

IT is wondered, on the part of some, why it is that in the pictures we see of the bottle, and the spirits that come from them, they are represented as devils. And yet it is a true representation, because those who imbibe these spirits are themselves transformed into fiends. Of this we have frequent and numerous illustrations. Men who are addicted to drinking, who, when sober, are gentle, kind-hearted and pleasant in their families, are, when intoxicated, maddened fiends, and are not only abusive to their families, but, in their madness, destroy their own household property. We have men of this kind in our own town, who, in their fits of drunkenness, have broken their furniture, their stoves, and thrown their glasses out of the windows. And then, not satisfied with this, they will turn on their wives, whom, at the marriage altar, they pledged to love, respect, cherish and protect as long as life would last. Of course, nothing but the promptings of the devil can cause men to do this, and as these promptings come through the whiskey cup, we can very naturally conclude that if the devil is not directly in the intoxicating cup, he uses it as a vehicle through which he gains entrance into the heart, feelings and actions of men, and therefore it is very properly named the "whiskey fiend."

Notwithstanding the terrible results of this fiend are seen and felt in thousands of our homes to-day, yet there are men of intelligence, and some, to their shame, profess to be followers of the Blessed Jesus who went about doing good, who claim that men should be protected by law to deal out this curse of our American homes, and why? Because there is money in it. They want protection to the men who, for the sake of money, deal out this curse that maddens the brain of the husband to destroy his property, abuse his wife and children and desolate their homes,—and *no* protection to the wife who is disgraced, clubbed and beaten. Will not our Christian people arise in their strength and say that the whiskey fiend *must* go down,—that his power shall be broken and that the thousands of women who are now being crushed under his iron heel shall be liberated and their wrongs avenged? We believe, at least we hope, they will. At the late election of our own country the people have given their verdict in unmistakable language. They have plainly said that this monstrous evil shall no more be licensed by our voice and we believe that in this case the voice of the people is the voice of God.

Professing Christians have the power to steer the Ship of State, and we believe that, as soon as our churches become fully awakened to their duty in this great struggle for the right and against the wrong, the license power at least will be swept from our land. That this evil will be entirely banished we don't expect, more than we expect that sin will be destroyed. This will not be as long as Satan is left loose, and, as a roaring lion, is going about seeking to destroy, but, because we cannot entirely destroy the effects of either, is no reason that we should cease fighting. This fact should the more energize us in the work because an evil suppressed is better than an evil unbridled, and eternal vigilance must be the Christian's watchword.

If this rum power is to be kept in check, there is but one way to do it and that is, "Watch and pray." The watching here means a vast deal more than some would have us believe. It means more than to simply look on without making any effort to meet the foe when it comes. Such a watchman would not be worth much. The true watchman stands guard with the determination to protect his master's interests, and so must we, and if we do it in the "All-Prevailing Name," we will receive the needed strength to overcome the enemy and keep sure the trust placed in our care. We are all watchmen for God. He has given us a sacred trust, our young people and their homes are to be guarded against the invading foe,—the whiskey fiend,—and if we do not watch aright, there is no use in praying, as prayer means asking God to help us do that which we cannot do ourselves.

May the Good Lord help us to successfully fight not only this but every other evil that is now threatening the world and causing the misery and degradation of our people.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THANKSGIVING.—L. M.

BY J. S. MOHLER.

With thankful hearts, O Lord we come
To praise thy name in grateful song;
Accept the offering, Lord, we bring,
And help us loud thy praises sing.

We thank thee, Lord, for daily food,
For plenteous store of earthly good;
For life, and health, we still possess,
With house and home so richly blest.

We thank thee for this goodly land,
Where freedom reigns on every hand;
Do thou, O Lord, our country bless
With heav'nly peace and righteousness!

We thank thee for thy blessed Word,
That to our souls doth life afford;
Help us its message to receive,
And from the heart its truth believe.

May all the nations learn to know
The God of heaven and earth below,
And walk in light, and truth, and love,
And praise the Lord who reigns above.

Morrill, Kans.

WHICH? WHY?

BY C. H. BALSBAUGH.

My Dear Sister:—

THE Holy Oracles embody divine principles which are designed to apply to all the details of life. If God had given us a Bible of specifications, covering every expression of life in all relations and emergencies, "the world itself could not contain the books that should be written." John 21: 25. In such a case each individual soul would need a larger Bible than any one would have time to read. That the church has always been wise in the establishment of specific rules, cannot be claimed. Ecclesiastical history proves far otherwise.

But your letter evinces a state of mind in relation to the cross and the world, which calls me to deal with your difficulty wholly apart from church authority or regulations. "Why am I required to lay aside my hat when there is not a single bonnet worn in the town where I live?" You say, "you could not pass along the streets, or enter church, without having every one gazing at you, and making you an object of ridicule?" You want Scripture for the obligation of a bonnet as the divinely-approved head-wear of a Christian woman. No such literal requirement can be designated, and I thank God that he has not burdened his Revelation with such *et ceteras*. He has done far better in giving us his own perfect life in the flesh, and revealing the motives by which the Christ was actuated with unmistakable distinctness and emphasis.

If you fairly apprehend this truth, and place yourself unqualifiedly under its regnancy, your question will be settled, your trouble cease, and nothing remain but the immutable devotion to the divine glory so graphically, and yet so practically, delineated in Rom. 8: 35–39. Christ had but one motive, one end, one joy,—"*I do always those things that please God.*" John 8: 29.

The substance and sum of Christianity is this: "*Let this mind be in you, which was also in Christ Jesus.*" Philpp. 2: 5. What cared Jesus for the opinions of the world? He met with hostility and scorn and persecution every-where. He did not shrink from faithfully exemplifying the uniqueness of God incarnate, because "every body was gaping" at him, and tittering or fulminating at his peculiarities. There was such a whole-hearted wedlock to the glory of his Father and the interests of his government, that with joy "he endured the cross, despising the shame." Heb. 12: 2.

Please, dear sister, "CONSIDER HIM that *endured such contradiction of sinners against himself*, LEST YOU BE WEARIED AND FAINT IN YOUR MIND." "*You have not yet* RESISTED UNTO BLOOD, *striving against sin*," AS HE DID. Heb. 12: 3, 4. The bonnet is nothing, and the hat is nothing, but fidelity to the Crucified is everything. 1 Cor. 7: 19. You may so connect either hat or bonnet with the central principle of your being as to render them "the savor of life unto life, or the savor of death unto death."

Which are you doing? Are you so identified with your Redeemer that Acts 2: 25, and 20: 23, 24, is the core and rind and flavor of your autobiography? *What* you do, gets its character from *why?* Far be it from me to say thus or so, save as the crucified, resumed life of Christ in you essentially dictates. "*Not as the world giveth, give I unto you;* LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID." John 14: 27.

Nothing will settle your questions and dissolve your doubts like a warm, personal love to Jesus. Suppose you take them to him with the most absolute sincerity to abide by his verdict. Contemplate his life and ponder his words, and bring your motives under the blazing focus of his holiness and utter self-renunciation, and then interrogate your inmost soul thus: Is my life's centre and expression in accord with his? I never stop to inquire what the church says about certain modes of apparel, or certain relative proprieties.

"*Looking unto Jesus*" is the all-inclusive commandment. The church has no right to enact laws or concoct principles. But it has authority to unfold and enforce what God has embodied in the *Head* of the church. The hand cannot say to the foot, "I am thy master." The church does not mean a certain order of men lording it over the rest, but it means the little finger and the little toe quite as much as it means the thigh and shoulder and spinal column. Bishops and deacons and moderators and counselors and editors and authors—all fallible, and not to be regarded as ultimate umpires of truth.

"I AM THE TRUTH." "The WORD *was made flesh*," and all that God has to say to man or angel is found in that mouth-piece of Jehovah. Eph. 1: 20, 21, 22; Heb. 1: 6; Matt. 17: 5. If you desire your life direct from the head through the artery of the atonement and the nerve of the Spirit, you will be in perfect sympathy with God in all that he means by his Incarnation, and you will be knit to all the elect, and you will not be abashed or upset if the world "gapes and stares" at your diverseness from popular customs. There is no doubt much formalism in the church, not only in the adoption of undeniable principles to perplexing problems, but in the very ordinances which he has given us as symbols of the highest verities; but the authority of God to *live only* to HIM who *died* for us and *rose again*, is eternally irrevocable. Rom. 6: 11; 2 Cor. 5: 14, 15; Gal. 2: 20.

Connect the following passages in their logical sequence, and see if your dress problem will not be solved. 1 John 2: 20; Heb. 8: 11; 1 John 5: 20. So much as to a *real knowing* of God. And then as to *power*. 2 Cor. 12: 9, 10; Luke 10: 19; Acts 1: 8; Philpp. 4: 13; 2 Cor. 4: 7. Is not this enough to make you bold in the presence of scoffers and maligners? Acts 4: 13.

Any one that dare be bold before the very face of Jehovah, need surely not shrivel before the glance of a sinful mortal. Heb. 4: 16, and 10: 19, and 1 John 4: 17. Now connect the following, and see what God is willing to do for you, and what he asks you to do for yourself. 1 Pet. 1: 5; Jude 24. This is God's part. Now yours. 1 John 2: 15, 16, and 5: 18. God-kept, self-kept, well-kept, in time and eternity.

Union Deposit, Pa.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Seven.

ABOUT one year before the close of the war, the call was made for all the young men of seventeen years and the old men up to fifty, to be put into the army. Reading the papers, and watching the movements day and night, I left home to attend a meeting, about thirty miles from home, a brother, living with us, remaining. I instructed him to watch the papers, and if the bill should pass, to lose no time in bringing my seventeen-year-old boy to me. This he did, arriving on Sunday evening. I then put the boy in the care of a brother living about fifty miles from our home. He took him with him, and he being small, was not suspected to be so old. He remained away in safety one year, and came home at the close of the war.

Just a short time before that time two men came to my house, pretending to be Union men, and drew me into a conversation on the subject of the possibilities and probabilities of the final issues. I suspected them as being spies, and was careful in what I said, but remember saying, as I always believed, that the Confederacy could not succeed; that, while the people were in the army by compulsion, their hearts were not in the matter; that I had the opportunity of knowing that such were the facts, saying, however, that I was not a partisan in the war, but religiously opposed to war under all circumstances. After giving them a good breakfast, they started away, bidding me good-by, and, with a peculiar pressure of the hand, said, "We will see you again."

This struck me like a flash of electricity, and I could not get it off my mind, and suspected something severely wrong. Being about to leave home on a ministerial tour down the valley, I started in a few days, J. C. and D. C. accompanying me. I left directions that if anything should appear, of a suspicious character, to send a messenger at once.

We traveled on horseback, and the third morning, starting early, a little after sunrise, we came to a fine home, a beautiful yard extending from the house about fifty yards. As we came near, a fine-looking man came out of the house, bareheaded. He came near and spoke to us, and looked as if he was deeply concerned. He then said, "Good morning, gentlemen, have you any news?"

"Nothing of interest, sir."

He then said, "It is reported that General Lee has surrendered."

I said, "It may not be true. There are so many reports these days that we cannot rely on what we hear."

"O, but this report has come pretty straight. I fear it is true."

We tried still to give him some comfort. He then drew a long breath, and repeated, "I'm afraid it is too true."

I then believed it, and bidding him farewell, started on our way, and when getting a little distance from him, I said to the boys, "Well, I can draw a long breath once more." The burden of four years was suddenly removed from my mind. All can easily know how I felt,—not so much because the Confederacy had failed, but because of the prospect of peace once more.

A year later, returning from a tour north, I

met, on my arrival at the railway station in the City of Washington, a man who recognized me, and told me that he was one of the men that were at my house, and that if the war had not ended, I would have gotten into trouble. He refused to tell me his name, and I confess that I felt as I do not like to feel. I felt very indignant, but it is enough for me to know that the Good Lord preserved me through all these trials for his own purpose. Perhaps he desired me to labor in his vineyard, and endure other trials and tribulations, with many blessings too numerous to mention, all of which I have reason to believe are intended for my benefit, and for the glory of his name.

In the latter period of the war, Gen. Hunter with his army came East. We heard of his approach, and determined to get our horses out of the way, and hide our provisions. This we did successfully by taking our stock out of their line of march. They, however, passed us by about twelve miles north, and went on into Eastern Virginia, and we supposed that we were now safe; so we brought our horses home, but Gen. Hunter with his brigade met a division of the Southern army near Lynchburgh, and not willing to take the chances of a battle, retreated, and on Monday morning early was in our neighborhood. Some of their scouts had found our horses in the field, and taken two of them away before we knew they were near. To save the rest we at once hurried them away into the mountain. After a while one of their men came rushing towards our place, riding one of the horses taken. I being some distance away from the house, met him. He asked me where my horses were. I told him I had sent them away. He then asked, "Where is your barn?" and going there and not finding the horses, he drew a navy pistol, presented it and said, "I will give you ten minutes to tell me where those horses are." I told him that I had given all the information I could about them, and presently he said he would excuse me if I would give him something to eat, which I agreed to do. He came with me to the house, and, seated on the porch, he ate what we gave him. He being intoxicated, we saw the danger we were in.

Later in the day a company of light-horsemen came riding through the farm. Tearing down the fences, they rode into the yard, dismounted, and demanded provisions. They made a rush towards the meat-house, and commenced trying to break the door. I told them to hold on. I had the key, opened the door, and said to them, "Go in, but you will find nothing. We knew you were coming and are fixed for you." They then pillaged the house from the garret to the cellar, but found very little, we having securely hid nearly all away, by cutting a hole in the floor under the table in the dining room, under which there was no cellar, but room in the dark for what we wanted to put away. One man demanded that I open my secretary, which I did, with the words, "You don't suppose that I would leave anything in here that you would want." After looking through the drawers and finding nothing, he turned away. In the meantime our women were in the kitchen, giving them something to eat. Finally they left, saying that they spared us, because they knew we were taking no part in the war against them, but they were obliged to live, and their only chance was to take provisions where they could find them. In some cases with our neighbors, who had not hid away their provisions, they were left without anything to eat, until they could get it elsewhere.

(*To be Continued.*)

Bonsacks, Va.

"It is something to be good: but it is far better to be good for something."

HOMES OR SALOONS?

BY SADIE BRALLIER NOFFSINGER.

This is a question that has been agitating the minds of the people of our country for many years, but has never yet been satisfactorily settled.

A great multitude of voices cry out: "The home!" while a still greater multitude plead for protection of the saloon. Hence the conflict which is now existing, and from which arises so much anxiety and distress.

Which shall it be? Let every man hearken and know that it is the counsel of his fraternity that shall decide and seal the question; therefore each one who is in any degree interested, must take his stand upon one of the two sides,—for this question has but two sides,—and work accordingly; and if he has taken the *proper* stand, "God is on his side," and the question shall be settled honestly and well.

The majority of men, it seems, hold that the saloon is a good thing for our country, inasmuch as it helps to bear the burden of public expense, National, State and municipal. This is the main point argued in favor of the saloon. Let us investigate.

It is true, the saloon tax does aid in the building and supporting of our public institutions, such as county jails, lock-ups, penitentiaries, reformatories, poor-houses, insane asylums, etc. But supposing there were no saloons, how many such institutions would there be to support and build? *Verily, not one-tenth.*

Then, too, it is argued by the advocates of the liquor traffic, that, because of the extensive trade in intoxicants, our country is made more wealthy. But this seems hardly plausible, since statistics show that, among the sixty-five millions inhabitants of the United States, there are at present nine million mortgages existing, or one mortgage to every seven persons. Fifty years ago saloons were not near so numerous as they now are, and statistics also show that at one time, mortgages were fewer by more than seventy-five per cent. This alone should be sufficient to convince any thinking person upon the financial side of the question.

We will now notice the benefit which *individuals* derive from the liquor trade. We can see but two classes of individuals who are benefited, namely the manufacturer and the dealer. It is a well-known fact that there is a large margin in liquors, which makes the business a paying one to the manufacturer, and, because of the extensive patronage, doubly paying to the dealer. But what of the patron? One thing is certain,—his money is invested, but does he in his purchase receive "value received?"

When we look around us and see the poverty and destitution that are born of that monster,—the "Liquor Traffic,"—and hear the cries of suffering and want, which are bitter enough to blister the tongues of drunkards' children and drunkards' wives, it seems that no man who has the welfare of humanity at heart, if he votes at all, could cast his vote otherwise than for protection for the home. Why should he, when, while so doing, he only engages in the destructive work of lowering the condition of our people, financially, physically and morally?

Go to our jails, and you will find that nine-tenths of the prisoners are confined there because of some offense they committed while intoxicated. Go to our State Prisons, and you will learn that the great majority of crimes, for which the convicts were sentenced, can be traced to the accursed saloon. Yes, this is the infamous school where they received their first lessons in sin; and in its dazzling walls, unless they are overthrown, will the minds of thousands yet unborn, be educated in "the way that leads to death." Go to our poor-houses. What class of people populate them, principally? Are they not the drunkards' children and the drunkards' wives? And within the scores of mad-houses, throughout our land, think you that Rum could enumerate his victims? Verily no! Only he, by whom the hairs of our heads are numbered, can count the mighty host.

These, then, are the institutions which the saloon is helping to support and populate. How much better it would be if the saloon were abolished, and the majority of these institutions with it! Then the millions of dollars which are spent in their support, could be used to support the homes that are now desolate, and the over-plus might be applied to building church-houses and Christianizing the heathen. O, for shame, that a land which boasts of Christian civilization, should stain itself with a crime that is worse than barbarous, and bring other nations, also, under bondage of the cruel tyrant, Rum.

The rate at which the United States is trafficking with heathen lands, in intoxicants, is both dreadful and alarming. Each year the trade grows more and more. This year, it is said, a ship bound for African shores, left the Boston harbor, laden with a cargo of seventy thousand gallons of rum,—the largest cargo ever sent to heathen shores. Aboard this same ship, bound for the same heathen land, was *one missionary.* One missionary on one side of the heathen, and seventy thousand gallons of rum on the other! *Just think of it!*

Not Africa alone, but China also, is stricken with this galling power. Not long since, in her Assembly, she petitioned our Government to withhold from her shores the intoxicant which was slaying her people by the thousands. What! *Heathen China upon her knees, pleading with a Christian nation to send no longer to her a deadly evil?* And still the dreadful curse goes forth! O men! hearken every one of you, and blush for very shame!

It had been better, had the light of civilization (?) never dawned upon these heathen lands, —a light that is tenfold worse than darkness!

Is it not high time, then, that we unite our strength and efforts to abolish the destructive liquor power from our land forever, and bring about a reformation in the minds and morals of our people?

But how is this grand work to be accomplished? Most emphatically we answer, that, under the existing circumstances, there is no plan by which it can be effected, save through Prohibition only. Since this is true, it is appalling to behold the multitude of men, even professors of Christianity, who ignore the right, and deliberately vote for protection for the saloon. Thus the saloon is protected, and vice of the darkest dye is sanctioned, while the mass of the political world moves on, with triumph in their voices and murder in their hearts! But above their shouts of victory can be heard the cries of distracted children and the wails of despairing wives. Yet they heed them not.

The saloon is verily a source of the most dreadful crimes,—crimes from the portrayal of which the pure mind would shrink in horror and disgust; a school of perdition in which the most heinous evils arise; the origin of sins of such a disgraceful character that even the pen must refuse to trace them. Ah, there are things which cannot be recorded; facts too startling and altogether too horribly vile to meet the public gaze. And yet these dens of iniquity are permitted to stand, even when about their doors the very atmosphere seems black with the breath of hell.

We do not think that the majority of the populace of the United States are friends to the saloon; but it must be borne in mind that the greater portion of said populace are women, and consequently not voters. Had woman an equal chance with man on this question, I venture to say that every saloon would be effectually abolished.

We are told that man represents woman at the ballot,—an assertion, which, on this question, is as bold as it is false and hurtful. Every time man votes for protection for the saloon, or, in other words, destruction of the home, we are cruelly, fearfully misrepresented, and in anguish that knows no words, we cry out to God against the infamous falsehood! By this we do not mean to advocate woman's suffrage. Our intention is far from that. Whether or not the ballot would be purer and the laws better for woman's suffrage, we shall not stop to discuss. We simply want to expose the mistake and say to our brothers: If you do go to the polls, be careful that you represent us truthfully, for there is a day when you must meet us in judgment.

We are commanded to be subject to the powers that be, and so we should. But since Christian people may have a voice in the making of laws, is it not their Christian privilege to select for legislators such men as will act with righteous judgment? Let all keep this in mind, and the result will be a better class of laws.

All over this broad land a cry of supplication, like unto a wail of woe goes forth, while a multitude of bleeding hearts are awaiting the decision. Which shall it be,—homes or saloons?

Defiance, Ohio.

THE PIONEER PREACHER.

Fifty years ago the pioneer preacher, who made a success of his work, had to be a good deal better posted than some of the polished preachers of to-day, who preach smooth sermons to contented congregations. In the *Standard* Almon B. Green, a Disciple minister, is telling some of his early experience. We clip the following interesting narrative:

Ravenna and Shalersville, at that time, were cursed with more infidelity than any other section of country; and they were very bold in attacking Christians wherever they met them. One Lord's Day when Ebenezer Williams was preaching in the town hall at Shalersville, I sat on the steps of the hall and heard loud talking out on the square. I looked and saw two men in very earnest conversation. One of them was Bro. Snell, of Wadsworth, the other an infidel by name of Burroughs. I went to see what was up. As I came near I heard Mr. Burroughs ask:

"What is your God? Your creed says he is a being without body, parts or passions. Now I cannot conceive of such a being—no body, no parts, no passions! What is he?"

Bro. Snell had become disgusted and said he would not talk with him any longer. Mr. Burroughs seemed gratified that he had triumphed, for he gloried in his fancied victory. I said:

"Friend, I will answer your question."

"Well, sir," with a very self-important air; "answer it if you can."

"The Bible says God is a spirit."

"A spirit! a spirit! Now I know as well as I did before. What is a spirit?"

I replied: "If you will tell me what a corn stalk is I will tell you what a spirit is."

"A corn stalk—a corn stalk—why—humph! it's a corn stalk."

"Well, then, a spirit—a spirit—why—humph! it's a spirit."

He was bright enough to see that I had defined spirit just as he had defined a corn stalk. He dropped his head and repeated it in an undertone. "A corn stalk—a corn -stalk—I vow I can't tell."

"Now, sir," said I, "if I could tell you what a spirit is you would say there is not as much of my God as there is of a corn stalk. For I can define spirit, but a corn stalk is a great mystery. Yet you know, sir, there is a corn stalk, and yet you cannot define it. And yet you ridicule the idea of a God because you cannot comprehend him."

"Well, I can't believe in a God no way."

"I think I can make you believe, in spite of you, if you will answer me a few questions."

"I will answer your questions. What are they?"

I replied: "You profess to be governed by facts and reason. It is a fact that as we go forward in time the human family increases; therefore, if we go back, the number must decrease. There was a time when there were only five thousand people, then five hundred, then one hundred, and so on till we come to one. Now how came that person into existence? Did he grow up like a plant? or was he made and placed here by some being superior to nature? How do you answer?"

After a long pause he said:

"It is one thing to puzzle a man and another to convince him."

"Very true, but you glory in the work when you put puzzling questions to others. I am not seeking to puzzle you. I simply want to know how you can answer the question in any other way than by saying, There is a God, a Creator of all things—and I insist on an answer."

"Oh, well, said he, "your question goes back of all history to the field of mere conjecture."

"Give me, then, your conjecture and your reason for it. You are a lover of reason and facts. I have given you the facts for your reason."

"I have no reason to give. Of course I cannot answer such a question."

"Then let me ask another. Can man originate an idea?"

"Of course—for we get new ideas every day."

"You mistake me. Let me illustrate: We have the idea of three worlds,—heaven, earth, hell,—and these distinct from each other. We have this idea, or notion you may call it, no matter whether true or false. We have the idea of this world for men in the flesh, heaven for glorified humanity, and hell for the punishment of evil-doers. Now please give me the idea of a fourth world, entirely distinct from any of these, and tell me what it is and the use of it?"

"If I cannot tell you of a fourth world I can tell you of other new things."

"Let us have them then. We have five senses, hearing, seeing, feeling, tasting, smelling. Now originate a sixth sense, and tell us what it is and what it is for."

"Well, suppose I can't originate an idea, what then?"

"Why this: You say neither reason nor nature gives us evidence that there is a God. And yet the idea that there is a God is in existence. Now if man cannot originate an idea, I want you to tell me how the idea of a God has become so common in all lands, in all climes, and among all people save infants, idiots and mutes?"

"Why priests invented it, of course."

"Then you must admit, sir, that priests are a superior order of people, in that you believe they have done what you can't do,—originate an idea."

"No, sir; I won't admit any such thing."

"Then answer my question. How came the idea of God into existence?"

"I can't answer your question, but I tell you plainly I cannot believe in anything I cannot test with my senses."

"Have you a mind of your own?"

"Yes, sir, I have an independent mind that cannot be duped by any of you priests. You may be sure of that."

"That is right. Please let me see it. How does it look? Is it white or black? Let me feel it. Is it hard or soft? Let me taste it. Is it sweet or sour? Let me smell it. Has it a pleasant odor? Hark! Let me hear it sound."

"What do you mean, sir? Do you mean to say I have no mind?"

"Yes, sir, I begin to think you are a fool and have no mind. Please relieve me and hand out your mind and let me examine it."

"Why, I can let you have a piece of my mind if that is what you want. It is this: The Bible is fiction, and you priests know it—"

"That is your *voice* that I hear. I knew you had a voice; I heard it before. But it is your *mind* I want to get hold of, that I may test it with one of my senses. Don't keep me waiting. I want to go back to the meeting. I must set you down as a fool if you don't come to terms and let me hear, taste, smell or feel your mind."

By this time there had gathered a large crowd, mostly infidels; but all joined in a hearty laugh at the predicament of their friend Burroughs, except a man by the name of Sturdevant, who wanted to discuss the question of mind in the *Ohio Watchman*, an infidel paper, published in Ravenna. But I told him it was not a question to be argued, but rather to be tested by my senses, and if I could not do this I would set them all down as fools, and so the controversy ended.

It was very common for us to get into face-to-face controversies with sectarians, infidels and Universalists.

A maiden sister B—— was in love with a young Universalist preacher. She sometimes tried to make herself believe Universalism was true. Indeed she often told me she wished it was true. She lived with a Mr. Davis, editor of *The Glad Tidings*, and a Universalist minister of high rank among them. She sent me word that she wanted me to visit her and stay over night as she wanted to talk with me. I saw that her plan was to get Mr. Davis and me together, so she could hear us talk, as talk we always did under such circumstances. Mr. Davis received me very kindly, and in the course of the evening introduced several questions as feelers. After awhile he said:

"Mr. Green, what makes you believe in a devil?"

"I don't," said I. "He is a lying old scamp. I don't believe in him at all."

He smiled and asked:

"What makes you believe there is a devil?"

"Because the Bible speaks of him and tells us what he does. What makes you believe there is a God?"

"Because reason teaches it."

"Reason does not give you the first letter in the alphabet on that subject. All you know of God, of Christ, of heaven and hell you learn from the Bible. Shut that book and forget your knowledge of its contents and you are a heathen."

"Well, I don't believe in any devil except a devilish disposition."

"If I should say of a man 'he has a hoggish disposition,' what would you think I meant by hoggish?"

"I suppose you mean he partakes of a disposition of a hog."

"Well, then, if hoggish is being like the hog in disposition, what am I to infer from 'devilish disposition,' if there is no devil?"

"And I would like to know who made the devil, and what he was made for."

"I will tell you if you will tell me who made a sinner, and what he was made for."

"Nobody made a sinner. God made a man, and he became a sinner."

"Just so. Nobody made the devil. God made a being, and that being became a devil,—liar, traducer, deceiver."

"What kind of a being was he, and how did he make himself a devil?"

"I think I can answer you if you will answer me. Can you transform a man into a horse, or a horse into a man?"

"No, sir."

"Why not?"

"Because no being can be made to act out of his sphere. You can transform a good horse into a bad horse; but he remains a horse."

"Very well. Paul says Satan transforms himself into an angel of light—and unless he is an exception to the rule, he must be an angel of darkness."

"What made a devil of him?"

"Paul says, 'Put not a novice into the bishop's office lest being lifted up with pride he fall into the condemnation of the devil.' Pride is a terrible fault whether in man or angel."

There was a long pause, for there has been no reply since.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Wayside Gleanings.

Oct. 10 wife and I attended the love-feast at the Salem church, Marion Co., Ill. Bro. Culp, of Indiana, officiated, and we felt that it was good to be there. The late District Meeting appointed Bro. M. Stoufer, of Champaign County, Ill., to be the elder of this church.

Eld. H. W. Strickler, of Loraine, Adams Co., Ill., came to us Oct. 3, and held meetings one week, with two additions by baptism. Many good impressions were made on the minds of his hearers.

Oct. 13, in company with some of the Salem members, we attended the District Meeting in the Big Creek church, Richland County. The meeting was a very pleasant one, and good accommodations were given to all. Four papers go to Annual Meeting instead of three, as reported in my other report. I wrote from memory. I sent the full quota of Minutes to each church or their elder, and if any fail to get them, they will please let me know, as I have a few copies on hand yet.

I returned home Oct. 14, and early on the morning of the 16th, I bade farewell to wife and family, to labor for the cause of Zion in the West Otter Creek church, Macoupin Co., Ill. Our meetings began by holding a love-feast, and I continued to labor for them until Oct. 31. During my absence from home my wife suffered from ill health, but is better at this writing. Ministers' wives should not be forgotten when they bravely shoulder the responsibility of caring for the family, and are spending many lonely hours while their husbands are out in the field, breaking the Bread of Life to the hungry souls. I thank the dear members of the West Otter Creek church for their kind remembrance of our temporal needs, and for presenting my wife with a token of love, that I was permitted to carry to her. May God bless you all, is our prayer! The Lord willing, I aim to commence my school work again Nov. 9. The members of the Kaskaskia church do not aim to hold their love-feast before spring.

GRANVILLE NEVINGER.

Beecher City, Ill.

Brethren's Ministerial Meeting of North-eastern Ohio.

THE following is the program of the Brethren's Ministerial Meeting for the North-eastern District of Ohio, to be held in the Wooster church, near the home of Eld. Cyrus Hoover, Wayne Co., Ohio, Tuesday, Nov. 24, 1891:

Monday evening, preaching, Tobias Hoover, Samuel Sprankle. Subject, "Approved Workman, and How to Become Such." 2 Tim. 2:. 15.

Opening, Tuesday morning, at 8 o'clock, Scripture Reading, 1 Tim. 4. Words of Welcome, Cyrus Hoover, D. M. Irvin. Response, John F. Kahler, T. C. Weiand. Organization, Object of Meeting, Geo. Worst, Josiah Hostetler.

FORENOON SESSION.

1. True Revivals, and how to Bring them About."—Samuel Sprankle, D. M. Irvin.

2. "Church Government." — Samuel Garver, John Kurtz.

3. "The Minister's Inner Life."—C. J. Workman, Henry Keller.

4. "Pastoral Visits."—F. B. Weimer, D. N. Workman.

AFTERNOON SESSION.

1. Opening of Question Drawer.

2. "Preparation of Sermons."—Noah Longenecker, Tulla Moherman.

3. "Care of the New Converts." — Michael Shutt, Jacob Kurtz.

4. "Church Music." — S. B. Stuckey, Wm. Workman.

5. "Words of Encouragement and Advice to Young Ministers.—Elds. Geo. Irvin, Conrad Kahler, Wm. Murry.

EVENING SESSION.

1. "The Minister's Relation to Sunday-school and Prayer-Meeting."— James Murry, Charlie Woods.

2. "Consecration of Ministers."—Edward Loomis, David Worst.

3. "A Short Discourse to Ministers,—Paul's Charge to Timothy."—Edward Loomis.

NOTE.—Time alotted the first speaker on each topic, fifteen minutes. The second named is alternate. If both speakers are present, the alternate will lead the discussion. All could not be put on the programme, but all are cordially invited to attend and take part in the discussions. All persons are invited. Let the topics be well studied, and the meeting will be interesting and profitable.

I. D. PARKER,
JOHN F KAHLER,
T. C. WEIAND, } Committee.

From the Root River Church, Minnesota.

OUR love-feast, which occurred Oct. 10 and 11, will not soon be forgotten. Ministering brethren from other congregations were W. H. Eisenbise, S. M. Miller, Jonas Lichty, O. J. Beaver, Jacob Wirt, and J. Shank. One pleasant feature of the meeting was that so many brethren and sisters from adjoining churches were present Bro. Eisenbise officiated. On Saturday one dear sister was baptized. She was not willing to let this season go by without casting her lot with the children of God.

On Sunday Bro. Eisenbise addressed a large congregation. Many good and lasting impressions were made, and the borders of Zion enlarged. Oct. 12 four precious souls were led down to their watery graves, we trust, to walk in newness of life. May they all prove faithful to the end! There were others almost persuaded. May they not put off coming to Christ until it is forever too late! This makes nine that were received by baptism this summer. The brethren, during their short stay with us, gave us an abundance of spiritual food,—instructive to both saint and sinner. Brethren Jonathan Broadwater and John W. Sadler were forwarded to the second degree of the ministry. May they realize their responsibilities, and press forward toward the mark of the prize of their high calling in Christ Jesus!

ELLA M. OGG.

Greenleafton, Minn.

At Home Again.

HOME is a short word, but carries with it a very extensive meaning. It has been my privilege to dwell in many pleasant homes. It is useless to mention names, for they are many, and I hope all feel that I did appreciate their kindness. I arrived home Oct. 31, and, instead of resting, as many said they thought I would do, I found the field was white to harvest here at home. The brethren requested me to preach in the College, and so I tried to preach twice that day, Nov. 1, and once each evening since. This evening, Nov. 5, I am to commence work in the East McPherson church.

The meetings at Yale, and in the Panora church, Iowa, were well attended and full of interest. The next stop was in Shelby County, Iowa, where Bro. Washington Wyland lives. The attendance there was not large, but the interest was increasing steadily. The last three meetings were in the Christian church at Harlan. The congregations were not large, but those who attended were good listeners. From Harlan my ticket read to McPherson, Kans.,—a distance of 340 miles, and in traveling that distance, I had to lay over nineteen hours and twenty minutes, and as much the largest portion of the time was at Belleville, Kans., I concluded to try a new way of laying over,—I went to bed and had a good rest. I arrived home in safety. The Lord be praised for his great mercy unto his unworthy servant! Many thanks to the brethren, sisters, and friends. I aim to start to California Dec. 2.

A. HUTCHISON.

McPherson, Kans.

Notes from the Conestoga Church, Pa.

ON Saturday evening, Oct. 17, we commenced a series of meetings at Bareville, Pa. Bro. J. M. Mohler, of Lewistown, Pa., delivered in all nineteen sermons with good results.

At the close of the meetings, Nov. 1, fourteen precious souls had made application to be buried with Christ in baptism. One young brother, who had wandered away from Christ, felt his undone condition, and, like the prodigal son, expressed a desire to again unite with the church, and was gladly received into the fold. Another young brother also expressed a great desire to be reclaimed, and is laboring hard to that end. May the Good Lord help him to renounce Satan in all his pernicious ways, and may he fully determine to labor with the Brethren in the vineyard of the Lord!

Since the meetings closed, four more came out on the Lord's side. Many rejoiced to see those near and dear to them come home, while others were weeping because their children and friends would not accept Christ. Others are counting the cost, and some are almost persuaded to step over on the Lord's side. The church also has been greatly revived, for surely we had a feast of good things.

Nov. 2 we held our quarterly council, which passed off in harmony and love. We have decided to hold a love-feast at the Bird-in-hand meeting-house Nov. 16 and 17, commencing at 1 P. M. This is the first feast ever held by this congregation in the fall of the year.

J. D. BUCKWALTER.

Bareville, Pa.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8. 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

Ministerial Meetings.

THE ministers in and around Mt. Morris hold a ministerial meeting the first Monday evening of each month for the purpose of talking on subjects that concern the work of the ministry. Our rule is to devote one hour to these talks. The subject before the meeting for November was the "Opening and Closing of Meetings." A number of valuable suggestions were made. We mention a few of them:

1. Open services promptly on time. A minister who is prompt is almost certain to have a prompt congregation.

2. Make the opening services devotional and earnest. Cold, formal opening exercises throw a chill over the whole meeting.

3. Every minister ought to come to meeting prepared to open the services. If he is called upon he will then be ready. It is not good to keep a congregation waiting on a minister who has to look through his book for a suitable opening hymn. Let him select his hymn before he leaves home, and if he does not happen to be called upon to open the services, the good he derives from selecting the hymn, and meditations thereon, will be a blessing to his soul anyhow.

4. It is well to sing several spirited hymns while the congregation is collecting. The members should be also encouraged to come to meeting with hymns selected for this song service.

5. Either just before, or directly after singing the opening hymn, it will be well to read a portion of Scripture of a devotional nature. The selection should be short, perhaps not to exceed twenty verses, and should be very carefully read, so that the congregation will get the full meaning of it as near as possible.

6. Remarks before prayer, if at all, should be very brief and to the point. By no means should these remarks be cold and formal.

7. The prayer should be earnest, and full of meaning, but never formal. We should not have a certain form of prayer to repeat on every occasion, but make the subject of prayer a study, so as to include the general wants of the people, the church and the world, as well as our personal wants.

8. We should not repeat the Lord's prayer indifferently. It is full of meaning, and we should try to feel the full force of it in our hearts. Learn to pray this prayer reverently, and not hurry over it.

CLOSING MEETING.

1. The closing services should always be short and earnest.

2. Some one ought to be prepared to close the meeting when the sermon is completed. Waiting and urging one another to close will chill a congregation, and destroy the force of the best sermon preached.

3. If any remarks are made they should be brief and to the point. Never spoil a good sermon by telling the same story over again. We are not likely to make a mistake by promptly closing the meeting immediately after the sermon is completed.

4. Never use a long hymn for closing. It should be full of meaning, familiar and impressive.

5. By all means let the prayer be short, earnest and appropriate. Thus let the service be brought to a close with a warm, earnest, Christian feeling.

ADDITIONAL SUGGESTIONS.

Never lean on the desk, or do anything to attract undue attention while conducting these services. Let everything be done to induce the people to think of Christ.

Practice reading hymns and Scripture at home, in order to acquire the ability to read well before an audience.

Do not conduct the opening and closing services in a noisy tone. Speak deliberately, clearly and reverently, but not too loud, and yet forcibly enough to be heard distinctly.

Many other good things were said, but the above will suffice to show how a number of home ministers may spend an hour together for each others' benefit and edification.

Our next subject is "How a Minister ought to Conduct Himself at the Meeting."

J. H. M.

The Watch Tower.

ONE of the things to be regretted in the present day in our ranks is that we have so many brethren called to the ministry who are not at all active in it. Their inactivity may arise from various causes, some justifiable, but the most not. The best reason that can be assigned is "They will not." They will not make the sacrifice of home, money, comfort, etc. We are living in a day when *few* ministers and few lay-members seek *first* the kingdom, and depend on God to have these other things added.

* * *

TWO LETTERS.—Upon returning home, sometime since, I found in my mail two letters, part of which I give here because of their peculiar import:

LETTER NO. 1.

——, Oct. 9, 1891.

Dear Brother:—

Enclosed please find $5.35 from —— church for the mission work. Fraternally,

LETTER NO. 2.

——, Oct. 9, 1891

Dear Brother in Christ:—

Enclosed you will find $5.00 to be used as per Bro. Sharp's proposition. May the Lord bless the effort. I am alone at this place, and have had no preaching for the last four years. Your brother,

The congregation referred to in Letter No. 1 is in one of the States where our Brethren are the most numerous, and among the wealthiest; and, comparing her donations and numerical strength with her sister congregations in the same State, she is to be commended for her liberality. The brother in Letter No. 2 lives in one of the frontier States.

Now, these letters, and their circumstances connected with them, gave rise to the following questions. Who will answer them?

Why is it that the isolated brother is willing to give nearly as much as a whole congregation of well-to-do members, about seventy in number?

Why is it that the isolated brother is willing to help to give the Gospel to other people, when he himself does not hear it preached?

Why is it that congregations, having preaching every Lord's Day, Sunday-school a half or more of each year, one to three series of meetings each year, an abundance of this world's goods, and under no circumstances would desire to be deprived of these, are so indifferent to giving liberally that others, less fortunate, may enjoy the same blessings?

* * *

On what basis do followers of Christ place their word when they promise to help the work of the church along, and then, without any good reason, refuse to do so? We hear sometimes of members agreeing to pay a certain sum yearly, or more frequently, to help bear church expenses at home, or for the spread of the Gospel, and then, without seeing any decrease in their wealth, they blankly refuse to fulfill their promise. How must God view such? We should all remember that such promises are not to individual members of the church, but to the prosperity of the cause, and to the same God who gives us all things.

GALEN B. ROYER.

Mt. Morris, Ill.

Notes and Jottings.

IT is the wishes of the brethren of the Middle District of Iowa, in which next Annual Meeting is to be held, to utilize the attending ministry to their advantage. It is their purpose to invite brethren to preach in various parts of their District, both before and after Annual Meeting. We hope that brethren who can, will respond to these calls. The churches in Iowa are in general under a very fair discipline, but are in need of more evangelists. Their country is fine and productive, and inviting to home seekers. During the famine cries of want from States west, Iowa has all the time had enough and to spare. Ministering brethren, seeking homes, may obtain further information by addressing Henry H. Troup, Maxwell, Iowa; Eld. A. M. Dickey, Melbourne, Iowa; Eld. John Zuck, Clarence, Iowa, and others whose addresses may be found in the Almanac.

* * *

The objects of a protracted meeting range about as follows:

1. To encourage the membership, and aid in building them up in their most holy faith.

2. To mould sentiment in the community. It is an important auxiliary to have scattered sentiment to back up the work.

3. To gather wandering souls into the fold.

I have known what were called successful meetings, but they proved a misfortune, simply because the last object named was the only one sought. I care not how many may join the church, if the weak are not made strong, the sickly restored, and sentiment moulded, the meeting will eventually result in a collapse of the cause, and injury will be the result. It is a mistake to measure the good done in a meeting by the number of accessions.

* * *

It is a mistake to call a brother, perhaps a long distance, to hold a meeting, and then for members not to support the meeting. If members are not interested in a meeting, it is certain that their neighbors will not be interested; hence no good can be done. What can be done in a meeting depends in a measure upon the man holding the

meeting, but results depend more largely upon the surroundings.

* * *

There are two ways of reporting the results of a meeting. One is, to report that a certain number joined the church. Another method is, to report the number that were converted. It is certain that all who are converted join the church, but we have reasons to fear that not all who join the church are converted.

* * *

Years ago, when Eld. Albright was refused a German Conference by the Episcopal Methodists, he withdrew and organized what was then called the Albright, now Evangelical church. In numbers they prospered and now report a membership of 150,000.

For years a growing, hostile feeling has existed between their bishops. During the past year, bishops Esher and Bowman, in charge of their publishing interests at Cleveland, Ohio, were tried before a Conference of their elders, found guilty and suspended until next General Conference. They refused to attend their trial, and rejected the decision in their case.

Bishop Dubbs was given a similar trial; but regarded the proceedings so unjust that he refused to remain for his trial. Bishop Dubbs was found guilty by the trial conference, and was also suspended until next General Conference. After a long trial before Judge Hamilton at the court at Cleveland, Ohio, a decision was rendered that Esher and Bowman were legally suspended, hence should receive no more of the publishing interest funds in payment of their services.

The Dubbs element held their Conference in Philadelphia, and they sustained Bishop Dubbs, and expelled Esher and Bowman. At the same time the Esher and Bowman element held their Conference in Indianapolis, and, of course, sustained their bishops, and expelled Dubbs.

Judge Hamilton's decision is a clear and able document, and shows conclusively the inconsistency of Esher and Bowman. The Philadelphia Conference sent a most touching appeal to the Indianapolis Conference, to settle their trouble by a committee of disinterested divines, but their offer was rejected.

It is praiseworthy of Bishop Dubbs, that, while he regarded his trial unjust and partial, so much so that he did not remain, yet he meekly abided their decision until General Conference, and did not act in his office. It is loyal, hence right, to abide a legal action of the church of which we are members, and, if unjust, await the time for an appeal to Conference.

SOME OBSERVATIONS ON THE FOREGOING.

1. It is painful to witness a difficulty, of the above extent, grow out of such a small matter, seemingly a personal matter. "Behold what a great matter a little fire kindleth."

2. The foregoing is another proof, that the leading troubles of the churches to-day originate with the officials.

3. The foregoing is another proof that if the heads are divided, the body is sure to be divided.

4. That instead of church union, or a union of the churches; divisions are yet going on. The Church of God and the United Brethren have just recently divided on secrecy. And it is remarkable that the line of these divisions is, as Paul names, *first*, "envy;" *second*, "strife;" *third*, "divisions." I. J. ROSENBERGER.

Covington, Ohio.

Glorious Feasts.

THE first of our series of love-feasts was the Tearcoat feast. Brethren Jonas and Tobias Fike, of Preston Co., W. Va., occupied the sacred desk and did good work. This church is in a thriving condition, having had quite a revival during the year. Four have been baptized in this church since our last report. Next came the feast at Pine church. Here brethren Jonas and Tobias Fike held a series of meetings, lasting about ten days. At the feast our ministerial force was increased by the coming of Bro. Robert Hull, of Bakersville, Pa. Five were added to the church during the meetings, and at this writing we have several more applicants for baptism. An election was held at this place for a minister, and the lot fell on Bro. Jas. Fleming. We fondly hope he may be a workman, approved of God. This church is in a thriving condition.

Next came the feast at Beaver Run. Here we had the above-named ministers and several others from adjoining congregations. This meeting was enjoyable in the highest degree, and although we have no additions to report, we think much good was done. Our dear brethren, that labored so faithfully for us, now bade us farewell and returned to their homes, and we hope the blessings of God may rest upon them. They made many friends while with us.

We expect to hold a series of meetings at Beaver Run in the near future. Bro. Gaunt, of West Virginia, is to do the preaching. We hope to send you some good news then.

The last of our feasts was the one at the Bean settlement. It was well attended by the ministers of our home churches and one of the most pleasant feasts I ever attended. A series of meetings will also be held in this church shortly, and we hope to report good results. D. B. ARNOLD.

Burlington, W. Va., Oct. 23.

To the Southern District of Iowa.

THERE are six isolated members at this place, and the nearest church is at a distance of twenty-five miles. Bro. Lewis Kob held a few meetings for us last spring, but he has more calls than he can fill, and we would like if some one would come and hold some meetings for us. There can a great deal of good be done here. The people are anxious to hear more of the Brethren. If any one can come, the best time will be from the last of November to the Holidays. After the Holidays the other denominations hold protracted meetings which generally last till spring. Still, we do not desire to dictate in this matter. Come when you can and write me in time, as I am four and a half miles from the post-office, and get my mail only once a week. MARTIN HELSEL.

Derby, Iowa, Oct. 30.

Our Indiana Trip.

WE (including wife and child) started for a visit among some of our relatives and some of the churches of Indiana, Oct. 13. The pleasant weather made traveling very agreeable. On our train were persons traveling to Oregon, Texas, California and Iowa, all anxious to reach the points for which they started. We wondered how many had started for heaven, and were as desirous to reach that "sweet home."

We had a delay in Richmond, "the Quaker City of the West." This City is headquarters, west of Philadelphia, for that noble sect. They have become wealthy and educated, and have lost much of their proverbial simplicity of dress. One of their number remarked that they were more liberal on this question than formerly, with no increase in any other way to make up the change, but rather to the contrary. Query: Will our beloved Brotherhood follow the footsteps of various sects who, as wealth and education increased, declined in simplicity only to gain in worldliness and fashion; or will modest apparel, along with the other Gospel peculiarities, always prevail? Let us hope and pray and labor for the latter!

We first visited our friends in Hamilton County, and attended the feast in the Arcadia church Oct. 14. This meeting was largely attended and seemed to give the membership much encouragement. Brethren Eby, Holsinger, Caylor, Shepler, Smeltzer and Burcham labored earnestly to promote the Master's cause. Bro. Holsinger suffered from an attack of hoarseness, which interfered with his labors during the feast, but the evening following he gave us a grand lesson of mortality and the resurrection. 2 Cor. 5.

We visited through Howard and Carroll Counties and attended several meetings, one of which was that of the Progressive Brethren in Flora. Our church-house in that place being under repair, our friends insisted on us preaching in their house. Bro. Amick, the "Business Manager" of the Brethren's Publishing Co., called in and lent a helping hand. We had a pleasant waiting on the Lord.

We enjoyed a morning call on our aged elder, Hiel Hamilton, of Flora. He has passed his four-score years, but his years have only added zeal and strength in the cause of his Master. The hour spent with him will be long remembered.

We also had the pleasure of a visit to our dear young sister, Josephine Hanna, whose pen contributions, both in verse and prose, are much appreciated by all readers of the *Young Disciple*. She writes under the signature of "A True Friend," and an acquaintance with her will prove to all that it is no misnomer.

We went to Markle, Wells Co., to see wife's sister, and found, as we did several times on our visit, that we were just too late for the feast. This causes me to suggest that, in giving the time and the church in which feasts are to be held, the name of the County be also given, as it will be a help to traveling brethren, and may also be a profit to the churches. JNO. CALVIN BRIGHT.

From a Western Outpost.

THE members of the Moscow congregation met at the church at 6: 30 P. M., on Saturday, Oct. 24, to engage in the love-feast exercises. This was a feast of love to all that surrounded the tables,—forty in number. The weather was unfavorable all evening, but the rain did not keep the people away. The church was well filled, and the best of order prevailed during the entire evening. On Sunday morning we met at 10 A. M., for social meeting. Our subject was: "The Evidences of Christianity." There were some good points brought out by the Brethren. We had preaching at 11 A. M., and 3 P. M. Eld. Sidney Hodgden conducted the meetings, assisted by Bro. Gwin. The meetings were profitable to all, and, I think, brought us all one step nearer to our Blessed Redeemer.

Bro. J. J. Bebee left to-day for his home in Iowa, having been with us a little over a year. Sister S. E. Renner leaves us next Thursday for Kansas. While we regret to part with brethren and sisters, we are made glad by extending a welcome hand to others that are coming into our midst. Quite a number were received by letter during the past year. One man said after the Saturday evening meeting, "Well, I am glad I am here. This is the first Communion of the Brethren I ever attended, but all is according to the teaching of the Gospel." What grand sermons are preached by simply obeying our Savior!

J. U. G. STIVERSON.

Moscow, Idaho, Oct. 26.

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
J. G. ROYER, }
JOSEPH AMICK, - - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

☞ALL new subscribers will receive the MESSENGER free the remainder of this year.

Mount Morris, Ill., - - - - Nov. 17, 1891

BRO. SAMUEL MURRAY writes us of his safe arrival at home in reasonably good health.

THE *Occident*, a leading Jewish paper, says that electric light has just been introduced into the City of Jerusalem.

BRO. DAVID BECHTELHEIMER, of Nebraska, has arranged to spend the winter in Indiana. His address will be Sevastopol.

BRO. C. S. HOLSINGER, of Pigeon Creek, Illinois, has arranged to spend some time preaching for the Brethren in Jewell County, Kans.

ON account of getting as much in the missionary number as possible, some of our contributors may possibly find their reports of church news reduced to editorial items in next issue.

UNDER date of Nov. 5 Bro. S. Z. Sharp writes that since last report five more students have been baptized at McPherson College. This makes six so far, the present month. Later reports give four more applicants.

THE Brethren in Chicago had decided to hold their love-feast on Thanksgiving, but not being able to get the house at that time, in which they have been holding meetings, they are therefore compelled to postpone the feast indefinitely.

BRO. I. J. ROSENBERGER, who is holding a series of meetings at Nappanee, Ind., writes that Bro. Daniel Wysong met with a very serious accident Nov. 5. He was on his barn roof, doing some repairing, and, attempting to change his position, he slipped and fell eighteen feet, resulting in a serious injury to his hip-joint. Bro. Wysong is one of our efficient ministers, who spends much of his time in the field. The churches where he had intended to labor will understand by this that he may not be able to resume his work for some time.

BRO. W. H. H. SAWYER and wife, of Kansas, are now at Keuka, Fla., and may possibly spend the winter there. The church at that place seems to be moving along cheerfully. Bro. E. J. Neher is the elder.

BRO. D. E. BRUBAKER, who is now at work in Canada, reports prospects encouraging. He had just closed a meeting at Hespeler with two additions by confession and baptism, and is arranging to continue at other points.

OUR lives are very much as we make them. True, others may help, but may we not encourage those who work for our good, and avoid those who seek our injury? By cleaving to those who make us better, and fleeing from the ones who would damage us, we certainly improve our condition.

WE are asked to state whether a minister can be charged and tried for an offense in the absence of an elder. It is a well-established rule among the Brethren that no officer of the church should be tried, before the church, in the absence of an elder to preside over the council. All officials are installed by elders, and no official can be relieved of either his membership or office in the absence of an elder, if it be possible to procure one.

ELD. JAMES QUINTER'S "Life and Sermons" is meeting with quite a sale. The first edition was exhausted some weeks ago and a second edition had to be printed, which we are now using to fill orders. We recommend the work to our Brethren. They will find it an excellent companion during these long winter evenings. Price, $1.25 postpaid. Send for our new Special Terms to Agents. The book sells well and we would like an agent in every congregation.

WHY should not each congregation have a correspondent to report the church news? There are perhaps hundreds of churches from which we never receive one word of news. If our agents can not report the news, let arrangements be made with some one else. Some churches appoint correspondents. The idea is not a bad one. We want to make the church news department of the MESSENGER interesting. This we cannot do without the help of those who send in the news. Let us have all the news early and briefly.

A BROTHER tells how twenty-five cents burned his conscience all through a literary entertainment. As he laid down fifty cents to pay for two tickets, one for himself and the other for his wife, a friend handed him a quarter, sent by old sister —— for the missionary fund. Fearing that if he placed it in his pocket he might forget what it was intended for, he concluded to hold it in his hand, and it burned clear to the heart. He did not enjoy the exercises. He could not help thinking about that poor sister doing more for the cause of Christ than any one in the room.

DURING their passage from France to England brother and sister Miller had the misfortune to encounter one of the most severe storms that it has fallen to their lot to experience in any of their travels. Many vessels were completely wrecked during the storm and a number of lives lost. After many hours of suffering, in the midst of constant danger, our brother and sister finally succeeded in landing in a blinding sheet of water and spray. And when they reached the cars, which were also flooded with water from the storm, they were completely exhausted, having passed through the most exciting scenes of their lives. It required several days for sister Miller to recover from the nervous prostration. A later letter informs us that they were in their usual health and prepared to continue their journey.

A GENTLEMAN, who has seen much of this world, and knows much of what is in most men, recently said: "The more quietly and peaceably we get on, the better for ourselves and our neighbors. In nine cases out of ten the better course is, if a man cheats you, to quit dealing with him; if he is abusive, to quit his company; and if he slanders you, to take care to live so that nobody will believe it. Whoever he is or however he misuses you, the wisest way is to let him alone; for there is nothing better than this quiet way of dealing with the wrongs we meet.

THE Lord is blessing our aged fathers. One of them, David Peebler, of Oregon, writes thus: "We have received Bro. Quinter's "Sermons" and take great pleasure in reading them, as we are deprived of going to meeting on account of sickness and the infirmities of age. If I go to meeting, I can't enjoy preaching on account of my deafness, so we have the pleasure of reading Bro. Quinter's sermons. I have read some of them four or five times. I am in my eighty-ninth year. My wife is in her eighty-fifth." This is the brother who, years ago, while living in a part of the West where the crops failed, made a host of friends that will never forget him. His crib was full of old corn, and when a man came with money, he sent him to his neighbor who had corn to sell also, but if he was poor and had no money he sold him corn on time.

WE are now mailing the "Brethren's Almanac" as fast as the orders are received. In addition to the calendar, usually found in almanacs, it contains a revised list of all our ministers, giving the names and address of over 2,000 ministers. Quinter's Discussion on Freemasonry" is a valuable article. Following this is an article on "Rocking Babies" that ought to be read by all of our mothers. "How We Spend our Money" is a startling comparison. "A Sketch of the Life of Eld. Samuel Mohler," who so recently passed away, is followed by a well-written article, giving the history of Eld. Hiel Hamilton, who is still waiting for the call to come up higher. "Every Tongue shall Confess" is the title of an article on baptism as ingenious as it is truthful. The article headed, "The Shermanites," is one of those articles that after once being read is never forgotten. In fact the whole make-up of the work is both interesting and instructive and is worth any one's ten cents. Send that amount and we will mail you a copy, or call on our agents who will be prepared to supply you; or if you wish to act as agent, write us for terms.

The spirit of that undefinable thing called enterprise has invaded Palestine, that sleepiest of all historic hollows, the Jordan Valley. Youssef Effendi Navon, of Jerusalem, has projected three railroad lines from that city, leading respectively to Jaffa, Gaza, and Samaria. Another Oriental, Y. E. Elias, proposes to connect Damascus with the Mediterranean by rail, and to put a line of steamers upon the Sea of Galilee. Others are planning other lines in this country and Syria, and Loutfey Bey, of Cairo, proposes to run a line connecting this system with the Suez Canal. This will bring Jerusalem within eight hours of the Red Sea—a considerable reduction from the forty years of the Exodus.

THE above is clipped from the *Christian Standard*. It is cheering news to those interested in the development of Bible Lands, but of late we have reasons for doubting many of the statements made in regard to the building of railroads in Palestine. Several weeks ago a writer, living in the City of Jerusalem, wrote to one of the journals in this country that work had actually commenced on the railroad at Joppa. We learn from reliable sources that nothing has yet been done in that direction, and that the reports, published by us or others, concerning railroad undertakings, are as yet without foundation. We hope to get hold of the real facts after awhile.

For the present we are out of the Revised Minutes, and can fill no more orders for the work.

MISSIONARY NUMBER.

The next issue of the Messenger will be a missionary number, prepared especially for use on mission fields. It will contain well-written articles on various points of our doctrine, and will therefore set forth our claims in a very clear manner. The General Mission Board will take several thousand copies, to be distributed among those who are not members of the church, and especially on mission fields and at isolated points. Those wishing copies for this purpose may send their orders to Galen B. Royer, of Mt. Morris, stating how many copies they can use to good advantage. Try to place every copy where it will do good. We will also print a number of extra copies for the use of our agents, to aid them in procuring new subscribers. Agents who can use samples to good advantage in this way, will please write us, stating how many copies are desired.

HOME MISSION WORK.

Last week we called attention to some important considerations in regard to local mission work. Next to good, appropriate preaching is good singing. This can be had only by proper encouragement. Those who can sing well ought to be encouraged to lead out in that part of the church work, while efforts might be made to have such singing exercises as will tend to develop the musical talent of the church. Encouragement from the elder in this department will prove very valuable, and he ought to understand that, in order to keep the necessary interest in these religious services, good music is indispensable. In short, we think that the elder ought to be interested in every department of his church work.

He will also find it a great help to his mission if he will give considerable attention to the Sunday-school work within the bounds of his flock. He may not be able, on account of other duties, to take an active part in the work, but he can encourage the Sunday-school leaders and counsel them in anything pertaining to their work that will prove valuable to the church. It is useless to oppose these schools, for they have come to stay, and it becomes our duty to make them subservient to the will of the church.

Then there are the poor, the sick and erring ones to look after. What a field for usefulness the elder has! His local congregation can be made a little world to him, sufficient to command the best of ability. Let him, therefore, consecrate himself to the work and demonstrate his fitness for that particular calling. His work is a noble one and of immense value to the church, locally as well as in general. The elders are the pillars of the Brotherhood. "Like priest, like people" is no less true than "Like elders, like congregation." The growing want of our Brotherhood to-day is faithful, intelligent and prudent elders.

But while he should consecrate himself fully to the care of the flock he should, by no means, undertake to perform all the labor himself. There are elders who do about all the preaching, lead the singing, do all the public praying, look after the wants of the sick and poor, and at the time of feasts assist in serving the tables, etc., while around them are many brethren and sisters well fitted for most of these duties. He has his helpers among ministers and deacons, to say nothing of useful material among the laity. Let him see that all of his helpers do their duty and keep their part of the work moving along as smoothly as possible. It is not wisdom for an elder to permit his official helpers, or even the laity, to pass their sojourn here on earth without making themselves useful. The elder who presumes to perform all the duties, pertaining to the different departments of church work, displays about as much wisdom as do parents who work themselves almost to death, while bringing up their children in idleness. It is just as needful to train church members to work in the vineyard of the Lord as it is to teach our children to attend to their different departments of work at home, and the elder who neglects this is disregarding the very thing on which the future of the church largely depends. Not only so, but in a measure, at least, he becomes responsible for the cold and idle condition of his members. In bringing up a congregation of non-working members he commits a wrong against the church at large, similar to the one committed by the father who raises his children in idleness. The wrong is not against the church alone, but it is against God himself who designs that every member should work out his own salvation with fear and trembling, and become a lively stone in the church. Let the elder, therefore, see that the ministers and deacons, under his care, perform the labors their official positions demand, and also encourage the laity to make themselves useful in every line of Christian usefulness within their reach.

When Moses, in the wilderness, was wearing himself out, trying to do the work of many, his father-in-law, Jethro, gave him some good advice, telling him how to divide the work up among others and he look after only the more important parts. Moses profited by the advice, and was enabled to retain his mental and physical strength to a ripe old age. (Ex. 18: 13.) Others may profit by Moses' experience. The elder of a large congregation should devote much of his energies to keeping others at work. This he can do, not as lording it over God's heritage, but in an earnest, fatherly manner that will inspire others and command their respect.

But he must not expect his helpers in the Gospel to rightly perform their duties without proper instruction, training and encouragement. There is much for the deacons to look after and they should be instructed to perform their duties well. Deacons, who earnestly and wisely perform all the duties pertaining to their calling, are of immense value to the cause. They are to the church what the wheel-horses are to the heavily-loaded wagon. They can be depended upon in times of trouble and they help to hold the work of the church steady. It is their place to look after the poor, the sick, take charge of the church finances, look after her property, and aid in keeping the church in her line of duty. We have always regarded them as the most important helpers in the church, not only in attending to the duties just suggested, but in looking after the erring. The elder who can get the deacons to magnify their office and realize the responsibilities resting upon them has done much in the way of preparing them for their special duties. A chapter might be written on the duties and value of deacons, but for the present we desire to give attention to the work of the ministry, showing how much good may be accomplished in the local fields. This we shall attempt to do week after next. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Nine.

Our wanderings have brought us to a secluded little German village, far away from the rush and bustle of the busy world of travel. It is one of those quaint, old-fashioned towns that seem quite out of place in the present. It belongs to the past and has not yet awakened to the impulse of the age, which has taken hold upon many parts of Germany. Its peace and quiet has never been disturbed by the sound of locomotive or cars. For more than three centuries it has nestled in the beautiful valley through which, like a thread of silver in a ribbon of green, flows the historic river Eder.

As we write, we are seated on the approach to the foot-bridge, used by the villagers to cross over the stream. On either side of the river stand the quaint-looking old houses with high gables and steep roofs, covered with straw or red tile, which form the ancient village of Schwarzenau. The village children, in peculiar dress, stand at a respectful distance, watching, with open-eyed wonder, the strangers who have invaded their quiet little town. Even the elderly people stop and give us a look of surprised inquiry, and collect in groups to discuss the strange sight of a drosky with travelers in their streets. As they pass by they greet us cordially with a "*Guten Tag.*" Wife walks along the meandering stream, the water of which is as clear as crystal, and the gently-sloping banks are covered with grass to the very edge of the river. A well-kept lawn is not more evenly mowed than are the grassy slopes of the Eder. It is a quiet October day, a day that recalls our own delightful Indian summer weather at home. The mountains on either side of the valley are covered with a thick growth of pine, birch, maple, and beech. The touch of autumn frost has tinged the foliage with a rich coloring of crimson, red and gold. Up the stream, a hundred yards away, is the old, five-arched stone bridge, built centuries ago, and beyond this a beautiful stretch of green meadow land. Sitting here on the old foot-bridge, with the valley for a mile above and below Schwarzenau in full view, we have no picture in mind so beautiful as this.

There are some places on the blue Juniata above and below Huntingdon, Pa., that are recalled as we sit here, but the similarity is scarcely sufficient to base a comparison upon. The Juniata has a grand, rugged, dashing beauty peculiar to itself; here the sharp curves, the rushing river, the rocky shores, and the steep mountains are replaced by a gently-flowing stream through a valley of green meadow land, formed by mountains of even slope and less than half the altitude of the Blue Ridge and Alleghanies. Here is a quiet, enchanting beauty which, we are quite willing to confess, exceeds anything we can now recall of ever having seen even in picturesque America. Perhaps the associations connected with the place may have their influence upon our estimate of its surpassing beauty; but after making due allowance for all this we are not willing to say less than we have.

And what are the associations connected with this quiet, old-fashioned German hamlet? Most of our readers already know and others, no doubt, will be interested in knowing that here at Schwarzenau, nearly two hundred years ago, the

dying embers of primitive Christianity were rekindled and the Brethren's church was more fully organized. Here, on the banks of this beautiful stream, doubtless not far from where we write, the Brethren assembled in the year 1708, and following the example of Christ, as one of our learned divines of America recently followed it in the river Jordan, they went down into the water and were baptized "into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost," and from here went forth that little band of persecuted believers exiled from their "*Vaterland*" to find a home in the Quaker Colony of Pennsylvania.

Under the mild rule of the good Count Cassimir, of Wittgenstein, who gave an asylum to the persecuted Pietists, the newly re-organized church flourished for a season and prosperous congregations were soon established at different places, especially at Marienborn and Berleburg. But they were not to live in peace. The reformers, who had been persecuted by Rome, now turned persecutors themselves and they laid a heavy hand on the Brethren. Refusing to give up their faith in Apostolic Christianity, many of them were cast into prison and heavy fines were imposed upon all "of this way." Hochmann, a prominent minister, was cast into prison and beaten with many stripes. Alexander Mack, one of their most prominent ministers, had inherited a considerable fortune. It was all used in paying fines for himself and his poorer brethren. At length the persecution became so grievous that a number of them left their homes to settle in the wilderness of the then New World. Others fled to Switzerland hoping to secure religious liberty in that republic, but a worse fate awaited them there. They were imprisoned and some were put to death. By these rigorous measures the State Church succeeded in its purpose, and no vestige of the church of the Brethren is to be found in those valleys to-day.

We have been brought into close contact with the homes of our Brethren in Germany. We have seen where they lived and labored and we are much impressed with the thought of the great sacrifice they made when they left these beautiful and fertile valleys for the wilds of the New World. We are made to admire, more and more, their courage and the spirit of self-sacrifice which led them to abandon home and the associations of a life-time for the sake of primitive Christianity. How they must have suffered and what hardships they must have endured, all for the sake of religious liberty! How often from their lonely homes on Indian Creek and the Wissachickon, at White Oak, at Ephrata, and at Germantown, surrounded by the Red Man of the forest, must they have looked back with longing, yearning hearts to this beautiful valley of the Eder, once their quiet, peaceful, happy home, from which they were exiled, never to return again.

How often must they have battled with the homesick feeling that will come to all who love home and leave it. How often in their dreams their feet pressed again the grassy slopes of the Eder, they drank again of its crystal water and breathed again the pure mountain air, and were happy again in their old homes, only to awake and find it all a dream. We have thought more of all this perhaps because we are far away from home and friends and know something of the desire to return again. These brave men and women endured much so that they might serve the Lord in his own appointed way. Long ago they were gathered to that home where the weary are at rest and from which they will never be exiled. The cause they loved so well, and for which they sacrificed so much, still lives. And shall it not continue to live? Shall not we, who to-day stand in the places of those who have gone before, hold up the cause of Apostolic Christianity? Shall we not be true to the cause we have espoused and for which our fathers suffered so much, yea, for which Christ died? God help us to be faithful even unto death.

What a place this is to write, and how the mind runs on, spurred by the inspiration of the theme and the surroundings, but we must put a curb on these reflections and say something more about Schwarzenau. The village is built on either side of the Eder and contains, as we were informed by one of the inhabitants, about 600 souls. On the outer walls of one of the principal houses hangs a square sign-board, on the white surface of which is painted in large black letters the following official record of the place:

D. Schwarzenau.
Amt Aufeld.
Kr. Wittgenstein.
Rg. Bz. Arnsberg.
Landwehr-Battalions.
Bezirk Meschede.

The people of the village are engaged in farming and appear to be well-to-do and happy. Their piety asserts itself in the custom of engraving passages of Scriptures on the oak sills and panels in the sides and gables of their houses. Not only at Schwarzenau but at other villages in the valley of the Eder we noticed not only Scriptural passages but short poems and various pious mottoes on the houses. The following are given as examples We copied them verbatim:

"*Gott segne dieses Haus*
Und einen jeden Stand,
Den Bürger in der Stadt,
Den Bauer auf dem Land,
Gib Segen und Gedeihen
Auch für ein jedes Wesen,
Besonders noch für den
Der diesen Spruch thut lesen."

Translated this reads:

"God bless this house,
And each and every occupation,
The citizen of the town,
The farmer on the field,
Give blessings and prosperity
Also to each being,
Especially to him
Who may read this inscription."

As we stood copying these lines the owner of the house came out and informed us that he had placed them there with his own hand. He read them over several times and seemed to be much pleased that his work was thus noticed. We wish he could read this letter in the MESSENGER. At another place we read, "*Dieses Haus gehört Gott und mir.*" Here the owner takes the Lord into partnership with him. A lesson may be learned from this simple villager. We have too much of the "*I own this properly*" and not enough of the "It belongs to the Lord" in our way of looking at what God has made us stewards over. One more example will suffice: "*Ich getrau Gott in aller Noth.*" Much of the carving is very skillfully done, the old German letters being used and the capitals finely decorated.

Not far from Schwarzenau is the town of Berleburg. This was a noted center for our Brethren and other so-called Pietists. They came here from many parts of Germany. Among others who came was a printer from Strassburg named John Jacob Hang. He had been awakened and came to Berleburg to enjoy the society of kindred spirits. A printing-press was set up, for these early brethren believed in the use of printer's ink, and Hang took charge of the office.* Here in 1726 the celebrated Berleburg Bible, with notes, was published in three volumes. A copy of this Bible may be seen in the Cassel Library at Mt. Morris, Ill. The printing-press was afterward sent to America where, in 1736, it came into the possession of Eld. Christopher Saur and he used it to print the first religious paper and the first Bible (1743) that was printed in America.

Eld. Christopher Saur, the printer, was a man of more than ordinary ability. He received a liberal education at the University of Marburg, Germany. He united with the Brethren and used his ability and education to further the cause of Christ. He had energy and business push. He gave the German colonists their first almanac and their first religious paper, and then, owing to the fact that Bibles were very scarce in the New Colony, he determined to give to his countrymen the Scriptures in their own tongue. He began the work under great difficulties. A friend in Frankfort, Germany, sent him a part of the type. A few pages were set up and printed and then the type distributed to be set up again. At last, in 1743, he sent out the first edition of the first Bible ever published in a European language in America. The credit of this important work thus belongs to the band of exiled Brethren. The book, a large quarto, was bound in boards and leather, and of such excellent workmanship was the binding that many well-preserved copies are yet to be found. The demand for the Bible made it necessary to issue two more editions, one in 1763 and the last in 1776. Bro. A. H. Cassel has a full set of these Bibles and we are also fortunate enough to possess a copy of each of the three editions in an excellent state of preservation.

If any of our readers should have an opportunity to visit the valley of the Eder and the village of Schwarzenau, they may not be able to locate the place on the maps, as the smaller villages are not given. We traveled southward through Cassel to the university town of Marburg, and here we secured a carriage and driver. The distance from Marburg to Schwarzenau is not far from twenty miles, and the entire trip is a pleasant one. We drive along the Lahn for some miles after leaving Marburg, and then, crossing a low range of mountains, we enter the valley of the Eder. We were much interested in noticing the peculiar dress and the manners of the people along the route, and a letter might be devoted to these topics, but already our MESSENGER letters are growing too rapidly in number.

At Marburg we visited the university founded by Philip the Generous in 1527. At the present time there are about 1,000 students in attendance in the various departments of the institution. One of the principal attractions of Marburg is the Cathedral of St. Elizabeth. In the year 1229, Elizabeth, the widow of Louis IV., of Thuringia and Hesse, came to Marburg. Instead of making her home in the great castle that overlooks the city, she built a house near where the church now stands and established a hospital and devoted her life to the care of the sick and the poor. After her death her name was placed by the Pope of Rome in the Calendar of Saints. And now oc-

*We are especially indebted to Bro. A. H. Cassel, of Harleysville, Pa., for this historical fact.

curred one of those peculiar incidents for which Catholicism is noted, and which partakes somewhat of the character of the holy coat, recently exhibited at Treves. Some sick people came to the tomb of Elizabeth and professed to be healed. As a result, thousands from all parts of Europe flocked to Marburg to touch the tomb of this newly-made saint. In 1235 her bones were taken up, blessed, and placed in a sarcophagus overlaid with gold, in the presence, so says the history, of more than 100,000 people. The crowd of pilgrims now increased and many wonderful cures are recorded as having been effected at the golden shrine of Elizabeth. The church was built, having been completed in the year 1425. Such, in brief, is the history of St. Elizabeth. We visited the church, saw the golden coffin thickly studded with precious stones and surmounted with a crown of gold, the gift of the Emperor Frederick II, but the miraculous healing power which, it is claimed, the shrine once possessed, has gone. No more do the pilgrims crowd the vestibule of the old church. Travelers, who come to Marburg, visit the shrine as a matter of curiosity. There can be no doubt but that many people, suffering from maladies, either supposed or real, received help by visiting these so-called holy places, and the problem of faith, or mind healing, occupied the attention of the early centuries as well as our own. The priests were shrewd enough to turn the delusion to their own advantage, and large sums of money were gathered into the coffers of the church from the crowds of pilgrims who came to the shrines. Those who are interested in the subject of mind and faith healing may study these incidents with advantage. Just now the holy coat of Treves is attracting great attention. The shop windows in all the Catholic cities were filled with photographs of the coat. We, who regard all this as a delusion and a fraud, feel some degree of surprise to find that many people here believe the whole story most implicitly, and if we express a doubt it is received with surprise. How easy the masses may be deluded and led astray.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the East Nimishillen Church, Stark Co., Ohio.

The brethren and sisters of the above-named church met on Sunday, Oct. 18, 1891, to close their Sunday-school.

The large house was nearly filled with eager listeners, and the best of order prevailed while the brethren spoke ably and instructively to the little children.

Brethren John F. Kaylor, Wm. Bixler and S. J. Holl, were present and did the speaking. Many lasting impressions were made upon the young minds, and, if carried out through life, will make us better men and women.

The Sunday-school has always been a pleasant place to the writer. It is a nucleus around which should cluster the affections of old and young.

Much credit is due to Bro. Chas. F. Kingsley, as Superintendent of the school, for his regular attendance, and the able manner in which he has conducted the school. The number enrolled for the summer was seventy-two; average attendance fifty-two; number of male teachers, four; female teachers, three.

Let us, as teachers and pupils, not cease our Bible studies, but continue the good work through the winter, that when spring comes, and our school re-opens, we may be ready to resume our duties. S. S. Shoemaker.

From Broadway, Va.

Oct. 13, while Bro. Wm. Brady and wife were away from home, his house, from some unknown cause, caught fire and was burnt to the ground, consuming all their property, and also their four-months-old child. They are poor people, and can ill afford the loss of the property, to say nothing of the painful loss of their child. They are deserving of sympathy.

While this is sad, we also have our seasons of rejoicing. Oct. 12 Bro. H. C Early came among us and remained till Oct. 22. By his good sermons he built up those of us who have been trying to serve Christ, and caused others to acknowledge Christ as their Savior. Oct. 17 there were five baptized, and there remain two more applicants, to be baptized in the future.

J. M. Zigler.

From the Black River Church, Van Buren Co., Mich.

The Brethren of the Black River congregation met in council June 27 and decided to hold their love-feast Oct. 16, beginning at 10 A. M.

On the day appointed a few of God's children,—about thirty in all,—met at the home of Bro. Geo. Wertemberger, to commemorate the death and suffering of our Lord, Jesus Christ. Brethren present from abroad were, Thurston Miller, Geo. Swihart, and A. A. Munson. At 10 A. M., Bro. Miller held forth the Word of Life from John 4: 29. Elder Swihart officiated at the feast. The order was good. Unfermented wine was used for the first time in this congregation.

Brethren Swihart and Munson left us Saturday morning. In the forenoon services of that day Bro. Miller preached from this cheering passage: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. Bro. Miller continued the meetings until Tuesday evening, and left us with a promise to return sometime during the winter to hold a series of meetings. One precious soul forsook sin and was baptized. May she ever be found faithful to the cause of the Master!

All feel much encouraged to keep on with the good work. May God bless Bro. Miller in his labors for our Blessed Redeemer!

Alice Spangle Wallick.

Echoes from the Highway.

Oct. 12 was our regular appointment at East Riverside, where we had two meetings. This is a point which the missionary board has under its fostering care. Owing to the strong opposing forces, the simple Gospel of our Blessed Master is not readily accepted, yet there is a prospect that by and by the preached Word will accomplish some good in that desirable locality.

Oct. 17 was the love-feast at Covina. There was a good attendance of members. It took nearly all the space in the house to provide room for the members. There were nine ministers present. Many people could not get into the house. It was certainly an enjoyable meeting. In the morning before the feast one was baptized.

Oct. 19 was the regular quarterly council at Lordsburg. There was quite a large amount of business to attend to. The night session closed about ten o'clock. All the members seem to be in love and union. The time of the feast at Lordsburg has been set for Christmas Day. Regular services in the College are held twice every Sunday.

The Mission Board has arranged for services in Los Angeles City every Sunday. The work is under the care of Eld. P. S. Myers and Bro. Lehmer. J. S. Flory.

Lordsburg, Cal.

From Florence, Mo.

According to arrangements, previously made, elders Bowman and Witmore came to us Oct. 21, 1891, and on the day following we had a council-meeting, and were organized into a church. We had a choice for a deacon. Bro. J. Miller was chosen and installed into office. May the Lord bless him, that he may serve his office well! Bro. —— Lamar was chosen as our clerk, and Bro. —— Carver, collector of mission fund.

On the evening of Oct. 22 we had a love-feast. About a dozen members from the Prairie View church were present at the organization and Communion. Meetings were then continued over Sunday by Bro. Witmore. Two were added to the fold, which makes twenty members in all.

Bro. Witmore leaves for other fields of labor with our prayers in his behalf. We bespeak the united prayers of all, interested in the welfare of the church, for the little flock now organized at Florence. W. W. Holsopple.

From the Libertyville Church, Iowa.

The love-feast, recently held in the Libertyville church, has come and gone. It was one of the best meetings the church has ever had. Bro. Joseph Holder, of Deweyville, Ohio, came to us on the morning of Oct. 9th, and our meeting commenced at 4 P. M., the same day. Brethren Holder, Wolf and others, with the writer, were present. Bro. Holder remained with us two weeks, preaching the Word with success. Four made the good confession and came out on the Lord's side, and were baptized, while others were almost persuaded to come.

Baptism was administered on the last day of the meeting in Cedar Creek. A large gathering witnessed the administration of the ordinances. The church is in a prospering condition. Many new faces were at the meetings. Many, for the first time, saw trine immersion administered.

Daniel Holder.

Oct. 25.

From the Shade Creek Congregation, Pa.

Sept. 12 Bro. George S. Rairigh, of Johnstown, Pa., commenced a series of meetings in the Greenland house, Somerset County, and continued until the 24th. Sept. 25 the meetings were moved to the Cross Roads house, Cambria County and continued till Oct. 1. Oct. 2 we commenced in the "Big" meeting-house, Somerset County, and continued till Oct. 11. During these four weeks there was the most favorable weather, with the exception of about two nights. Considering the busy season of the year, the attendance was excellent.

Bro. Rairigh preached thirty-two sermons besides what preaching he did at our Communion. As a visible result of these meetings, five dear souls (three brethren and two sisters) were received by baptism, the members much revived and encouraged, and there are others standing near the kingdom. Four are heads of families.

Our quarterly council, prior to our love-feast, was held Oct. 6. The deacons, on their visits, found the members in love and union, and but little business was presented by them. There was, however, quite an amount of business transacted, and, so far as we know, satisfactorily. A committee of seven brethren was appointed to secure additional grounds for the purpose of burying our

dead. The committee met Oct. 12 and purchased about two acres adjoining the old cemetery, which will be laid out regularly, in lots and walks. We consider this the only satisfactory plan, because the unsystematic way of burying makes it impossible for the several members of a family to be laid together, and gives the cemetery an uninviting appearance.

Our love-feast took place Oct. 10. It was a beautiful day and a large number of members were present. A good many from adjoining congregations were present. In the afternoon a few outsiders were present, but at night the crowd was large. Brethren Rairigh, Levi Rodgers, of Bedford County, and S. P. Zimmerman, of the Quemahoning church, constituted the ministerial force. Though not as many as we had formerly, yet it was ample. We had good preaching, and in every respect a good feast. The Sunday following (Oct. 11) was the feast at Walnut Grove, which was attended by many of our members.

Oct. 17, Bro. Rairigh commenced another series of meetings in the Highland house, near the top of the Alleghany Mountains. The meetings lasted till Oct. 25. These meetings were held right in the mountains, where there were only about sixteen members living prior to the meeting. The meetings were well attended and the order and attention excellent.

During these meetings eight souls,—four brethren and four sisters,—were received by baptism, the members were very much revived and we believe that, had the meetings continued a week longer, more would have been made willing to go with us. Of the above, five are of one family,—a mother, two sons and two daughters. About two years ago one son joined the church and, by his Christian walk and conduct, got the rest to thinking, and now all are in the fold but the father and husband. May they live such lives that he may see the beauties in religion and also join in with the people of God. Much credit is due to the members of the Dunning's Creek congregation for their attendance and assistance in the meetings.

Though Bro. Rairigh is not strong physically, he is capable of doing much good in the pulpit. His whole soul is in the work. He lives out what he preaches. He does a great deal of visiting among members and outsiders and often in tears he instructs, admonishes, encourages, and, if necessary, reproves. He seems to have a special gift to make warm friends, and the esteem in which he is held, was plainly shown on the last Sunday by the number of members who met at the Mountain church from three Counties to hear his last sermon, driving home through the mountains, after the night meeting, as far as ten miles. It was a time that will not soon be forgotten. Our elder, Joseph Berkey, made a trip to the Brethren in Clarion County, Pa. Eld. Jacob Holsopple, in company with Eld. J. S. Holsinger, visited several congregations in Armstrong County, Pa. recently. Bro. Daniel Holsopple held a series of meetings in the Manor congregation, Indiana County, Pa.

The Lord willing, we expect Bro. D. H. Walker to commence a series of meetings in Scalp Level, Nov. 7, of which I will write later. So you see we are not idle. J. E. Blough.

Scalp Level, Pa., Oct. 28.

Notes from the Field.

Friday, Oct. 2, I started for the Cherokee church, Cherokee Co., where I arrived on Saturday, and began a series of meetings on Sunday. We had fair congregations, and good attention to the preaching of the Word.

The brethren and sisters of the Osage church manifested much concern in our meetings. Some of them were with us nearly every meeting, coming a distance of five and six miles and returning each evening.

Oct. 10 we met under a large tent, where Bro. George Barnhart, of Missouri, told us about the good things our Heavenly Father has in reserve for us. We had a blessed reunion in commemorating the suffering and death of our Loving Redeemer. Ministers from adjoining churches present, were brethren George Barnhart, —— Teeter, J. H. Neher, Eli Wolfe, —— Lichtenwalter, and the writer. We held three services on Lord's Day. The writer and Bro. Neher talked to the little folks in the morning. They seemed to enjoy it very much, and promised to be good children.

On Sunday evening we bade the dear brethren and sisters and kind friends farewell. Monday evening, Oct. 12, I met with the Father's children in Crawford County, where we had a very pleasant meeting. The young soldiers of the cross carried our minds to the heavenly fields of pleasure by their sweet songs. I desired much to remain with them during their series of meetings and love-feast, but, owing to previous promises I was unable to do so. Bro. Jacob Appleman consented to assist them in their meetings.

Oct. 13 I went to Independence, Montgomery Co., where wife and children were awaiting me. We continued meetings in the Brethren's meeting-house here until Sunday evening. We had good congregations, with the best of interest.

On Saturday evening, Oct. 17, we surrounded the tables of the Lord. About one hundred members communed, but I saw some of the dear ones were not at the tables. O, brethren and sisters, let us live so that we may always be worthy communicants, to partake of those life-giving and life-sustaining emblems! One came out on the Lord's side and expressed a desire to walk with the people of God. Brethren Aaron Heestand, C. H. Kingery, —— Ikenberry, and Allen Oberlin were present from adjoining congregations, and assisted in the ministerial work.

Monday, Oct. 19, I went to the Spring Creek church, Greenwood County, where I met with the saints in the evening for divine service. This congregation will be weakened considerably by a colony of about twenty-five members moving from here to Texas. There will be two ministers and one or two deacons among them. They expect to locate between Houston and Galveston.

Tuesday, Oct. 20, I went to Eldorado, Butler Co., and stopped over night with Bro. Jonas Deeter. I think this a good mission point. There are about ten or more members living here, without any preaching. I would advise the Mission Board of South-eastern Kansas to look after this point.

Wednesday, Oct. 21, I went to the Peabody church, Marion County, where I enjoyed myself much with the saints. We had an enjoyable Communion season, Oct. 24 and 25. Brethren D. Vaniman, George E. Studebaker, and F. H. Bradly were present, and told us many good things. Bro. George Strycker was advanced to the second degree of the ministry.

Monday, Oct. 26, I went to the Verdigris church, Lyon County, where I met with Bro. Pearsall from Ozawkie. I tried at night to encourage the church to be faithful. We visited with some of the members on Tuesday, who did not meet with us in worship. My extended mission was in a measure in the interest of the Aged Persons, Infirm, and Orphans' home, to be located in Reno County, Kansas. My associations with the Father's children were pleasant, and they encouraged me much in the noble enterprise by adding their mites to forward the good work. Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40. I found the brethren and sisters, as a rule, sound in the faith, striving to build up our beloved Zion. The love of some has grown cold. May the good Lord enable them to realize that God has no good things for the luke-warm Christian. God bless the earnest labors and efforts of his children everywhere. I arrived home Oct. 29, and thank God for his Fatherly care over me!

Charles M. Yearout.

Westphalia, Kans.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Fort Seneca, Ohio.—The Brethren of the Green Spring church, Seneca Co., Ohio, held their love-feast Oct. 31. Bro. Simon Garber was chosen to the ministry. We had a very enjoyable meeting. —*Mary Miller.*

South English, Iowa.—One dear soul, a young man, was added to the English River congregation, Keokuk Co., Iowa, by baptism, at our regular meeting, Oct. 25. Bro. Wm. Hipes is now holding meetings in the church at North English with good attendance and interest.—*Peter Brower, Nov. 1.*

Alvo, Nebr.—Again we feel to thank God and take courage. Bro. S. Goughnour, of Des Moines, Iowa, came to the Weeping Water church, Nebr., Oct. 16, and remained ten days. He preached twelve sermons in all. There was a good interest at the meetings. Though there were no accessions, we hope that the church was benefited by the labors of our brother, for his preaching was thorough from first to last.—*J. S. Ryan, Nov. 3.*

Middle Fork Church, Ind.—The members of this church held a pleasant quarterly church-meeting to-day. One was received by letter, and two were reclaimed. May God bless them in their old age and finally save them in heaven! After the business, Eld. Lewis W. Teeter, of Hagerstown, Ind., preached an interesting discourse on church government. I trust we will all profit by our dear brother's good council. Bro. Teeter is at present holding a series of meetings in Edna Mills, Ind.—*John E. Metzger, Nov. 3.*

Pioneer, Ohio.—The Hickory Grove Sunday-school was organized on the last Sunday of April, 1891, and continued until the first Sunday of November, 1891. There was an average attendance of fifty. A collection during the summer resulted in raising $13 88 Everything seemed to pass off in love and union. The pupils seemed very anxious to learn from the Word of God. There were several that did not miss a single session or a verse. It was decided that we re-organize the first Sunday in April, 1892 May the Good Lord help us to bring up our children in the way they should go!—*A. A. Throne, Nov. 3.*

Broadway, Va.—A number of the members of the Linville Creek congregation enjoyed an interesting series of meetings at the Bethlehem meeting-house, conducted by Bro. H. C. Early. Bro. Early came to us Oct. 12, and remained with us until Oct. 21, preaching in all nine sermons. He also was with us at our Communion meeting Oct. 17 and 18, at the Linville Creek meeting-house, near Broadway. The meetings were generally well attended. The interest manifested was encouraging; but his stay among us was too short. The brethren and sisters were much encouraged, and sinners were made to think seriously. Five were baptized the day of the Communion meeting, and several more are to be baptized in the near future.—*Fannie H. Zigler.*

Sterling, Ill.—Yesterday our little band was made to rejoice as we gathered on the bank of Rock River, and two dear sisters were buried with Christ in baptism. One is an aged mother, and the other a sister of fifteen summers. Others are moved and we hope a bountiful harvest may be gathered. Bro. Dierdorff was with us over Sunday, and gave us cheering words.—*P. R. Keltner, Nov. 9.*

Adrian, Mo.—On Saturday, Oct. 31, the members of the Mound church met in quarterly council. Business was transacted in a pleasant manner. Elders Jacob Witmore and Fred Culp were with us. The church held a choice for a minister. The lot fell on Bro. Albert Smith. Bro. Wm. Miller was advanced to the second degree of the ministry. May God help them to prove faithful to the work before them!—*Hanna Blocher.*

Ozawkie, Kans.—The meetings, held here by Eld. D. B. Gibson, closed on the 23rd day after their commencement. During that time Bro. Gibson officiated twice in Communion, and twice in anointing the sick "with oil in the name of the Lord." He also preached three funerals and saw thirteen dear souls come over on the Lord's side. Others seemed to be even at the door, and are counting the cost. Our brother made many friends to himself and we hope and pray that the best results of his labors here, are those yet unseen.—*C. C. Root, Nov. 3.*

Mount Hope Church, Oklahoma Territory.—Elder John Wise, of Conway Springs, Sumner Co., Kans., came to us Oct 15, preaching for us each evening. Oct. 17, after the 2 P. M. meeting, one precious soul came out on the Lord's side. We hope he will make an exemplary soldier in fighting the battles of our Master. Rejoice with us, dear members! In the evening twenty-eight of God's children assembled for Communion services. Dear brethren and sisters, we ask an interest in your prayers in behalf of the Mt. Hope church. We have many trials and tribulations in a frontier life. Pray that we may be faithful!—*A. J. Peebler, Nov 1.*

Lick Creek Church, Ohio.—Our love-feast occurred Oct. 10. We had a very good feast. One was baptized on Saturday before the feast. A goodly number of ministers were present from adjoining churches; also brethren Gump and Swihart, from Indiana. The former officiated. On Sunday following, brethren Gump and Swihart addressed our Sunday-school, after which, Bro. Swihart preached a very acceptable sermon, followed by Bro. Gump. We had services again on Sunday evening by our home ministers. We expect to hold a series of meetings sometime in December. Bro. John Felthouse, of Indiana, is to preach for us at that time. We trust that sinners may be converted and saints encouraged.—*M. J. Bosserman, Williams Center, Ohio, Oct. 29.*

Girard, Ill.—The quarterly council of the Macoupin Creek church, held to-day, was one of pleasantness. Our elder, M. J. McClure, was not present, on account of the serious illness of his son, hence some unfinished business was deferred until another time. The treasury was replenished, and the missionary cause, as well as the Book and Tract Work received attention. Bro. J. W. Leer was appointed solicitor for the above funds, and a committee was also appointed to receive calls for preaching in our home territory, and have the same attended to. I hope much good may thus be done. All business that came before the meeting was satisfactorily disposed of. After the regular order of business, the visiting elders and other ministers gave us some soul-cheering admonitions relative to the order in dress, etc.—*Michael Flory, Nov. 6.*

Upper Sandusky, Ohio.—Bro. J. B. Light recently came to the Fairview church and commenced a series of meetings which he continued until the time of our feast. Only brethren Light and S. B. Thomas were present on that occasion. At our Communion only thirty-four members were present, ten of whom were from the Roann and Green Springs congregations.—*Alverty Buxton, Nov. 2.*

Pipe Creek, Md.—I was at the above place over last Sunday, attending the dedication of their large, new meeting-house. The weather and roads were all that could be desired, and a very large meeting it was too. I hope that the enjoyment of the occasion was mutual. I am just ready to go to Talbot County, Md., to attend to some church work there. Our love-feast in Elizabethtown, Pa., will occur Nov. 10 and 11.—*S. R. Zug, Mastersonville, Pa., Nov. 5.*

Peabody, Kans.—Our love-feast was an enjoyable one, in the service of the Master. Two who had wandered away made application to be received back into the church. Ministers present were brethren Charles M. Yearout, D. Vaniman, Geo. L. Studebaker, F. H. Bradly, and Jacob B. Shirk. Bro. D. Vaniman officiated. Bro. George Stryker was advanced to the second degree of the ministry. May he be faithful to his calling! Quite a number were present from a distance.—*Katie Yost, Oct. 30.*

Warsaw, Ind.—Owing to the disorganized state of the Washington congregation, it was found necessary to pay each member a special visit, and find out how many were willing to labor with the church and maintain the doctrine and general order of the Brethren. A council was appointed for Oct. 30, at which time a final report was to be made. The result was that five desired to have more time and a few would not comply with the request, but about one hundred and forty were willing to still labor in the cause of their Master. Although we have had much encouragement, we felt to rejoice and take new courage when we saw the spirit manifested at the council.—*N. B. Heeter.*

Chaplin, Kans.—We closed another series of meetings last Sunday night. Bro. Frantz, of Fredonia, did the preaching. With good roads and pleasant weather the attendance was excellent. Four came forward and were baptized last Sunday. Our dear old brother, G. W. Studebaker, planted the good seed, Bro. Charles Yearout came and watered it, and God saw fit to give the increase through Bro. J. Frantz. Others here are just outside the fold of Christ. Right here we would say that any speakers, wishing to do good, will find an opening at this place. We will arange to hold a series of meetings at any time if notified. We begin a social meeting to-night at the home of Bro. Henry Stoffers. May God help each one of us to do our duty!—*John A. Studebaker, Oct. 26.*

Farnhamville Church, Iowa.—Oct. 10 Bro. E. B. Hoff, of Waterloo, Iowa, came to us and preached the Word with power. Nine precious souls resolved to walk in newness of life, and we trust they may prove faithful. Others seemed very near. This church was organized about eleven months ago, with fifteen members, and placed in charge of Eld. J. W. Trostle. We feel thankful to the Mission Board for the good work they have done here and hope they will continue to help. Ministering brethren, traveling *via* the Northwestern and Sioux City Branch, are kindly invited to stop and give us some meetings. Any minister, desiring to change his location, should move among us. We have a good country and good prospects of building up a church, if we have the needed help.—*A. White.*

Wade, Adams Co., Kans.—The feast at Ottawa was attended by about 127 communicants. Some were present that could not be accommodated. Adjoining churches were well represented. This is as it should be. Ministers present were, brethren Jesse Studebaker, James Hilkey, I. H. Crist, and others, who faithfully dealt out the Word to the people. The Brethren of Wade's Branch church purpose building a meeting-house. The location has been decided upon, foundation dug, lumber on the ground and stone quarried for foundation. We want to put up the house this fall yet, as we are laboring under a great disadvantage for want of a house.—*George Myers, Oct. 29.*

Lacon, Ill.—Our love-feast in the Pigeon Creek church, Ill., Oct. 24, was an excellent meeting. Brethren Daniel Dierdorff, of Franklin Grove, and G. W. Gish, of Woodford County, were with us, and fed us richly on Gospel truths. I have just read Bro. Geo. L. Studebaker's article on "Envy." I say, Amen. May the Lord deliver us from all envious feelings and help us to closely adhere to Paul's instructions (Philpp. 2: 3), "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves." I expect, in a few days, to start for Webber, Jewell Co., Kansas, to labor with the Brethren there.—*C. S. Holsinger.*

Shady Grove, Pa.—Our Communion meeting was held at the Hade church in the Falling Spring congregation, Oct. 15. The weather being exceedingly fair, we had a good attendance, with good order. Ministers from adjoining congregations came to our help. Bro. J. F. Oller, of the Antietam church, officiated. One good sister made the good confession, and two more just a few days before the meeting. Thus, while the good old ship is passing, there are still some willing to step aboard, to take passage to the other shore. We intend to hold a series of meetings in the near future, if the Lord will, to be conducted by Bro. S. R. Zug, of Mastersonville, Lancaster Co., Pa.—*Wm. C. Koontz, Oct. 23.*

Grater's Ford, Pa.—The members of the Mingo church held their love-feast in one of its churchhouses Oct. 13. A goodly number of ministering brethren were present, and we truly had a feast of joy. The day following Bro. Jesse Zeigler was advanced to the second degree. He has been in the ministry a little more than a year. We ask the Lord to sustain and help him in his appointment. Oct. 17 Bro. Silas Hoover commenced a series of meetings which he continued for about eight days. Bro. Hoover preached with much earnestness, persuading men to forsake their evil ways. Two precious souls were made willing to forsake sin and enter the "fold." Many more were made to consider, and we hope that the good seed sown may bring forth good fruit. May God bless our brother as he enters other fields of labor.—*Emma Kulp, Oct. 30.*

Buck Creek Church, Ind.—According to previous arrangements, Bro. I. B. Trout, of New Carlisle, Ohio, came to us Oct. 3, and commenced a series of meetings which he continued until the evening of Oct. 18. Although there were no accessions to the church, yet we feel that much good was done. During the time he was with us he preached nineteen sermons, and officiated at the love-feast, which was held Oct. 16. Having appointed a children's meeting for the morning after the love-feast, he talked to them. Oct. 5 he preached the funeral of my little niece, Maud Leffingwell, whom God saw best to transplant from this world of sin and darkness to a land of light and eternal bliss. Deceased was the daughter of Francis and Lucinda Leffingwell, and passed away at the age of one year and two months.—*D. E. Rhodes, Rogersville, Ind.*

Spring Run Church, Pa.—Our Sunday-school closed for the summer, but we have arranged to continue till Christmas at least. May the plant flourish and become an evergreen.—*Emma Bollinger, McVeytown, Mifflin Co., Pa.*

Gratis, Ohio.—The Ministerial Meeting for Southern Ohio will be held with the Painter Creek church, Darke Co., Ohio, on the J. B. & W. R. R. For further particulars inquiry can be made of Jesse Stutsman, Pittsburg, Ohio.—*A. G. Crosswhite, Oct. 30.*

Laforge Church, Mo.—Bro. C. S. Holsinger, of Lacon, Ill., came to us Oct. 3, and preached eleven sermons, with good attendance, and the best of order. We all feel encouraged, as a church, by his admonition. There were no additions to the church, but we feel sure that some were almost persuaded. We held our love-feast Oct. 10. It was one long to be remembered.—*W. L. Burgess, Oct. 15.*

Shoal Creek Church, Mo.—Our love-feast occurred Oct. 22. To judge from the expressions of those present, it was truly a feast of love. We were much encouraged to see so many from adjoining churches. Ministering brethren from abroad were G. Barnhart, C. Holdeman, D. W. Teeter and J. P. Harris. Bro. Holdeman officiated. Brethren J. Harris and L. Harader were advanced to the second degree of the ministry. One wanderer returned to the fold during the meeting. Let the Lord be praised!—*Matilda Holderread, Rocky Comfort, Mo., Oct. 28.*

Buchanan, Mich.—Our Communion meeting was held Oct. 24. The weather was all that could be desired, and the attendance was all that could be expected. The different churches around us were well represented. The house was over-crowded with spectators, but the attention and order were commendable. The ministers present were brethren Thurston Miller, E. J. Shreve, Daniel Whitmer, Isaac Early, William Borough, Hiram W. Kreighbaum, Joseph Culp, John Stretch and James Miller. We had a good meeting, and we hope much good may result from it.—*D. P. Miller, Nov. 1.*

Portage Church, Ind.—The love-feast at this place, held Oct. 17, will long be remembered by the love and zeal manifested by all. There were one hundred communicants. Our large church-house was filled with friends and neighbors, and the best of order prevailed. Ministers present from other congregations were brethren Amos Peters, John Stretch, Daniel Whitmer, H. W. Krieghbaum and and Isaac Early. Bro. Silas Ebersole officiated. Many good admonitions were given. The examination services were impressive and well calculated to prepare our hearts for the solemn occasion. On Sunday we had services at 10 o'clock. —*Noah Early, South Bend, Ind., Oct. 31.*

Sandy Church, Ohio.—Oct. 15 the brethren and sisters of this church met for Communion services Eld. E. Loomis officiated, and brethren Boyer, Caylor, Stroup, Shively, Hoover and Stuckey assisted. This meeting was held in the Reading house of worship. About 160 members communed. It was truly a feast of love. The church was filled with spectators who behaved in an orderly and interested manner. There were some who should have availed themselves of the benefits of this meeting, but did not We fail to see the gain realized by staying away, when the Scriptures command us to not "forget assembling ourselves together as the manner of some is." Brethren and sisters, think of these things and be in your places as the Lord directs, and you will be blessed far above the gain of earthly things. Watch and pray, lest you enter into temptation!—*H. P. Brinkworth, Oct. 31.*

Pleasant View Church, Kans.—Oct. 10 the members of this church met in council. All business was disposed of in a Christian spirit. We decided to commence a series of meetings Dec. 10, and would like to have some faithful brother to do the preaching.—*Sylvester Workman, Oct. 27.*

Carleton, Nebr.—Bro. John E. Young, of Beatrice, came here and preached two weeks for us. As a result, seven were baptized, one restored, and the church much encouraged on the way Zionward. Our feast was also held during that time. Bro. C. H. Brown, of Kansas, was present and officiated. We had an enjoyable feast. God bless the brethren that labored so faithfully for us! The Bethel church now has quite a number of young members.—*Levi Heffert, Oct. 26.*

Sidney, Ind.—The Lord, with his Holy Spirit, is still striving with erring ones. Two weeks ago three came out at our regular meeting, and were added to the people of God. Yesterday three more made the good confession and were not willing to wait, but sent for the ministering brethren and were baptized late in the evening, in the presence of a few members. All were heads of families. May God help them to so live that they may be a glory to God and ornaments to the church.—*E. Miller, Nov. 1.*

Oak Grove, Ohio.—The love-feast in this church was a pleasant one. Our ministerial help was all that we could desire. We have had good attention during the meeting. Next day the brethren made interesting addresses to the Sunday-school. Then we had preaching at 10 A. M. We thank the brethren and sisters from adjoining congregations for their presence and assistance. Bro. J. W. and sister Irene Chambers, and family, have moved from here to Mt. Morris, Ill. We wish them success.—*Solomon Schubert, Alvada, Ohio.*

Woodberry, Md.—The Brethren of this place held their love-feast Oct. 24. Many dear brethren and sisters from a distance mingled with us, and were pleasantly and profitably entertained by brethren Greenbury Ecker and W. T. Miller (both of this State), after which we all surrounded the Lord's Table. Of all the love-feasts I ever attended this was the most impressive. The dear friends, who came out to witness the administration of the ordinances, manifested such great interest and respect for the house of God and his people, that we cannot refrain from commending them. May God bless those who thus honored us with their presence!—*John S. Geiser.*

An Impostor.—Oct. 9, a young man came to the home of the writer, claiming to be a member of our church. His name he gave as Geo. Shively, son of Joel Shively, of Osceola, Ind. He claimed to be robbed of all the money and extra clothes that he had, while at the depot at Joplin, Mo., and said that he was sick and not able to work, and wanted enough money to take him to his home. He said he would return the money just as soon as he got home. As an evidence of his truthfulness he presented a letter of recommendation (not a letter of membership, as he said that was stolen with his clothes) with the following names signed to it: Joel Shively, Osceola, Ind.; D. Shively, New Paris, Ind; P. Stuckman, D. Wysong, and John Anglemyer, of Nappanee, Ind. After questioning him about ministers, churches, etc., and concluding that he was all right, one of our brethren gave him the amount required. After waiting about ten days for the return of the money, the writer wrote to John Anglemyer and Joel Shively about the man. They answered that they did not sign a letter of recommendation and that the man was an impostor. I write the above by order of the brethren for the benefit of others, should he come to them.—*A. M. Sharp, Gardner, Kans., Oct. 30.*

Burr Oak, Kans.—The Burr Oak love-feast was a very enjoyable one, and will be long remembered. The weather was delightful and the church-house filled to its utmost capacity. Good order prevailed, and good attention was given to the preached Word. Eight ministers were present, and about sixty members communed.—*Joel H. Kinzie, Oct. 28.*

North Morrill Church, Kans.—Recently the above church decided to hold a series of meetings, and called Bro. P. R. Wrightsman to their assistance. Our brother, while among us, wielded the Sword in a masterly manner, making deep impressions in the hearts of all his hearers, and leaving them purer and better. During the meetings eight souls were gathered into the fold by baptism, and one restored, making nine in all. The church was much strengthened, and God's name glorified. Sometime previous three more were gathered in, making twelve additions to the church lately. To God be all the praise!—*J. S. Mohler.*

Union Ridge, Maryland.—We are glad to report that the brethren of the Pipe Creek congregation have completed their new house of worship, and yesterday (Nov. 1) Bro. S. R. Zug, of Mastersonville, Pa., preached the dedicatory sermon, followed by Eld. Jacob F. Oller, of Waynesborough, Pa. Quite a number of ministers from adjoining congregations were present. It has been estimated that fifteen hundred people were present. Bro. Zug founded his remarks upon Gen. 28: 17. The subject was presented in a very practical and instructive manner. The brethren are making an effort to have the meeting protracted. If successful, we shall report later.—*W. M. Lyon, Nov. 2.*

Edgemont, Md.—Two weeks ago on Saturday and Sunday was held our love-feast at Welty's meeting-house. There was an exceedingly large attendance, so that a number of the communicants stood, and tables were placed in the kitchen. Bro. D. F. Stouffer officiated, and several other ministers were with us. Last Sunday one was added to the church by baptism. A few weeks ago we were called up into the mountain to the bedside of a very sick woman. We had prayer with her and her family. The burden of her mind was this: "Some say another way will do, but *I want to be baptized as Jesus was.*" Yesterday her request was granted. And thus the Spirit continues to work among us.—*W. B. Stover, Nov. 2.*

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart and mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God, the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞"The above principles of our Fraternity are set forth on our "Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

FRANCE—STUCKEY.—At his residence, Oct. 3, 1891, by the undersigned, Mr. Simon France and Miss Della A. Stuckey, both of Paris, Stark Co., Ohio. S. B. STUCKEY.

TAYLOR—BENIDICK.—At the residence of the bride's parents, in the Abilene congregation, Oct. 21, 1891, by the writer, Bergin C. Taylor and sister Annie M. Benidick, both of Dickinson County, Kans.
J. E. KELLER.

BRUMBAUGH—McCALL.—At the bride's residence, near Markleysburg, Huntingdon Co., Pa., Oct. 15, 1891, Mr. Irvin B. Brumbaugh and Miss Gertrude McCall.

RITTER—FOUTZ.—At the residence of the undersigned, Oct. 29, 1891, Bro. Charles E. Ritter and sister Hattie E. Foutz, all of Five Forks, Franklin Co., Pa.
WM. C. KOONTZ.

UNGER—THRUSH.—At the residence of the bride, in the Middle Fork church, Clinton Co., Ind., Oct. 20, 1891, by the undersigned, Mr. John Unger and sister Eliza Thrush, all of Clinton County, Ind.
S. H. SAYLOR.

WEAVER—CLEMENT.—At the residence of D. J. Yutzey, Oct. 22, 1891, by John F. Kahler, Bro. Frank Weaver and sister Ella Clement, both of Columbiana County, Ohio. MARTHA YUTZEY.

MILLER—CORNELIUS.—At the residence of the bride's parents, Oct. 8, 1891, by the undersigned, Bro. Alvin B. Miller, of Hudson, Black Hawk Co., Iowa, and sister Ida Cornelius, of the same place.
H. F. MAUST.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

CHRISMAN.—In the Iowa River church, Iowa, Oct. 12, 1891, Adney E., aged 2 months and 8 days.

CHRISMAN.—Oct. 25, 1891, Addie A., aged 2 months and 20 days

The above were children of brother and sister Chrisman, and grandchildren of sister Rachel Shelton. All that loving hearts and kind hands were able to do could not detain the little angels.

MARQUIS.—In the same church, Oct. 18, 1891, sister Catharine Marquis, aged 85 years.

She had long been a widow. No child ministered to her in sickness and only one followed her to the grave, but she was kindly cared for by strangers. Funeral services by our home ministers. ELLEN NICHOLSON.

FLOOD.—Sept. 29, 1891, Mildred E. Fload, aged 22 years, 5 months and 17 days.

Deceased was the beloved wife of James Flood, of Washington, D. C, and the daughter of James and Mary Garton, of Green County, Va. J. LONG.

WALKER.—In the Berlin congregation, Somerset Co., Pa., Nov. 18, 1891, Bro. William G. Walker, aged 71 years, 10 months and 20 days.

Bro. Walker was a faithful member and much respected by all who knew him. Funeral discourse by Bro. D. H. Walker and the writer from Job 14: 10. W. G. SCHROCK.

WILLIAR.—In the bounds of the Bush Creek congregation, near the Locust Grove church, Frederick Co., Md., Oct. 22, 1891, sister Hannah M., beloved wife of Bro. A. H. Williar, aged 62 years, 9 months and 11 days.

She will be greatly missed in the church and neighborhood, as she was an earnest and faithful worker in the Master's cause, and always willing to administer to the wants of the needy.

Although she had been complaining for a short time, yet death came unexpectedly, which renders the home lonely and desolate, but we hope that the bereft brother and dear children can console themselves with the thought that she, whom they loved, is now at home with Christ which is far better.

Her remains were interred in the Locust Grove cemetery in the presence of a large number of relatives and friends. Services by Bro. D. Bonsack, assisted by brethren S. H. Utz, S. Stoner and A. Rinehart. Text, Rev. 14: 13 M. E. ECKER.

REBERT.—In the Lower Cumberland congregation, Pa., Oct. 20, 1891, sister Christiana Rebert, aged 90 years and 3 months.

Deceased was the wife of Bro. John Rebert (who is blind and very feeble). She was born near Hanover, York Co., Pa., in July, 1801. Her maiden name was Leib. She was one of a family of thirteen, all of whom are now dead. She was married Feb. 22, 1828, and shortly afterwards they moved to Cumberland County where they lived for over fifty years. She was the mother of six children, thirty-six grand-children and twenty-five great-grandchildren. She was a faithful member of the church for over fifty years, and was highly respected by all who knew her. Interment at Miller's church. Services by brethren D. Landis, S. S. Mohler and the writer, from Heb. 13: 14.
HENRY BEELMAN.

SHIDLER.—In the Sandy church, Stark Co., Ohio, Sept. 26, 1891, Iva Viola, daughter of Bro. Joseph and sister Amanda Shidler, aged 16 years, 2 months and 28 days.

Iva's seat in Sunday-school and church was never vacant if it was possible for her to be there. Her disease was inflammation of the stomach and typhoid fever. During her sickness she became concerned about her soul's salvation and several times requested to be baptized, but her physician told her that she was too weak. Thus her strong desire was not gratified. Funeral services conducted at the Freeburg house, Oct. 28, by Bro. Aaron Shively, assisted by the writer.
S. B. STUCKEY.

REAM.—In the Johnstown church, Cambria Co., Pa., Oct. 4, 1891, sister Elizabeth Ream, aged 90 years, 11 months and 11 days. Funeral services by the undersigned.

BARKLEY.—In the bounds of the same church, Oct. 13, 1891, Norman William, son of brother and sister Albert Barkley, aged 3 years, 2 months and 26 days. Funeral services by the undersigned.

REAM.—In the same church, Oct. 13, 1891, Bro. William Ream, aged 80 years and 8 months. Funeral services by Bro G. W Rairigh. DAVID HILDERBRAND.

GANTZ.—In the Pine Creek church, Ogle Co., Ill., Oct. 28, 1891, Bro. John Gantz, aged 84 years, 3 months and 13 days.

Deceased was born in Washington County, Md., and settled in the above congregation in 1856. He was a member of the church of the Brethren for nearly sixty years and lived a life of usefulness, beloved by all. He possessed large social qualities. His home was the resting-place for many brethren. The funeral services were largely attended. Eight of the ten children are yet living and seven of them were present at the funeral.

Funeral services by the writer, assisted by Bro. Joseph Amick. Text, 2 Cor. 5: 7.
JOS. C. LAHMAN.

GROSSNICKLE. In the North Manchester church, Wabash Co., Ind., Oct. 29, 1891, of paralysis, Bro. George Grossnickle, aged 79 years, 11 months and 13 days.

Bro. George was confined to his chair for about three years from the time of the first stroke. Without a murmur he awaited the time when he might go to his long home. He came to the church while young and was elected to the deacon's office when twenty years of age. Afterwards he was elected to the ministry and also the eldership. He leaves eight children, most of whom are in the church, forty-five grandchildren and forty-five great-grandchildren. Funeral services by Bro. R. H. Miller from 2 Tim. 4: 7, 8, assisted by the home brethren. * * *

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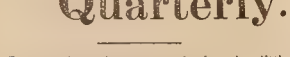
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The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
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TO TWENTY-FIVE THOUSAND READERS.

As this issue of the MESSENGER will fall into the hands of thousands who know little or nothing of the people in whose behalf it is published, we deem it advisable to make a few remarks that may be of interest to them. All of the matter has been prepared with some care, and selected on account of its fitness for general instruction.

While we, as a people, make no pretensions to perfection, we nevertheless do claim that, amid the conflicting theories and discords of modern Christianity, we can offer to the world a system of religious teaching that is deserving of more than ordinary consideration. A few of these claims will now engage our attention.

Concerning the inspiration of the Holy Scriptures, we have no reason whatever, to doubt in the least the divine authority of the Bible. To us it is a revelation from heaven, containing not only men's religious duties, plainly stated, but also a careful narrative of God's dealings with the world from the earliest history of man, to the present period. Our convictions prompt us to interpret its teachings literally, as far as practicable, believing that the most obvious meaning of the written word is the meaning the Creator intended us to entertain. It therefore becomes our duty to study the Word and obey its requirements to the full extent of our ability.

While we should, and also do, greatly respect those whose convictions do not prompt them to obey the Scriptures so literally as we teach, we nevertheless have no valid reason whatever for excusing either ourselves or any one else, for neglecting to obey from the heart, that form of doctrine once delivered unto the saints. Amid the indifferences existing among other denominations concerning these things, fidelity to Jesus, as our supreme Teacher, seems to prompt us to still greater efforts in maintaining and earnestly teaching, that which the Master enjoined upon his intimate disciples, and they in turn transmitted to us.

The necessity of faith, repentance and baptism, in order to pardon, is plainly set forth in one of the articles in this issue; and whatever may be said in support of faith alone, it must be admitted, on all hands, that it is doubtful ground. He who unites works with his faith, or, in other words, shows his faith by his works, occupies a position that is beyond question. It is a position that leaves all doubts far in the rear. On this point we feel that we occupy ground that may be recommended to the entire world in all good conscience.

Our manner of administering the sacred rite of baptism happens not to be so popular in America as the modes in general use, but it has the unparallelled advantage of being almost universally regarded as valid baptism, by nearly, if not quite all, the leading Christian denominations of the world. Whatever may be said in support of other modes, not one of them presumes to compete with trine immersion in this respect. It seems remarkable, as well as significant, that all leading Christian denominations, in every age and clime, should, of their own accord, unite in regarding trine immersion as valid Christian baptism. The simple fact that this mode is the only one that can, with any degree of propriety, lay claim to such a universal regard, is of itself an argument in support of its divine origin, more powerful than the united testimonies of lexicographers and historians. This is the baptism we practice and commend to the nation with a clear conscience towards God and man.

Whatever may be said concerning feet-washing, as a religious rite, it must be admitted by all thinking persons, that we are at least on the safe side of that question. While we see and experience in it spiritual blessings which we could not otherwise possibly enjoy, there is nothing whatever in the proper observance of the ceremony, which tends to detract in the smallest degree, from the highest order of culture and Christian refinement, to which it is possible for the most intellectual and sensitive Christian to attain.

The simple fact that Jesus himself did wash his disciples' feet in a regular religious assembly, in connection with a sacred meal, where the Communion was solemnly observed in direct association with prayer and religious instruction, clearly indicates that the Master intended its perpetuity in connection with similar solemnity and religious exercises. Any divergence from this line of conduct most assuredly betrays a lack of Christian fidelity. In presenting our plea to the world, we feel impressed with the thought that we are commending that which is unquestionably safe. Since Jesus did say to his disciples, "Ye ought to wash one another's feet" it certainly follows that those who do so occupy ground that is infallibly safe.

As much may also be said in defense of our plea for plain dressing, abstaining from worldly amusements, and opposing war and secret societies of every grade and order. Plain Christian attire, such as becometh people professing godliness, is admired by thinking people on every hand, while the gaudy fashions of the world, at best, are of doubtful propriety even in the estimation of many good-meaning, worldly people.

War and retaliation we have opposed both in times of peace, and also in times of war. They are absolutely inconsistent with the principles of peace, so clearly set forth in the New Testament Scriptures. By degrees these peace principles are becoming more popular in the leading denominations, but not one of them, so far as we know, has taken a positive stand against the unchristian principles of war. Even worldly men, who make little pretension to be influenced by Christianity, are beginning to clearly understand that wars are unworthy the endorsement of any civilized or Christian people, and should, therefore, be discouraged on every hand.

Secret societies are sapping the very life out of many of the churches in various parts of the land. The lodges are well patronized and amply supported, while churches are struggling for a mere existence. From the very earliest period of our history, the Brethren have taken a decided stand against these societies, and we are glad to be able to report that we are in no measure annoyed by them.

With such principles as are set forth in the MESSENGER this week, and with the New Testament as our rule of faith and practice, we certainly feel that we can go before the world with a plea for primitive Christianity, deserving the candid consideration of all those who are seeking for the old paths.

J. H. M.

ON asking a brother the other morning how he was feeling, he replied: "Well, I don't feel that I have much to grumble about." We suppose that this answer we might apply to all of us, and yet how we do grumble! Not because we have, or could give any just cause for grumbling, but to us it has become a habit, and a very bad one too. Not only for ourselves, but for all who are about us, or with whom we associate. We are glad that there are some who are not grumblers, and they are as spots of sunshine in a cloudy day, giving light and warmth to everything with which they come in contact.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

MISSIONARY HYMN.

TUNE, LENOX.

Oh thou slumb'ring church!
Awake; there's danger near,
The hosts of sin on earth,
Around the camp appear.
Gird on the armor, forward go,
To fight God's battles here below.

Oh slum'bring ministry!
Who live in wealth and ease,
While souls are perishing,
With sins' impure disease.
Awake! Awake! and onward go,
To meet and fight your dang'rous foe.

The nations now await,
The coming of the Lord,
To open wide their gates
For Jesus and his Word.
With rapid wings o'er oceans go,
With Bread of Life, for all below.

Ye saints of God arise,
Earth's wickedness to brave,
With God's whole armor fight,
A guilty world to save.
With heaven's armor onward go,
Till Christ has conquered every foe.

The battle's raging sore,
On Satan's chosen ground,
Keeps raging on still more,
To earth's remotest bound.
With heaven's banner march, below,
Till Christ has conquered every foe.

Dumb idols, quick assail
With truth, and light, and love,
Until the right prevail,
With power from above.
The Gospel trumpet loudly blow
That all may hear, on earth below.

The demon, "*Drink*," destroy,
All o'er this glorious land,
Your noblest powers employ,
To live a temperance band.
In heaven's light still onward go,
Till Christ has conquered every foe.

At pride and fashion aim,
The monster fiend to slay,
His captive slaves reclaim
From darkness, unto day.
And humbly may we onward go,
And Christ to conquer every foe.

And when the battle's o'er,
And truth the vict'ry's won,
With no opposing power,
Beneath the radiant sun.
Then praise to God, and Christ our King,
From every tongue, through heaven will ring.

—*J. S. Mohler.*

Morrill, Kans.

IS THE BIBLE INSPIRED?

BY A. W. VANIMAN.

THE Bible is inspired or it is not. It is dictated by God himself or it is not. There is no middle ground that can be occupied. If it is God's Book, it is perfect. If not God's Book, it must be of human origin, and subject to the same imperfections as all other of man's work. A friend of mine said to me some time ago that he looked upon the Bible as being written by men who simply voiced the spirit of their times. If this were true we would find therein contained the same errors and superstitions that were in vogue during those times. We would find the Bible saying that there were about three thousand stars instead of saying they are innumerable. Gen. 15: 5. We would find that the earth rests upon the back of a tortoise, or elephants, or a serpent, instead of "hanging upon nothing." Job 26: 7.

It has been only a few years since scientists have learned that the first chapter of Genesis is the foundation of geology. Every little while some scientist makes a supposed discovery that is to overturn the Bible, but it is like overturning a cube,—it is always the same. Not many years ago the French Institute set out eighty points wherein the Bible did not agree with science, yet the Bible remains intact, and those theories have exploded. It is a fact that so-called science and the Bible do not always agree, but time always proves that science may be wrong, but the Bible NEVER. In the case of Joshua and the sun standing still, most scientists have shown remarkable stupidity in the manner of treating the subject. That miracle could be performed without in the least affecting any other planet. In some future number we may explain how. It must not be considered however, that no scientists believe the Bible; a great many of the most noted scientists the world has ever known were firm believers in the Bible.

It is a very hard matter to impose upon a people or nation for any great length of time. It would be impossible for any man or set of men to write a book now and cause the people of the United States to believe them inspired without extraordinary proof, and yet the books of the Bible were considered inspired at the times when they were written, and by those who had the best opportunity to know the facts and the character of the men by whom the books were written.

Another fact worthy of notice is that from the time the Bible was written until the present it has been *generally accepted* as being the Word of God. There has never been a time when it could be said there was a generation of infidels.

The present acceptance of the Bible is a strong proof of its inspiration. There has never been a more enlightened age than the present. Every avenue of human knowledge is searched. Every claim is sifted thoroughly. Nothing is believed because it is old or some one else believes or had believed it. The Mormon Bible and the Koran, claiming inspiration, have been tested and found wanting. With the present facilities for traveling in Bible Lands, studying people, customs, places and ruins, if the Bible were not true it could not stand one year.

Bro. D. L. Miller told me that he has in his possession seventy-five works on Palestine, thus showing the intense interest in Bible Lands. Yet every such book corroborates the Bible. There has never been a time in the world's history when a false Bible would have so small a chance to hold the confidence of the world, and yet there has never before been a time when so many people believed the Bible, and manifested such an interest in it. The Bible has already been translated into several hundred different languages and dialects. The American Bible Society is making them by the shipload. When the Revised Testament was first given to the public it is said two million copies were sold in one week, in America alone. Even some of the daily papers printed the entire work in their regular issues, and sent them broadcast over the land.

Looking at the Bible from another standpoint, we find such a great variety in it that it makes it a work of the greatest interest. We find history, poetry, genealogy, prophecy, scientific references, rules of life and business. It is written by at least thirty different persons in sixty-six different books, and during sixteen hundred years. It was written partly in Hebrew and partly in Greek, each writer having a style of his own, showing that he is not a copyist. It would be impossible to find sixty-six other books on any subject, covering not more than 100 years, to say nothing of 1,600, where there would be the harmony there is in the Bible. Take for example historians of our late war. Although many eye-witnesses are still living, writers will squarely contradict one another, and we find a great disagreement. These contradictions we do not find in the Bible.

Take again the geography of the Bible. Over 2,000 places are named in a world 2,000 miles in extent, in Europe, Asia and Africa,—many places of which the sites were, for a time,—lost, and infidels used to complain that the Bible was wrong, and yet not one place is wrongly located, showing that the writers must have been on the ground, and acquainted with the places of which they wrote. Places are described during different stages of their existence, which no one man could have lived to see.

The existing institutions of the Bible cannot be accounted for on any other ground than that the Bible description of their establishment is true. The Passover, the Sabbath, the many feasts and ceremonies would be as unexplainable as the Fourth of July without there having been a Declaration of Independence.

There is no proof more conclusive and tangible than the prophecies. No man can minutely predict future events, yet the Bible contains many such predictions, describing minutely what should happen to nations, places and persons. Who could have foretold all the minutiæ of Christ's death, and yet they were written hundreds of years before, at different times, by different writers.

The Jews to-day are living witnesses of the fulfillment of prophecy,—a distinct people, scattered among all nations, persecuted, a hissing, a by-word, a reproach. With so many proofs of the Bible, a few only of which have been here touched upon, the only wonder is that an intelligent person can disbelieve it.

RECAPITULATION.

1. The Bible contains no errors and superstitions like other ancient writings.

2. When the Bible touches upon scientific subjects, it proves to be absolutely reliable.

3. The books of the Bible were considered inspired by the people who lived at or near the time of their writing.

4. The Bible has been accepted by the majority of people who knew anything about it, from the time of writing to the present.

5. In this age of research and intelligence, it is the foremost book every-where, as far as known.

6. There is perfect harmony among the thirty writers, although living many years apart.

7. Of over 2,000 places named not one is wrongly located.

8. The existing institutions, can only be accounted for in the way the Bible says they were established.

9. Hundreds of prophecies have been fulfilled, hundreds of years after they were written, some are now being fulfilled, and some are yet to be fulfilled.

Truly the Bible is God's book!

McPherson, Kans.

THE CONDITIONS OF PARDON.

BY DANIEL VANIMAN.

1. FAITH.—"For without faith it is impossible to please him, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Heb. 11: 6. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15.

2. REPENTANCE.—"Except ye repent, ye shall all likewise perish." Luke 13: 3. After the Pentecostians believed on Christ and inquired what to do, they were told to "Repent and be baptized

every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Here repentance and baptism are alike declared to be for the remission of sins, are equally made conditions of pardon. Repentance implies a change of life. No matter how much a man believes, unless he forsakes the life of disobedience and sin, and lives a life of obedience to the requirements of the Gospel, he cannot be saved, but will be forever lost. Faith changes the heart; prepares or brings the sinner to a change of life. Repentance implies a change of life and prepares the sinner for a change of state or induction into the church or family of God.

3. Immersion into the name of the Father, and of the Son, and of the Holy Ghost, completes the conditions of pardon, brings him into Christ, into the church, and to the remission of sins. The Pentecostians who already believed were told to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. After Saul of Tarsus believed and became penitent, he was told to "arise and be baptized and wash away his sins." He who believes, repents, and is immersed, as God commanded, has complied with the conditions of pardon; has passed from death unto life, from the power of Satan unto God, having been begotten by the Word of Truth. He is born again,—born or baptized into the family of God. God has pardoned him, and he is now a child of God and has begun a new life. This new life is from God. The Word is the seed from which it sprung. "The words that I speak unto you they are spirit and they are life." 1 John 6: 63. God has placed in every perfect grain of wheat or corn a little germ, having life in it, which life is from God, and when this perfect grain finds a congenial soil and is placed in reach of the laws that govern growth, God makes it grow; man cannot. So when the spiritual seed, the Word, finds a congenial soil, a good and honest heart, the Lord makes it grow. The result of this is a new creature, begotten in the soul, manifesting life. If this new life does not exist in the soul before baptism, baptism will not make it. Baptism into the kingdom of grace is only a change of state, corresponding to birth in the animal kingdom. Where there is no life before birth, there can be none after it. Birth makes nothing alive. The individual who is not alive to God and duty before baptism, will not be alive afterwards. Only when dead to sin and alive to God is he a proper subject for baptism.

In the commission the Lord connects faith and immersion together in the same sentence, and in order to the same end. Two things are mentioned for the individual to do, and the promise is he shall be saved. The Divine Spirit, in Acts 2: 38, connected repentance and immersion together, and both are declared to be for the same end,—for the remission of sins. Peter in Acts 3: 19, said, "Repent ye therefore, and be converted, that your sins may be blotted out." That which is included in the words, "Repent ye therefore, and be converted," goes before the blotting out of sins and is in view of it,—in order to it. Blotting out sins is the same as pardon or remission of sins. It is clear that the persons to whom this language was addressed already believed, therefore, as they already believed they were required to repent and be converted in order to complete the process of blotting out their sins. This included all that comes after faith in the process of turning to God, or, which is the same, to the remission of sins. From the above it is clear that sins are not forgiven as soon as one believes; nor when he believes and repents, but when he believes, repents, and is converted, or turned to God. Any one can see the blotting out was not by faith alone, nor by repentance alone, nor by faith and repentance together, but by being converted or turned, which completed the process. The faith prepared them in heart to turn, or really turned them in heart. The repentance prepared them in life to turn, or really turned them in life,—nothing remained now to be done but the visible act in which a man turns to God, or gives himself to God.

This visible act in which a man gives himself to God, vows allegiance to him, is immersion into the name of the Father, and of the Son, and of the Holy Ghost. This is the closing act, the conclusion of the process. It is the birth of the child, which brings him into the heavenly family, into the new relation, into the kingdom of Christ.

From this time forward he is held responsible, as one of the body, as a child of the family, a citizen of the kingdom. The past life is now left out of view, and if his life from now on is characterized by faithfulness, all is well, so far as life and character are concerned. What an infinite mercy it is that upon these simple conditions God will pardon the most hardened sinner, and let him begin life over again. When he was born into the world he began life in this world, but soon fell into many errors. But God, in his great mercy, permits him to be born again,—this time into the family of God's dear children and try life over again as though he had never been a sinner. Surely God is merciful!

McPherson, Kans.

FEET-WASHING.

BY S. Z. SHARP.

Its History.—As early as the days of Abraham, feet-washing was practiced in oriental countries as a domestic habit which the warm climate and mode of travel made desirable. Gen. 18: 4. The ancient patriarch offered to his three heavenly guests some water that they might wash their feet before sitting down to a meal.

In David's time it was practiced as a domestic custom even among slaves, as may be inferred from the language of Abigail who afterward became his wife, and who offered to become a servant to the servants of David to wash their feet. 1 Sam. 25: 41.

In the days of our Savior's time it must have been the custom to give water to guests on entering a house that they might wash their feet, since the Savior said to a certain Pharisee, "I entered into thine house and thou gavest me no water for my feet." Luke 7: 44.

Its Purpose.—That its original purpose was for cleanliness and comfort, can scarcely be questioned, but when the law of Moses was given to the Israelites, and the religious service at the altar was established, then feet-washing obtained a more sacred purpose. "When they go into the tabernacle of the congregation they shall wash with water that they die not, or when they come near to the altar to minister. So they shall wash their hands and their feet." Ex. 30: 20–21.

The washing of the Savior's feet by the "woman who was a sinner," was not an act for the cleansing of the feet, for all the tears she could shed would have been inadequate for such a purpose. It was rather an act of humiliation and devotion on the part of the woman, for the spiritual advantage she might derive therefrom, and for a manifestation of the love she cherished for the Savior. "For she loved much." Luke 7: 38–47.

The sacred purpose of this ceremony was understood before the Savior instituted it, to be observed by his disciples. The priests understood it when they washed their feet before approaching the altar or entering the sanctuary. Both the Savior and the woman who washed his feet, recognized the sacred purpose of this ceremony, and it only remains for us now to consider the institution of feet-washing by the Savior.

The Time and Place.—That it took place in an upper room in Jerusalem in the same night the Lord's Supper and the Communion were instituted, becomes evident from the following facts: Six days before the passover Jesus came to Bethany where he had raised Lazarus from the dead a short time before. John 12: 1. During his stay at Bethany, and just two days before the Passover, a supper was made for him in the house of Simon, the leper. Matt. 26: 2–8; Mark 14: 1–5. Lazarus was one of the guests, Martha his sister, helped to serve the tables, and Mary anointed his feet with precious ointment. John 12: 2–3. This anointing offended Judas Iscariot who desired to get the money the ointment might bring if sold, so he went to the chief priests and contracted to betray his Master. Matt. 25: 15–16; Mark 14: 10–11.

Two days after was the feast of the Passover, and Jesus sent two of his disciples to make preparation in an upper room in Jerusalem. Matt. 26: 2, 18; Mark 14: 1, 13; Luke 22: 7–12.

When the evening was come he sat down with the twelve. Matt. 26: 20; Mark 14: 17; Luke 22: 14. And supper being ended, the following acts of the Savior follow in their order. (1) "He riseth from Supper." (2) He "laid aside his garments" or mantle. (3) He "took a towel and girded himself. (4) "He poureth water into a basin." (5) He began to wash his disciples' feet. (6) And to wipe them with the towel wherewith he was girded. (7) When he had finished, he said, "An example have I given you that ye should do as I have done to you." John 13: 15. "If ye know these things, happy are ye if ye do them." John 13: 17. After sitting with his disciples he spoke a few words of encouragement, and then said, "I say unto you, that one of you shall betray me." Matt. 26: 21; Mark 14: 18; Luke 22: 21; John 13: 21. The four evangelists unite in testifying that Jesus spoke these words at the supper table, and the first three positively testify that it was *at Jerusalem*, in the upper room where the Supper and Communion were taken. This settles the time and place of feet-washing, and if any further proof were needed to show that this feet-washing did not take place in Bethany, we might add, that Lazarus, Mary and Martha were present at Bethany, but not at the time of feet-washing in Jerusalem. Also that when Jesus had washed his disciples' feet, and had instituted the Supper, and the Communion, he conversed with his disciples awhile, and then went across the Brook Kedron, in the direction of Bethany, to the Garden of Gethsemane, which he could not have done if the feet-washing had taken place at Bethany, since the Garden and Bethany are both on the east side of the brook.

That Christ did not wash his disciples' feet for the purpose of bodily cleansing, is evident from these facts: It would have been contrary to the custom then in vogue which was, for each one to wash his own feet. Luke 7: 44. There was no reason for his doing it except for a sacred purpose. If the object had been for bodily cleansing, it was a failure, since Peter was clean *before* he had his feet washed, and Judas was still unclean *after* being washed. John 13: 10–11.

The True Object.—

1. As a token of esteeming others better than himself. Philpp. 2: 3. "He that is greatest among you shall be your servant." Matt. 23: 11.

2. As a token of condescending love. "Having loved his own which were in the world he loved them unto the end." John 13: 1. This being stated in close connection with the washing of the disciples' feet, it shows a relation to it.

3. As an after-cleansing for those who were baptized. "He that is washed (baptized) needeth not save to wash his feet." John 13: 10.

4. To obtain a part with Jesus. "If I wash thee not, thou hast no part with me." John 13: 8. It matters little whether we are washed by the hands of Jesus or by the hands of those to whom he says: "Ye ought to wash one another's feet." Jesus will do what he promises, and give us a part with him if we obey him.

5. To afford us happiness. If ye know these things, happy are ye if ye do them." John 13: 17.

THE AUTHORITY TO WASH FEET.—

1. It was instituted in the same night, and at the same place as the Communion, and in close connection with the Supper.

2. It was a sacred washing as shown above.

3. It is enjoined upon Christ's disciples by the word "ought," which has the same force as in other passages. Ex., "Men ought to pray." Matt. 25: 27.

4. It was given us as an example for us to follow Jesus.

5. The neglect of washing has a penalty attached of losing our part with Christ.

6. It was made a requisite in the apostles' time that a widow have washed the saints' feet before she could be received into the number who received support from the church. 1 Tim. 5: 10. What stronger argument can be given for the Communion than for the ordinance of feet-washing?

McPherson, Kans.

THE WOMAN'S PRAYER COVERING, OR VEIL.

BY L. W. TEETER.

ALL acceptable worship with God depends entirely on a strict conformity to all of the principles and regulations incorporated in his will.

Among those relating to the woman while exercising in worship, are, as principles:

1. The relationship existing between her and Christ.

2. The relationship between her and the man.

THE RELATIONSHIP BETWEEN THE WOMAN AND CHRIST is primarily the same as that of man to Christ. The principles and ordinances which make man a son of God, and a brother to Christ, will also make the woman a daughter of God, and a sister to Christ, *i. e.*, the same faith, repentance, prayer, and baptism, is required for both. Acts 8: 12.

THE RELATIONSHIP BETWEEN THE WOMAN AND THE MAN is a consequence of the order of their creation, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." 1 Cor. 11: 8, 9; Gen. 2: 21: 22. Paul, in 1 Cor. 11: 3–16, does not consider the matrimonial relationship, as it is between husband and wife, but only as between "the man and the woman." Then, since the man is not without the woman, neither the woman without the man in the Lord, (verse 11), *i. e.*, because the man was first created, and created in the image and glory of God, therefore she is required to have power on her head whilst engaged in prayer or prophesying, which is a sign of willing submission to the authority of man, respecting her relationship to man; and at the same time, and by the same sign, she is authorized to exercise in worship, having the assurance of being accepted by God, because she obeys God in acknowledging man as her head.

THE FORM OF THE DOCTRINE FOR THE MAN AND THE WOMAN IN PRAYER OR PROPHESYING. The man is required to have his head uncovered, and the woman to have her head covered, during praying and prophesying. (Verses 4–7.)

The reason given for this difference is, that the man is the image and glory of God (verse 7), because he was made in the image and likeness of God. Gen. 1: 26. The woman is the glory of the man, because she was created for man. (Verse 7) Therefore Paul presents man (*a*) as the head or superior of the woman, and (*b*) Christ, as the head or superior of man, and (*c*) God, as the head of Christ.

Hence, if a man should pray or prophesy having his head covered, he would dishonor Christ, his head, or superior. Likewise, if the woman should pray or prophesy with her head uncovered, she would dishonor man, who is her head, or superior.

But the disorder in the Corinthian church in reference to the rite of the "covering" was among the women more than the men. Therefore Paul proceeds to show how hurtful it is to the woman to pray or prophesy with her head uncovered, or unveiled, saying that it is just the same as to have her hair shaved off her head (Greek, *xurao*, means to remove with a razor, Greek, *xuron*), which means, literally, to remove all the hair from the head. Verse 5.

WHAT CONSTITUTES THE WOMAN'S PRAYER COVERING? It is an artificial covering, called a veil, which should be made in the most convenient form to fit, and to cover the head, while being engaged in the various religious exercises of the Gospel of Christ. Veil, Greek *kalumma*, is goods of very light weight, with open meshes like a screen, which adds but little heat, but can be easily seen, which is the object of its being commanded, that it may be a sign of submission and authority, or power (Greek, *exousian*, authority), and yet not uncomfortable.

The putting on, and taking off of the veil, together, are spoken of six times, in verses 5, 6, 7, and 14. In each place the Greek root *kalupto* is used, which means literally, the putting on, or taking off, the (*kalumma*) veil. The covering spoken of with which women should cover their heads, during religious services, is therefore an artificial one.

But it has been argued from the language of verse 15, that the hair is the covering insisted on by Paul, in all the other places where the covering is referred to in this chapter. (1 Cor. 11). That position can never be supported, as may be seen from the following considerations:

1. Because the word, from which "covering" is rendered in verse 15, is not the same, nor even a cognate of the root used in any of the other places in 1 Cor. 11, which is alone conclusive evidence that the covering, spoken of in verse 15, is not the same as that in verses 5, 6, 7, and 14; where the Greek root *kalupto* is used, but in verse 15 the Greek word rendered covering is *peribolaiou*. Any one can see the difference.

2. It cannot mean the hair, because it would make the language of verses 5 and 6 teach nonsense. (*a*) In verse 5, if the hair is the covering meant, then for a woman to be uncovered, her hair must be taken from the head, which would make a bare head, and since a shaven head is also a bare head, there would be nothing gained in saying: "A bare head is even all one as if she had a bare head." (*b*) Verse 6 would be even more ridiculous. Admit that the hair is the covering, then verse 6 would read thus: "For if the woman have no hair on her head, let her hair be shorn off her head,—an impossibility.

WHAT COVERING IS MEANT IN VERSE 15? Nature's covering only is meant in verse 15, as may be seen by reference to verse 14. As it is the nature of the woman to have long hair, and of the man to have short hair, therefore, Paul would say: Doth not even nature itself teach you that it is a shame for a man to have long hair? But if a woman have long hair, nature itself teaches you that it is a glory to her: for her (long) hair is given to her, *i. e.*, it is a production of nature, given her, in her creation, which is proven from the fact that all women have naturally much longer hair than the man.

It is therefore a glory to the woman to have her long hair, for it is a part of her, and is the distinguishing sign of her sex. For this reason, it is a shame for a woman to have her hair shorn or shaven off, contrary to nature. (Verse 6.) Anciently it was a mark of infamy, as a just retribution for a woman's conduct, contrary to nature.

Again, Paul means nature's covering only, in verse 15, because all women, whether religious or not, have long hair, alike, naturally. But it is clearly taught in verse 15, that the religious women, especially, should preserve their long hair; and, according to verse 6, there is but one remedy, and that is, "Let her be covered," or veiled, as stated before.

Finally we would say with Paul, according to our own judgment (verse 13), that it is not becoming a woman to pray to God uncovered or unveiled, and since the woman's prayer covering is a religious institution, and to be worn as a sign of authority, it should be in open view, and should not be hidden by either bonnet, hood, or any other covering for the head, which is worn for protection from the weather.

Hagerstown, Ind.

MY HEAVENLY HOME.

BY A. HUTCHISON.

IT is claimed that there is no place on earth like home, and if an earthly home so far excels all other places here, what will a heavenly home be? Our finite capacities fail to reach the grand heights, but while this is true, to a very considerable extent, we are happy to realize that we may have some idea of that which awaits the faithful followers of Jesus. We have the following cheering words from our Captain, who has led the way: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." Jno. 12: 26.

Who could wish for more, or greater honors? The Lord,—the Father of our spirits, proposes to honour us, if we follow his Son, and serve him. What would be the honor of kings, as compared with what the Lord offers to do for us? But while we are amazed at the grandeur of the scenes, and filled with ecstasy, while we anticipate the joys of that heavenly home, let us not lose sight of the road over which we must travel, before we can reach that thrice blessed and happy home. Jesus has told us that "he is the way." And if he is the way, we will have to follow him, and this we cannot do except by using the means which he set apart for that purpose while he was here. We cannot otherwise follow him. If we do not follow him, then we have no assurance that we will ever be where he is. We ought to very grateful to him to think that he did set apart ordinances, and sanctify elements, so that we can know that we are on the way.

The apostle seems to have had a glorious view of that home over there. Here are his words: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1. This home, here in this world, may possess many attractive features,—our tables may be well supplied with the good things which earth can give, our barns may be filled to overflowing, but the flames may consume it all in a very short time. But if nothing befall it,—we

ourselves will soon have to bid adieu to all that is of the earth, but not so with that "heavenly home." It is eternal,—no passing away, no fading of the bloom of youth, no tears in heaven!

O blessed place, oh, glorious home! Long severed friends will meet there, to part no more. Will father and mother be there? We hope they will,—yes, we are sure they will, if they followed Jesus, for he said such should be where he was. We know the little children will be there, "for of such is the kingdom of heaven." But we must not try to satisfy ourselves with the idea, that we can put off the preparation for heaven until our dying hour, and then call on the Lord, like the thief on the cross. We must remember that the thief called on the Testator while he was yet living. "A testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9: 17. The difference between us and the thief on the cross, consists in the fact, that the thief applied to Jesus, the Testator, while he was yet living, and before the testament was made of force. We now apply to Jesus through the medium of the will, or testament, and therefore must comply with the conditions of said Testament. The thief was on the cross, and therefore helpless,—we are at liberty, with all the blessings of the Gospel before us. How shall we reach that heavenly home, if we neglect such favorable opportunities? We cannot expect to secure a place in that heavenly home on easier or more reasonable terms than to obey the Gospel. We must not be content with the common expression: "If the heart is right all is right." While that is strictly true, provided the Word of the Lord is made the standard by which to try the heart, yet we dare not trust to our heart, conscience, or emotional feelings. All of these are deceptive, as may be seen by the following Scriptures: Jer. 17: 9 says, "The heart is deceitful above all things, and desperately wicked: Who can know it? Prov. 28: 26 says, "He that trusteth in his own heart is a fool." Jno. 16: 2 says, "The time cometh, that whosoever killeth you will think that he doeth God service." If they think they are doing God service, their conscience will approve, so you see it will not do to trust the heart or conscience, except as these have been trained by the Word of the Lord. Our feelings will be just as we believe anything to be true or false.

"My heavenly home is bright and fair." We cannot afford to take any risks on this question. We all hope to secure a place in that heavenly home. If we obey the words of the New Testament from the heart, we will inherit that home. Reader, I hope to meet you there.

OUR HOPE.

BY C. H. BALSBAUGH.

To Bro. F. C. Myers, of California:—

Who can comfort those whom death has bereaved? "Watchman, what of the night?" Are there voices from beyond the vail that tell of continuity and reunion? "Comfort ye, comfort ye my people, saith your God?" Isa. 40: 1. "Comfort one another with these words." 1 Thess. 4: 18. "With these words." How many, how wonderful, how glorious, how infallible are the words of love and comfort God has spoken "at sundry times and in divers manners" by patriarchs, and prophets, and apostles, and lastly most distinctly and emphatically by his Son. When a heart is rent and broken and crushed as yours is, no sympathy, no encouragement, no help can avail that does not come direct from the heart of Jesus, expressing all the love and pity and power and assurance of the Everlasting Omnipotent Father. "*Believest thou this?*" is the supreme question from the lips of Emmanuel for the establishment of your soul in His own Eternal Peace in this hour of your unutterable agony. John 11: 25, 26. I groaned in spirit when I moved from line to line, unfolding the painful providence that desolated your home and made your dear little children motherless. What *could* you do but despair and pine and die under so dire a calamity, in such aggravating circumstances, were it not for "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost?" 2 Cor. 13: 14. The very Spirit of the Eternal God and His Co-eternal Son has assumed the office of "COMFORTER," and He has all the fullness of the Godhead to draw upon, and can assuage every sorrow and heal every wound, and lift every mourner from the grave's mouth to the very Gates of Pearl.

Two little children, and a new-born babe, the mother entombed, the heart sore and bleeding, resources exhausted, future veiled and unpromising, I can easily understand the deep, voiceless sorrow that dictated the first line in your letter:—"*My harp is on the willows.*" It may seem like mockery to say, take it down, and in the name of Jesus and the power of the Holy Ghost, tune it anew to the Song of Calvary. And yet with all the sympathy of my soul, and a keen appreciation of your great heart-rift and humanly unhealable sorrow, I dare say, "*Rejoice* in the Lord always, and *again* I say, rejoice." Philpp. 4: 4. Joy for you that there is none if it be not found in the great reconciliation effected by the divine incarnation and atonement of Him who is "God over all, Blessed forever," and also near enough of kin to "be touched with a feeling of our infirmities." The dislocations and wrenches resulting from sin are awful indeed. You and I have experienced them in body and soul. But have they not torn the Blessed Jesus as no one else was ever lacerated? These heart-aches and body-tortures *must* be. They not only protest against sin, but they attest the righteousness and goodness of the divine law. They reveal the nature and extent of sin, and lead to an appreciation of its remedy.

Your outlook is dark, but "the darkness and the light are *both alike to* Him." Ps. 139: 12. "He *leadeth me.*" The valley of the shadow of death may be *very*, very dark, but in its deepest gloom the restful soul may sing, "*I will fear no* evil, *for* Thou art with me." Ps. 23: 2, 4.

Pivot your present and future, for time and eternity, on the immutable valedictory of him whose wisdom and love and power are infinite, and whose Word is pledged for our eternal security. Matt. 28: 20. Let your whole being rest in the faithfulness and beatitude of John 13: 7; Rom. 8: 28; 1 Pet. 5: 10; Ps. 37: 4, 5, 6; Ps. 62: 5, 6, 7. "Hope thou in God." Ps. 42: 11.

Union Deposit, Pa.

EDITORIAL ITEMS.

It is a little curious, but nevertheless a fact, that good writers do not always value their articles very highly. It is very common for many of them to accompany their articles with remarks like this: "Here is another article. If not good enough for the Messenger, there is room in the waste basket for it."

* * *

We are in receipt of sad news from Tennessee. Our esteemed brother, Eld. Jesse Crosswhite, was instantly killed while helping to load a saw-log on a steep hillside near his home, at Garber's Mills, Washington County, Nov. 5. The log struck him on the side of the head, causing instant death. He died without speaking a word. Bro. Crosswhite was a minister of more than ordinary ability, well read in the Scriptures and possessed considerable knowledge of history. We were never personally acquainted with him, having met him but one time to our knowledge, but we have always heard him well spoken of as a man of clear understanding. He has also written a number of articles for the Messenger, which indicate positive views and a very forcible way of presenting them. His death will be greatly lamented by the Brethren in Tennessee where he was very widely known and highly respected.

* * *

The famine in Russia is raging with great severity, and great suffering must necessarily be experienced before another crop can be raised. The winter sowing of grain, however, has progressed sufficiently to assure, with a good season, an abundance for another year, and to help the unfortunate through it would seem that the government has established store-houses where the poor may purchase, on time, provisions to help bridge over the terrible calamity.

* * *

In some of our exchanges we read of as many as three hundred turning to God in one meeting. But most of these meetings are held by popular churches, that are so near like the world that those who unite with them have so little turning to do in order to become members that it is hardly perceptible. True repentance means a complete turning away from everything of a sinful character, and a pressing forward towards that which is right. The three thousand who turned to God on the day of Pentecost had much more turning to do than is expected in modern churches.

* * *

It is at least possible that the present Pope of Rome may be required to take up his residence in another part of the world, where a greater freedom of action will be allowed him. The Italian Government is far from being friendly to him, and it is very plainly hinted that his absence from the Eternal City will be appreciated by his numerous enemies, some of whom may be induced to deprive him of his life, should a favorable opportunity present itself. This, however, would not be an unprecedented move on the part of even a Pope. In the year 1848 Pius IX was compelled to flee in disguise to save his life, his infallibility not being sufficient to protect him in times of trouble. In the beginning of the present century Pope Pius VI was expelled from Rome and died in exile. Many of the Popes for hundreds of years have found it necessary to leave Rome for safety, and the present pontiff may yet have to follow the unpleasant example of not a few of his predecessors.

* * *

As a religious body we should cultivate the courage of our convictions. We need not be ashamed of our religion, though we may at times have reasons to be ashamed of the conduct of members who act both unlawfully and indiscreetly. Our faith and practice are to be commended, and deserve the support of every member. We ought to have the courage to stand up for the characteristics of the Brethren church and fully maintain them on every hand. They are not to be compared with the semi-worldly ways of the popular sects; we have in our hearts a love for these things that they know not of. Our aim is to rise above the evil ways of the world and imitate our divine Master to the full extent of our power. This we can do to the credit of ourselves and the cause of Christianity, if we will only stand boldly in defense of those principles we espoused in our baptismal vow. There is a humble boldness that is to be admired and encouraged, and it is to this that we refer.

THE LORD'S SUPPER.

BY I. J. ROSENBERGER.

It is almost universally admitted that there is an institution to be observed in the church, called the Lord's Supper.

1. *This institution is not the bread and the cup.*

(*a*) The bread and cup do not constitute a supper in any sense.

(*b*) The bread and cup are not called supper in the Scriptures, but are called the Communion. 1 Cor. 10: 16.

(*c*) The bread and cup being taken after supper, therefore are no part of the Lord's Supper. Luke 22: 20.

2. *The meal that Christ ate with the twelve in that upper chamber in Jerusalem was not the passover of the Law.*

(*a*) John who was one of the twelve declares, "Now before the feast of the passover," etc.

(*b*) The disciples while at the table eating, refer to the feast as a future event. John 13: 29.

(*c*) After Christ had eaten his meal, and was under trial in the hall of judgment, the Jews had yet in contemplation the eating of their feast. John 18: 28.

(*d*) If Christ ate the legal feast that year, it was the Jews' passover. He was slain next day, which was "our passover." Then either the Jews' passover in that year or our passover was slain on illegal time; as the law defined that the lamb should be slain on the fourteenth; hence Christ, the antitype, to fulfill the law, must be slain on the same day. We name the darkness, the earthquake, the alarm and commotion of the elements as being a manifestation of God's hand, to hinder the Jews from killing their lamb that year, so that of a truth, "Christ, our passover, was slain for us."

Dr. Clarke, Winchester and many of the divines agree, that the lamb was not slain in all Palestine in that year.

3. *Christ instituted a Lord's Supper, a sacred meal.* Matthew and Mark are not so plain, hence we call up Luke as follows: "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 15, 16.

(*a*) This text shows that this meal is to be fulfilled,—to be continued. Luke 12: 37 shows that his faithful are going to eat with him when he comes.

(*b*) This text shows that Christ is going to eat this meal again at its fulfillment. The seer upon Patmos beheld the joyful occasion of the glorious fulfillment of this sacred meal. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 7, 9.

That this meal is of divine appointment, the following words of Christ clearly show. "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom," etc. Luke 22: 29, 30. Hence those, who are eating at the Lord's Table, do so by divine appointment, and those who have no table, hence no meal, are disregarding one of Christ's appointments.

4. *The apostles kept the meal, instituted and appointed by Christ.* "I must by all means keep this feast that cometh in Jerusalem." These are the words of Paul in Acts 18: 21. This feast was not the feast of the Jews, but the feast appointed by Christ. In 1 Cor. 5: 8 the apostle tells us how to keep or observe this sacred feast.

The church at Corinth, one of Paul's own planting, had become greatly corrupted. Their corruption had developed in their manner of eating this sacred feast. The apostle corrects them thus: "Ye can not drink the cup of the Lord and the cup of the devils; ye can not be partakers of the Lord's Table and the table of devils." Associated with the idea of a table, is a meal. Christ had a table, because he had a meal. So have the Brethren. Those who have no meal, need no table, hence do not follow Christ nor the apostles.

The apostle further corrects the disorder in the Corinthian church, relative to the manner of eating this sacred meal. "When ye come together therefore unto one place, this is not to eat,"—or as found in the marginal reading, 'ye can not eat,' —"the Lord's Supper." In the next verse he tells them why they do not eat the Lord's Supper. "For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken." Surely none would call a scene like the above, the Lord's Supper, save the blind.

In the next verse, the apostle gives them a sharp reproof. "What! have you not houses to eat and drink in;" that is to eat and drink what they had eaten, -their own suppers. It is right to come to the house of God to eat the Lord's Supper; but wrong to come together and eat our own supper, in pretense of the Lord's Supper. The apostle follows by telling them how to eat: "When ye come together to eat, tarry one for another."

In this chapter the apostle does not condemn the meal, nor their coming together, but their manner of eating. He tells them how to eat,—to "tarry one for another. The presence of a table and the quantity of provision clearly show that the Corinthians understood that the Lord's Supper was a full meal. 2 Peter 2: 13, and Jude 12 we name as proof that the apostolic churches kept the sacred feasts appointed by Christ. Dr. Clarke's comment on Jude 12 is as follows: "The feasts of charity, or love-feasts, of which the apostles spoke, were in use in the primitive church, till the middle of the fourth century, when, by the council of the Laodiceans, they were prohibited in the churches; and having been abused they fell into disuse." History is abundant showing that these sacred feasts were kept by the early Christians.

5. *This sacred eating should be "at night."*

(*a*) The term "supper" unmistakably indicates the time, "at night." (*b*) Matt. 26: 20; 1 Cor. 11: 23, are proofs that this sacred eating service should be "at night."

(*c*) Every time the Communion service is narrated in the Scriptures, the time is named, "at night."

There is a teaching prevalent, that the Communion service should be observed every first day of the week, and Acts 20 is quoted as evidence. While the disciples on that occasion, "came together on the first day of the week to break bread," the narrative shows that they did not break bread until after midnight, which would be on Monday morning. I find nowhere, in all the Sacred Record, that either Christ or his apostles ever broke bread on the first day of the week. The doctrine that "it is the duty of Christians to break bread every first day of the week," I pronounce "teaching for doctrine the commandments of men." The frequency of the service is not named; hence let us not try to be more definite than the Word. All that is said is, "As often as ye eat this bread," etc. With this we let the subject rest.

"That is just what hearts that are sick want—comfort; and they have it in Christ Jesus, and in the Fatherhood of God, and nowhere else in such measure, and with such pertinency of application."

THE COMMUNION OF THE BODY AND BLOOD OF CHRIST.

BY M. J. M'CLURE.

By a living faith and a genuine repentance a sinner is prepared for the change from death unto life. By following Christ in the regeneration he is brought into that condition where eternal life is received. John 3: 15 and 10: 28. It is a truism that food cannot give life, but will sustain it.

As in the natural, so in the spiritual. When once the sinner is born again, and in the birth receives the life given by the Eternal Power, that life must be sustained. John 6: 53, 54 says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life."

The mistake, that the body and blood of Christ *gives* life, should not be made, for the life has already been received in the new birth; and it has been ordained by God that the eating of the body and the drinking of the blood of Christ shall be a means of sustaining and retaining that life.

Now it is evident that the flesh and blood of the Son of Man cannot be partaken of literally, so he made bread and wine the representatives of his body and blood. Mark 14: 22, 23, 24. *Why* bread and wine were chosen for this use, is not revealed, nor how the spiritual life is sustained thereby. It is enough for the child of God to know that they have been chosen, and that the realization of the promise may be enjoyed by eating "of that bread and drinking of that cup."

We do not believe in the real presence of the flesh and blood of Christ in the bread and wine, as do some, but that they *represent* to us the real, and, through the power of God, as revealed in his promise, we may and do receive the strengthening nourishment, needful for the sustenance and perpetuation of the spiritual life, given to the new-born babe in Christ.

Note the peculiar phraseology of the caption of this article. One may readily grasp the thought of communing *with* another. That carries with it the idea of reciprocal enjoyment or benefit, while "communion of" conveys only the thought of enjoyment or benefit received. Hence Paul's expression (1 Cor. 10: 16) leads one to the consideration of the Savior's words (John 6: 55), "My flesh is meat indeed, and my blood is drink indeed,"—teaching that, by partaking of the divinely-appointed representatives of the broken body and shed blood of Christ, there may be imparted to the soul that spiritual sustenance, needful to supply the want, caused by a continual strife with the adversary of all good.

As physical labor causes physical exhaustion, so a continuous combat against sin produces a spiritual weakness and sickliness which only divinely-provided food can counteract.

To meet this very want the Good Master has ordained that, by eating of "that bread and drinking of that cup," we do not only "show the Lord's death," but we enjoy the "communion *of* the body and blood of Christ," and are thus made the recipients of the divine food which strengthens and keeps alive the spiritual man, and enables us to fight the good fight, and keep the faith, so that, in the Lord's own good time, we may wear the crown, laid up in heaven for the faithful.

THE KISS OF CHARITY.

BY DANIEL HAYS.

Will the reader pause with the inquiry, Why has the "kiss of charity" been discontinued among professed Christians in the present day? Dean Stanley justly observes: "Had any primi-

tive Christians been told that the time would come when this, the very sign of Christian brotherhood and sisterhood, would be absolutely proscribed in the Christian church, they would have thought that this must be the result of unprecedented persecution or unprecedented unbelief. It is impossible to imagine the omission of any act more sacred, more significant, more necessary (according to the view which then prevailed) to the edification of the service." (Christian Institutions, p. 63.)

"The Holy Kiss originally formed an element of every act of Christian worship. No sacrament, or sacramental function was deemed complete in its absence." (Christian Antiquities, Vol. 2, p. 903.)

Justin Martyr, the earliest author who mentions it, thus writes: "When we have ceased from prayer, we salute one another with a kiss. There is then brought to the president bread and a cup of wine." (Apolog. i. c, 65.)

It was the practice of the apostolic church, when meeting and parting from each other. (Acts 20: 27.)

It is five times commanded in the Gospel: "Salute one another with a holy kiss." Rom. 16: 16. "Greet ye one another with a holy kiss." 1 Cor. 16: 20. "Greet one another with a holy kiss." 2 Cor. 13: 12. "Greet all the brethren with a holy kiss." 1 Thess. 5: 26. "Greet ye one another with a kiss of charity." 1 Pet. 5: 14.

This is the natural token of love among all nations in all ages. It is given by the Holy Spirit, to God's children, to express their mutual love for each other. It is the symbol of spiritual love: "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 12

It will be seen that it is a command of God, given through the Holy Spirit to the churches. Paul enjoins it upon the Romans, the Corinthians, the Thessalonians; and Peter upon the churches in general. Luke, in Acts 20: 37, records its observance as an historical fact. Justin Martyr and the Church Fathers give it as the practice in the first centuries of the Christian church. Dean Stanley says that the primitive church would have regarded the discontinuance of the holy kiss among Christians as the result of "unprecedented persecution or unprecedented unbelief." Since, then, it is not because of persecution, is it not because of unbelief? Unbelief in what? Unbelief in the sacredness and inviolability of God's Word.

Now we cannot escape this duty upon the ground that it is but once commanded. Neither can we escape its force upon the plea that it is not imperative, for it is given five times in the imperative mode. Then we cannot dismiss it as a duty from the church, as some reject the Lord's Supper and feet-washing, by saying that it was practiced before Pentecost and lacks apostolic authority; for it was practiced by the disciples after Pentecost, and enjoined by the Holy Spirit, through the apostles, upon "all the brethren." Then we cannot excuse ourselves upon the ground that it is commanded by the apostles and not by Christ; for when the Lord sent his disciples to preach he said, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke 10: 16. This brings the authority from God, through Christ to the apostles. Lastly, the apostles were to *teach* the nations to OBSERVE all things whatsoever Christ had commanded them. Since, then, the apostles instructed the nations, among whom they proclaimed the Gospel, to *observe* this as a Christian duty, it is obvious that Christ commanded it.

There is no substitute for a positive command of God. We cannot substitute a hearty handshaking for the kiss of charity. True, it may not be the fashion of the age, but the church of Christ observes it now as she has in all ages. And in its observance the proprieties of the sexes are strictly regarded,—it never being observed between those of opposite sex. Then, to salute "all the brethren" does not require us to salute all that are living. If we give the salutation on all proper occasions, and if this be done among all the brethren, we fully answer the purpose of the command.

This is the manner in which God directs his children to greet each other. This is the manner of the kingdom of heaven,—not of the world. How carefully some children are trained that they may enter good society! How much more careful should the children of God be trained in the manner of the kingdom of heaven, that they may have the mind of Christ, the order of heaven and the love of God. "He that loveth not, knoweth not God; for God is love."

Moore's Store, Va.

THE FREE GOSPEL.

BY GALEN B. ROYER.

YES, it is free. You and I paid nothing for it. We bought it without money and without price, and it is a glorious thought that others may have it on the same conditions. To-day, my reader, if you have not already received the Gospel, it is offered to you *free*. All you need to do to have it is to feel your load of sin, cast it all on Jesus, and obey him in all his commands.

But some Christians misapply this idea of a free Gospel. They take the position that when within the fold, they are free from any obligation to give it to others. There is no passage, to my knowledge, in the Bible, teaching such doctrine. Isaiah's prophetic call, "Ho, every one that thirsteth, . . . come, buy wine and milk without money and without price," applies to the soul away from God, and not to the one that has found him. "Freely ye have received, freely give," contains a very different idea than freedom from giving the Gospel to others. Each follower has received Christ *freely*. Indeed, every one who desires, has received him abundantly. Now then, *freely* give him to others.

This cannot be done without labor, money and sacrifice. Verily, here is a solemn teaching. No selfishness in it,—just the opposite,—freely give. He who receives the Gospel and makes no effort to give it to others, has not received the spirit of Christ, for Christ did all for others, not for himself.

To receive Christ and not help to give him to others is in direct opposition to the teaching, "Thou shalt love thy neighbor as thyself." Here do not rest with the mistaken idea that our neighbor is the one living next door to us. Neighbor, in this day of steam and electricity, includes all those people in the world, that we can reach with our money and influence to affect their lives.

But, on the other hand, what strong reasons are there why we should give of our means and labor for the great mission work of the church?

1. That others may receive it *free*. If we do not *give*, then the sinner must buy or do without.

2. We are treating our neighbor as we would wish to be treated, were we in his place. Think of it awhile that way, my brother, my sister. If you had not the Gospel in your home and all around you, would you not give much more that you might receive it, than you are now giving that others may receive it?

3. Because the Bible teaches that we should give our time or means for this purpose. There is no use trying to deny this proposition. The whole scheme of redemption and salvation is based on the idea of sacrificing for others. In this way, if our labors are performed in the right spirit, we have the blessed assurance of salvation for ourselves. "Inasmuch as ye have done it unto one of the least of these my brethren," says Christ to those who felt unworthy of the reward. Notice, *not done to themselves*, no hint of that, but *to some one else*.

Again, Paul says, "How can they hear without a preacher; and how shall they preach, except they be sent?" And I am sure no one can be sent without sacrificing home comforts on his part, and the church bearing the expenses, etc., in sending him. If the church that sends him does not bear the burden in part or entire, they have no part or parcel in the good he may do. This is true of individuals of the church. If each one does not bear his portion of the burden in sending him, he has neither part nor parcel in the reward. In the great judgment day, we will not be judged as congregations or churches, but as *individuals*.

Now the important question for each one who is exalted to heaven with religious blessings, to ask himself is, Am I doing my duty in helping to proclaim the Gospel free to all the world? Having abundance on every hand this year, let us answer this question for eternity. Let our souls be stirred to liberality this coming Thanksgiving by awakening sermons on our duty to spread the Gospel freely. Then every one will give "as the Lord has prospered him," and there will be an abundance in the Lord's treasury.

The calls from the West, the East, the North, the South, at our last Board meeting, were so many and so great that the Board could not respond to them all. Shall we leave the spiritually hungry starve in this year of plenty? God forbid! May he find within the fold every member with "a willing mind," to give as he hath!

Mt. Morris, Ill.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

1. IN "Chips from the Work-house," published in No. 42 of GOSPEL MESSENGER, the types make me say, "Two millions of smokers spending each five cents per day would waste one thousand dollars per day," instead of "one hundred thousand dollars per day," as it should be. Just think of it! One hundred thousand dollars per day sent up in nicotine smoke, bringing no one nearer to Christ, making no one more like Jesus, helping no one away from his sins! This is a sum sufficient to sustain fifty thousand preachers, allowing each two dollars per day. What a power for Christ would this be, if turned in this direction!

2. What a noble work is that of the Christian whose life and energies are given to help people out of that which is unprofitable and vain, and which he, of course, aims principally to do through the power of his own example. There is no teaching so powerful as that of example, and the beauty of it is, while helping others to higher enjoyments, we also help ourselves. Add to the above waste another hundred thousand dollars per day for the chewers, a third hundred thousand for the worse than waste in strong drink, a fourth hundred thousand for useless expenditures in vain display, and another hundred thousand dollars, annually wasted in table luxuries that could easily be dispensed with, and we have the sum of five hundred thousand dollars, unprofitably spent each day in the year, Sunday included. This would sustain two hundred and fifty thousand missionary preachers, allowing them two dollars per day. Reader, how much of this vast sum can we, by precept and example change over, to help in saving the lost and thus working for Christ?

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - - Editor.
J. H. MOORE, - - - - - - - Office Editor.
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ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.



ALL new subscribers will receive the MESSENGER free the remainder of this year. Show this offer to your neighbors, and ask them to subscribe for 1892.

Mount Morris, Ill., - - - - Nov. 24, 1891

MUCH church news sent in for this issue must be deferred until next week.

BRO. J. C. MURRAY will represent Northern Indiana on the Standing Committee at next Annual Meeting.

IF you are not a reader of the MESSENGER and wish now to subscribe for it, please make use of the prepared blank on last page of this issue.

SEND for a copy of the "Brethren's Family Almanac." Price, ten cents post-paid. It may also be had of the Brethren's Tract Work, Dayton, Ohio.

BRO. J. H. MILLER, of Goshen, Ind., writes us that his wife's health has improved very much, and he now hopes to spend some time in the mission field.

BRO. D. M. MILLER, who is now preaching at Barron, Wis., reports two received by baptism, and prospects generally good for a greater awakening among the people.

BRO. A. H. PUTERBAUGH, of Oswego, Ind, writes that he is engaged in a series of meetings in the Elkhart Valley church. He is one of the missionaries of Northern Indiana.

AT the love-feast in the Lamotte church, Jefferson Co., Ill., Oct. 10, two were received into the church by baptism. Bro. Jacob Swinger writes that the meeting was a very pleasant one. Bro. David Troxel, of Cerro Gordo was with them and officiated at the feast.

SEND to the Brethren's Tract Work, Dayton, Ohio, for a list of tracts published in defense of what we conceive to be the faith and practice, clearly set forth and enjoined in the New Testament. Purchase a number of these tracts and do good by using them.

BRO. E. HOPKINS, of Dayton, Washington, informs us that his little tract, "The Law and Sabbath," is now out of print.

PARTIES wishing copies of this issue for distribution on mission fields and at isolated places will please write Bro. Galen B. Royer of this place, stating the number of copies that can be used judiciously.

BRO. SAMUEL DUNCAN, of Jerico, Mo., reports a very pleasant feast Oct. 10, with one addition by confession and baptism. He also reports good ministerial force, and the Word preached with good ability.

BRO. J. E. METZGER, of Edna Mills, Ind., reports a series of meetings at that place, conducted by Bro. Lewis W. Teeter. While there were no accessions, the members seem to have been encouraged and strengthened.

BRO. SILAS HOOVER writes that he is engaged in a series of meetings at Salemville, within the bounds of the Yellow Creek congregation, Bedford Co, Pa., with good attendance and attention, and also one applicant for admission.

BRO. LAFAYETTE WATKINS, of Mt. Ida, Kans., reports a series of meetings in the Cedar Creek church, conducted by Bro. Jesse Studebaker, followed by Bro. Isaac Crist. Two came out on the Lord's side during the meetings.

PLEASE notice the "Donation" blank on last page of this issue, and send the MESSENGER to some one who may be benefited by reading it. Here is a chance for each one to do some good. Or send us $1 00 as a Thanksgiving offering and we will send the paper to some deserving person.

THE Lord willing, the next Annual Meeting will be held at Cedar Rapids, Iowa, commencing on Tuesday, June 7. Ample arrangements will be made to accommodate a very large gathering. Of the Committee of Arrangements Bro. John Zuck, Clarence, Iowa, is Foreman, and Bro. J. S. Snyder, Brooklyn, Iowa, Secretary.

J. W. KEISER, of Pioneer, Ohio, suggests that as many Sunday-schools have closed it would be a good idea to give more attention to fireside talks concerning Bible studies. The suggestion is a good one, and we hope our readers will profit by it. Much good may grow out of these fireside talks if they are properly directed.

AT a recent meeting in Lordsburg, Cal., twenty one letters of membership were handed in and letters given to eight. The church is now under the charge of elders John Metzger, J. S. Flory and J. W. Metzger. A good Sunday-school has been organized with F. M. Nofziger as Superintendent. The church and school seem to be prospering.

FOR a clear defense of our faith and practice we know of nothing in our literature that we can commend more highly than Quinter's work on Trine Immersion (price, $1.00) and R. H. Miller's "Doctrine of the Brethren Defended" (price, $1.50). These works ought to be carefully studied by all of our ministers, especially our young ministers.

BRO. J. T. MYERS, Oaks, Pa., writes of a pleasant visit to the Philadelphia church, where he enjoyed a feast that was well attended and passed off very pleasantly. He says there are at present about one hundred and forty members in the city that hold to our church, with prospects of a still further ingathering, several having been added during the last year.

LAST week mention was made of the severe storm in the English Channel through which our brother and sister Miller passed on their way from France to England. Bro. Miller also mentions it in his letter in this issue. A few days ago another severe storm occurred in the same locality, in which many lives were lost, some in the sea and others on the land. At Paris the gale was very severe and did considerable damage to property.

THE M. E. Tennessee Conference recently did a very kind act. It was a very beautiful example indeed. When the name of Eld. J. G. Bolton was called, it was stated that he was quite ill, and could not for a long time undertake any work. At once, on motion of Eld. B. F. Haynes, a collection amounting to about $350 was taken up and sent to him as a token of brotherly esteem; and this by men whose own salaries are, for the most part, exceedingly scant.

THE bulk of the estate of Mrs. Elizabeth S. Newton, who was killed on board the steamship Saale, while *en route* to Europe, in June, and which is valued at $200,000, goes, by her will, to the Domestic and Foreign Missionary Society of the Episcopal church in the United States, for its sole use forever. That is a good example for our wealthy brethren to follow when preparing to leave this world. Place at least some of your property where it will help along the Lord's cause.

BRO. M. C. CZIGANS, of Auburn, W. Va, reports an interesting meeting, conducted by himself and Bro. John Friedley at McFarlen. Six meetings were held, and closed Oct. 22, with two applicants to be baptized in the future. Bro. Czigans then went to Cairo, where there are eight members and where the Brethren never preached before. Four sermons were preached in the M. E. church, creating quite an interest among the people. Some of them searched their Bibles to see whether these things were so.

WE have just published a large edition of our "Trine Immersion Traced to the Apostles" for the Brethren's Tract Work at Dayton, Ohio. It is a neatly-printed pamphlet of forty-eight pages and may be had for eight cents per copy, or fourteen copies for $1.00. Let our Brethren purchase this tract by the hundreds and distribute them every-where. The work has been carefully revised. Its circulation in the past has been very great, and there are many places where it will yet do good.

THE love-feast at Lanark, Nov. 14, passed off very pleasantly and quietly. A snow-storm in the afternoon somewhat diminished the crowd, yet the attendance of members was large. About one hundred and twenty communed. The spirit of the meeting was very encouraging. At the present time the Lanark congregation numbers about one hundred members, who seem to be earnest and well established in the faith. Those who attended from Mt. Morris report a very pleasant visit though the weather was quite disagreeable.

BRO. W. H. EISENBISE, of Mt. Carroll, Ill., writes a very interesting letter concerning his recent trip to the Root River congregation, Minn., where he attended a love-feast Nov. 10. He reports a very pleasant meeting, good attendance and good order. The people there seem to be in warm sympathy with the Brethren. Jonathan Broadwater and John Sadler, Jr., were advanced to the second degree of the ministry. Three made the good confession and were baptized. Bro. Joseph Ogg has the oversight of the congregation, which seems to be in a flourishing condition. During the meetings Bro. Ogg's afflicted daughter was duly anointed with oil according to the instructions of Jas. 5: 14–16.

PEOPLE who postpone repentance for the dying bed are running an awful risk. The propriety of such action, even in the minds of very liberal thinkers, is doubtful in the extreme. Albert Barnes one time said, "I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity." The dying thief on the cross, in the presence of Jesus, should not serve as a precedent for people who have the Bible in their houses, and have had a thousand opportunities to repent before they are laid upon their dying bed.

TO those who have not been reading the MESSENGER we will state that Bro. D. L. Miller is now on his way to Egypt, Mt. Sinai, and Palestine. One of his letters, "Editorial Wanderings in the Old World," will be found in the third column on this page. These letters are to be continued during his travels, and will prove exceedingly interesting reading. For the present he will not be permitted to enter any of the Bible Lands on account of the Asiatic cholera, which is spreading alarmingly in some of the cities of both Asia and Africa. Bro. Miller is probably in Rome by this time, and will continue to visit various points in the East until the outcome of the cholera epidemic manifests itself more fully.

THE following incident, which occurred in a neighboring town, is significant, showing the tendency of the times in the popular churches: A young lady, about to connect herself with one of the leading denominations, was held back by the thought that, by uniting with that church, she would have to give up playing cards, dancing, etc. She confided her troubles to a lady friend, who proposed consulting the minister of that church. He answered as follows: "If your conscience will allow you to do those things, I suppose *it will be all right.* Don't let that hinder you; where the spirit of Christ is, there is liberty." This desire for liberty to do wrong is not only becoming popular, but is finding its way into not a few of the popular churches.

THE poor we have always with us, and many of them are very worthy members,—are in full sympathy with the church in all her works. In almost every congregation are members too poor to pay for the MESSENGER, and yet they greatly enjoy reading it. We suggest that each congregation supply her poor with the paper, *i. e.*, those who are really too poor to pay for it. For this purpose a collection might be taken up in any way the church thinks proper. In all cases where the paper is thus donated we will send it for $1.00. There are also instances where elders and ministers, who have labored hard for the Master's cause and would greatly enjoy the MESSENGER, but unfortunately are unable to pay for it. By no means should such be neglected. We would like to supply all of this class at our own expense, but the burden is rather heavy to be borne by a few, hence we suggest that the churches come to the aid of the needy in this respect.

ONE BAPTISM.

SPEAKING of that which pertains to Christianity Paul says, "One Lord, one faith, one baptism." Eph. 4: 5. From this we are led to conclude that there is for the church of Christ but one rite known as baptism. True, there may be many baptisms, as there are lords many, but for genuine Christianity there must be but one baptism as truly as there is one Lord and one faith. There is no more reason for claiming that the apostles endorsed more than one baptism than there is for believing that they held to a plurality of faiths.

It is well to understand what this one baptism is to which Paul refers. We must bear in mind, however, that it is *one*, and not two or three. He who will think seriously must certainly conclude that there was but one rite of Christian baptism in the apostolic age. There is no valid reason for concluding otherwise. Jesus was baptized in but one way. This is self-evident. When he gave the formula, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), he certainly taught but the one rite. The apostles who used this formula most assuredly performed the sacred rite in the same manner, and also just like Jesus instructed them. Since hundreds had seen Jesus baptized in the Jordan, and had witnessed the rite many times afterwards, as it was administered under his instructions, there is every reason for concluding that there was but the one way of administering baptism according to the formula. This is certainly the one baptism of which Paul speaks.

But how was this rite administered? The question cannot rightly include either sprinkling or pouring, for the Greek word *baptizo*, the word used in the New Testament to designate the rite, has no such a meaning attached to it. As defined by the best Greek Lexicons, in this or any other land, it means to immerse, to submerge. Donnegan says it means "to immerse repeatedly into a liquid." The question, then, hinges on single and trine immersion. We suggest that the "one baptism," mentioned by Paul, cannot be single immersion, for that mode of baptizing was not invented until near the middle of the fourth century. This fact is so well established in history that not a line to the contrary, in any ancient document, has come down to us. See Quinter's tract on the "Origin of Single Immersion" where this fact is overwhelmingly established.

Trine immersion, then, is the only rite left unquestioned. And it is remarkable that, amid the conflicting theories and discords throughout Christendom, all leading denominations are united in regarding it as valid baptism. On no other mode of administering the sacred rite are they thus united. The simple fact that they are agreed in considering trine immersion valid, is of itself one of the strongest arguments in proof of its genuineness, for it is unreasonable to presume that they would all unite in endorsing the very mode that happens to be wrong. While all the apostles were yet living, a church was established at Antioch. It continued in a flourishing condition for centuries. In the fourth century it numbered nearly 100,000 members, and was presided over by a very learned Bishop, named Chrysostom. Speaking of the "one baptism," named by Paul, he says, "Christ delivered to his disciples one baptism in three immersions of the body when he said unto them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" ("Chrystal's Modes of Baptism," p. 77.) During the same century Basil, who presided over the church at Cesarea, and Cyril, who had the oversight of the church at Jerusalem, both give trine immersion as the mode in use. Surely this ought to be convincing.

We may, however, add that all the congregations established by the personal labors of the apostles, retained the practice of trine immersion for more than five hundred years without a single known exception in the annals of ecclesiastical history.

J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Ten.

OUR stay at Halle was rather enjoyable, notwithstanding the suffering occasioned by a lame back. We especially enjoyed a visit to the little "*Baptisten Gemeinde*" where we attended services when we were here eight years ago. Changes have come to them too, and a number of faces with which we were once familiar we did not see. They have passed over the river. We also had the pleasure of meeting Prof. Cravens, one of our former teachers at Mount Morris. He is attending the University at this place, to better qualify himself for his chosen profession. He will remain at Halle two years. The growing interest in the educational work of our church demands that our teachers prepare themselves well for the important work in which they are to engage, and a year or two spent in a special line of work in a German University would be helpful to them.

When we were in Germany before we wrote about the hard work imposed upon women, and the same conditions still exist. The women of the poorer classes have a hard burden to bear. We then wrote about having seen women and dogs hitched to small wagons, drawing heavy loads. A certain German professor in the Iowa University expressed some doubt as to the correctness of the statement. If he had been with us in Halle a few weeks ago he might have seen for himself what we described. One afternoon, sitting in our room, in company with Prof. Cravens, we saw no less than three women pass by on the street hitched to a wagon, in each case with a large dog as a companion, both dogs and women doing their full share of pulling to move the loaded wagons. Indeed, the sight is now-a-days so common in many German cities that no one thinks strange of it. To us the spectacle is a sad one, and while we sympathize with the poor slaves we think of our own country and rejoice that our women at home are not compelled to work as they do here.

It must not be considered that women do all the work and that the men are idle. Men, women and children are all kept at work in order to keep starvation from the door. Crossing over Belgium, a few days ago, we travelled for some distance along a canal and we noticed that five or six men were hitched to the long tow ropes, pulling the heavily-laden boats, thus doing the work that is allotted to horses and mules in America. It was not uncommon to see men and women dragging harrows across the ploughed fields, and at one place we saw three women laboriously harrowing a field in this way. At another place we saw two men sawing a log into boards. The log was placed on a frame about six feet high, one man stood on top and the other below, and the large ripping saw was drawn up and down, a slow and laborious process for making boards, but labor is cheap here and money among the poor people very scarce and they are glad to get any kind of work at wages so low that would bring actual starvation to the average American laborer.

We sometimes hear complaining at home about hard times, when, in fact, we know nothing about the meaning of the words. Instead of complaining we all ought to be thankful to God that we live in a country so highly blessed, a land where all who are willing to work and will save their money can easily earn a good living and lay some-

thing by each year without being compelled to engage in such slavish labor as must be performed by men and women in many parts of Europe. Women have it better, as a rule, in America than in any country in the world, and we are glad of it.

After our very pleasant visit at Schwarzenau we left Marburg and traveled southward to the Rhine, noted in song and story as the most beautiful river in Europe. The Germans sing, "*Die Wacht am Rhein*" as their national hymn, and the stream seems to be as important to Germany as the Jordan is to Palestine. Along its shores are to be seen many old castles, inhabited in the olden time by war-like, or rather robber-like, noblemen who were constantly at war with each other. They swept down over the fertile valleys from their impregnable castles, robbed the weak with impunity, and lived in sensuality. In those days might made right. But the days of the robber knights have passed away and around each of their old castles, now crumbling to ruins, hangs some legend of the days of chivalry, or some superstitious story of haunted halls, of strange sights and of ghostly visitations. The simple villagers, who believe these old stories, give the castles a wide berth after nightfall. We were much interested in visiting some of these old castles with their deep moats and old drawbridges, but they are fast falling into ruin.

Our stopping-place on the Rhine was at the ancient city of Cologne, where we spent the Lord's Day. So far in our wanderings we have arranged so that when on land we have not traveled on Sunday. The city of Cologne, founded by the Romans B. C. 38, now contains about 260,000 inhabitants, five-sixths of whom are Roman Catholics. It is now among the most prosperous cities of Germany and contains much to interest travelers. We have only space here to refer briefly to the Cathedral and one of the most important churches.

The Cathedral of Cologne is said to be one of the most magnificent Gothic structures in the world. A full description of the great building would involve the writing of a small volume. We give here only a few statements concerning the great structure which impressed us more with its grand architectural design than any building we have ever seen. The foundation stone of the edifice was laid Aug. 15, 1248, with pompous ceremony and the finials were placed on the towers on Aug. 14, 1880, just six hundred and thirty-two years from its beginning. The building, like all cathedrals, is in the shape of a cross and is 466 feet long and 200 feet wide outside measure, and contains a superficial area of 7,359 square yards. Allowing two persons to the yard it would hold nearly 15,000 people. The ridge of the roof is 201 feet high, and the ceiling, which is composed of groined arches, is 145 feet above the pavement. The towers are 515 feet high and are the loftiest church steeples in Europe. The main doorway is 93 feet high and 31 feet wide, while the large windows are 48 feet high and 20 feet wide. Twenty cannon, captured in the war between France and Germany in 1871, were used in casting the great bell which hangs in the tower. It weighs twenty-five tons, and requires the strength of twenty-eight to ring it. The entire cost of the building is estimated at ten million, five hundred thousand dollars.

These facts will give our readers but a faint idea of the Cathedral of Cologne. In order to know what it is, one must visit it and be impressed with its magnificent proportions, the beauty and symmetry of all its parts, and the grandeur of its interior. It is "a poem in stone." Like all great Catholic cathedrals, it has its treasury where may be found a number of so-called sacred relics. We are not especially interested in these things, but to give our readers an idea of how sacredly the relics are preserved we give the following.

We were admitted into the secret treasure chamber of the Cathedral, which is in charge of a priest who showed in his rounded body and full red face that he was well kept and that he did not lack for plenty of beer and wine. He spoke German and French and a mixture of the two with a little English. The first treasure shown us was a magnificent sarcophagus made of beaten gold and studded with 1540 precious stones. It is 6 feet long, 4¾ feet high and a little over 3 feet wide. The sides and ends are decorated with golden figures of the prophets and apostles. The entire shrine is covered with enamelled, chased and filigree ornamentation. It is said to be one of the richest specimens of gold work in Western Europe. Our attendant gravely informed us that within this golden reliquary rested the bones of the Magi, or wise men, who brought gifts to the infant Savior, and he seemed to be certain about it.

The history and tradition concerning these bones is this: Tradition says they were secured by St. Helena, the mother of Constantine the Great, the first Roman Emperor who embraced the Christian faith, and taken to Constantinople and afterward to Milan, Italy. History tells us that when Milan was overthrown in the year 1162, by Frederick Barbarossa, he sent the bones to Cologne, where they were received July 23, 1164, with great rejoicing by the people, and where they have since rested as above described.

Among other relics shown were two thorns from the crown of Christ. A part of the staff of the Apostle Peter and two links of the chain with which he was bound when in prison. Also a magnificent cross studded with emeralds and diamonds, valued at $15,000, worn by the archbishop of Cologne.

It seems strange to us, who have no faith whatever in these things, to find men and women of apparent intelligence who believe as implicitly that the bones of the Magi rest in the golden shrine at Cologne as they believe in the Bible. The craze for relics dates back to the early days of the Roman Catholic church. The mother of Constantine is said to have found most of them. Many of the relics have a recorded history, covering a period of from ten to twelve centuries, but beyond that only dim tradition of the most uncertain character is depended upon. The care with which they are kept, the costly shrines provided for them, their great age, all go to give them added value to the masses of the Roman Catholic church, and accounts, in some part, for the common belief in them.

Take for example the relics in the Cathedral of Aix-la-Chapelle, a city of 100,000 inhabitants, not far from Cologne. Here in a magnificent golden reliquary are kept, what are supposed to be, the robe of the virgin Mary, the swaddling clothes of the infant Savior, the cloth in which the head of John the Baptist was carried, and the linen cloth girded about the loins of Christ on the cross, and these are shown to the people only once every seven years. These relics have an authentic history, dating back to the eighth century and the days of Charlemagne. To us it seems little less than downright sacrilege to make these claims, and yet they are made in apparent good faith, and millions of Catholics believe in them as they believe in the Bible. The leading Catholic papers, even in America, will gravely tell their readers that there is as much evidence back of the bones of the Magi at Cologne, the Holy Coat at Treves, the piece of the true cross at Rome, and the four great relics at Aix-la-Chapelle, as of the Bible itself. Is it to be wondered that the masses of the common people believe in these things and pay large sums of money to see them? Our own feeling is rather one of pity than of contempt for the people who are thus misled. It pays well. There is money in the relic business for the Church of Rome.

But we leave this subject; to us it is not a pleasant one. It illustrates two phases of human character that are responsible for much of the evil and error in this world, cupidity and credulity.

One of the oldest churches in Cologne is that of St. Gereon. It is stated that this good man, together with nearly three hundred of his followers, suffered martyrdom at this place during the persecution of the Christians under the Roman Emperor Diocletian, A. D. 286, and the church was built and named in honor of the martyr. It has all the marks of great age and was undoubtedly built in the early centuries, the style of the architecture being Romanesque. Additions were made to it in 1075 and 1227. In the oldest part of the building is the baptistry in which the rite of baptism was administered by trine immersion until the mode was changed by the church of Rome about the thirteenth century. After this date sprinkling the applicant with water three times declared to be legal baptism, and gradually sprinkling supplanted immersion, until now there is only one cathedral in Roman Catholic Europe where trine immersion is practiced. The Reformation took sprinkling from Rome, although Luther strongly favored and urged trine immersion, and thus the apostolic form of Christian baptism, based on Christ's commission, was changed by a mandate of Rome, and the great majority of Protestant churches are following her order. We have given here a simple historical fact which any one can verify by looking up history on the subject.

Traveling in Europe, one is constantly reminded of the smallness of the various countries. For example, we left Cologne at 8:30 P. M., passed over part of Germany, the entire kingdom of Belgium, passing through Brussels, its capital, part of France, crossed the English Channel from Calais to Dover and reached London at midnight of the same day. It was our misfortune to cross over the Channel in the great gale which occurred on the English Coast on Tuesday night, Oct. 13. The London papers contained lengthy accounts of the destruction wrought by the hurricane. The waves broke over the pier and the train of cars which was standing upon it, to convey the passengers by the night boat to London. Several car windows were broken in by the force of the waves. The passage was a terrible one and the landing frightful. Our boat was washed away from the pier twice before she was moored, and we were compelled to land in a blinding shower of spray and sea water. The water, driven by the force of the wind, pelted against us like hail. By the assistance of the seamen we finally landed, and dripping wet we went into the cold wet cars and were whirled off to London. Truly we have been in perils by the sea, but the Lord hath hitherto

helped us and we praise his name. As we think of the terrible experience through which we passed, we feel glad that those of our friends at home who had thought at one time of coming with us, did not have to land at Dover that night. Wife has been quite ill since our arrival here but is better again. We must remain here at least another week. Our trip to the East will be delayed to some extent but it is just as well. The following extract from the *London Times* shows that it would not be safe to go into Asia at present:

THE CHOLERA.

ALEXANDRIA, OCT. 19.—In consequence of the spread of cholera throughout Syria, seven days' quarantine has been imposed on arrivals from all Syrian ports. The original source of the outbreak was probably Aleppo, where cholera has prevailed more or less continuously during the last six months.—*Our Own Correspondent, London Times, Oct. 20.*

We shall continue our journey as the Lord opens the way and directs. We long ago learned the truth of the proverb that "Man proposes but God disposes," and we cheerfully submit the whole matter to him who doeth all things well.

D. L. M.

OUR MISSION WORK IN SWEDEN AND DENMARK.

AFTER spending some time in the Scandinavian churches, we have learned something of the mission work and its needs, and we propose to give our readers a few thoughts on the subject. The first question usually asked in this practical age is, "Has the mission been a success?" This may be answered both negatively and affirmatively. Looked at from the stand-point of numbers, we should say it has not been a striking success; looked at from the stand-point of the value of a single soul, the success has been great beyond human computation.

Several things operate against the mission in Denmark and Sweden. First, the opposition of the State church. This is a real factor and must be met on every side. It is made manifest in various ways. We gave an instance of the opposition in one form in a recent letter. Second, the disfavor of the Governments. Owing to the fact that our church holds to the peace principle, and are non-combatants, they are not recognized as a religious body. Our ministers are not allowed to solemnize marriage, or to officiate at the burial of the dead. Third, many who unite with the church look towards America for a free home and emigrate, thus depleting the number of members in the church in Scandinavia. Fourth, as in Christ's time, so now, the poor hear the Word gladly. The members are, as a rule, poor and are not able to support the mission, or push the work forward. These are some of the hindrances in the way, and they operate against the work constantly. Looking at these things, the success which has attended the efforts of our brethren is to us surprising, and we can only say the outlook is encouraging.

THE NEEDS OF THE WORK.

First an active, aggressive ministry, and this can only be secured as the means are furnished by the churches in America. Our ministers who are in the work do well, but they must be supported. An allowance must be made for natural characteristics, as well as for the opposition the ministers must meet. To work for the support of a family, and give attention to the mission work is simply out of the question. In a country where labor is cheap, and where, if a man labors, he must give all his time to his employer, there is no hope for a minister to support himself and labor in the mission field. He must give up one or the other.

Another pressing need just now is some assistance for the poor. In answer to a query from Denmark, in reference to keeping the poor, it was decided by Annual Meeting at North Manchester, that a fund should be started for that purpose, free-will offerings to be sent to the writer. The following plan has been drawn up and adopted by all the Scandinavian churches:

1. The District Meeting shall appoint a committee for Sweden and one for Denmark, of three responsible brethren, who shall serve for three years, or until their successors shall have been appointed. Each committee shall have a treasurer, who shall receive all money, place it in a safe bank, and pay it out only by order of the committee.

2. Any one desiring aid shall apply to the elder of the church of which he is a member, and the elder shall have the case carefully investigated by the deacons and then lay it before the church, and if the church grant the request, the elder may call on the Relief Committee for the desired help.

3. No members shall receive help unless they are sick and unable to work, or unless they cannot get work enough to afford them a living. If a man's family refuse to work, they shall receive no help. The committee shall secure work, if possible, for those who cannot obtain labor and pay them for it. No aid shall be given to pay debts.

4. All who receive help shall, if they become able, return the money, or such part of it as they can, to the committee, to be used in assisting others.

5. The churches in Denmark and Sweden shall do all they can to secure money for the relief fund. The following committees were duly appointed by the churches:

Committee for Sweden: Per. Nielsen, *Treas.*; John Swenssen; Per. Jönsson.

Committee for Denmark: Jacob Hansen, *Treas.*; Anne M. Ericksen; Jorgen Rasmussen.

The plan, as adopted, is fully in harmony with our method of keeping the poor. The committees are made up of responsible brethren and sisters, and we may rest assured that any money given for the poor will be judiciously used. Owing to the present crop failures in Europe, with consequent high prices and hard times, a free-will offering is asked of our brethren and sisters in America, to assist those who are in need here, and we believe the call will not pass unheeded. It comes in the regular order of our method of church government. Any district or districts, unable to keep their poor, may call for help.

A dear brother in the Far West sent us $10.00, which we found in a letter, delivered to us on board the Aller, at New York. He said, "Give it to the worthy poor in Sweden and Denmark." If that brother could have witnessed the tears of thankfulness with which the money was received, and heard the blessing of heaven called down on the donor, he would have felt that it is more blessed to give than to receive. Help is needed for the poor. Will you not give? If you do, God will bless you. Send your free-will offerings to Bro. Galen B. Royer, Mount Morris, Ill., who will receive and account for them in my stead. Say, "For the poor in Denmark and Sweden." You who have plenty and to spare, will you not remember those who cannot even get enough black bread to supply their hunger? As you surround your richly-spread tables on Thanksgiving Day, think of the poor.

D. L. M.

"'THERE is nothing,' said Plato, 'so delightful as the hearing and speaking of truth.' For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.'"

THE BRETHREN OR DUNKARDS*.

Incorporated
(GERMAN BAPTIST BRETHREN CHURCH.)

COMPILED BY D. L. MILLER.

THE Brethren are a large body of Christians, with a membership not far from seventy thousand, whose faith and practice are not generally known outside of their immediate localities. The errors in the books that attempt to describe the BRETHREN, as they call themselves, have been both numerous and lamentable. Starting with Buck's "Theological Works" and ending with the ponderous encyclopedias and standard dictionaries, error after error is found, and the faith and practice of the church have been greatly misrepresented. The statements that the Brethren are celibates, that they discourage marriage, that they do not marry outside of their own Fraternity, that they keep the seventh day Sabbath, that they live in communities, and other similar errors, set forth in the books, always have been without foundation. These misstatements, to be found in nearly all the standard works, show a lack of care in obtaining correct information that is far from commendable.

HISTORY.

Ever since the decline of Primitive Christianity, in the early age of the church, God has had a people who protested against the departures from the usages of the apostolic church. The Brethren come in this line of succession, and the movement which resulted in their closer organization grew out of the great religious awakening which occurred in Germany during the closing years of the seventeenth century, when large numbers, becoming dissatisfied with the lack of spirituality in the State Church, withdrew from its Communion and met together for the worship of God. They were called *Separatists*, or *Pietists*, and among them were to be found such men as Jacob Philip Spenner, Herman Francke, the founder of the Orphans' Home and School at Halle, Ernst Christian Hochmann, Alexander Mack, and many other earnest, pious men whose names have become historical. The Pietists were bitterly persecuted by the Reformed and Catholic churches, and were driven from place to place until finally Count Cassimir, of Witgenstein, opened a place of refuge for the persecuted brethren in his province. Here, in the village of Schwarzenau, Alexander Mack, and others, similarly minded, met together to read and study God's Word. They mutually agreed to lay aside all existing creeds, confessions of faith, and catechisms, and search for the truth of God's Book, and, having found it, to follow it wherever it might lead them. They were led to adopt the New Testament as their creed and to declare in favor of a literal observance of all the commandments of the Son of God.

In 1708, a small company, that is to say eight souls, repaired to the river Eder and were buried with Christ in baptism, trine immersion being the mode used. The church was organized, and Alexander Mack was chosen as its first minister, but he has never been regarded as the founder of the church The Brethren claim to follow only Christ, and, as they accept his Word as their rule of faith and practice, the claim is well founded. The infant church increased in numbers rapidly, but even in Witgenstein their peace was soon disturbed, and, although they lived peaceful and harmless lives, the hand of persecution was laid heavily upon them. Mack, in company with Hochman, preached the Word of Truth in many parts of Germany, visiting Holland also. Here they met and formed the acquaintance of William Penn, who was at that time much interested in his colony in the new world. The Brethren were in-

vited to settle in Pennsylvania, and, as they were sorely persecuted, the invitation was accepted.

In 1719 they commenced emigrating to America, and in less than ten years the entire church found itself quietly settled down in the vicinity of Germantown and Philadelphia. From this nucleus, formed in the New World, the church spread southward and westward, and flourishing congregations are now to be found in many of the States. They are, however, most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa, Missouri, Nebraska and Kansas. At the Annual Conference, held at Warrensburgh, Mo., 1890, twenty-two States and two foreign countries, Sweden and Denmark, were represented by delegates on the Standing Committee.

FAITH AND PRACTICE.

The Brethren hold the Bible to be the inspired and infallible Word of God, and accept the New Testament as their rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. She is chiefly concerned in giving willing and cheerful obedience to the plain, simple commandments of Christ Jesus. The Brethren are, in every respect, evangelical in their faith. They believe in the Trinity, in the divinity of Christ and of the Holy Spirit, and in future rewards and punishments. Faith, repentance and baptism are held to be conditions of salvation. These three constitute true evangelical conversion, and upon them rests the promise of the forgiveness of sins and the gift of the Holy Ghost.

BAPTISM.

Baptism is administered by trine immersion. After being instructed in the faith and principles of the Gospel, and having faithfully promised to observe the same, the applicant is taken down into the water, and, kneeling, re-affirms his faith in Christ and promises to live faithful until death. He is then baptized for the remission of his sins, into the name of the Father, and of the Son, and of the Holy Ghost; the administrator immersing the applicant face forward at the mention of each name in the Trinity. The administrator then lays his hands on the head of the kneeling candidate and offers a brief prayer in behalf of the one baptized, and he rises to be greeted as a brother, with the right hand of fellowship and the kiss of love, to walk in newness of life.

The Brethren follow closely the practice of the apostolic church, and admit none into fellowship until they have been baptized. In the language of Peter to the Pentecostians, they tell all believers to "repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. Holding that baptism is only for believers, and those who have repented, they oppose infant baptism. Infants can neither believe nor repent, hence they are not proper subjects for baptism. Christ having sufficiently atoned for them, all children who die before coming to a knowledge of good and evil will be saved.

In defense of trine immersion they hold that the great commission given by Christ, and recorded in Matt. 28: 19, Revised Version, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," teaches a threefold action. As there are three persons in the Trinity, each one of the Divine Three is honored in this form of baptism. As the three Persons constitute one God, and a belief in each of these one faith, so the three dippings constitute one baptism. In favor of their practice they have the testimony of all Greek scholars, who have examined the subject, the practice of the entire Greek church, and reliable history. These all show that trine immersion was the almost universal mode of baptism for centuries succeeding the apostolic age. Changes were gradually made from trine immersion to sprinkling, but the church that made the change, the Roman Catholic, still retains the three actions in applying water to the candidate. Nearly all the Protestant churches that practice sprinkling, retain the same form, thus testifying to the truth that the commission teaches a threefold action in baptism. Their baptism is accepted as valid by all religious denominations of any note whatever.

THE AGAPE, OR FEAST OF LOVE.

The evening before his betrayal and death, our Blessed Master, after having washed his disciples' feet, ate a supper with them and instituted, in connection with this sacred meal, the Communion of the bread and wine. The apostles, led by the Holy Spirit, followed the example of their Great Leader and introduced the *agape* into the apostolic church. This feast of love, of which all the Christians partook, was a full meal, was eaten in the evening, and is called by the apostle Paul the Lord's Supper. The Communion of the bread and wine was given in connection with this meal. The love-feast was kept up in the primitive church for four centuries, but as the church grew in numbers and wealth, it lost its first love and spirit of fraternity, and the feasts of love were discontinued. The Brethren, in their reformatory movement in 1708 restored these love-feasts, and in this particular still follow the example of Christ and the practice of the apostles and primitive Christians, and keep the feast of love. A full meal is prepared and placed upon tables, used for that purpose, in the church, and all the members partake of the supper.

Before eating supper, the religious rite of washing feet is observed. Their authority for this practice is found in John 13: 1–17, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The Brethren do not stand alone in the practice of this rite. The Greek church, with ninety million communicants, has adhered to feet-washing, as she claims, ever since the days of the apostles, and the patriarch of Jerusalem engages in feet-washing to-day near the spot where Jesus himself gave the example and the precept.

In their practice of the ordinance of feet-washing at love-feast occasions the Brethren follow very closely the example of the Master. Water is poured into a basin, a brother girds himself with a towel and washes and wipes his brother's bared feet, and in turn has his feet washed. The rite is in this way performed over the entire congregation. The sisters wash the sisters' feet and all the proprieties of the sexes are most rigidly observed. By this ordinance the Gospel principle of humility is set forth and by its observance all are placed on a common level. The rich and poor stand alike together in the great Brotherhood established by Christ.

After observing the ceremony of feet-washing, a blessing is asked upon the simple meal spread on the tables, and it is eaten with solemnity. It is held to be typical of the great supper at the end of the world, when Christ himself will be master of ceremonies. The important lesson is taught that we are all children of one common family, members of one common brotherhood, having one common purpose in view, and the bond of fraternity and loving fellowship is shown by eating together this sacred meal as did Christ and his disciples and as did the primitive Christians. At the conclusion of the meal thanks are returned and then, as the members are seated around the table, the right hand of fellowship and the kiss of charity are given. The salutation of the kiss of love in worship and in customary greetings, as enjoined by the apostles, is never observed between the sexes.

The Communion is then administered. This consists in partaking of the bread and wine in commemoration of the sufferings and death of our adorable Redeemer. In the Lord's Supper we are pointed forward to the evening of the world, to the great reunion of the saints. In the Communion we are pointed back to the cross. The emblems are passed from hand to hand by the brethren, while the officiating minister breaks the bread and passes the cup to the sisters. After this a season of earnest devotion follows, and then a hymn is sung and the services are closed for the evening. Love-feasts are held in each congregation usually once or twice each year, but as the members visit from congregation to congregation, during the love-feast season, they engage many times in this service during the year.

CHURCH GOVERNMENT.

The Brethren have a republican form of church government. Each congregation is independent in the management of its local affairs, such as the election of deacons, ministers, elders, or bishops, and in matters of local church discipline; but is subject to the General Brotherhood through District and National Conference. A number of congregations, usually in the same State, conveniently located, are formed into a District, and these hold annual conferences, to which each congregation sends two delegates, either lay members, deacons, or ministers. Questions, local to the District, are discussed and settled by the District Conference, but those of a general character are sent to the General Conference, or Annual Meeting, as it is commonly called. This is also a delegated body. The Districts, thirty-two in number, each elect one delegate, who must be an elder, to serve on the Standing Committee, and each congregation, with a membership of two hundred or less, may elect one delegate. Congregations with a larger membership may send two delegates. The delegates may be selected from the laity or the church officials. The Standing Committee and delegates form the official body of the Conference. Any member present may take part in the discussion of questions, but the voting is confined to the delegates, two-thirds of the votes cast being required for a decision.

The General Conference is also a great annual reunion for the Brethren. They come together from all parts of the Brotherhood, and it is not unusual for thousands of them to assemble at the place of Meeting.

The decisions of the Conference are to be adhered to by all the members of the church. An examination of the Book of Minutes of the Annual Meeting shows that questions referring to church doctrine rarely come before the Conference, proving that there has been a firm adherence to the principles of the Gospel, as originally adopted by the church. But the application of those principles in special cases, and the best means to carry them into effect, have been subjects of frequent discussion and decision by the Meeting. The tendency of the Conference and the annual reunions is to unify the Brethren in all their church work, and it is a fact that there is rarely found so large a body of religious people so closely united on the doctrines and principles to which they hold.

Elders, ministers and deacons are elected by

the church from among her members, such as she may deem qualified for the important work to which they are called. Each member, without reference to sex, has a right to cast a vote. Ministers, after giving full proof of their faithfulness and ability, are advanced to the "second degree" of the ministry. They are then authorized to baptize, solemnize marriage, and make and fill appointments for preaching the Word. Elders, or bishops, who preside over the congregations, are chosen from the ministers in the second degree. No salaries are paid, but poor ministers, and those who are sent out as missionaries, are properly supported.

A PECULIAR PEOPLE.

The Brethren claim to be, and are, in many respects, a peculiar people. Plain dressing is taught and required, and a general uniformity is observed, but this is regarded as a means to an end. They believe that the New Testament teaches plainness in attire, 1 Tim. 2: 9, 10; 1 Pet. 3: 3, and that, by a general uniformity of habit, marked enough to distinguish the church from the world, Gospel plainness may be made a living fact instead of a dead letter, as it has become in many other churches whose discipline strongly insists on plain dressing.

The Brethren are not allowed to go to law with one of their own number, nor with others, without first asking the counsel of the church, and it is rare indeed for a brother to be engaged in a lawsuit. Among themselves differences are adjusted personally, or by the church, in accordance with the Christian law of trespass given by the Master. Matt. 18: 15-20. The Fraternity is strictly non-resistant, as well as non-litigant. It is held that Christ is the "Prince of Peace," that his Word is "the Gospel of Peace," hence his servants cannot go to war and fight. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10: 4. They take no active part in politics, and "swear not at all." If called upon to testify in the courts, they simply affirm, without raising the hand or kissing the Bible. In this they literally obey the command of Christ who said, "Swear not at all. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 34 37. No brother may become a member of any secret or oath-bound society, the Brethren holding that the Gospel of Jesus Christ is fully sufficient for all the wants of humanity. All new converts who are identified with such orders are required to sever their connection with them before they can be adopted into the family of the Brotherhood.

The Brethren hold that the marriage bond can only be dissolved by death. Divorce and re-marriage are practically unknown among the membership. It is held by some that those who have been divorced for a violation of the sanctity of the marriage vow and re-married before conversion, might be received into church fellowship while their former companions were living, but the rule has been against even this much leniency, and they hold, with Paul, that the woman which hath a husband is bound by law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. Rom. 7: 2.

They, in compliance with the instruction of the apostle James, 5: 14, 15, anoint the sick with oil. This rite is administered only by the request of the sick. The elders are called and the sick member is raised to a sitting posture. The elder applies the oil to the head three times, saying, "Thou art anointed in the name of the Lord unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins." The elders then lay their hands on the head of the sick, and offer a prayer for the anointed one.

The church keeps her poor, each congregation looking after her own who may become needy. If a single congregation becomes burdened, she may call for assistance upon her sister congregation, and in this way the needed help is obtained. As members of one common family, all are held by the Fraternity as brethren and sisters entitled to support, both moral and physical, in time of need. They are generous in their hospitality and show much of the spirit of the Master in the practice of this Christian virtue.

On the question of temperance and prohibition the Brethren have, for more than a century, given no uncertain testimony. They are one of the oldest temperance organizations in the United States. More than 100 years ago a decision was passed, forbidding any of the members to engage in the manufacture or sale of intoxicants. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private. They request the members not even to have dealings with saloon-keepers. They discourage the use of tobacco, and the rule is that no brother can be installed in office who uses tobacco without making a promise to quit it. All applicants for baptism, who are addicted to the tobacco habit, are advised to abstain from its use before they are received into church fellowship.

The Fraternity is largely engaged in agricultural pursuits, but men and women in other departments of human endeavor may be found enrolled among its members.

Four schools or colleges are in successful operation, over which the church has a supervisory control. The schools are located at Huntingdon, Pa., Mt. Morris, Ill., Bridgewater, Va., and McPherson, Kans. The church has a well-organized Missionary and Tract Society. The GOSPEL MESSENGER, the organ of the church, is published at Mount Morris, Ill., and is a large and well-edited religious weekly, circulating in nearly every State and Territory in the Union and also in Canada and Europe.

The Brethren are well-known as a quiet, peaceable, unassuming people. Habits of strict economy prevail amongst them, and by their adherence to plainness in dress and living they are, as a rule, well-to-do, and are able to meet their obligations. They enjoy an enviable reputation for honesty in the communities where they live. They manifest a strong devotion to the Bible and are consistently laboring to live out the principles and the spirit of the Man of Sorrows. The church has not, as yet, felt the withering influence of worldlyism within her borders. Caste distinctions and differences, born of human pride, have not entered her doors. Rich and poor, high and low, meet alike as one common family in Christ and the fraternal sentiment is largely developed in her membership. The church has been richly blessed of God and is in a prosperous condition; and before her there is opening a great field for work, in promulgating the principles of primitive and apostolic Christianity,—a work that must be pleasing to her Great Head and that will bring to her a continuation of the divine favor and blessings.

*The above is published by the Brethren's Book and Tract Work, Dayton, Ohio, in tract form, and may be had for $1.50 per 1:0, post-paid.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Sawyer, Kans.—We again have cause to rejoice in the conversion and baptism of one more dear soul. Our council, preparatory to our love-feast, passed off, we trust, to the good of all God's children.—*H. F. Brubaker, Nov. 3.*

To the Delegates of the Middle District of Iowa, Minnesota, and Southern Dakota.—Our next meeting will be held on the last Monday of November, in the Kingsley church, four miles south-east of Kingsley, Woodbury County. Delegates will have to come on Saturday by rail. Those coming from the North should come to Cherokee and thence to Pierson, by way of Correctionville, where you will be met with conveyance. We want a good representation.—*J. W. Trostle.*

River, Ind.—We spent five weeks in Northern Illinois, visiting my wife's children, also many of the members and friends. We reached home Nov. 3, well pleased with our trip. We thank the Lord for our safe return. We bless God for the privilege of attending two of the most pleasant Communion meetings we ever attended. We refer to the Silver Creek feast, near Mt. Morris, and the one at Pine Creek. They were largely attended, by members as well as others. The houses, though quite large, were well filled with members. Very few, not members, could find room in either of the houses. It was said that there were as many outside as in. What made these meetings especially pleasant and enjoyable was the profound quietness both inside and outside of the houses. Even after services, when going away, we heard no loud talking or laughing. From the general conduct one would have concluded that Christianity in Illinois is almost universal. I like the way the Brethren in Illinois conduct their love-feasts. We also attended quite a number of other meetings. We attended four preaching services in the College Chapel, and were well pleased to see so large an attendance of young brethren and sisters. I never before saw so many young people at a Communion meeting. O Lord, bless them and keep them close to thee! I also met with the Bible Class a few times, and I was well pleased with the work. I think that class should be increased, and hope it will be. I pray God's blessing to rest upon the school in general, as well as upon all those engaged in the work of the GOSPEL MESSENGER. May God keep us all humble! We also pray God's blessing to rest upon all the members for kindness shown us. And especially do we feel grateful for the substantial assistance received from the members at Mt. Morris and Pine Creek.—*Samuel Murray, Nov. 7.*

The Gospel Messenger

Is the recognized organ of the German Baptist or Brethren's church, and advocates the form of doctrine taught in the New Testament and pleads for a return to apostolic and primitive Christianity.

It recognizes the New Testament as the only infallible rule of faith and practice, and maintains that Faith toward God, Repentance from dead works, Regeneration of the heart as Mind, baptism by Trine Immersion for remission of sins unto the reception of the Holy Ghost by the laying on of hands, are the means of adoption into the household of God,—the church militant.

It also maintains that Feet-washing, as taught in John 13, both by example and command of Jesus, should be observed in the church.

That the Lord's Supper, instituted by Christ and as universally observed by the apostles and the early Christians, is a full meal, and, in connection with the Communion, should be taken in the evening or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That the principle of Plain Dressing and of Non-conformity to the world, as taught in the New Testament, should be observed by the followers of Christ.

That the Scriptural duty of Anointing the Sick with Oil, in the Name of the Lord, James 5: 14, is binding upon all Christians.

It also advocates the church's duty to support Missionary and Tract Work, thus giving to the Lord for the spread of the Gospel and for the conversion of sinners.

In short, it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

☞The above principles of our Fraternity are set forth on our "Brethren's Envelopes." Use them! Price, 15 cents per package; 40 cents per hundred.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

THE GOSPEL OF PEACE.

BY I. D. PARKER.

THE great need of all men is peace,—peace with God, peace with one another, and peace with themselves. Even those who engage in carnal warfare or in the fruitless fight against God, love not the field of conflict, only as they hope in some way, faint as that hope may be, to obtain their longings for peace.

To meet this want the Divine Father gave us his blessed Gospel of peace. As there is no salvation without peace, so there are no means to save, unless those means contain the principles of peace. Hence a gospel that saves must contain principles, every one of which breathes forth the spirit of peace, appealing to the higher nature of man for its support, and gaining its victories by wielding the spiritual weapons of warfare. These weapons, which, Paul says, "are mighty through God to the pulling down of the strongholds of sin," are not directed by the carnal mind, or stained with human blood.

Such a Gospel must emanate from a God of peace and be carried to those whom it proposes to save by the Prince of Peace. Now if these statements and conclusions are correct, then no one who seeks the "peace that passeth all understanding," is justified, or can hope for victory while wearing the armor of an earthly kingdom. Let us elucidate: That the Gospel of Christ is the means and the *only means* of salvation, is not questioned by those who accept it as the Word of God, and the nearest approach of the finite to the Infinite reveals all the attributes of God harmoniously engaged in perfecting our peace; hence he is called the "author of peace." 1 Cor. 14: 33.

That he led the armies of ancient Israel to battle and thus put down moral evil with the sword, does not license the subjects of his peaceable kingdom, in the absence of command or precept, to resist evil with evil. On the contrary, Jesus teaches us, in Matt. 5: 44, 45, "to love our enemies, to bless them that curse us, to do good to them that hate us," etc, "that we may be the children of our Father which is in heaven." Can we be his children and at the same time violate these principles of peace? Is it not most reasonable to conclude that the author of these principles governs his kingdom,—designed to accomplish the glorious work of saving souls,—with a Gospel adverse to strife and bloodshed? The prophet speaks of him, who brought this Gospel to us, as the "Prince of Peace." Isa. 9: 6. His mission, expressed in angel song, Luke 2: 14, was, "Glory to God in the highest, and on earth peace and good will to men" How difficult to conceive of one with such a name and such a mission bringing a Gospel that teaches anything adverse to peace or permits his subjects to engage in carnal strife and bloodshed! Matt. 10: 34 and Luke 12: 51 must refer to the effect of his peaceful and self-denying doctrine, when brought to bear against those who reject him, or else we would have a kingdom divided against itself,—Jesus casting out devils through Beelzebub, the prince of devils,—the very thing the Pharisees charged him with. Hear the Prince of Peace with reference to the nature of his kingdom: "My kingdom is not of this world, or else would my servants fight," etc. Behold the contrast:

HEAVENLY.	EARTHLY.
King of peace.	King of strife, contention and war.
Subjects – peaceful, kind, and loving.	Quarrelsome, revengeful, and hateful.
Fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.	Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings.
Law founded upon love and sacrifice.	Hatred and selfishness.
Perpetuated by moral suasion.	By the sword and bayonet.

Paul says in Rom. 14: 17, "For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost." From the nature and contrast of the two kingdoms we must conclude that the Gospel is one of peace in all its bearings upon the moral actions of men.

David says in Ps. 29: 11, "The Lord will bless his people with peace." This he did when he reconciled them to God through the Gospel of peace. Jesus said to the angry waves, "Peace, be still," to Peter, "Put up thy sword into its sheath," and to his disciples, John 14: 27, "Peace I leave with you, my peace I give unto you." In Matt. 5: 9 he promises blessings to peace-makers. In Mark 9: 50 he commanded his disciples to "have peace one with another." He authorized Peter to say in 1 Pet. 3: 11, "Seek peace and pursue it."

Paul to the Hebrews (12: 14) writes: "Follow peace with all men," and to the Romans (12: 18), "If it be possible, as much as lieth in you, live peaceably with all men." In Col. 3: 15 he says, "Let the peace of God *rule* in your hearts to the which also ye are called in one body." What a gentle but mighty conqueror is peace,—moving onward like a river, breaking through, or rising above, every obstacle in its course. The Christian's calling is one of peace,—higher and nobler than earth can give. A God of peace, a Savior of peace, a Gospel of peace, a kingdom of peace, will bring us to a glorious and peaceful end. Dear reader, if this sweet peace is not yours, may you find it in him who alone can speak peace to the soul!

"IF THY BROTHER TRESPASS AGAINST THEE."

BY D. E. PRICE.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18: 15, 16, 17.

THE instructions given by our Savior in Matt. 18 are sometimes misapplied. When a brother commits a fault against the body, the church, or, for instance, such crimes as are enumerated by the Apostle Paul in 1 Cor. 5, and others of similar nature, such transgressions cannot be adjusted by Matt. 18 If I go to him and tell him his fault, and he confesses his wrong to me only, that will not adjust the matter, because the fault was not committed only against me, but against the whole body: hence it must be brought before the church as a body. Pay particular attention to the reading, "If thy brother trespass against *thee*, (in the singular number) go and tell *him his* fault between *thee* and *him* alone," etc

If this rule were strictly adhered to, both in the letter and the spirit, we would seldom have individual difficulties brought before the church. The reason why we so often do not succeed is this, We do not go to our erring brother with the right object in view, and, in consequence, are led, or governed by the wrong spirit, and almost invariably meet about the same kind of a spirit we take with us, and before we get through, we may have still greater trouble on hand.

What is the object in going to our brother and telling him his fault? Is it to get satisfaction for the wrong committed against us, or because he has done us a wrong? If either of these, or any other motive of a similar nature is the cause, we are not in the right spirit, but we should go to our brother because he has done wrong, because he has gone astray, and we are in search of the lost, endeavoring to reclaim him. Christ shows this plainly when he makes use of the parable of the lost sheep, right in connection with the subject, "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than the ninety and nine that went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." The above language teaches us plainly what our object, or motive should be when we reprove one another for our faults.

We all made the solemn vow before we were initiated into the church by baptism, that we would adhere to this rule; but oh, how often do we violate our solemn obligations! If a brother commits a fault against us, we are so inclined to tell it to everybody else, and probably to the world, instead of going to our brother as directed.

The object in first going alone is to reclaim, or gain, our brother, but if, in spite of our best efforts, he will not repent, then we are to take one or two more, and probably we can then succeed. If not, we now have testimony to bring it before the church; and if the church decides he has done wrong, and he acknowledges his fault, we are still under obligations to forgive him. If he will not hear the church, then we are to hold him as a heathen man and a publican, or withdraw church fellowship from him.

Some assume the position that it means that the offended brother only shall withdraw fellowship from him because the Scripture reads, "Let him be unto THEE," (in the singular number). They think this means only the offended member, and *not* the church; but since the case is now before the church, the pronoun *thee* applies to the church, and not to the individual alone. Such a position as the former would be absurd. How could I withdraw fellowship from a brother, if he were held in fellowship by the church, without withdrawing from the church myself? If he were allowed by the church to unite with them in the holy ordinances, I, in order to hold him as a hea-

then man and a publican, would be obliged, or compelled, to withdraw from the Communion table. Then Peter said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18: 21, 22. In Luke 17: 3, 4, 5, we read, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." This teaches us that we are under as much obligation to forgive our erring brother when he says he repents, as we are to tell him of his fault. I have heard brethren say, when the acknowledgment, required by the church, was made, "I will forgive but will never forget." When we pray the Lord's prayer, we say, "Forgive our debts as we forgive our debtors," which means, in the same proportion that we forgive others, we ask the Lord to forgive us. We do not want the Lord to remember our sins against us. I think we have in substance, if not exactly in word, If ye do not from the heart forgive your brethren their trespasses, neither will your Heavenly Father forgive you.

When this beautiful rule is adhered to strictly from the heart, when proper acknowledgments are made, and a reconciliation is effected, we firmly believe that the parties concerned will have more confidence in one another than they had before, because each one sees that the other is honest in his purposes.

THE CHRISTIAN MOTHER.

BY B. C. MOOMAW.

More precious than refined and purest gold,
Or radiant pearls. O who can tell her worth:
Though heavenly gems were cast in mortal mould,
Heaven has done more for many a lowly hearth.
Excellent gift: a treasure from above:
Renewed pledge of everlasting love.

If we were asked to name one of the most striking and beautiful fruits of Christianity, we would immediately point to Christian motherhood. No one who is not familiar with the utter degradation of the heathen mother,—a degradation which is almost as notorious among the highly civilized Greek and Roman heathen as among the heathen of our own times,—can form a just conception of the blessed difference which Christianity exhibits in this respect.

The natural instinct of maternal affection is, of course, more or less strongly developed among all peoples, but it is greatly diminished and debased under the blighting touch of heathenism. In ancient times thousands of children were slaughtered, with inconceivable torture, in the horrible rites of Moloch. The story of those dreadful crimes makes one lose faith in human nature, and think, that, instead of men, there must have been a race of incarnate devils. But thousands of Chinese mothers, in our own day, strangle their infants, without remorse, and fling their bodies into the public pit, provided for that purpose. The Hindoo mother throws her babe alive into the Ganges, to be food for the crocodiles.

At the best, motherhood among the heathen is a martyrdom and a curse to the helpless child, and ruinous in its effect upon his moral nature. Heathen motherhood is, to-day, the strongest perpetuating agency of heathenism, as it inevitably plunges each generation, without moral restraint, into the impenetrable darkness of superstition, ignorance, and vice.

What an infinite difference does this comparison reveal when we are thus enabled to see how the Christian religion has elevated, purified, and consecrated motherhood! Here it has borne its most blessed fruits, and established the strongest possible guaranty of an enduring and ever-brightening Christian civilization. The Church, the State, society, liberty, all, are founded upon the Christian home, presided over by the Christian mother, as the most effectual agency for their perpetuation and elevation. The strong and beautiful character which springs up under her gentle but magic touch, is the great tower of strength to every cause of truth, of virtue, and of humanity.

Now and then we hear some discouraged or doubting soul exclaim, "What can a woman do?" But what is it a woman cannot do, if she is consecrated, if she is Christ's, if she has faith, if she prays? Under God she is the invincible power behind the throne of moral supremacy. She wields, as no other can, those mighty levers of influence which have so often proved stronger than material force,—self-denial, gentleness, love.

There is a beautiful legend which illustrates this truth. Once there arose a controversy between the four winds as to which was the most powerful. To settle it they agreed to try their strength on a little bud which was just beginning to peep out into the big world. First came the cold, harsh North Wind from the frozen Arctic, and blew upon the bud; then came the loud, blustering West Wind, and tried all his furious strength; then came the damp, depressing East Wind; but the little bud gathered its mantle of green more closely around the treasure of its heart, and refused to come forth. Then came the gentle South Wind, with its warm, fragrant breath, and whispered to the bud, and immediately it opened all its portals, and spread abroad its radiant bloom.

Self-sacrifice for others is the highest Christian virtue, and the Christian mother exemplifies it more frequently and more beautifully than perhaps any one else. This is one secret of her marvelous influence for good. Her children may go out from her, and, exposed to evil influences, may fall under the power of unbelief; but they can never doubt that mother's sincerity, that mother's self-denying love, that mother's religion. They may even try to break away from all restraints, but that mother's influence, that mother's prayers, will follow them to the ends of the earth, and to the very threshold of hell. With a mighty and an outstretched arm the Christian mother's prayer will snatch her child from the verge of perdition itself. If she has been persistent and untiring in seeking to impress upon her children the right influences, teaching them from their earliest youth to fear God, to love the Lord Jesus Christ, teaching them how to pray; how to do good, and how to shun evil; how to love righteousness, and hate iniquity, though, for awhile, any of them should go astray, in their inexperience of the world, yet they will surely come back again to the paths of virtue and truth.

Let no Christian mother suffer herself to form an inadequate conception of her high calling. That little one whose first awaking recognition smiles a sweet delight into the mother's soul, whose innocent prattle and pattering footsteps fall so lightly on her heart,—that child, IS IMMORTAL. It will be living when the sun is blotted out. On earth all the possibilities and opportunities of usefulness and power await it. After that, ETERNITY.

Mother, your hand can reach, can open a door for that child, either on this side, or on that,—the one leading through a noble life, to heaven, the other, from infamy to hell. Oh do not underrate the infinite possibilities which God has placed in your hand, concerning the future of that child. *Save that son! Save that daughter!* Your love, your prayer, your gentle perseverance, and good example, can do it. Doubt it not! Commit your children continually unto God, as unto a faithful Creator, who will keep that which is given into his hands.

I cannot close this article without a tribute of love to my own sainted mother. She was truly a hand-maiden of the Lord, a beautiful reflection of that exquisite picture of the perfect woman, in the last chapter of Proverbs. Had the following words been written for her alone they could not have been more fitting: "She stretcheth out her hand to the poor; yea she reacheth forth her hands to the needy." "She openeth her mouth with wisdom, and in her tongue is the law of kindness." "She looketh well to the ways of her household, and eateth not the bread of idleness." "Her children arise up and call her blessed." "Many daughters have done virtuously, but thou excellest them all." A thousand years would not suffice to take away the memory of that dear mother, or weaken the influence of her beautiful life. She is in heaven now, and the solemn and mysterious future holds for me, among others, this one joyful expectation, to meet her again when the troublesome journey of life is over. To her precious memory I affectionately inscribe this essay:

"Through all the years her gentle hand
E'er led us to a better land;
And all her love one burden bore,
Or lavished all its golden store,
To serve her God with holy life,
And patience, in the world's rude strife,
And tireless ministry of good
To all who in her circle stood.
It was a light divinely given,
And soon it fled to shine in heaven;
So shall her memory ever be
A bright and beckoning star, to me."

Buena Vista, Va.

FROM THE FIELD

"Go, work in my vineyard."

From Cartersville, Va.

We are few in number, but are still striving, by the grace of God, to work for the Master. We are made to feel sad and almost discouraged, to think that Bro. Bowser's stay will be so short. He will leave us shortly. Please remember us in that trying hour, for we will be as sheep without a shepherd, but I trust the Lord will supply us with another good leader. We are happy to know that we have a Shepherd who will never leave us alone,—one who is ever by our side. May he give us grace for our trials we have to pass through.

I accompanied Bro. Bowser and family over to Goochland County,—six miles from us,—last Saturday evening, where he preached on the next day for the benefit of sister Tull and others. The attendance and interest were good. We are happy to meet with loved ones, but, oh, the pangs when the time comes for us to part! But if we part, and have a hope of meeting again, it is much better for us to bear the parting, than otherwise. Only a week ago this evening a young man was taken without warning. He was slating a house, and the scaffold gave away, so that he fell and broke his skull. He lived sixteen hours. On the day before he attended meeting and was well. We have no lease for our lives, so let us be ready when the Master calls. FLORIDA J. E. ETTER.

Nov. 2.

Notes from the Second District of West Virginia.

Our love-feast at this place was held Oct. 24 and 25. The ministering brethren from a distance were W. Taylor Sines, B. F. Satterfield, and W. R. Murphy. Fair order prevailed, considering the crowded house. Marked attention was paid to the Word preached. One grand feature was noticed,—all the members present were at the tables save one. We think all should live so that when these seasons come around, they might be worthy communicants. One sister, who never had the privilege to attend a meeting of this kind before, remarked, "It was the grandest sight and the most blessed privilege I ever enjoyed."

Z. ANNON.

Thornton, W. Va., Nov. 1.

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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 1, 1891. No. 47.

Michael Zug 1892

The Gospel Messenger.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

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"THE Christian Preacher's Companion" is the title of a neat little work, sent us by R. B. Neal, Centerville, Kentucky. The work was prepared by Alexander Campbell, and has been out of print for some years. It contains the testimony of unbelieving Jews and pagans in support of Christianity, and will prove of great value to those who desire to read up on this line of controversy. Few men knew better how to write a work of this class than Eld. Campbell. Price, 50 cents.

SECRET SOCIETIES.

IN speaking of secret societies, we mean such as have pledged their members together in secrecy and are known to each other by signs, grips and pass-words. As such, they are growing to be a power in both state and church, and therefore it becomes us, as a Christian people, to examine into their character and learn whether the power, thus exerted, is for good or for evil.

This it is our purpose to do, and in doing so we will treat them with the same respect and deference that we would any other worldly organization, because such we believe them to be, and to such as have nothing better, we have but little to say. Our intention is to discuss them from a religious stand-point and see whether or not Christian people have any use for them, or whether it is right for the professed followers of Christ to be identified with secret societies.

The church of the Brethren or Dunkers has, as a Christian society, from the beginning taken the broad view that God has, in all ages, through his law and will, made ample provisions for his people, physically, morally and spiritually, and therefore they refuse to accept any of the secret organizations gotten up through man's wisdom,—organizations that propose to do that for which God has made such full provisions.

As early as the year 1804 it was decided, in Annual Conference that no one could be held in fellowship with the church who belonged to the Freemasons. At later Meetings the same decision has been passed in regard to all other secret and oath-bound societies and orders that have been gotten up through the inventions of human wisdom. It is, therefore, plainly understood that no person can be a member and in fellowship with the church who is, at the same time, a member of a secret and oath-bound society. This decision has been made after due deliberation and a careful and prayerful examination of the words and spirit of the Bible and the Gospel of Christ. We feel, therefore, that for the decision we are able to give good and sufficient reasons.

We do not expect that the position which we take in regard to this question will be satisfactory to the earnest seeker simply by saying that the church has so decided, as churches have made decisions which were not in harmony with either the letter or spirit of the Gospel. Therefore, we feel that when a church makes decisions she ought to be ready and willing to give satisfactory reasons why she so decides. This we now propose to do, and we do it with the hope that our reasons may command the decision to the careful consideration of the reader.

Our first reason is that secret societies are not of God, but are the inventions of man's wisdom.

When God made man he amply provided for all his wants, but Satan told him that there was something more needed to perfect his happiness, and by giving heed to this temptation he fell into the grasp and power of sin. Thus, in seeking for the better, outside of God's ways, men lost the good that they were then enjoying and were terribly disappointed in the promised good. But notwithstanding their disobedience and fall, God continued his willingness to provide for them and gave them a law, or rule, which, if obeyed, would give them all the happiness that it would be possible for them to enjoy in their fallen state.

In the first-born, Cain and Abel, we have shown to us the blessings of obedience, and being satisfied with God's ways, and the curse that followed disobedience and man's ways. Abel was satisfied with God's ways and offered to him the acceptable sacrifice, but Cain resorted to the invention of his own wisdom and offered his bloodless sacrifice which God could not accept. The result was, he became angry towards his brother and slew him,—a very common result with those who reject God and lean on their own wisdom. The descendants of Cain were the fathers of inventions, as their history shows, and it was because they rejected God and sought their highest good through their own wisdom.

So it has been with those who reject God's ways ever since. They make flesh their arm, lean upon their own strength, and are continually seeking out ways and means of their own, for their good and enjoyment. They reject God's ways and depend upon their own inventions.

Saul rejected God and his ways until God rejected him, then it was that he resorted to the witch of Endor and there learned the folly of the course in which he had been going. David complains against Israel while in the wilderness. They were God's chosen people, and, though passing through a barren wilderness, he had made ample provisions for all their wants,—as he does for us now,—and yet they were not satisfied; they desired a better way. They gave heed to the temptation of sin and sought after the better way by joining themselves to Baal-peor, "and they ate the sacrifices of the dead. Thus they provoked the anger of God with their inventions and the plagues broke in upon them." This was going away from God's ways to the ways and wisdom of men and we have the results that followed.

Solomon says that "God made men upright, but they have sought out many inventions." Thus it has always been with those who are not satisfied with the provisions which God has made. It has been one invention after another to find that good which can be found alone in God.

Prominent among these inventions we class secret, oath-bound societies. They are not of God but positively and decidedly of the world and from those who did not find their sufficiency in God's way, which is beneficent and beneficiary far above anything that human wisdom can invent.

Great antiquity is claimed for these orders, especially of Masonry, which, by some, is dated as far back as the building of Solomon's temple. Of course, this is a claim without a shadow of evidence, and the learned author of the "People's Encyclopedia" well says: "Its origin is obscure." It is said to have originated in England in 674, and in Scotland in 1140. But the Grand Lodge of England dates from 1738. Thus it is seen that there can be no claims for great antiquity unless its votaries are willing to accept as its founders the descendants of Cain, and those who, like them, rejected God and sought their happiness through their own inventions.

But no matter what the date of the origin may be there can be no evidence given anywhere that God had anything to do with its origin. Indeed, the fact that these societies exist outside and independent of the church, claiming what they do, is sufficient evidence that they are not of God.

The second reason we give is, we have no precedent for such societies, either in the life and precept of Christ or of his disciples.

In the New Testament Scriptures we have positively but one organization for the followers of Christ. That is the church, which is sufficiently comprehensive and beneficiary to meet all the wants of God's people whether they be Greek, Jew, or Gentile. In its rules and regulations is embodied every known duty of man to man as a Christian Brotherhood, as well as toward those who are outside of the kingdom of grace, so that there is no room, no need, or no provision made for any beneficiary society, outside of the Christian church. Therefore no man can connect himself with any other society for personal good, or to extend benefits to others, without stepping down from that which is higher and better to that which is lower and worse.

It is virtually ignoring the Author of the greatest scheme for the accomplishment of human good that was ever introduced into the world. The scheme of salvation, as embodied in the church, contains all, and every possible element for human good,—physically, morally and spiritually. In its provisions for the people, in all their various conditions, it is cosmopolitan for all ages and all time. Indeed, it is the perfect and the only perfect society that has ever been formed in the world, and therefore the Christian needs nothing more, and should desire nothing less.

Our third reason is that secret societies and their designs are not in harmony with Christ's methods of doing good. He brought the scheme of redemption into the world for the purpose of doing man good. He knew what poor, miserable man needed to liberate him from the bondage of sin, and to make him good and happy, and this he made manifest, not to the few that were secreted somewhere within barred, locked and guarded doors, who were bound by a terrible oath not to reveal or divulge it on the outside, but in the crowded cities, by the seaside, in the homes of the rich and poor, as well as to the beggars who sat by the wayside, begging. To the High-priest he said: "I spake openly to the world; I even taught in the synagogue, and in the Temple whither the Jews always resort; and in secret have I said nothing." The good that he brought was intended for all, and therefore his work was to make it manifest, so that all could receive it. It is represented as the light of the world, and therefore not to be hid under the bushel, or in the lodge, but to be placed on the candlestick that all might see and receive its saving power. His ministrations were alike free to all who felt the need. He went about doing good, and it was a public ministry,—nothing concealed, all revealed.

The same beneficent spirit was to characterize his followers, and in its primitive purity it was shown by those who were the called after his purpose. They knew no bonds and no pledges, but the bond of love, and the fellowship of the saints. The church of the Living God was their highest ideal of right living, and right doing, and they were right, for therein was the fullness of wisdom. We do not say that there is no good connected with secret orders, but we do say that whatever good may be there, it must necessarily be short of the good that ought to be, and is found in the church of Christ. As the church of Christ is the source and fountain head of all good, why should we not remain at the source for it, and thus get it in all its fullness and purity? And if we have good to give to others, we should give it as did the Christ,—openly and freely, to all in need.

Our fourth reason why we are opposed to secret societies is on account of the oath of secrecy and its character. Just what the character of this oath is, we do not know practically. But if it is anything like what it is represented to be, there ought to be no question as to whether or no we, as Christians, should take it. To do a thing so barbarous and heathenish is a disgrace to Christian manhood.

How men, making any pretensions to Christianity, can take an oath of this kind, and thus pledge themselves to secrecy which, if a good thing, ought to be revealed, we fail to comprehend. But such is the way of wrong when once entered. It is a terrible stride downward, and a very difficult thing to go upward again. Few men who can be induced to pass the ordeal of entering the lodge, have the manhood to stop at the critical moment. Rather than be scoffed at, they will risk the frowns of an offended God and pass through. There are, however, a few who have dared to stop and refuse to take an oath that ought to shock the ears, and deaden the soul of a heathen, or an uncivilized Indian. We know of one, at least, who had consented to enter the lodge, and, though then unconverted, when he came to taking the oath, determinedly refused to do so, and went no further. His experience, thus far, satisfied him fully and forever as to the propriety of lodgism. Since then, he has become a church member, and he speaks against the lodge with no uncertain sound.

If we had enough such men who fear God more than they do the power of sin, fewer would pass through the shameful ordeal which those are compelled to pass who wish to become members of the lodge.

We are told that the processes of initiation are different in the different orders, and that some are less objectionable than others. This may be true, but no Christian is justifiable in entering into any association without first knowing its character. The better a thing is the more it should be made known, and the good in it ought to be the incentive for accepting. It is a sin against God and man to conceal that which is good for the world behind a terrible oath. May the Father save the world from such good!

Our fifth reason in opposing secret societies is the professed religious character of the lodge, especially those in which the name of Christ is forbidden to be used in prayer. Think of Christians being associated in a way in which they, in prayer, dare not use the name of the Christ that died to save their souls from perdition. How devils must laugh at such prayers and such Christians? O, can it be that angels rejoiced when heralding the glad tidings of great joy to the world, and yet poor, sinful man, the subject for all this good, will, by an oath, have his tongue so tied that he dare not lisp, in prayer, the blessed name?

A Christless lodge is surely no place for a Christ-loving and Christ-honoring soul. But it is said that such regulations are necessary because in these brotherhoods are represented those who do not believe in the Christ. All the worse for this, and we offer it as our

Sixth reason against the lodge,—the unequal yoking. These brotherhoods form an association in which there is the unequal yoking, forbidden by the religion of the Scriptures. "Be ye not unequally yoked together with unbelievers." This is a yoking that cannot be sanctioned by God because he wants his people not only to work, but to work together. In our uniting with the church we not only become a yoke-fellow with Christ, but also with one another. Receiving the same spirit, we all become like him, and therefore like one another. Thus being of the same mind and yoked together, we can all pull together, and, in this way, do the work that is given us to do. But when we are yoked with unbelievers, this unity of purpose is destroyed, and nothing can be accomplished for the Lord. How can the man who professes and believes in the atonement of Christ work and pray with the one who does not? This yoking together with unbelievers is done in the lodge, and therefore it is no place for the Christian.

We remember, years ago, of standing beside the grave where an aged minister performed the burial service of a member of the lodge. Our soul was chilled at the empty form, the hollow service, and the Christless prayer. We went away from that grave, fully convinced that such organizations are both Christless and Godless, as God cannot be honored when his Son is disgraced.

Our seventh objection to secret societies is that they are robbing the church of its glory, power, and usefulness. Its first tendency is to alienate church members away from the regular church services, and attract them to the lodge meetings. The associations tend to blunt religious feelings and convictions, so that, by degrees, the love for the simple worship of God, as found in his house, abates, while it grows for the lodge associations, and in this way the glory of the church is lost to the people, and the power of the service, and the ministry is proportionately lost. This is being sensibly felt by ministers of all the churches. Not only is it felt in this way, but the lodge is also interfering with the support of the church. The vast amount of money that is paid for the support of the lodges,—paying the officers, and building expensive lodge halls, is telling on the finances of the people, and as a result there is less left for the use of the church.

But it is said that many of the ministers of the different churches are members of these societies. Yes, and be it said to their shame! But some of them feel that they are almost driven to it, because the lodges are becoming a greater power for protection and support than the church, and they are willing to risk themselves, in case of need, to them rather than the charities of the church. Sad will be the day when even professed ministers of the Gospel turn away from the church, to worldly organizations for charity and support in old age. But such seems to be the tendency, and because of this and other worldly advantages, the shepherds are following the sheep into other folds that they may get pasture suitable to their wants. Surely, the church is being shorn of her glory and power!

Our eighth reason for opposing the lodge is that its charities and beneficiaries are selfish and, therefore, not in harmony with the spirit and teachings of Christ. Do good to all men is the charity of the Christ. Do good to my brother only is the principle of the lodge. By a most binding oath they are bound to stand by each other, not only in the right, but also in the wrong. This is often done to the great injury of those who are thus related. So manifest has the carrying out of this principle become, that even our courts of justice have, in many cases, become a farce and a sham. It is impossible to have a brother of the lodge convicted of crime before judges, lawyers, and a jury of the same Brotherhood. A beneficiary society that covers up crime and gives license to wrong is a threatening danger to our country, and is in no way in harmony with the higher code of Christian law which does the good to all men. The whole system is founded and built on a selfishness that is antagonistic to the intent and purpose of the Gospel, and therefore should be discountenanced by all Gospel-loving people.

The last reason that we have to offer at this time, is, that the Christian has no need for such organization. The church of Christ has in it all that is needed for man's happiness in this world, and in the world to come. Truly has David said: "The Lord supplieth all my needs." We are the sheep of his fold. He will make us to lie down in green pastures, and lead us by the still waters. Dear reader, is it not true that Jesus is all-sufficient,—that the society which he has established is better than anything that it is possible for man to devise? The relationship is that of a loving family. We are brethren and sisters in the best and purest sense. And then, as the family of God, we have possibilities for enjoyment and good that can be had nowhere else. God, who is the source of all blessings, temporal and spiritual, is the Father, and Christ, who redeemed us, is the elder brother. In such a family, such a church, such a society, can we not get enough? If not, to whom shall we go? Will we go to a society, founded by men who know not God, and whose only tie, to bind them together, is an unsanctified oath? No, dear reader, if you wish to live a peaceful and useful life while here, and enjoy heaven hereafter, give your all to him who hath

said: "First seek the kingdom of God," and all these things that are necessary for time and for eternity,—shall be added. Become a member of this kingdom,—this society, and you will need no other. The Blessed Christ says: "If ye *abide* in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Let us all *abide* in Christ and we shall have enough.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

FOR HIS SAKE.

You have read of the Moslem palace—
The marvelous fane that stands
On the banks of the distant Junna,
The wonder of all the lands.

And as you read, you questioned
Right wonderingly, as you must,
"Why rear such a noble palace,
To shelter a woman's dust?"

Why rear it? The shah had promised
His beautiful Nourmahal
To do it, because he loved her,
He loved her—and that was all!

So minaret, wall and column,
And tower and dome above—
All tell of a sacred promise,
And utter the accent—Love.

We know of another temple,
A grander than Hindushrine,
The splendor of whose perfections
Is mystical, strange, divine.

We have read of its deep foundations,
Which neither the frost nor flood
Nor forces of earth can weaken,
Cemented in tears and blood.

That, chosen with skill transcendent,
By wisdom that fills the throne,
Was quarried and hewn and polished
Its wonderful corner-stone.

So vast is its scale proportioned,
So lofty its turrets rise,
That the pile in its finished glory
Will reach to the very skies.

The flow of the silent Kedron,
The roses of Sharon fair;
Gethsemane's sacred olives
And cedars, around it there.

The plan of the temple, only
Its architect understands;
And yet he accepts—(oh, wonder!)
The helping of human hands!

And so for the work's progression,
He is willing that great and small
Should bring their bits of carving,
As needed, to fill the wall.

Oh, not to the dead—but the living,
We rear on the earth He trod
This fane to his lasting glory—
This church to the Christ of God.

For over the church's portal,
Each pillar and arch above,
The Master has set His signet,
And graven his watchword—Love.

"THE SOWER SOWETH THE WORD."

BY B. C. MOOMAW.

Number One.

REMARKABLE men, living in distant ages, and widely-separated nations of the world, have enunciated the leading principles of ethical, metaphysical, and social philosophy. Four hundred years before Christ, Plato (sometimes called the divine, on account of the superior elevation of his mind), and his more celebrated pupil, Aristotle, expounded these principles in a system so consistent and compact as to win the admiration and numerous discipleship of all succeeding generations.

Five hundred years before Christ, Confucius, the sage of China, set forth the same principles, in a more disjointed form, without any apparent unity of design, but with a remarkable display of proverbial wisdom. It cannot be said that the seed sown by these ancient preceptors of so large a part of mankind has been without good results. But this can be said, that while they were bright and shining lights, in comparison with the surrounding darkness, their light was wholly secular, and pointed out no new way, no way of life, no way of deliverance to a lost and wandering race. They made the house we live in here more comfortable, perhaps more beautiful, certainly more secure, but they had no better and no other to offer when this one finally crumbled into dust. Neither of these great philosophers had any idea of the regeneration of society through the regeneration of the individual, and certainly neither one of them, except it be the dim speculations of Plato on that subject, had any idea of, or belief in, the future life.

The oracle of Confucius was a light for the present life, but lent not a single ray to dispel the darkness of the future. "While you do not know life," he said, "what can you know about death?" He incidentally acknowledged a Supreme Being, but he did not know anything about him, or about a condition of future rewards and punishments. He was the ancient Agnostic, and the greatest of all that school. Modern Agnosticism is but a repetition and a refinement of ancient Confucianism, made over again according to the learning and eloquence of the nineteenth century.

Huxley, the great living apostle of that negative creed, whose disciples are becoming more numerous every day, is, in respect to religion, simply a modern Confucius, more methodical, more learned, more scientific, but not more original. Nothing is more striking than the lack of originality, the lack of the creative faculty, in modern negation. All the arguments and devices against religion which the world has ever seen or heard were fully known to the ancients, and modern infidelity has only succeeded in serving up those old dishes in new forms, and fresh disguises.

Among all this variety and multitude of seed sown in the world, some good, but most of it thistles and tares, a more ancient and more excellent seed has been first prepared, by long processes, in a remote part of the world, and among an ancient people, and afterward been sown broad-cast among all nations, and peoples, and tongues. It is the *Word of God*. There is one peculiarity about this word which may be regarded as a silent assertion of its conscious superiority, the divinity of its origin, and the transcendent nature of its wisdom. It is the fact that, unlike other books, it never quotes from any purely human source. There may be one or two exceptions as in the case of Paul's quotation from the Cretan poet, and one from another Greek poet, namely, "Evil communications corrupt good manners." But Paul was an accomplished classic, thoroughly versed in that marvelous hellenic literature which just before his time had revived all the glory of its ancient bloom, under the liberal appreciation and patronage of Rome. But in respect to all the leading and marked features of the Bible, which distinguish it from the records of human thought, its history, its biography, its ethics, its jurisprudence, its theology, its spirituality, each of which would be a sufficient subject for a volume, it acknowledges no equal among the literary achievements of men, and no preceptor but the mind of God.

There is one characteristic which we have not included in the above list because we have reserved it for more extended treatment. More than any other it distinguishes this Word of God from any word of man, however philosophical, however eminent, however brilliant with genius. More than any other it establishes the divine origin of that Word, and reveals the divinity dwelling in it, and working through and with it into marvelous results on every hand. That characteristic is expressed by the simple word, POWER.

To render the discussion of this part of the subject more intelligible, we will divide it under two heads: first, *Providential power;* second, *Regenerating power.* All the narratives of the Bible, and all the records of Christian experience are full of the illustrations of providential power, proceeding from the Word.

If all the unrecorded instances of the intervention of providence in Christian experience were known and written, it would take a vast library to hold all the books. Every genuine Christian can recall numbers of such instances in his own history. How many times, in some spiritual or temporal emergency, has some precious promise come home to the heart in a strangely vivid manner, timely and appropriate; and, resting upon that promise, how often have we found deliverance.

When we come to test the Word in this way, with an honest purpose, and an unwavering faith, we find a strange power in it, and behind it,—a power which works visible and tangible wonders, changing the course of events, and the purposes of men, and bringing to pass the improbable and impossible.

The whole history of providential intervention, whether we find it in the Bible, or in the published records of eminent Christians, or in the narrower field of our own personal experience, and the experience of those who come within the range of closest observation, reveals the important fact that it covers the whole wide area of human need. There is not a single exigency in human life, and not a single want in human experience which cannot be met by prayer, based upon the promises of God's Word. This marvelous providential power of the Word is not fully appreciated even by Christians. Great numbers of those, perhaps the great majority, who profess to be the children of God, and who, for all we know, *are* the children of God, go about in life with bowed heads and heavy hearts, bearing their burdens spiritual, burdens temporal, their sorrows, their temptations, their perplexities, their business or household cares, their losses and disappointments, their sickness of mind and body, when there are a score of promises which cover every aspect of their individual cases, and a living God who will redeem every promise at its par value, and throw in something more for good measure. All things are possible to earnest, honest, believing prayer. Where is there any other book, any other philosophy, any product merely of the human mind which can show anything parallel to the marvelous and universal providential power of God's Word? Or, rather, we should put it this way, Where is there any word of man, or angel, or any other creature, which covers the whole ground of human need, and which has been made the effective vehicle of the invisible, divine power, to reach that need, and satisfy it? In this respect it stands alone among all the literatures of the world, as some tall peak, towering above the lesser hills, its top above the clouds, and bathed in eternal sunshine. Or like a Jacob's ladder from heaven to earth, down which continually come the innumerable messengers of daily help. This claim to divine origin, and superlative distinction would be sufficient and convincing were there no other; but it has another claim, still more significant and still more overwhelming in the potential display of REGENERATING POWER. In this respect it has been compared to a seed, which, though in itself a plain-looking object, yet contains a germ, and a life principle, out of which springs a new, more elaborate, and more splendid body. On every hand we see the most abundant evidence of

this life-germ, this potentiality in God's Word, through which is derived the generation of the NEW CREATURE, that most wonderful handiwork of Omnipotence and Grace. It is perfectly certain in the light of all history that even in the ages of its highest development the human intellect, unaided by divine inspiration, was totally unable to devise any scheme which, in any sense, exerted a regenerating influence upon mankind. They were lacking in lifting power. They were not even able to conserve the temporary moral elevation which several ancient and celebrated nations displayed for a time, but which they quickly lost. The most splendid productions of genius (apart from the influence of Divine Revelation), which have descended to us from former times, or which appear in our own times, have no appreciable influence upon the moral or spiritual life of communities or nations. To the Sacred Scriptures alone belongs the glorious distinction of the *new creation;* silently but mightily transforming the world by transforming human hearts. As the vehicle of the Holy Spirit, and the power of God, as the effective instrument of these almighty agents, it stands, in its appointed sphere, as high above all human agencies as the heaven is higher than the earth.

This regenerating power of God's Word is what makes it so precious to believers. Life is an exceedingly precious boon, especially the "more abundant" life, the eternal life. Therefore we hold sacred the incomparable agency, or channel, through which that life has come to us. It is not the source of life, but it has conveyed to us the perennial stream which flows from the *divine fountain.* It is the heavenly seed in which is wrapped up the germ of the new spiritual life here, and the resurrection life hereafter. Sow it in the heart, and let God's direct power be exerted upon it, in the sunshine of his grace, and the showers of his special providencee, and it will spring up in the glorious body which he has given it, clothed in beauty and immortality. Who has not seen the wonderful transformations of character which it alone can work? The greatest of the prophets has given us this sublime proclamation concerning it, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"The sower soweth the Word," not his opinion of it, nor the opinions of others, nor creeds, nor commentaries, nor councils. All right interpretations of God's Word are helpful if they are used simply as side-lights to illuminate our dim understanding of it; but when they are received *instead* of the Word, they are thereby elevated above it; they thereby usurp its prerogative, and assume its authority. Would to God there was more abundant sowing of the unadulterated Word! Truth rejoices in it; error is afraid of it. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they both shall be alike good."

"As everything in the life of the creek depends upon the connection with the great, unresting ocean yonder, so everything in the spiritual life of man depends on the soul's connection with God."

THE SOCIAL OR PRAYER-MEETING.

BY L. A. PLATE.

HISTORIANS have recorded the fact that among the early Christians there were meetings in vogue, corresponding in character to our prayer-meetings, or, as some prefer to call them, social meetings.

That at the present day the prayer-meeting has its legitimate sphere in the order of church services and as a means of grace, no one would question. It has been aptly remarked that "the active piety of a church rises no higher than it manifests itself at the prayer-meeting." True, we have the regular preaching services that we all delight in attending, but even those can never take the place of the prayer-meeting, which is, emphatically, a meeting *by* the people and *for* the people.

As to the *mode* of conducting these meetings, no absolute rule can be laid down, nor should it be insisted upon. Circumstances and surroundings may call for different plans at different places, and yet all may be in conformity with Gospel principles. The main idea is to get everybody interested and *at work;* for a busy church is a strong bulwark, to ward off attacks from the evil one. What we want is a *live* prayer-meeting, and whatever may tend to make it such, should be encouraged and fostered. Let us enumerate a few essentials:

1. Regular and Punctual Attendance.—This, at a prayer-meeting, as at all other meetings, is of greater importance than is generally supposed. If we attend the prayer-meeting only at rare intervals, or if we come so late as to disturb others, we detract from the success of the meeting, because we fail to give it the influence of earnest and undivided attention. The apostle tells us "not to forget the assembling of ourselves together." Will we follow his advice and realize the promise that is given to the faithful ones who assemble in Christ's name?

2. Bringing Others.—"Come thou with us and we will do thee good," was said by one of old. Have we found that at the prayer-meeting heaven is brought very near, oh, let us not forget to invite others to share in the glorious feast! Urge them to come, make it pleasant for them, and they will come again.

3. A Prayerful Spirit.—"We would see Jesus," was the heart-felt desire of earnest seekers in the time of the Blessed Master. Is it our earnest longing to have the Savior with us at the meeting? Let us pray that he might thus bless us, and as our souls are lifted heavenward, sweet peace will steal over us. We realize that there is a peace of which the world knows nothing, and that it is ours if we open the door of our hearts to him who will make his abode with all those who love him.

4. Taking Part in the Exercises.—In conformity with the words of the apostle, let us "teach and admonish one another in psalms and hymns and spiritual songs." This gives *all* an opportunity to take part in the services. Have you an exhortation, a word of caution, a thought on the subject before the meeting, a suitable Scriptural passage or a soul-cheering hymn,—do not fail to present it. You will grow stronger yourself and help others.

5. Brevity in Prayer and Remarks.—Too often an otherwise good prayer-meeting is spoiled by the injudicious practice of some, to become too lengthy both in their prayers as well as in their remarks on the subject under consideration. We read, "For God is in heaven, and thou upon earth; therefore let thy words be few." Let all remember that "*short and to the point*" is a rule that will forcibly apply to all that is said in the prayer-meeting.

6. Maintaining a Devout Frame of Mind.—When the apostle admonishes us to "continue in prayer," he desires to impress the believer with the fact that the benefits of the meeting must be shown by a *better life* afterwards. Most of us, who attend the prayer-meeting and have realized its benign influences, would like to take with us more of its blessings, but, alas, the world and its troubles often efface the good impressions received, and we are the losers. Perhaps we do not continue in the spirit of prayer as we should, and while there will always be room for improvement in that direction, let us hope that a growth in grace will lead us to a more consecrated life,—one that will show that we have been with Jesus, and learned of him the true life of Christian usefulness.

Mt. Morris, Ill.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

In the Field.

ON the morning of Nov. 4, in company with Bro. A. B. Miller, I started to West Virginia to visit the members belonging to the Cook's Creek congregation, situated on the South Fork, in Pendleton County. Reaching Brandywine we separated, Bro. Miller going to the upper part of that section and I, in company with Bro. Jno. Brady, to visit the members in the lower part of the Valley.

We visited altogether thirty-six members and found the work to be arduous. In many cases the members are separated quite a distance, and it is necessary to traverse very rough and mountainous sections to reach them.

On the morning of Nov. 6 we met at the Brandywine church for council. At this place we were joined by Elders John A. Miller and J. M. Kagey who had been holding some meetings farther west. The business of the council passed off pleasantly. Feeling the need of more assistance in the work of the church, it was decided to hold an election for a deacon, which resulted in the choice of Bro Jno. C. Brady. Bro. Brady is an earnest follower of Christ and we trust he may have a continuance of divine help to perform the the new duties devolving upon him.

On the afternoon of Nov. 7 we met again at the same place for Communion. Prior to the Communion services, baptism was administered to one sister who was willing to follow the Master. The Communion service was well attended and many outside of the church seemed much interested. Brethren Miller and Kagey spoke earnestly on the practices of the Brethren and it is hoped some may be made to see the Truth, as it is in Christ, and believe.

On Sunday morning we met again at the same place. Bro. Kagey declared the Word earnestly and fearlessly from Matt. 16: 24, on the subject of self-denial,—showing the congregation the necessity of giving up worldly practices, desires and amusements if we would be the true children of Christ. The audience was very attentive and considerable interest was manifested. If the brethren could have remained longer, more good could have been done. As it is, many seemed deeply interested and several expressed themselves as being near the kingdom, but not quite ready to give up the world and stand for the

right. May the Lord spare them and make them see the danger of delaying this most important work.

After a drive of thirty miles over the mountains we reached home late on the night of Nov. 8 and, through the protecting hand of our Heavenly Father, found all well. P. S. THOMAS.

Harrisonburg, Va.

Among the Churches in Franklin and Roanoke Counties Virginia, and Lancaster County, Pa.

I OMITTED to say in my last, that the church here, on Maggodee Creek, — the Bethlehem church,—is under the care of elders Daniel Peters, Daniel Bowman and Daniel Naff, with other ministers to assist. It numbers nearly 300 members, is in love and union, and contends strongly for the order of our Brotherhood, as do all of the churches in Franklin and Roanoke Counties. The Blackwater or Antioch church is under the care of Eld. Riley Flora and has suffered by the Old Order Element, but is recuperating. I attended the feast at the Old Brick church, under the care of elders Abraham Barnhart, Henry Eikenberry and William Roberson, with other ministering brethren. Here we had a large and pleasant meeting.

Leaving Franklin County Nov. 6, I went to the feast at Peter's Creek, in Roanoke County, Nov. 7 and 8. This church is under the care of elders John Eller, John Neff and Abraham Garst, with other ministering brethren. Here Bro. P. S. Miller has his home, and at this feast a number of the Botetourt Brethren communed with us, so we had a large and pleasant meeting.

Being under promise to the Brethren in Lancaster County, Pa., I left here on Monday, Nov. 9, and next day met with the Brethren at Elizabethtown. This church is under the care of Elder S. R. Zug.

Nov. 12, I went to the Ephratah feast. Eld. Samuel Harley has charge of this church. Though slightly paralyzed, he was able to attend the feast and is in about his usual health.

From here I went to the feast at Derry, Nov. 13. This church is under the care of Eld. Wm. Hertzler. Bro. Frank Cassel, of Indian Creek, Bro. Joseph Light, of Ohio, and many other ministers, were present at this and several of the other feasts.

At the most of these feasts there were baptisms. All these churches contend for the order of the Brotherhood in non-conformity to the world and are increasing in numbers, notably the Ephrata church, which has now a very large membership. The Brethren made me feel very much at home while among them. I reached home on the evening of Nov. 14, after an absence of more than three weeks, and found all well. I thank the Lord for his care and goodness.

E. W. STONER.

From the Black River Church, Ohio.

OUR love-feast which was held Oct. 17, commencing at 10 A. M, was an enjoyable occasion to all,—one in which the minds were filled with good and wholesome food. The meeting was well attended, and we could not wish for more favorable weather. The ministers from abroad were brethren I. D. Parker, George Worst, George Irvin, F. B. Weimer, Wm. Dessenberg, and Tulla Moherman. On the second day (Sunday morning) we held a children's meeting. Brethren Irvin, Worst, Weiand, Weimer, Dessenburg, Moherman, Geo. Irvin (junior) and sister Irvin talked to the school, and all present seemed to enjoy the speeches very much. We believe such meetings will accomplish much good. Our Superintendent, Simon Garver, made a few appropriate remarks to the school, which closed the morning services. Bro. I. D. Parker preached on Sunday to a large and attentive audience. We hope that the good seed sown will spring forth and yield a bountiful harvest.

A love-feast was held on Saturday evening, after the Communion services for my mother (Mary Pittenger) who has been greatly afflicted with rheumatism for nearly five years and suffers much at times. For over one year she has been unable to walk. She enjoyed the services and was spiritually strengthened. Brethren and sisters, remember her in your prayers! Do we, dear readers, appreciate our condition while in health? Do we attend church and Sunday-school as often, and with as much earnestness as we should? If not, let us awaken to our duty.

We are glad to know that our church has good schools for the rising generation, that they may be taught the right way, and that many, already, have been led to Christ. We rejoiced to see our minister's daughter unite with us at our late meeting, and hope that during our series of meetings this winter more may unite with the church to be saved. CLARA WOODS.

Spencer, Ohio.

Chips from the Work-house.

THE Communion in the Prairie View church, Scott Co., Kans., Nov. 14, though small, was a pleasant one. Thirteen members communed, wife and I being the only members present not belonging to this congregation. On account of cold weather and other hindrances the members could not all attend. One was baptized, and others seem near the kingdom. The bountiful crops of all kinds this season are inducing settlers who had formerly left the country to return to their homes in the West. Wheat, oats, cane, rice corn, Jerusalem corn, and Kaffir corn, as well as the common corn, all did well this season, where planted and properly cared for, and a larger area of wheat is being sown than ever before. People are still sowing wheat at this date, Nov. 18. There is a scarcity of hands to do the work. Every one seems in a rush, and many are not ready for the winter.

Our series of meetings closed on the evening of Nov. 18, and wife and I are now on our way to our home, at McPherson. DANIEL VANIMAN.

McPherson, Kans.

"On the Way."

NOV. 7, I met with the brethren of the Shipshewana district, Lagrange Co., Ind., in public worship. I held three meetings with good interest. The ministers are Benjamin Leer and Benjamin Bollinger. Bro. Samuel Lupold was one of its active ministers, but met with an accident in 1877, which resulted in his death. In the burying grounds near the church I saw a marble slab, upon which I read—

"His body to earth
His spirit to God
His memory to me."

The brethren in this locality are surrounded with Orimsh and Mennonite brethren.

Nov. 11 I met with the Yellow Creek Brethren in church council. Bro. I. J. Rosenberger is expected to hold a series of meetings here soon.

Nov. 13 the Brethren of the Elkhart church, Ind., held their love-feast, which was refreshing to all. Ministers were present from the adjoining congregations. Bro Daniel Snell, of Sidney, Ind., officiated. Our thanks are extended to all who came and helped us, and were the means of aiding us in the noble work. Bro. Snell took the train homeward to be at their feast Nov. 14, while I took the train for Michigan.

Our meetings at Berrien, Mich., were poorly attended, owing to much rain and storm. Nov. 15 we had a driving snow-storm. In consequence our meetings were closed and I returned home.

During the storm we read the account in the MESSENGER, of the narrow escape of brother and sister Miller. May the good Lord ever protect them on their journey! Around the family altar wife and I often call upon Jehovah, in our family prayers, to kindly remember our dear brother and sister. May they enjoy their usual good health to go on their journey eastward, and visit that part of the old world, so interesting to every Bible student.

When our near friends are in perils like Paul, and Bro. D. L. Miller and wife have been, our sympathies are drawn out! Oh, how anxious we are for their safe return! J. H. MILLER.

Goshen, Ind., Nov 19.

From Virden, Ill.

THE Pleasant Hill church convened in council Nov. 7, at which time preparations were made for the love-feast. A report of the annual church visit was received and other important work transacted. The business was greatly facilitated by the assistance of Eld. J. M. Gibble and other ministers. (Owing to the sickness and death of his son, Eld. M. J. McClure was absent.)

Nov. 13, at 10 A. M., the Communion services began with a sermon by Bro. Michael Flory, followed by one from Eld. M. J. McClure.

During the hours of intermission Bro. J. H. Brubaker was forwarded to the second degree of the ministry. Examination services were conducted by brethren J. M. Gibble, Javan Gibson and M. Flory. Bro. J. M. Gibble officiated at the feast. The usual scenes that present themselves on such occasions were realized at this time.

The next day the large congregation was addressed by Michael Flory on Christian doctrine and duty. He brought out the qualifications, required of a Gospel teacher and which are the seed thought of all spiritual growth and culture.

JAMES WIRT.

From the Woodland Church, Fulton Co, Ill.

OUR love-feast occurred Oct. 15, and will long be remembered by some of us. About one hundred and forty members surrounded the Lord's Table, to partake of the sacred emblems. It encouraged us as we looked down the long tables and saw so many dear brethren and sisters. Although the house was crowded to its utmost, we had excellent order. Ministering brethren present from other churches were Solomon Bucklew, Isaac Gibble, John Demmy, and Conrad and John Fitz. They preached the Word with much zeal and power. Many others were present with us from adjoining churches. Last Sunday was our regular preaching day, at which time one dear soul was received into the church by baptism.

On Monday morning, long before sunrise, Bro. Cyrus Bucher and wife, Bro. D. Eshelman, husband and I started for a sixteen-mile drive to baptize a sister, who has had a desire to be with the Brethren for some time, but had no opportunity to be received into the church. Her husband is a brother and takes the MESSENGER. Through it she learned the name and post-office of Bro. Cyrus Bucher, and supposing him to be the nearest minister, she at once wrote him, asking him to come and preach for them. We believe there are many more starving for the Bread of Life because there is no one to deliver it unto them.

LYDIA WALTER.

Summum, Ill.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8, 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

Work in Arkansas.

WIFE and I left our home Oct. 27, for Weiner, Ark., a distance of ninety miles. At Weiner we had two meetings. We then moved the meetings to a school-house about eight miles west, near the home of Bro. Coyn. Here we had twelve meetings at a new place, and in a neighborhood where there has been but little preaching. As a result, three dear souls were buried with Christ by baptism, to arise and walk, we hope, in the newness of life. They were all heads of families, and two of them past middle age. All seemed to act from calm conviction of right, and not from excitement, for we let each one make his own application for the instruction that always should precede baptism. We made a standing offer, to all who wished to ask any questions, or desired information of any kind, to let themselves be known, and we would arrange to meet them and give them all the instruction in our power. This is our way of working, and while we may not get as many to unite with the church at the time, yet I think it is the safest and most substantial way of proceeding.

This is quite a new country, with much heavy timber of excellent quality. It is just beginning to be settled. There are no roads as yet, but only trails winding through the big timber, as it used to be in Ohio and Indiana years ago. We went to meeting night after night in an ox wagon, but the Lord met with us and blessed the meetings, and we had a refreshing season. Thanks be to his name! Here you also find the old-time log cabin, puncheon floor, and clapboard door. Everything reminds you of old-time customs; and with these old-time things you find an old-time hospitality, which says, "All we have is good; help yourselves." But this is not all. Many Brethren in the East having no homes can here get eighty acres of timber land for 200 dollars, out of which you can soon make yourself a comfortable home. There is plenty of timber, that you can build your own house, fence your own land, and work your own way through, if you will. As to health, the climate is fully as good as Ohio or Indiana was, when first settled. Here they need some families of orderly, working members, to help develop the country, and, at the same time, help to build up the church. Here are five members in good standing, and some others that have not brought their church letters with them, that will now endeavor to get them. With the help of a minister I think the prospect is good for a church. Who will come? Address Bro. John Coyn, Weiner, Poinsett Co., Ark., inclosing a stamp.

Nov. 9 we had a Communion season together. On the night of the 10th we went about sixty-five miles further north-east to this place, in response to a call. Here there are no members, and the Brethren have never preached at this point. Meetings are to commence to-night.

JAMES R. GISH.

Greenway, Ark., Nov. 11.

At Work for the Master.

MY last was written from Madison, Monroe Co., Mo. I met with the brethren at the Mount Pleasant meeting-house, near Monroe, Oct. 17 where I preached two sermons. On Sunday evening I commenced a series of meetings at the *Forest Grove Methodist* meeting-house, north of Salt River,—a new place for the Brethren. While at this place I made the acquaintance of many warm-hearted friends, whom I visited, accompanied by Bro. Jesse Royer, with whom I made my home while I was there.

On Saturday, Oct. 24, we met at the house of Bro. Jesse Royer, with ten members of what was once known as the Novelty church. They having obtained consent of the elders to do so, we organized them into a separate congregation. They chose for their elder the writer of this notice. Among them there are four deacons and their wives. All seem to be full of zeal, and are earnest workers. I continued my work here until Sunday night, Nov. 1.

Any minister who is an example for the flock is heartily invited to stop off and preach for these Brethren. Address Bro. Jesse Royer, Holliday, Mo., or Bro. Samuel White, Madison, Mo.

On Monday, Nov. 2, we met at the house of Bro. Jesse Royer and organized a Bible class of fourteen members. Bro. Royer was chosen foreman of their meeting. In the evening we held a love-feast. Twelve members communed. Truly this was a feast indeed. H. W. STRICKLER.

Loraine, Ill.

Wayside Notes.

WE closed our meetings in the Nettle Creek church on Monday evening, Oct. 26. During these meetings two were baptized. We returned home on the morning of Oct. 27, and as our home feast was appointed for Nov. 6, we remained until after the feast. On the morning of Nov. 6 a number of the brethren and sisters from adjoining churches met with us to enjoy the Communion season. But while we were enjoying this love-feast, we regretted that some of our number could not be with us.

At two P. M. the writer was called to preach the funeral sermon of sister Margaret Thayer, aged fifty years, seven months and twenty days. On the morning of the same day we received the sad intelligence of the death of Bro. John G. and sister Annie Rarich's infant child. Its funeral was preached on Saturday by the writer, assisted by Bro. David Replogle. Thus the time, appointed for our Communion, had associated with it two funerals. How uncertain life is! There were not so many ministers present at our feast as is generally the case. Bro. Lewis Kinsey officiated. On Saturday evening we met at the home of brother and sister Eller, who are old in years, and not able to get out to our meeting any more. We had a love-feast with them, at which about nineteen members communed. Bro. and sister Eller enjoyed it very much.

Brethren, we should not forget our old members. Can we not look back to the time when we were children, to the time when our old brethren (not old then) were earnestly promoting the work of the Lord, handing it down to us? Should we not now remember them? While they cannot come to us, we can go to them.

At present we are with the Brethren in the Four Mile church, Union Co., Ind. May the Lord bless our labors! GEO. L. STUDEBAKER.

Shideler, Ind., Nov. 11.

Work Among the Lowly.

Sept. 11 I left home for the love-feast with the colored members in Pickaway County, O. Lodging at Dayton that night, and being delayed by change of cars at Washington Court-house, I did not reach Circleville till the afternoon of next day. It had been expected to hold the feast in the country, about nine miles from the city, and with an isolated colored sister who lives there, but learning that there was sickness in her family, the Brethren thought best to hold the feast at the home of Bro. James H. May, one of the colored ministers, and a resident of Circleville.

The meeting was not large, nor could it be, with its surroundings, but it was a very pleasant one and all, both members and spectators, seemed to enjoy it very much.

On Sunday we held two services again at the same place. All seemed to regard the Word of God as affording food for all men who will take it.

Sept. 13th I returned, and while waiting for the train at Washington, I called to see several families of the colored Baptist Church in that city. From these I learned that quite a number of their body in that place had severed their connection with the Baptist church, owing to some neglect of its officials. All of these members, so far as I could learn, were advocates of the humble service of washing one another's feet, although none of them had ever seen the service performed.

In our little call I gave them some particulars as to the faith of the Brethren, and also told them of the feast, appointed with the colored Brethren at Frankfort, Ross Co., Ohio. From Washington I came home to attend our feasts here, and to await the time for another visit with the children of Ham.

I had thought to find some among our white members here, who could go to the Frankfort feast, Oct. 24, but none did but myself. My wife took me to Dayton Oct. 24th, by 7 A. M., and I was soon on my way to the feast, in Ross County. I looked for some one to go with me from Dayton and other points, for I had written them of the feast, but none came on the train till we reached Washington Court-house, where nine colored friends came on board, and all of them above mid-life. Some of them belonged to the Baptists, and some to the Methodist church. We were soon acquainted, and, upon arrival at Frankfort, we were gladly received.

We held a pleasant service at 2 P. M., and were soon joined by six members from Circleville. The house at night was full to overflowing, both of white and colored people, although a large political gathering occurred at the same hour near by. We had the best of order and attention. Bro. Wm. D. Mallow and I were the only white members, who were present at the meeting, but the one blood which takes away sin, is not confined to race or color; it was shed for all men. 2 Cor. 5: 15. The love which is of God, gives us another bond of union besides that named by Paul on Mars Hill, when he said that God "hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17: 26. God's love is unlimited.

The Supper at Frankfort was altogether a love-feast, and well it might be for two had lately been baptized at that point. Their church-house was completed, painted and all paid for, with the assistance of the churches in Southern Ohio; and the number, who had come in from adjoining cities, to learn of the good old way, made us all feel glad,—to thank God and take courage.

The strangers were all much pleased with the service, and soon gave an expression as to their feelings on these subjects. Some said: "We have been members of a church for over thirty years, and were ignorant of these things all the while, but we see the light now." They left us on Monday forenoon with a request to hold meetings with them. I staid and held two meetings at night, and one in day-time at Frankfort, beside visiting a number who are not far from the door. On Wednesday, Oct 28, I came back to Washington, where we held three meetings at night in a private house, with great interest. On Saturday I was joined by Bro. Carter, from Frankfort; also Bro. Jones (a deacon), and two sisters. Next morning two others arrived. We now held the meeting in a vacant dwelling-house, large enough for the present, and on Sunday morning, Nov. 1, three of those who had been to the Frankfort feast, and all Baptists, asked to be received as members. We repaired to the stream near by, and baptism by trine immersion and the forward action, was witnessed by the many spectators for the first time.

The members from Frankfort now left us, but not alone, for in the homes where we stopped it seemed like a Pentecost to all of us. One old lady said: "For over forty years I was a slave to the white race, and for a long time I have been a slave to our preachers, but now I am going to serve God." Five others have made application for baptism, and our aim is to return Nov. 14. I reached home on the evening of Nov. 2 and found all well. What a field is now opening among the millions of colored people! May God aid the work! Read Jer. 33 and 39. LANDON WEST.

Lanier, Ohio.

Ministerial Meeting.

THE following is the program of the Brethren's ministerial meeting for the Southern District of Illinois, to be held in the Cerro Gordo church, Dec. 16 and 17, 1891:

1. OPENING EXERCISES.—The ministers of Cerro Gordo are the Committee and shall arrange also for services at night.

2. "Object of Ministerial Meetings."—G. W. Cripe.

3. "Organization and Adoption of Rules to Govern Same."—David Troxel and D. B. Studebaker, committee to draft rules.

4. "The Church, its Mission and Relation to her Ministers."—M. J. McClure, David Troxel.

5. "What will make our Churches Prosper?"—T. D. Lyon, Daniel Mohler.

6. "The Minister and his Duties."—S. Bucklew, C. Fitz.

7. "Missionary Work and How to Make it more Effectual."—G. W. Cripe, H. W. Strickler.

8. "The Sunday-school and its Relation to the Church."—D. B. Gibson, A. L. Nickey.

9. "The Relation of Ministers to the Sunday-school and Prayer-meeting."—John Harshbarger, Michael Flory.

10. "The Baptism of Fire,—What is it?"—Thomas Keiser, John Pool.

A cordial invitation is extended to all. Ministers, especially, should try to be present, prepared to take part in the meeting, that it may be one of pleasure and profit to all. The members of the Cerro Gordo church, we are sure, will do all in their power to make this meeting one of success, as well as comfort, to all who may attend. We feel that our part of the work is not what it perhaps should be, but circumstances are such that we had to do our work by writing.

CONRAD FITZ,
THOMAS KEISER,
G. W. GIBSON, } Committee.

G. W. CRIPE, Moderator.
G. W. GIBSON, Secretary.

An Appeal.

ALMOST wherever we go among the isolated members, the same story is told over and again: "If we only had a minister located among us, there would soon be a church built up in this community, for the most of the people here are convinced that we have the true principles of the Gospel.

Certainly, the Brethren church has, compared to its membership, a large supply of ministers. BUT WHERE ARE THEY? At too many places in the Brotherhood there are from two to five who meet at each Sunday service, where one or two do the work. Should not every one be at work? Should not every minister of the Gospel be declaring its glad tidings to the dying sons and daughters of men? On every hand precious souls are starving for the want of the Bread of Life.

You say: "It is pleasant to be at Sunday-school and church where there is a large congregation of those in the same faith." Would it not be more pleasant to know that you are doing your duty to your God and fellow-man by being where you could feed hungry souls? To leave this nice home to go into a new community would be too much of a sacrifice? Can there be a sacrifice too great for us in meeting our obligations in the great sacrifice that Jesus has made for us?

Please read *Ezek. 33: 1–9, and Isa. 62: 6, 7,* and then let us take this all-important matter with us into the closet, with James 2: 14–26. O that we could more and more realize our responsibilities, and redouble our energy in the service of our Master! E. B. HOFF.

Waterloo, Iowa.

REMARKS.

Our brother has brought forward a very important subject indeed. We have thought it all over time and again, and to our mind it is no small question to decide. We have also been raised on the frontier and know the hardships, and what kind of men are needed in these new fields where there are isolated members. There are at least two important considerations.

1. It takes means for a minister to locate in a new field, make his own living, spend the necessary time, required at a new point, and meet all his expenses. We have but few ministers, financially circumstanced so they can do this. If some one will tell us how to overcome this part of the difficulty, probably these isolated places may be supplied.

2. It requires a little more than ordinary skill in the handling of the Word to build up churches in new places. All of our western ministers are aware of the struggle. Still we have a few hundred ministers who could be spared, and will do good work, if the first difficulty can be removed. If they get to work in these new fields they may possibly soon acquire the ability. Then we have a number of brethren who, perhaps, ought to be elected to the ministry so as to increase our force.

But in meeting all these calls the financial difficulty is an important consideration. We may say it ought not to be in the way, but our saying so does not remove the difficulty. Perhaps some experienced minister can solve the problem.—ED.

Old Folks' and Orphan Children's Home of the Middle District of Indiana.

REPUTATION OF OUR HOME.

WE speak of the reputation of our Home for the first time. Were it not for the *demands* of *justice* we would decline, but we trust none will consider us egotistical if we do not set up our own judgment in the matter.

The reputation of our Home as an institution resembles very much the reputation of an individual. It is, like the individual, subject to public criticism. It may merit public esteem, and, as the reputation is measured by the extent of public esteem in the community in which a person resides, so we think our Home's reputation should be measured by the extent of esteem where it is best known.

In order to get the Home before the Middle District of Indiana in its true character, we must give you its reputation where best known. To do this we give you some testimonials:

TESTIMONY OF INMATES.

We, the inmates of the Old Folks' Home of Middle Indiana do hereby testify that we are well pleased with our home, and can truly say that we enjoy its comforts, and feel that it is all that we can desire for an earthly home:

Signed: Michael Minich, David Colpetzer, David Strawh, William Melling, David Jewell, Jacob Jacobson, Geo. Smithgall, Anna Lyons, Liencinda Leslie, Katie Curtis, Susie Furgison, Mary Fogle, Jane Deeter, Sarah Zook.

There is still one who is not at home and cannot, conveniently, be interrogated at this time.

TESTIMONY OF THE OFFICIALS OF MEXICO CHURCH

As to the reputation of the Old Folks' Home, we, the undersigned officials of the Mexico church, can truly say that we do believe, from what we can see, and all the information we are able to gather, that the Home is meeting the design of its founder, and also the desire of the church, and, by its influence and comforts, its inmates are enabled to enjoy more fully the blessings of religion, and to live more consecrated and devoted to their Master, and by the aid of the Home the inmates can spend their days in more peace and happiness than they otherwise would. As to its general success we think it is all we could expect, considering the short time of its existence, and the inexperience of its officers. Therefore we, the officers of the Mexico church, do deem it worthy of all the influence we can throw around it:

MINISTERS:—Jacob Barnhart (elder), Joseph L. Brower, Samuel Myers, Noah Fisher, Jacob Fisher, J. M. Lair.

DEACONS:—Henry Balsbaugh, David R. Petrow, Noah Flora, Isaac Fisher, Samuel Kinzie, Levi Eikenberry, Levi Flora, James Himelick.

We think this sufficient testimony, and we trust that, as we have learned some false impressions have gone out, these testimonies may give you full satisfaction. We also learned from some of our solicitors that some brethren rather entertained doubts about the Home being the right thing for our poor and aged members, but we trust, upon hearing the testimony of the inmates, and also the testimony of the officials, that their doubts will be removed, and, when our solicitors come to you, after having waited for the Home to prove its worth, we hope that you will give liberally, and by giving thus to the poor you will be "lending unto the Lord, and the Lord will repay you again." Solicitors, keep the stone rolling!

FRANK FISHER.

Mexico, Ind.

"IT is right for us to care what others think of us. The man who does not care for the opinion of others is not the man to influence others, or to to be worthy of the sympathy or respect of others. But when the choice fairly comes between doing what is right, or doing what others think we ought to do, the opinion of others must be defied by us, however much we may regret the necessity of losing the good-will of our fellows. What God thinks of our conduct is of more importance than what is thought of it by all other beings in the universe."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.



ALL new subscribers will receive the MESSENGER free the remainder of this year. Show this offer to your neighbors, and ask them to subscribe for 1892.

Mount Morris, Ill., - - - - Dec. 1, 1891.

BRO. J. C. MURRAY is engaged in a series of meetings at Franklin Grove.

BRO. J. BENNET TROUT has changed his address from Springfield, Ohio, to New Carlisle, same State.

BRO. J. S. MOHLER writes that he held a week's meeting at Osborn, Mo., with good interest and one addition.

BRO. A. W. VANIMAN'S Bible Class was unavoidably crowded out this week. It will be resumed in next issue.

BRO. C. N. BROWN, of Brewster, Kans., has changed his location to Mound City, Holt Co., Mo., where he may now be addressed.

THE members of the Southern District of Illinois will hold their first ministerial meeting in the Cerro Gordo church, Dec. 16 and 17.

ELSEWHERE in this issue will be found a letter from Bro. Landon West, telling of the good work he has been doing among the colored people in Ohio.

WE go to press one day too early to give any account of our Thanksgiving meetings. We have preaching in the Chapel in the morning and at Silver Creek in the evening.

A FEW days ago we were shown some of the finest Bibles we have ever seen for the price. They are for sale at the Brethren's printing-office, and are about forty per cent cheaper than agents generally sell them for.—*Mt. Morris Index.*

BRO. GEORGE BARNHART, of Carthage, Mo., accompanied by his wife and child, are now visiting in Virginia. He may spend some time laboring for the Brethren while with them. Until further notice his address will be Holm's Store, Franklin Co., Va.

THE North-eastern District of Ohio will be represented on the next Standing Committee by Bro. Edward Loomis.

THE Minutes of Northern Indiana show that there are thirty-seven congregations in that District, and all but two were represented at the late District Meeting.

BRO. D. L. MILLER'S address, for the present, is, Care of Thomas Cook & Sons, Ludgate Circus, E. C., London, England. As he travels from point to point, his mail will be forwarded to him.

BRO. C. D. HYLTON has been doing a glorious work in the way of gathering in souls at Pleasant Valley, Va. Nearly sixty have united with the church. Forty-four have been baptized, eight reclaimed and several yet to be baptized.

WITH next issue Bro. B. F. Moomaw completes his series of articles on the experience of our Brethren during the late war. These articles were written by our request, in order that some of the transactions of the times might be placed on record before the aged fathers pass hence. They have proved interesting reading, but it is to be hoped that our people will never be called on to pass through another cruel war.

WE have made an extra effort to get all the church news received in this issue, but are compelled to go to press with about twenty reports left on the hook. We hope our correspondents will have a little patience, and we will probably get them all in the next issue. These reports are certainly encouraging. Twenty additions to one church and nearly sixty to another, besides many smaller numbers show that the good work is moving.

OUR correspondents must not think unkindly of us for cutting down their reports of church news, for we are compelled to do it in order to get all the news in. Articles may lay even for months and then prove instructive reading, but that is not the case with church news and general correspondence. Our aim is to get all church news in the paper the week that it is received, and in order to do so, much of it, especially this season of the year, has to be cut down in order to find room for it. The correspondence in this issue is cut down about one-half. Let no one become discouraged because their reports happen to be shortened. We never cut valuable news out. We would like short reports and plenty of them, somewhat like those found in our department headed "Notes from our Correspondents." It is our intention to make this part of the MESSENGER exceedingly interesting.

THE *Missionary Review* for March contains a very interesting article concerning the Waldenses in Italy. Tradition has it, though doubted by many, that Paul, on his way to Spain, passed through the valley of Piedmont and established churches among the people of that valley. We will not pause to discuss the truthfulness of the tradition, but certainly churches were established there in a very early period, and continued in a pure state for centuries. They resembled the Brethren, it seems, very much in many respects. They were greatly persecuted by the Catholics, and finally driven from their charming valley to seek shelter in other lands. But they were never contented, so 800 of them returned and re-entered the valley on Sunday, August 27, 1689. Though persecuted some since, they have continued to make the valley their home until the present. At the present time their membership is about 4,400 and they are very poor, and yet they raise $16,000 annually to carry on their mission work. What do our Brethren think of that missionary zeal?

SISTER SUSANNA HOHLFELD, writing from Rogers, Ark., says there are a few members living at that place, and that any ministers passing that way should give them a call.

WORK on the Old Peoples' Home at Mt. Morris is progressing as rapidly as the weather will permit. The contract for the building has been let for $4,634.00, the contractor to furnish all material, and have the building ready for use by July next. The size of the building is 36x64, two stories high and a good basement. It will be veneered with brick, and put up in a most substantial manner. Mr. Buser, who erected the College Building here, has the contract.

BRO. A. B. FISHER, of Fort Scott, Kans., who had the misfortune to have his large dwelling burned a few months ago, writes us of another serious loss in the burning of his large lumber shed, a part of which had been fitted up for meeting purposes, where the Brethren had been holding services. While the loss is a great one, yet a man of Bro. Fisher's energy is likely to rally. For encouragement in losses of this kind study the financial history of Job. Bro. Fisher reports the members full of zeal, with a great desire upon their part that their elder will consent to make that place his home, for they think the opening for building up a good, strong church in Ft. Scott is flattering.

THE tax burden in all European countries is becoming very grievous indeed, with no prospects of modification. This burden results mainly from the foolish notion that large standing armies are essential to the peace of the nations. One of our exchanges administers a very cutting rebuke after this style: "Among the military expenses which make the tax-payers of Europe groan in despair is the enormous expense for the equipment of the vast armies. No sooner are men furnished with rifles than some improvement is announced, and it soon becomes necessary to re-arm in order to have an equal chance with rival armies. New rifles, a foreign dispatch says, are now the order of the day in all foreign armies. An order for 3,000,000 rifles, recently given by one Government in Europe means an expenditure of money which would buy bread for hungry mouths in that country for many a day. But the policy of 'preserving peace' by holding a knife at every one's throat demands, of course, knives enough 'to go around,' as they say, and therein Europe finds its justification for keeping millions of men, who might be producing wealth for the nations, under arms."

OUR Eastern Editor, Bro. H. B. Brumbaugh, has, in this issue, his excellent editorial on Secret Societies. The article was published last spring, but by request of many of our leading brethren it has been carefully revised and prepared for the Tract Work. We hope all of our readers will give it a careful perusal and also encourage its appearance in tract form if it meets the approval of the Examining Committee. We are greatly in need of some good tracts on that subject, and something of the kind ought to be placed in the hands of our Brethren at an early date. Our missionaries are greatly in need of them, and they ought also to be widely distributed in many of the well-established churches. Secret societies are exerting an astonishing influence at the present time, and not a few of the Brethren's children are being enticed into them. It, therefore, becomes our duty to use our influence against the growing evil. Brethren, let us encourage the publishing and using of tracts on this subject. Bro. Brumbaugh has given the question of secret societies considerable thought, and now shows up their evil tendencies and errors in a manner that will certainly do good.

THE announcement, last week, of the District Meeting for *Middle* Iowa, etc., should have read *Northern* Iowa, etc. The mistake was in the copy sent us, and we did not discover it until after the paper was printed. Notices of that kind ought to be sent about two months in advance of the meeting.

THOSE who imagine that the Catholic church in the United States is sleeping may read the following and form some idea as to where our public school system is drifting: "It would astonish the people of the United States to have the figures which would show the magnitude of the grasp that this scheming organization has upon the school system. There are scores of cities where it has quietly placed Catholics upon the school boards, and then as quietly selected Catholics as the teachers. Not content with this, the priesthood are putting nuns in the school-room, and paying them out of the public funds as public school teachers. In Stillwater and Faribault, Minnesota, the Catholic parish schools have been turned over to the school-boards, to be run as public schools, with the understanding that the nuns in charge should be retained and put on the pay roll and paid out of the school funds."

HOME MISSION WORK.

WE have referred to the necessity of the elder consecrating himself to the care of the special flock over which the Holy Ghost has made him overseer. The more thoroughly he can become interested in the welfare of this flock, the greater blessing he will be to the cause at large. In proportion as elders become concerned for their home flocks, in that proportion do they serve the general Brotherhood aright.

The elder being thus concerned for the church of God, and feeling that he is in a large measure responsible for the care of the flock, will, if he is a wise elder, lay plans for utilizing the forces at his command. If he is as much concerned about the Lord's work as he should be about his own he will certainly do this. He has the oversight of a portion of the Lord's vineyard and he certainly should use all his helpers in dressing and keeping that vineyard in order. Some elders may be more concerned about other vineyards than the one placed in their care. This is not wise, to say nothing of the wrong and injustice there may be in it.

Since it is evident that an elder's duty is first to the little flock entrusted to him, we desire to make a few suggestions concerning the utilizing of his ministerial helpers that may be of value to the cause, and do more in the way of spreading the Truth and building up new churches than any thing that has yet been done among us. But at this point we want to impress upon the mind of each overseer the fact that every minister under his charge is entitled to his attention. He should by no means show more favors to one than to the other, but labor to train all of them for greater usefulness. Like a family of children he will have to study their dispositions so as to learn how best to train and use them. To him they sustain a more intimate relation than the other members, for their work happens to be in the same line as his. Their business is to feed the flock, feed the lambs as well as the sheep.

To do this work aright they must all study the wants of the flock as well as the contents of the Bible. In performing a work of this kind, where there are a number of ministers, there is nothing so valuable as system, and we might add that without system very little can be expected of even a large force. System in the handling of a number of ministers on one field is just as necessary as it is for properly using a number of men on the farm or any place else. God evidently has a beautiful system in performing all his work, and those who desire to be God-like in their wisdom should certainly fall into the same line to the full extent of their abilities.

Let the elder, therefore, call his ministers together for a consultation in regard to laying out their work for the year. They know their territory, their number and their general ability. There is nothing wrong about this. We have seen it practiced for years and it always worked well. To illustrate, we will presume a congregation to have three ministers in addition to the elder, viz., James, John and Henry, and three places for preaching, with their meeting-house as the central point. In dividing up the labor it may be best for them to decide on filling the appointments at the meeting-house in turns, agreeing when each one's turn comes, and have it distinctly understood that each one is to be held responsible for his Sunday at the meeting-house for the year. Make a record of it so there will be no misunderstanding.

The appointments at the meeting-house having been provided for, the appointment at the Cross Roads might be assigned to James for one year, while John takes charge of the meetings at the Brick School-house for the year also. The elder may now conclude to open up a new point in the Jones' neighborhood, where a few members are living. Henry being young in the ministry, it may be deemed wise to train him in the opening and closing of the meetings, letting him preach occasionally, trusting that at the end of another year he, too, will be able to take charge of a station. These ministers all become responsible for the work at their stations for the entire year, and it becomes their duty as well as their privilege to work up the interest to the best of their ability. Being made responsible for their stations they will work the harder and do better work, and at the end of the year will doubtless have greatly improved their talents as preachers in many ways. These ministers may call to their assistance such members as may consent to aid them, in the way of helping with the singing, etc. John and James may decide to exchange appointments a time or two, or they may use Henry now and then so as to give him some training and thus offer their congregations a little variety, for people enjoy variety in spiritual as well as in temporal food. It would also be well for the elder to visit these points at least once during the year to see how the work is progressing. It would also be well that the appointments be so arranged that all the members and ministers could meet at the meeting-house about once in two months. This would be a kind of a reunion and also be the means of holding the church and ministers together and help retain kindred feelings. Thus the work might move along one year and there is no telling how much good might be accomplished. Think over this happy state of affairs until next week, and we will follow up the line of thought a little further. In the meantime read Bro. Sharp's report, elsewhere in this issue, of their manner of assigning stations to ministers in the vicinity of McPherson, Kans. It will be of some help in considering what we have suggested. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Eleven.

A CITY containing over five million souls, with half a million and more houses, great and small, including fourteen hundred churches and seven thousand five hundred drinking saloons, with streets and roads in aggregate that would reach from New York to San Francisco and back again to Chicago, and which are lighted by more than a million gas lamps; a city whose inhabitants eat annually over seventeen million bushels of wheat, two and a quarter million beeves, sheep and hogs, with an annual meat bill of two hundred and fifty million dollars, drink fifty-five million gallons of beer, wine and spirits, and burn eight million tons of coal; a city with more Irish than in Dublin, with more Roman Catholics than in Rome, and more Jews than in Palestine; a city older than the Christian era and whose history is the history of the rise and progress of the English-speaking race, and in which laws are enacted that govern empires and countries in all parts of the world, such a city is the world's great metropolis, —the City of London.

It has been said that to see London is to see the world, but having seen neither the world nor London, we are not prepared to say whether the saying is correct or not. It is true we have spent some weeks in the City, and have visited a number of its most interesting places; we have seen something of its streets and great public buildings, and of its rushing, mighty tide of business life; we have seen something of its misery and wretchedness, as we have met a few of its one hundred and fifty thousand beggars and paupers on the streets; we have seen or rather felt its fog, but we have not seen the City; that would take months instead of weeks.

Our first feeling after reaching London was one of oppressive solitude and utter loneliness. We were entire strangers set down in the midst of the great, strange City at midnight,—strangers in a strange land. Our exceedingly unpleasant experience in crossing the English Channel was still fresh upon us. We were wet and cold from the drenching received at Dover. There was rain and fog every-where. It was gloomy and dismal and dark enough to suit the purposes of those whose works are evil. We entered a hackney coach and drove through the deserted streets to a hotel, where, after ringing the door-bell for what seemed to us a half an hour, we succeeded in arousing the porter, and were soon shown to comfortable rooms. Wife's illness also had a tendency to deepen the feeling of loneliness, and it was hard to shake off, but when she was able to go out we soon became accustomed to the place and enjoyed our stay as well as could be expected.

In coming to London we had a special object in view. Simple sight seeing would not have induced us to cross the English Channel. We came here to see and study the world-renowned collections of sculptural marble, of engraved stones, of tablets and cylinders, inscribed with the history of Mesopotamia, as ancient as the days of Abraham, and of the colossal statuary, brought from the excavated palaces of Nineveh and Babylon. To us these great collections, brought together by the outlay of immense sums of money have been the chief center of attraction.

Here we had the privilege of examining the clay tablets and cylinders, taken from the library of Sennacherib and Sargon, his father,—two of the great kings of Nineveh. Here are books, twenty-seven hundred years old, bearing records that show with indisputable testimony the truth of the Bible. Here we saw and examined the old Egyptian book, written on papyrus, as old as the days of Moses, containing at least a part of the history of the life of Jacob's beloved son Joseph in Egypt. Here is the Rosetta stone, which furnished the key to the Egyptian hieroglyphics, and which has been of such inestimable value in the study of the ancient records of Egypt. Here is the six-sided clay cylinder, bearing, in the ancient cuneiform letters, an account of the invasion of Judea by Sennacherib. Here is the old record telling of the peculiar disease that fell upon Nebuchadnezzar and kept him from his throne four years, and which corroborates so clearly the words of Daniel. Here are notes, bills of sale, contracts, receipts, checks and drafts, inscribed eight hundred years before Christ. All these, with hundreds of others, we had the privilege to examine and study, for they are all arranged in proper order and labeled in English so that all may learn the lessons they contain.

There, in connection with these collections, is the great library, containing one and a half million volumes with one of the largest and best appointed reading-rooms in the world. We were admitted to the reading-room, where we had a desk assigned to us, and where, by the aid of a catalogue in two thousand volumes, we were enabled to secure, free, such books as we needed to study more carefully the Assyrian, Babylonian and Egyptian antiquities. Here, with the great collections at hand for examination, and the great library containing all the English translations of the records of the past, one may learn more of the ancient cities of Nineveh and Babylon than can be learned by a visit to the ruins on the banks of the Euphrates and Tigris, for all that is valuable, in the way of records, is to be found in the great British Museum.

The Christian world owes a debt of gratitude to the men who, at the risk of life, and by the expenditure of immense sums of money, have brought these records of the truth of the Bible together, and have spent years of great labor in arranging and translating them, so that they can now be read in all the modern languages. Such men as Layard, Rawlinson, Sayce, Smith, and others, who spent their lives and fortunes in this work, will not soon be forgotten. The work of the Egyptian Exploration Society of England and America is also to be commended. The Society has for its object the excavation of ancient ruins in Egypt, and already has made some most important discoveries. They are now investigating the route followed by the children of Israel in the exodus from Egypt. When we have fully completed our investigation of the Assyrian, Babylonian and Egyptian collections, we will give our readers some further account of them.

We have heard two of London's noted preachers, Dr. Parker, Congregationalist, the minister who was selected to preach Henry Ward Beecher's funeral, and who, it was thought at one time, would take Henry Ward Beecher's place in Brooklyn; and the other, Canon Farrar, Episcopal, the author of the Life of Christ. These men both draw large crowds and thousands are often turned away from Dr. Parker's church.

Dr. Parker is an interesting speaker and a deep thinker. He has a commanding presence and a magnetism that carries his audience with him. He speaks slowly and with great deliberation, and constantly impresses one with the thought that he is only using a small portion of his power. Once or twice during the sermon to which we listened, he burst forth in a strain of fiery eloquence that revealed his real power. His audience appeared to be electrified by these outbursts. His language is well chosen and full of beautiful figures. Here is one. Speaking of the grave, he asked, with a rising inflection of the voice, "What is the grave?" and then pausing a moment, so that the question might have its full force on the audience, he answered in a voice full of pathos, "A wound made in the earth by the metal of death." Again, speaking of men who deny God, he asked, "What is a man without God?" The answer was full of scathing contempt, "A circumference without a center; a poor, vain attempt to be a circle, contorted, twisted, vanishing into nothing." The tone of voice in which these words were uttered, made them wonderfully effective. His sermon was full of sharp, bristling points, and they were put in such language that his audience could easily understand. Whatever else may be said of Dr. Parker's theology and of his orthodoxy, he certainly has a wonderful power in the pulpit.

Canon Farrar, the celebrated author and leading minister in the Established Church of England, is as different from Dr. Parker as it is possible for two men to differ. He is of medium stature, with a full, round face, and speaks rather rapidly, without any attempt at oratory. He is a man of great learning, and carries his scholastic attainments with him into the pulpit. He preaches to members of both Houses of Parliament, and he has among his auditors, whenever he preaches, members of the English nobility and oftentimes of the royal family. In the center of the church is a seat reserved for Americans. We listened with much interest to his thirty-minute sermon. It was a learned dissertation on the philosophy of the laws of nature, and abounded in fine passages. It was a learned, finished discourse, intensely intellectual and full of deep thought, but to us it seemed like a cut diamond, polished and sparkling, but cold and lifeless. There was in it much food for the intellect, but very little for the heart and soul.

Mr. Spurgeon, probably the greatest preacher in the world, from the popular stand-point, has been very ill, and at one time no hopes were entertained for his recovery. He is now reported as improving slowly and was strong enough to be taken to the south of France, where it is hoped that his improvement may be more rapid, but there are many here who think he will never be able to enter the pulpit again. Except Dr. Talmage, of New York, who is given to sensationalism, no living minister's sermons are more widely read than are the sermons of Mr. Spurgeon.

In Dr. Parker's church, and we are informed that this is true in Mr. Spurgeon's tabernacle also, congregational singing is the rule. Choir singing has always seemed to us like worshiping God by proxy. In our own church services the singing ought to be improved and means should be adopted by which this may be done. We are glad to note in the MESSENGER that efforts are being made at many places to improve the singing. While this is being done, let there be no tendency toward the proxy plan.

OUR TRIP TO ASIA AND AFRICA.

WHEN we left home we had hoped that by this time we should be in Asia Minor, but we were detained longer in the North than we anticipated, and then wife's illness occasioned another delay. In all of this we now see the hand of Providence. If we had gone on as we had planned, we should now be in a strait as to what to do. The cholera is spreading rapidly and all the ports of Syria, from Beyrout to Joppa, are under quarantine. To-day we had an interview with the manager of the Messrs. Cook Agency. These gentlemen sell tourists' tickets and control much of the travel in the East. We were informed that it would be impossible for us to go on with our journey at this time, as the ports were practically closed. To us this is a sad disappointment, but we shall not worry over it We are thankful that we are not now in the cholera district, as we doubtless would have been if we had gone on as rapidly as we had proposed. The *London Times* of Oct. 26 says: "On the 20th inst. there were thirty cases of cholera at Damascus, and fifteen deaths, including six from previous attacks. There were no new cases at Aleppo. Arrivals from Syrian ports are subject to quarantine both at Constantinople and Egyptian ports. The Austrian Lloyd's steamers have stopped touching at these ports."

Our plan is now, if the Lord so will it, to leave London in a few days on our way to Rome, Naples, Herculaneum and Pompeii, stopping on the way at Paris, and possibly at Zurich in Switzerland. We shall continue our letters to the MESSENGER, giving such accounts of the places we visit as may be of general interest. From Italy we may possibly go to Vienna and there await developments in the East. Unless the trip to Egypt and Palestine can be undertaken before a great while, we shall have to give it up for this winter, as it will not be safe to travel there in the summer. We leave the matter entirely in the hands of the Lord, and are glad to say that we are not troubled about it. Wife says it may not be the Lord's will that we are to visit the Holy Land again. The way being closed against us, it has that appearance, but we wait and trust, hoping for the best.

D. L. M.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Juniata Congregation, Nebr.

SEPT. 19 we held our love-feast, and brethren from other congregations present were, S. M. Forney, Eli Rothrock, J. J. Kindig and J. P. Nofziger. We had a good meeting. The Brethren were much built up and sinners warned. We held a choice for two speakers, resulting in the election of Basel McCue and Lewis Clark.

Sept. 29 I went to the Wallace congregation, Lincoln County, to their council-meeting, Oct. 1. All things passed off nicely. Their love-feast occurred Oct. 15, of which Bro. Cripe gave an account. While with them I visited my daughters in Hayes County, and held six meetings, besides attending the love-feast. From there I went to Frontier County Oct. 17, to their love-feast. They had a soul-refreshing meeting. I held a week's meetings with the best of interest at that place, and, I think, left many good impressions. In the Highland County church, brethren Wm. Colebanks and Bro. Philips are the speakers.

From there I went to Jasper County, to Bro.

J. Sandy's, and held seven meetings with exceedingly good interest. Later on I went to Harlan County, to Bro. J. P. Nofziger's to a love-feast. Here we had good attendance, and thirty-five members communed. I held three meetings in all. Upon returning home I found all well, for which I thank the Lord. After Nov. 15, till further notice, my address will be Sevastopol, Ind., in care of S. E. Burket.

ELD. DAVID BECHTELHEIMER.

Notes by the Way.

I CAME to Middle River, Va., Nov. 6 and commenced meetings the same evening. I am now in the midst of a seemingly very interesting meeting at which the attendance and interest are very good. I hope it may result in building up the church in spiritual strength, and also induce some to come and accept Christ. The members here held a love-feast at one of the outposts of the congregation It was our privilege to be present. We met at 2 P. M., for examination services, and in the evening nearly sixty members gathered around the Lord's Table. It was a very pleasant feast indeed. After the services closed, we drove five or six miles to our appointment, to preach at 7:30 P. M. This was something we had never done before. Some of the readers of this may conclude we had the services too early, but when we closed and went out, it was night.

I expect to arrive home Nov. 19 to attend the Ministerial Meeting of Southern Ohio, Nov. 20, and commence a series of meetings in Pyrmont, Ind., Nov. 21. This I will do if God permit.

I saw in GOSPEL MESSENGER some time ago, a suggestion, advising that we hold our harvest or Thanksgiving meetings on the last Thursday of November, being Thanksgiving Day. Would we not better continue the harvest meetings, and also have meeting on Thanksgiving Day too? We need not be afraid of being too thankful to the Lord. The two are a little different. Let each meeting stand as it is, and let us gather at our places of worship Nov. 26, and thank the Lord for national blessings. We, the members of the Donald's Creek church, Ohio, have gathered in the old church on said day annually, for more than thirty years. May we continue so to do, is my prayer! HENRY FRANTZ.

New Carlisle, Ohio.

From Roanoke, Va.

OUR Communion meeting occurred Nov. 7. After the morning services we repaired to the water where baptism was administered to two dear sisters, making three additions in the Roanoke congregation during the last thirty days. Ministers present from other States were elders E. W. Stoner, of Maryland, and Daniel Barnhart and C. T. Heckman, of Kansas.

There were also a goodly number of elders and ministers from adjoining congregations present. The evening services were largely attended, and we certainly had one of the best of meetings. The Sunday meeting was largely attended, many friends of other denominations being with us.

The preaching was of such a nature as to fill the souls to overflowing and when the time for giving the parting hand had arrived, it brought sadness and tears. The order throughout the entire meeting was excellent and the weather pleasant.

The interest manifested then as well as at all our regular meetings proves the Roanoke congregation to be advancing in interest and prosperity. Series of meetings have been spoken of, but as yet no definite arrangements have been made. There are frequent calls for preaching, and many souls that need persuasion by the power of God's Word. The interest the members have generally in the Lord's work in this congregation, proves that they have faith that works by love in the cause of our Blessed Master. P. S. MILLER.

Roanoke, Va.

From the Monroe County Church, Mo.

WE feel to thank God and take courage. Bro. H. W. Strickler, of Lorraine, Ill., came to us Oct. 17, and preached in all nineteen sermons. Bro. Strickler's whole soul is in the good work. While here he made many friends. He distributed tracts and this, together with his preaching, put many to thinking and many, from their actions, are fully persuaded, but do not yet accept Christ. The Brethren were much strengthened. We had a council and completed our organization. Bro. Strickler was chosen as our elder. He made arrangements for us to have prayer-meeting once a week, from house to house, among the members, as we have no meeting-house of our own. We have met twice since he left, and we all enjoyed our little meetings very much. We had a Communion Nov. 2, while our brother was with us, in our dwelling-house. There are fourteen members in our little band at this place. Nov. 3 Bro. Strickler, and Bro. Jacob Wilt and wife, went up to Cherry Box to see sister Lapp, but she died before they met her. Sister Lapp was loved by all who knew her, and entreated her family to meet her in heaven. Bro. Strickler officiated at her funeral. KATE ROYER.

Holliday, Monroe Co., Mo.

From the Greenland Church, W. Va.

THE church at this place has been much encouraged and we feel to thank the Lord.

On the first Sunday in September Bro. D. B. Arnold preached a funeral sermon at our church and baptized two young sisters. On the fourth Sunday four persons were received by baptism.

Our love-feast was held on Nov. 7 and 8 Brethren Jonas Fike. D. B. Arnold and Isaac Abernathy were the ministering brethren from a distance, and we had a feast indeed. The brethren labored faithfully and zealously for us. One dear sister was received by baptism. Bro. Jonas Fike began a series of meetings about two miles west of the meeting-house on Sunday evening, the last day of our feast, and continued eight days. During the meetings nine precious souls were received by baptism and others were near the kingdom. Our brother labored earnestly and ably for us and made many friends. May God reward him for his labor of love among us! The ages of the nine were from fourteen to eighty years. Our members feel much encouraged. May the Lord enable us all to let our light shine and thereby induce others to accept of Jesus and be saved. DENNIS CLARK.

Maysville, W. Va., Nov. 15.

From the Coquille Valley Church, Oregon.

ELD. M. M. BASHOR, of Linn County, met with the Brethren in council Oct. 10. Much work was before the council, but all passed off pleasantly. A series of meetings was commenced on the evening of the same day by Bro. Bashor, who labored diligently and zealously for the Master's cause during the week following. The meetings were well attended and good attention was given to the Word.

On Saturday, Oct. 17, was the time appointed for our love-feast. Services commenced at 2 P. M. Four were made willing to unite with the church, and were baptized. An election was held for a minister, which resulted in selecting two. A vote was taken for a deacon, and this also resulted in two being elected. For ministers, brethren Thomas Barklow and Perry VanDyke were selected. For deacons brethren D. M. Brower and Joel Root were chosen.

The feast was an enjoyable one to all present. On Sunday morning, by 10 A. M., a large crowd of people had gathered together to witness the installation of the above-named brethren. Eld. M. M. Bashor officiated. After installation services Bro. Bashor preached an excellent sermon to a large and attentive congregation, and also at 4 P. M., with one more applicant for baptism. This closed the meetings at this place.

A series of meetings was then held at Norway, a few miles further down the valley, commencing Oct. 19, and closing Oct. 29. The meetings at this place were well attended, and good attention was given to the word spoken, but so far there have been no additions. Bro. Bashor preached in all nineteen sermons. GEO. C. CARL.

From Eagle Creek, Ohio.

OCT. 10 I went to Dunkirk, in the above congregation, for a week's meetings. I met with them in their house of worship, and had quite a good congregation. For one week the meetings continued with a growing interest. Their Communion occurred Oct. 17, and was a very pleasant one. A number of ministers and members from adjoining churches were present and labored faithfully for the interest of the cause. On Sunday after the Communion we had a children's meeting, which will ever be remembered as one of the best meetings we ever attended. As nearly all of those dear children, that can read, read the MESSENGER, I want to tell them that I hold them in sacred remembrance. We closed our meetings in the evening. We record this as one of the most pleasant meetings that it has been our lot to enjoy, even though there were no accessions.

SILAS GILBERT.

From the Blue River Church, Whitley Co., Ind.

ON Saturday, Oct. 10, Bro. Daniel Wysong, of Nappanee, Ind., came to us to hold a series of meetings. His first effort was to assist Bro. Leonard Hyer in preaching the funeral of Mrs. Rebecca Maggert, wife of Jesse Maggert, aged about seventy-two years. This elderly lady had intended to come to the church, but, like many others, waited too long.

Next day, Oct. 11, one came out on the Lord's side and was baptized. Our meetings continued from evening to evening, in addition to some meetings in day-time, with increased interest until Friday, Oct. 16.

During the progress of our meetings we were pained to hear of the sad death of Ervin Ressler, son of brother and sister Reuben Ressler. Ervin was a model young man, nineteen years of age. In attempting to pass a gun through a picket fence to a younger brother, with the muzzle pointing towards himself, the gun was discharged, taking effect in his right arm above the elbow. It shattered the bone to the shoulder. The arm was amputated, but the shock, consequent to the amputation, caused his death in a very short time.

This young man, when he saw that he was seriously wounded, said, "Mother, if I only were baptized!" His father said to the writer of this article, "It I knew that my son was happy, I could be reconciled." May the young men, who chance to read this article, take warning by this sad occurrence! Funeral services by Bro. D. Wysong and Bro. L. Hyer to a very large congregation.

Meanwhile our meetings still progressed with interest. On Tuesday, Oct. 20, one young man and wife came out on the Lord's side and were baptized. Bro. Wysong continued to preach the Word with power, and on Saturday, Oct. 24, we held our love-feast. Bro. Wysong gave us an interesting talk on the qualifications of deacons, as we were about to hold a choice for two brethren to that office. The choice resulted in the election of brethren Jonas Ziegler and J. Z. Long, two worthy young brethren. Our meetings continued two days longer with two more additions, and would have been continued still further, but Bro. Wysong's vitality having become exhausted, the meetings had to close while in the midst of good interest. C. K ZUMBRUN.

From the Mississinewa Church, Delaware Co, Ind.

ON Saturday, Oct. 31, was the day of our church council, prior to our fall love-feast. The usual amount of business was transacted.

The question of brethren following the worldly fashion of wearing a mustache alone, and thus approaching the Communion Table, was considered, and it was decided to act in harmony with the decision of the District Meeting, held at this place in the spring of 1890 (as is also the decision of Annual Meeting). Said decision was that the church should request such brethren not to go to the table.

Our feast was appointed for Nov. 6. A goodly number of brethren, sisters and friends assembled at the appointed hour. The ministering brethren from adjoining churches were brethren Hiram Branson, David Replogle, L. Kinsey, L. Holder, J. Groves, and Geo Painter.

The services of the evening were conducted by Bro. Lewis Kinsey. The tables were more than filled, and the room for spectators was limited. The usual number of brethren and sisters was present. This we are always glad to see. Bro. Henry Frantz is expected to be with us during the early part of February next.

CALVIN W. HOOKE.

New Corner, Ind., Nov. 11

McPherson Notes.

SINCE writing last time, four more have been received into the church by baptism, making thirteen in all received at the College since the beginning of the fall term, ten of whom are students. Many hearts were gladdened, not only those entering upon a new life, but also of their school-mates and friends, and especially of their parents. No more welcome message can be sent home than the fact that a son or a daughter has been truly converted and received into the church.

From the beginning of the term a deep religious feeling prevailed among many of the students, and one after another made the good confession. Eld. Andrew Hutchison, returning home after an extended absence, preached several evenings to large audiences in the College Chapel, but his promise to hold a protracted meeting at the East McPherson church, prevented him from continuing longer, however much we regretted his leaving us so soon. After finishing his appointments, he will start for the Pacific Coast where he will labor for the Master this winter.

The labors of the ministers living at McPherson are rapidly increasing. The West McPherson congregation is supplied entirely by the ministers from McPherson. Two of our ministers have a station nine miles north of the City, where a nucleus of a church has been formed, and members have been received. Another minister has a station fifteen miles south-west, where a number have been received, and others are ready to come. Another has a station forty miles south-east, where no members were a short time ago, but now a number have been baptized, and a good interest is manifested in our church. Another station for preaching has been chosen about twenty miles north-west. These five places for preaching, together with preaching twice each Sunday in the College, keeps our ministers very busy. Eld. Daniel Vaniman is away much of the time, and just now is conducting a meeting in Rice County, while Eld. Andrew Hutchison is away nearly all the time. We mention this to show that all our ministers are hard at work, and the field of labor around McPherson is large and still increasing.

Bro. Paul Wetzel has calls to preach in Barton and in Harvey Counties, where he will labor at once. S. Z. SHARP.

Nov. 11.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Conway Springs, Kans.—A love-feast will be held in the Slate Creek congregation, at Conway Springs, Sumner Co., Kans., on Friday, Dec. 11. There will be preaching at 2 P. M. of that day, and at 10 o'clock of the next day. We also expect to have a two weeks' series of meetings, commencing on Dec. 6.—*J. R. Leatherman, Nov. 16.*

Waddam's Grove, Ill.—Bro. Frank Myers, of Mt. Carroll, came to us Oct. 3, to hold a series of meetings of two weeks. He discharged his duty faithfully. During the meetings we had one of the most enjoyable love-feasts. One young sister made the good confession and was baptized to walk in newness of life. By request, Bro. Myers again returned to us Nov. 7, and on the eighth, seven more young souls were led down into the watery grave, the oldest being only sixteen years of age. This makes eleven since the first of June, that have been received into this church. No wonder we rejoice when the angels in heaven rejoice over one sinner that repenteth.—*Abram H. Lutz, Nov. 15.*

Pleasant Valley, Va.—Bro. C. D. Hylton came to us Nov. 1, and remained eight days, preaching in all sixteen sermons. As an immediate result eight were reclaimed and fifty gave their hands for membership. Forty-four of that number have been baptized (one of the above has been a member of the Methodist church for many years). The brethren and sisters have been very much built up and strengthened in our most holy faith. Certainly, the good Lord has abundantly blessed us! Bro. Hylton is doing much good and certainly deserves the sincere prayers of the entire Brotherhood. He is a man not yet thirty-three years old, but surely has complied with the Scriptural injunction: "Study to show thyself a workman approved of God."—*R. T. Akers.*

Sheridan, Mo.—The Honey Creek church, Nodaway Co., Mo., has been without an active minister since last March, when our elder left us. In August Bro. L. M. Kob came and preached four sermons, and was with us also at a council-meeting. Nov. 7 Bro. A. M. Dickey preached three times for us and baptized one. The same day Bro. J. E. Ellenberger came to hold some meetings for us and to assist in holding our love-feast Nov. 13. Bro. S. B. Shirkey came to us Nov. 12, at our council, to hear the report of the visiting brethren. They reported the members in love and union. We had a special council on Saturday, when three letters were granted, and some other business attended to. Bro. J. E. Ellenberger was chosen for our elder. Brethren Shirkey and Ellenberger closed the meeting on Sunday evening, leaving the members much strengthened and encouraged.—*Wm. H. Clark.*

Riverside, Iowa.—Bro. J. C. Seibert is preaching at Palestine, at which place he has regular meetings. The interest is good and one was baptized yesterday. Many gathered on the banks of Iowa River, to witness the burial of the dear sister, who rose to new life in Christ. Very many are deeply impressed and the husband of the sister is standing near the kingdom. It is believed that several others will come to Jesus before the meetings close.—*M. B. Cline, Nov. 16.*

Purchase Line, Pa.—Oct. 17 Bro. Daniel Holsopple, of Rummel, Somerset Co., Pa., came to us and remained two weeks. He preached in all eighteen sermons. On account of rain the congregations were sometimes small, and sickness kept some away, which we very much regretted, but our brother was not discouraged. He stood up boldly for the Master and encouraged saints to be faithful, and warned sinners to flee from danger. Though there were no accessions to the church, we believe much good may yet come from the sowing of the true Gospel seed in our past meeting.—*Lizzie Fyock, Nov. 12.*

Roaring Springs, Pa.—Nov. 14, the members of the western end of the Clover Creek church held a very pleasant council. In the evening of the same day we had our love-feast, which will long be remembered on account of the love and zeal manifested, and because we had the pleasure of again communing with our elder, J. W. Brumbaugh, who has not been in this house for one year or more, on account of ill health. We were made to rejoice when we could see so many of our brethren present. Bro. J. S. Holsinger officiated, and brethren J. Y. King, D. S. Clapper, Brice Sell, and J. B. Miller were also with us. The meetings were all well attended, especially on the evening of the love-feast, when the house did not hold near all the people. The order throughout was good.—*J. R. Stayer, Nov. 17.*

Voganswille, Pa.—Sunday, Nov. 15, husband and I took a drive of about twelve miles to the Conestoga church, Lancaster County, Pa. A meeting was held at the Voganswille house, in the forenoon, and was conducted by Bro. Levi Mohler and H. E. Light. The church had a series of meetings two weeks before, which was conducted by Bro. J. M. Mohler, and resulted in twenty applicants for baptism, which were attended to in the afternoon. There was one in the number about twelve years of age, and when baptism was administered to him it greatly affected the one who asked the questions in the water. The brethren and sisters of that place seemed to be zealous in the work of the Lord, and full of love. There were more people at the water than I ever saw on a similar occasion. It is estimated that there were three thousand people present.—*Sue S. Schreiner.*

Walnut Creek Church, Mo.—Bro. Lentz, from Bates County, Mo., began a series of meetings in the Walnut Creek church, Mo., Oct. 10, and continued for two weeks Our love-feast occurred Oct. 17. On Sunday, Oct. 18, one requested baptism, which was administered in the afternoon. On returning from the water, two more requested baptism. The necessary arrangements were made at once and we returned again to the water to administer the sacred rite. On Monday, Oct. 19, three more were received by baptism, among them a little girl fourteen years of age. When this little sister went down into the water, I thought of the words "Remember thy Creator in the days of thy youth." Oct. 21 one more made the good confession and was baptized, making, in all, seven baptized at this meeting. Our meetings closed Oct. 25. Oh, what means of spiritual strength and grace these meetings afford the children of God. —*Esther Cripe, Knobnoster, Mo.*

Mt. Repose, Ohio.—Our Communion of Oct. 3, in the Stone Lick church, was soul-cheering. Eld. Jesse Kinsey officiated. Sunday afternoon a children's meeting was held, led by Bro. J. H. Brumbaugh. Dec. 5 is the time for our quarterly council. We hope that our elders will remember us at that time, and that some meetings may be held in connection with the council.—*Lydia C. Lesh, Nov. 19.*

Centre View, Mo.—Our series of meetings began Nov. 7, and closed Nov. 18. Eld. David Bowman, of Morgan County, conducted the meetings. Attendance was good until the 14th, when rain and cold weather set in. Although only one was received into the church, we feel that the efforts put forth were not in vain. Bro. Bowman is an earnest worker. His preaching was plain and practical. The members seemed much encouraged and built up.—*Sarah Witmore, Nov. 19.*

Big Creek Church, Ill.—Our love-feast, though not as largely attended as at other times, yet was an enjoyable one. The order was excellent. Bro. David Troxel, of Cerro Gordo, Ill., was with us. The meeting was carried on for not quite two weeks, with two additions and closed with a full house. Some good impressions were made on the people. Bro. Troxel leaves for home this morning. May the good wishes of all go with him! Come again, Bro. Troxel.—*J. M. Forney.*

Brainerd, Kans.—Bro. G. E. Studebaker, of McPherson, has been holding a series of meetings here for the past two weeks. He has been laboring for the Master, and the salvation of precious souls, and we are glad to say he has made a success. As a result of his faithful work, on Sunday, Nov. 8, two more souls came out on the Lord's side to be buried with Christ by baptism, and walk in newness of life. Our brother delivered his first sermon to the people of Butler in February, 1891. He has delivered monthly sermons here since that time, and has baptized seven. We hope the good work may continue!—*L. Thomas, Nov. 19.*

Sam's Creek, Md.—Nov. 8 the Brethren of the Sam's Creek church commenced a series of meetings, and closed them on Sunday night, the 15th. These services were conducted by our beloved brother, Eld. Joseph A. Long, of Abbottstown, Pa., who is a son of the well-known elder, David Long, of the Manor church, Md. Bro. Long preached for us ten very able and interesting sermons. As an immediate result of our meetings three precious souls were baptized, who were not children of the Brethren. We have reasons to believe many more were deeply impressed with the Truth as held forth by Bro. Long. The congregations increased from the beginning of the meeting. The last meeting on Sunday night was the largest.—*Wm. H. Franklin.*

Mount Storm, W. Va.—Nov. 8 Jonas Fike, of Eglon, W. Va., came to the Lyon school-house, where we have been preaching monthly during the past summer, and commenced a series of meetings. He preached eight sermons in all, which resulted in the conversion of nine dear souls, ranging in age from fourteen to eighty-four years. Children and their parents united in serving the Lord. Bro. Fike wielded the Sword of the Spirit ably, causing the Father's children to rejoice with the angels of heaven. Many more, we believe, are near the kingdom. A more kind-hearted and hospitable people it has never been our lot to meet. Though there is some opposition, yet the prospects are encouraging. The work has just begun to move in good shape, and by prayerful watching we look forward to brighter days for this little band. They ask the prayers of God's children.—*Raphael Baker, Nov. 16.*

Darkesville, W. Va.—The brethren and sisters of the Van Clevesville church, Berkeley Co., W. Va., held their Communion meeting Oct. 31. The house was filled to its utmost capacity. About one hundred and twenty-five members surrounded the tables. Brethren David Long, Abraham Rolland and Jacob Bricker did the preaching. Bro. Long officiated. *J. O. Puterbaugh, Nov. 6.*

Smithborough, Ill.—Nov. 14 was the regular quarterly council for the Hurricane Creek church. Not much business came before the meeting, and all passed off in a seemingly satisfactory manner to all. Our elder, Henry Liligh, was not present with us. Bro. Ira Beanblossom was chosen to act as Moderator. The church decided to close our Sunday-school for the winter; also, to hold a series of meetings in January, to be conducted by Bro. Michael Flory.—*Cornelius Kessler, Nov. 20.*

Pleasant Valley, Va.—Nov. 14 I crossed the Blue Ridge to Brown's Cove, to hold some meetings. We have some brethren and sisters in that locality. We had three meetings at Blue Dale, and Nov. 16 we had Communion meeting at the Locust Grove church. Eld. Daniel Miller and A. D. Garber were the speakers. Four brethren and two sisters from the Valley were present. Twelve brethren and thirteen sisters communed. We had a good meeting and hope it will not soon be forgotten. One sister was buried with Christ in baptism.—*Daniel Miller, Mt. Sidney, Va.*

West Milton, Ohio.—The members of the Salem church, Montgomery County, Ohio, held their love-feast Oct. 14. Some communed for the first time and some, no doubt, for the last. The day was a pleasant one, and there was a large attendance of both members and spectators. The assistance from adjoining ministers was limited. Bro. Abraham Deitrick officiated. The best of order prevailed, and good attention was given to the Word preached. One dear sister united with the church by baptism. Next morning Bro. H. C. Longanecker ably addressed the audience. *S. T. Harnes.*

McLouth, Kans.—The members at this place are somewhat isolated from the main body of the church, being a part of the Ozawkie district, located about sixteen miles nearly due east of the above-named place. We number about twenty members and have our regular meetings separate from the regular meetings at the center of the organization. We have a fairly good country and invite immigration. We are located forty-one miles from Kansas City, and have direct railroad communication with Kansas City, Leavenworth and Topeka. By the good providence of God we had a very pleasant Communion meeting Oct. 30. Brethren D. B. Gibson, C. C. Root, and others, were with us. We enjoyed the occasion very much.—*David Kimmel.*

Ottobine, Va.—Our love-feast at Sangerville, in the Beaver Creek congregation, Rockingham, Va., was held Oct. 17. Our only help from abroad were two brethren, young in the ministry, who gave us some good, sound preaching. Our home elder, Jacob Thomas, officiated, and I think we all realized that a good Communion may be held without so large a number of ministers from abroad, yet we always like to see them come. We had a full attendance of members,—all we could seat,—also many, not members, gave good attention. Two were received by baptism in the morning before the services commenced, making ten in all during the summer in this arm of the church. Two fashionable ladies, from across the mountain, who were never at a meeting of the kind before, said, "We have seen and heard enough so as to be almost Dunkards." We would to God they were not only almost but altogether such.—*G. W. Wine, Nov. 5.*

Back Creek, Pa.—The members of this church met for Communion services, Oct. 17, at the Brandt meeting-house. Eld. William Koontz, of Falling Springs, officiated, assisted by brethren H. Etter, A. Baker, D. Wineman, W. A. Anthony, D. Wingard and D. Zook. We had a pleasant, well-attended meeting and good order. At the close of the meeting one precious soul covenanted in baptism to walk in newness of life. Nov. 8 another young sister was received by baptism. May God help them to be faithful to the end! The Lord willing we intend to hold a series of meetings some time in January of next year, to be conducted by Eld. S. R. Zug, of Mastersonville, Lancaster Co., Pa.—*John Lehner, Nov. 18.*

Frankfort, Ohio.—Our love-feast is now in the past. The ministering brethren present were W. D. Mallow, of Austin, and Landon West, of Lanier, Preble Co.; also brethren and sisters from Circleville. The spectators were many, but there was good order. Bro. Landon West officiated at the Communion services. Within the last two months two were received by baptism here. After our love-feast, while Bro. Landon West was on his way home, he stopped off in Washington Court-house,—a new point. Bro. Carter and the writer were called to come over, and we, in company with two dear sisters, responded to the call. We held meetings for several days, and three came out on the Lord's side and were baptized. Others are near. May God help them to come!—*J. C. Jones.*

Antioch, Va.—I have been permitted to be with the Brethren of the above place for a season, and have attended some of their meetings and feasts. I left home Oct. 22, and met with the Brethren of the Bethlehem church, Franklin Co., Va., at their feast, Oct. 24 and 25. We had a very pleasant and quiet meeting. A number of ministers were present from other churches, and brethren Barnhart and Heckman, from Kansas. This church is under the care of elders Daniel Peters, Daniel Bowman and Daniel Naff and other ministers. I next attended the feast in the Antioch church, under the care of Riley Flora. Here we had a very pleasant and large meeting. The brethren are maintaining the order of the church well, as far as I can judge. There will be a feast at the Brick church, to-morrow at 4 P. M. and at Peter's Creek, in Roanoke County, on Saturday, Nov. 7, after which I expect to go to Lancaster County, Pa., to Bro. S. R. Zug's congregation and feast, Nov. 10 and 11.—*E. W. Stoner, Union Bridge, Md., Nov. 3.*

Belleville, Kans.—In the evening of Nov. 14 quite a number of brethren and sisters from adjoining churches convened with the band of members of the Belleville church for love-feast exercises. Brethren Eli Renner, of Burr Oak; Humphrey Talhelm and William R. Phillippi, from the Washington church, with Bro. C. S. Holsinger, of Lacon, Ill., were the ministers from other places. Bro. Talhelm officiated, assisted by Bro. Holsinger. There was a small representation of our home members. The weather was bad, but nevertheless some came a distance of forty miles from other places by private conveyance. The weather was no hindrance to them, and upon the whole we had a good meeting. On Sunday morning we had a children's meeting, after which the brethren preached to a well-filled house. Bro. Holsinger also preached for us both Sunday and Monday evenings. He is a great worker, and a favorite among the young people. Bro. ——— Dickey, of Iowa, was with us last evening and gave us a good lesson. We felt sorry that his stay was so short. We appreciate those visits of the Brethren very much and hope they will come again.—*Louisa J. Williams, Nov. 18.*

Bango Church, Ind.—I closed a two weeks' meeting at this point last night, in the Baptist church house. We had a good attendance and attention to the Word preached. One dear young sister came out and was received into the church by baptism. We have reason to believe that many good impressions were made, and hope that others will be gathered into the fold.—*Daniel Snell, Sidney, Ind., Nov. 13.*

Clay Hill, Pa.—We closed our Sunday-school yesterday, for the winter, and rewarded the scholars with Bibles and Testaments. There were over one hundred scholars enrolled. The school had an average attendance of sixty-five for the summer. They also committed 6,777 verses from the Testament. We know that the school ought not to have been closed, but as we have many appointments and the afternoons are so short, we were obliged to close, so that our Sunday-school would not conflict with our preaching services. —*W. A. Anthony.*

Chiques Church, Pa.—Our Sunday-school for 1891, at Chiques Hill church, has closed. There were 150 pupils enrolled, with an average attendance of about 120. A children's meeting was held at the same place on the afternoon of Nov. 8. The speakers were our elder, S. R. Zug, of Mastersonville, and Bro. S. H. Hertzler, of Elizabethtown, in the English language. Bro. D. P. Ziegler, of Lower City, Pa., spoke very appropriately in German. Our love-feast was held in Elizabethtown, Nov. 10, and largely attended. Our church is in peace and union, and we hope God may continue to bless us!—*John C. Zug, Mastersonville, Pa.*

Wallace, Nebr.—I write this from near Wallace, Lincoln Co., Nebr., where I am at present, laboring among the scattered members, by order of the District Mission Board. I arrived last week. My first preaching was in a Methodist church, not a $50,000 edifice, but a sod house, neatly finished. I could not help but remark that it was a very appropriate house of worship and in every way suited to the followers of Jesus. I am holding meeting every evening, and, from present indications, may remain for some time yet, though I cannot say how long, as there are calls for series of meetings at several different places.—*Jesse Y. Heckler, Nov. 11.*

Gretna, Ohio.—We closed our Sunday-school at the Logan church Nov. 1 Bro. S W. Hoover, of Dayton, Ohio, was with us. He held a children's meeting in the morning, at which quite a number were present. This talk was well received by the children as well as the older ones. One was received by baptism on that day. Bro. Hoover also preached in the city of Bellefontaine, in the afternoon and evening. The Brethren have preaching there every four weeks. We think much good could be done there if the right encouragement were given. We also expect to hold a series of meetings, in the near future, at our church house, if we can procure a minister.—*John R. Snyder.*

Ari, Ind. The members of the Pleasant Hill church held their love-feast Oct. 22 It was a meeting long to be remembered. We are few in number, but as our brethren and sisters from numerous other churches were with us, we had the privilege of seeing about seventy members surround the Lord's Table in the evening. Quite a number of ministering brethren were present. Among the number were J. V. Felthouse, and D. Snell. These brethren did the principal part of the preaching, while Bro. D. Wysong officiated. At the same meeting two deacons were chosen. The lot fell on brethren George and Albert Gump. May they discharge their duties faithfully!—*P. A. Bosler.*

Battle Creek, Iowa.—Our love-feast was held in Bro. John Isenberger's shop, Oct. 31. The weather, though cold, was pleasant, and we enjoyed the meeting. It was the first meeting of the kind, held in this community. We have no church organized here yet, but belong to Bro. Trostle's charge. Eighteen members communed at the feast, and four ministering brethren were present to aid in the services They were brethren J. Early, J. W. Trostle, E. B. Hoff and John Diehl. Bro. John Diehl officiated. Bro. E. B. Hoff remained with us till Nov. 12, and conducted some meetings. He made good impressions on some of the people. We hope he will come again.—*Lona Cripe, Nov. 13.*

Sidney, Ind.—Our Communion, in the Spring Creek church, occurred on the evening of Nov. 14. We had a very pleasant meeting, notwithstanding the unfavorable weather. The very best of order prevailed during the exercises. Our large house was well filled, and even standing room was in demand. At least 180 members surrounded the Lord's Table. The ministerial help was ample. Bro. Daniel Shively, of Peru, Ind., officiated. The ministers gave us good short talks on the different subjects. Eld. Noah Fisher, Davis Younce and Joseph Holder were also with us, besides the ministers of adjoining congregations. All did much toward making the meeting a pleasant one, giving most wholesome instruction to both saint and sinner. I hope many good resolutions were formed, and may God help us to carry them out, during life! We regretted very much that some of our dear members were not able to attend our feast, on account of sickness, and that, too, some of those who had quite lately come to the church. May God stand by them and comfort them!—*E. Miller, Nov. 17.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

BAKER—BOWEN.—At the home of the bride's parents, near Baltic, Ohio, Sept. 24, 1891, by M. H Shutt, Mr. Charles W Baker, of Canton, Ohio, and Miss Rosa A. Bowen, of Coshocton County, Ohio.

SHEPFER—MOOMAW.—At the residence of the undersigned, Baltic, Ohio, Sept. 27, 1891, Bro Edward Shepfer and sister Sarah E. Moomaw, both of Ragersville, Tuscarawas Co, Ohio. M. H. Shutt.

ANDREWS—LEVENGOOD.—At the residence of the undersigned, Baltic, Ohio, Oct 4, 1891, Mr. William W. Andrews and Miss Allie R. Levengood, both of Ragersville, Tuscarawas County, Ohio. M. H. Shutt.

RIGBY—BAKER.—At the residence of the undersigned, Baltic, Ohio, Oct. 4, 1891, Mr. John Rigby and Miss Catharine Baker, both of Baltic, Tuscarawas Co., Ohio. M. H. Shutt.

LAWSON—DILLING.—In the German Baptist church, near Hagerstown, Ind., by Eld. L. S. Dilling, Bro. Chas. Lawson, of Lexington, Ky., and sister Ida Dilling, of the Nettle Creek church, Ind. A. H. Henry.

HOLSWORTH—SHRIDER.—By the undersigned, Mr. John Holsworth, of Mecosta County, Mich, and sister Annie Shrider, of Gratiot County, Mich. G E. Stone.

BITTNER—MEYERS.—At the residence of J C. Johnson, Nov. 12, 1891, by the undersigned, Mr. Cyrus T. Bittner and sister Sadie Meyers, both of Somerset County, Pa. J. C. Johnson.

WIKEL—YOUNCE.—At the residence of the bride's father, Eld. Samuel Younce, in Eaton, Delaware Co., Ind., Nov. 5, 1891, by the undersigned, Bro. Albert Wikel, of Jay County, Ind, and sister Naomi Younce, of Eaton, Ind. Geo. L. Studebaker.

NEWHOUSER—SPIDLE.—At the residence of the undersigned, Clinton County, Ind., Nov. 3, 1891, Mr. Christian Newhouser, of Clinton County, Ind., and Miss Ida Spidle, of Tippecanoe County, Ind S. H. Sayler.

ROTRUC—LEATHERMAN.—At the residence of the bride's brother, Grant County, W. Va, Bro. Noah M. Rotruc and Miss Minnie Leatherman, all of Grant County, W. Va Peter Arnold.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

HYRE.—At Van Wert, Ohio, Oct. 2, 1891, sister Sarah Hyre, aged 80 years, 9 months and 4 days.

This removes one of the faithful in Israel. She was born Dec. 28, 1810, near Johnstown, Pa., and came to Montgomery County, Ohio, when but five years of age. She was married to Daniel Hyre in 1830 and shortly thereafter she and her husband joined the German Baptist church, professing a faith then, which was the inspiration of their younger years, and became their joy and consolation in the evening of their lives.

Two years ago her husband, Daniel Hyre, passed on to the great reward She left the old home in Montgomery County and took up her abode in Van Wert, Ohio, where her youngest child, Ella, the wife of Dr. J. M. Stutsman, resides. Her health gradually failed and, notwithstanding all that loving care could do, she quietly passed on to the higher life, the disease being consumption. She was the mother of nine children, six of whom still survive her.

The remains were taken to Montgomery County for interment and the funeral held on Sunday afternoon, Oct. 4, at the Salem church. The large concourse of old friends and neighbors showed in what esteem she had been held in life by their gathering to pay the last tribute of love and respect. Brethren Bookwalter and Kleppinger conducted the funeral services, speaking from the text, 2 Cor. 5: 1. A. E. Hyre.

CONVERSE.—In Deep River, Iowa, Oct. 3c, 1891, of diphtheria, Fred N, son of Albert and Rachel Converse, aged 4 years, 1 months and 18 days.

Services at the house by the writer, consisting of singing and prayer, after which the foot of the casket, containing the body, was placed upon the floor and the head upon a chair, opposite a tightly-shut window, so that all who wished could take a view of the little form through the glass. None were allowed to enter the house but the writer, physician, undertaker, one male and two females, who made preparations for the burial. H. R. Taylor.

PEOPLES.—In the Solomon's Creek church, Elkhart Co, Ind., April 15, 1891, Bro. Francis Peoples, aged 77 years, 4 months and 8 days.

Deceased was born in Lancaster County, Pa, Dec. 9, 1813. At the age of twenty-two years he went to Ohio where, four years after, he was joined in marriage to Mary Kindig. They were blessed with seven children, six of whom, with his companion, still survive him.

In 1859 they all came to Indiana and, in 1862, the parents joined the German Baptist Brethren church, having their membership in the Solomon's Creek church in which they lived and died.

Funeral services by Eld. Daniel Shively and the writer. J. H. Warstler.

HARTSOUGH.—In the Solomon's Creek church, Elkhart County, Ind., Oct. 15, 1891, Bro. Daniel F. Hartsough, aged 65 years, 5 months and 5 days.

The deceased was born in Fairfield County, Ohio, and was joined in marriage to Susannah Hendricks, of Perry County, Ohio, who, with six children, survives him.

He served faithfully in the ministry for over thirty-five years. Two years ago he came from Ohio to the above-named church, and he labored until his death. His illness was of short duration,—not over a week. He was a worthy example and was loved and respected by all. He has gone to await the coming of companion, children, and all those who are faithful to the end. Funeral services by elders Daniel Shively and Davis Younce, assisted by the writer. J. H. Warstler.

WADDLE.—Near Wolcottville, Lagrange County, Ind., Oct. 18, 1891, Thomas Waddle, aged 61 years, 5 months and 3 days.

Deceased was interred in the Salem cemetery near Ligonier, Noble Co., Ind., Oct. 21, 1891. Services by the writer in the Salem Methodist church. J. H. Warstler.

HAYS.—In Pleasant Unity, Westmoreland Co., Pa., Nov. 1, 1891, of diphtheria, Naomi, little daughter of sister Rebecca and Bro. W. Scott Hays, aged 1 year, 7 months and 24 days.

Funeral services were conducted by Rev. A. D. Potts from Mark 10: 13–16. Naomi was a bright and winning child and was loved by all who knew her. Her sufferings were great for over a week when God saw fit to take our darling home. May he comfort all in our sad bereavement and prepare us to meet her on that shining shore. She leaves parents, four sisters and five brothers to mourn their loss. Keturah Hays.

FYOCK.—At Ankeny, Iowa, Nov. 3, 18— sister Mary Fyock, aged 81 years, 4 months and 24 days.

Sister Fyock has been a great sufferer for nearly one year. Funeral services by the writer. S. M. Goughnour.

MILLER.—In the bounds of the Brothers Valley congregation, Somerset Co., Pa., Oct. 31, 1891, Bro. Henry A. Miller, aged 79 years, 2 months and 24 days.

The subject of this notice had formerly been a member of the Lutheran faith, but for quite a number of years had been a faithful member of the Brethren church. Funeral services by the writer. S. F. Rieman

HURSH.—In the bounds of the Weeping Water church, Cass Co., Nebr., Nov. 1, 1891, Miss Lilly May Hursh, daughter of friend Martin Hursh, aged 21 years and 1 day. Funeral services by the writer.

JESSE Y. HECKLER.

MASSIC.—At Roaring Springs, Pa., Oct. 29, 1891, John Andrew Massic, aged 10 weeks. Funeral services were conducted by Bro. D. B. Sell and Rev. Welsh, of the M. E. church. J. R. STAYER.

HAINS.—In the Pleasant Valley church, Ind., Oct. 16, 1891, Mary Ella Hains, daughter of brother and sister A. Hains, aged 9 years and 1 day.

Deceased was a very bright and intelligent child. During her sickness she frequently talked of heaven and prayed for her friends. On Friday morning she asked the other members of the family to come around her bed and kneel and repeat with her the Lord's prayer. At the close she told them all to say "Amen." After this she prayed, and then engaged in singing. At 4 P. M. she passed peacefully away. The funeral services were held at her residence on Sunday at 1 P. M., Rev. E. F. Albertson officiating. The remains were taken to the Forest Grove church, where Bro. Benjamin Lear made appropriate remarks from Matt. 18: 3.

LEVI E. WEAVER.

HUFFMAN.—In the Raccoon church, Ladoga, Ind., Sept. 10, 1891, David Huffman, son of Julia Huffman, aged about 17 years.

He leaves a loving mother, sister and two brothers to mourn his death. He made no profession, but by his death his brother and sister were brought to the Lord. His death was very sudden. On Wednesday before he died he expressed himself as feeling much better, but on Thursday noon he grew much worse and before 2 o'clock he was no more. We who are living should take warning.

MOLLIE CAYLOR.

SHOWALTER.—In the Fairview church, Pa., Oct. 30, 1891, Susie Blanche, daughter of Bro. Isaac and sister Ruie Showalter, aged 1 year and 5 months.

May the blessing of God comfort the grief-stricken parents, that they may not weep as those that have no hope. Funeral services by Eld. G. W. Brumbaugh from Matt. 18: 1-5. LILLIE OAKES.

RODIMER.—In the Brothers' Valley congregation, Somerset Co., Pa., Oct. 1, 1891, friend John Rodimer, aged 77 years and 9 months.

Funeral services by Bro. D. H. Walker and the writer from the words: "Set thine house in order." M. G. SCHROCK.

ZUCK.—In the Cherry Grove congregation, Carroll Co., Ill., sister Mary Jane, wife of Bro. Samuel Zuck, aged 34 years, 9 months and 25 days.

Sister Zuck united with the church when about seventeen years of age and continued to live faithful until death, so we hope she has gone to rest. Funeral services by the Brethren from 2 Cor. 5. HENRY M. MARTIN.

MIDDLETON.—In the Elkhart Valley church, Ind., Aug. 4, 1891, Ozias S. Middleton, aged 27 years, 8 months and 27 days. Funeral discourse by Eld. John Metzler and others. JOS S. KULP.

RUTLEDGE.—In the Silver Creek church, Williams Co., Ohio, Oct. 29, 1891, sister Catharine Rutledge, aged 59 years, 7 months and 4 days.

Sister Rutledge suffered much with cancer in the breast, but endured with patience and Christian courage to the end. She had obeyed all the commands, and those who mourn need not mourn as those who have no hope. Funeral services by the writer, assisted by the brethren. GEORGE MOHLER.

GOTSHELL.—In the East Nimishillen congregation, near Cairo, Stark Co., Ohio, Oct. 26, 1891, Mr. Henry Gotshell, aged 79 years, 5 months and 22 days.

His remains were interred in the West Lawn cemetery, Canton, Ohio. Funeral services at the house by the writer, from Ps. 8: 4.

BOWMAN.—In the bounds of the Sandy church, Stark Co., Ohio, Nov. 4, 1891, Bro. Harvey D. Bowman, aged 22 years and 14 days.

Bro. Harvey was a bright young man and bade fair for a long life. He became a member of the church at the age of fourteen. He is the third of our prominent young brethren of the Sandy church that has been called by death since last spring. Nov. 27, 1890, he was married to Miss Elva Shaffer with whom he lived very happily for eleven months and seven days. His remains were interred in the United Brethren cemetery at the Beech church. Funeral services by the writer to a large congregation of sympathizing friends from Heb. 4: 9. J. J. HOOVER.

FUNK.—In the Sugar Ridge church, Hancock Co., Ohio, sister Mary Ann Funk, wife of Bro. David Funk, aged 86 years, 11 months and 29 days.

Deceased was born in Washington County, Md., Oct. 13, 1804. She lived a consistent member of the Brethren church for about thirty-five years. Funeral services by brethren David Lytle and the writer.

E. H. ROSENBERGER.

SLINGLUFF.—Sept. 28, 1891, of inflammation of the stomach, terminating in typhoid fever, William H. Slingluff, aged 37 years and 10 days.

Deceased was baptized in the Skippack church, Pa., in 1876 and married a sister of the same church in 1877. His sorrowing widow, six small children, father, mother, an afflicted sister, four brothers and many relatives and friends are left to mourn their loss, which, we trust, is his eternal gain. When first taken sick, he told those around him that he would not recover and gave directions for his funeral. He suffered intense pain which even affected his mind the greater part of the time. He was only sick about ten days.

Funeral services by Bro. F. P. Cassel at the house from Rev. 14: 12, 13, and by Bro. Joel H. Reiner at the Upper Dublin meeting-house. SARAH M. GRIFFIN.

ALBAUGH.—At 472 Wabash Avenue, Chicago, Oct. 26, 1891, Daniel W. Albaugh, son of Jacob Albaugh, Montgomery County, Ohio, and son-in-law of Dr. Shellenberger, Covington, Ohio. Funeral services by Bro. W. R. Miller, of Chicago.

VANFOSSEN.—In the Beaver Creek congregation, on Briery Branch, Va., Nov. 3, 1891, of paralysis, David Vanfossen, aged 81 years, 1 month and 27 days. Interment and funeral at Ottobine church. Services conducted by the writer from Heb. 9: 27.

G. W WINE.

HOLLER.—In the Eight Mile congregation, Ind., Oct. 30, 1891, Mary E., daughter of Bro. Geo. Holler, aged 26 years and 4 months.

She was a faithful sister in the church. She leaves her kind parents, one brother, and two sisters to mourn their loss which, we hope, is her gain. Funeral services by the writer from John 11: 25 to a large number of sorrowing friends. Disease, consumption.

D. HODGDEN.

NEDROW.—In the bounds of the Indian Creek church, Westmoreland Co., Pa., Oct. 24, 1891, Daniel Nedrow, aged 76 years, 4 months and 25 days.

Bro. Nedrow was the father of twelve children. His wife and six children preceded him to the spirit world. He was a faithful member of the Brethren church for about fifty years. Funeral occasion improved Oct. 26 at the Nedrow school-house, by Eld. D. D. Horner and F. F. Murray.

JEREMIAH FAUST.

BOWMAN.—At Stuart's Draft, Va., Oct. 3, 1891, Bro. John Bowman, aged 65 years, 4 months and 28 days.

Deceased married Elizabeth A. Yount, Sept. 13, 1847. He moved to Rockbridge in 1850, and united with the church in 1878. Soon after, he was elected to the ministry and served faithfully until called home. Funeral services by the writer to a large concourse of sympathizing friends. J. A. CLINE.

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THE GOSPEL MESSENGER.

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Vol. 29. Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 8, 1891. No. 48.

The Gospel Messenger.

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WE enjoyed a pleasant call from Bro. Levi Replogle and wife, and J. Y. King, of the Eastern Shore, Md. They remained over night with us and Bro. King preached for us. He is full of zeal for the Master and labors with his might. We were much pleased with the visit, and also pleased to learn that the Brethren on the Eastern Shore seem to be prospering. They now have two good houses of worship and a membership of seventy. Bro. George Brumbaugh, of the same place, also gave us a short call.

OVER last Sunday we had a very pleasant visit from brethren Jacob Coppock and A. S. Rosenberger, of Ohio. Bro. Rosenberger preached in the morning and Bro. Coppock in the evening; also on Monday evening. Both have children attending school and came to see how they do. Dr. Rosenberger was made to rejoice in meeting his son as a subject of the better kingdom, and we are sure that others entered into his rejoicing. Why should we not, when the angels in heaven are made to rejoice in the return of the children to the Father's house?

LAST week we were called to attend the funeral of one of Bro. M. R. Bashor's daughters, who was called suddenly to pass over into the other life, but on account of other engagements we could not go. We extend our sympathies to the distressed parents' family. May the Lord sustain them in this, the time of their sorrow, and may the language of their hearts be, "Though the Lord slay me yet will I trust in him." We cannot *now* understand his ways, but when we shall know as we are known, we shall then learn that he is a compassionate Father and doeth all things well.

BRO. HOFFMAN AND WIFE have been guests at the Normal during the last week. They came to visit their daughter who has been sick, but is now convalescent and, we hope, will soon be well again.

WE write our editorials a little ahead of time this week, as we wish to attend the Ministerial Meeting which will be held with the Clover Creek brethren and open on Wednesday morning. We may have something to say about it after it is over.

OUR late love-feast was one of the most pleasant ever held in our congregation. We had with us elders Jas. A. Sell, J. B. Replogle, and Jas. R. Lane; also I. M. Gibson, of Roanoke, Va. On the afternoon of the first day we elected three deacons and one minister and forwarded two ministers from the first to the second degree, and ordained one to the eldership. On the same afternoon there were five persons baptized. After the baptism we had the examination services, and after that the elections and the installations. In the evening we had the Lord's Supper and the Communion. The day and evening were pleasant and the attendance unusually good. On Sunday morning, Bro. Sell gave us one of his interesting and practical sermons, and in the evening the congregation was entertained by Bro. Lane. All the services passed off pleasantly and all present seemed to enjoy the meeting.

HISTORIES.

OF histories there seems to be no end. Every land and every nation has its history. Then we have State histories, County histories, histories of the sciences, the arts, church histories and many other histories that might be named. These are studied in our families, taught in our schools, and made a prominent feature in our education, and yet the oldest, the most reliable and best of all histories is comparatively neglected. We mean the Bible.

This history dates back to the beginning and spans thousands of years, detailing some of the most wonderful events that were ever chronicled by man.

During the present term we have had a class in Genesis and have gotten as far as the ninth chapter. We might write a book in telling what we have found in this, the beginning and foundation of all histories. Of course, it is not our intention to do this, because, as slowly as we have been going, we have only gathered a few of the jewels of this great treasure house.

There are several thoughts with which we have been especially impressed. The first one is that in almost the beginning of the world's history the earth was populated with two distinct races of people, as distinct morally as the Christian and the heathen, and socially, as the Jews and Samaritans. We have reference to the descendants of Cain and those of Seth.

The first leading characteristic that we notice on the part of the descendants of Cain is, that they, early in their history, turned their attention to inventions, such as would especially tend to their own enjoyments and enable them, as much as possible, in their estimation, to live independent of God.

1. We have Lamech as the introducer of polygamy, Jabal was the inventor of tent-making, Jubal, of musical instruments and Tubal Cain an artificer in brass and iron. We do not mention these facts to show that inventions, in themselves, are necessarily wrong, but the promptings, in these cases and among this people were wrong, because they did it to modify the curse of sin through their own wisdom and strength, and independent of God. They either felt that they were forsaken of God or they presumptuously forsook him. It is the way of sin; whenever found it is rebellion with the determination of being independent and having our own way. We have this truth beautifully pictured by Milton in his graphic description of the fallen angels in their council in hell as to how they could better their condition, independent of God. Men and devils may resort to their own devices, but they cannot live without God. As this nation went away from God, wickedness increased. In the meantime Seth was born and a new nation was commenced. Then it was that men began to be called after God and to distinguish themselves from the Cainites. They were called the "sons of God" while Cain's posterity were called the children of men,—the "daughters of men."

The Sethites were not so much concerned about the affairs of life. They had faith in God and had respect to both his promises and rewards, and recognized the truth that they were but sojourners and were looking for a better city and country. By strong inference we are made to believe that God had forbidden intermarriage between these two races. This we have from the first part of the sixth chapter in the account of the intermarriage and its direful results. From here we date a special growth in wickedness, so much so that God determines to destroy the world, but gives one hundred and twenty days of grace, but through these unholy unions sin had made its die and only one uncontaminated family was found, through which the race could be perpetuated.

What are the lessons taught? First, a desire to live without God is an indication of the works of sin, which, continued on this line, leads to ruin, as to forget God is to be cast away from his presence forever.

2. The danger of entering into any league whatever with sin. This has, in all ages, proved an unequal yoking and always will.

These few remarks afford only a glimpse of the thoughts and truths that lie hidden in the most wonderful of all histories,—the Bible. It is an inexhaustible mine of precious diadems. Dig,—dig deep, and continue to dig and you will be made rich unto eternal life.

ESSAYS.

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

JUDGE NOT.

BY ADELAIDE A. PROCTOR.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-worn field,
Where thou wouldst only faint and yield.

The look, the air that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see,
With hopeful pity, not disdain,
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise,
Their soul to God in after days.

"IF, IF, IF, IF."

BY C. H. BALSBAUGH.

To ELDER S. S. MOHLER,

Beloved Fellow Pilgrim:—

How wonderful are the monosyllables of God. The "*so*" of John 3: 16, and 15: 8, is large enough to hold all the fullness and all the manifestations of God and man throughout "the ages of the ages." Some one has called it "an ocean of thought in a drop of language." In Philpp. 2: 1, God's little "if" appears four times, as if to concentrate all the resources and sacrifices of the Holy Trinity within the smallest possible compass, and press His supreme claims on human confidence and affection.

"*If any* CONSOLATION IN CHRIST." The whole River of Life, clear as crystal, rolls in that "if." The history of the universe, so far as recorded, the whole manifestation of God in Christ, responds yea and amen. There *is* consolation in Christ, consolation as deep and high, and broad as Jehovah. When God undertakes to comfort, it must needs be boundless as His own eternity. The atonement is for the sinner, and it is as vast as the sin, as limitless as the sinless.

All that God is, all that He has, and all that He can do, are found in Emmanuel. And Emmanuel is God *with* us, God *of* us, God *for* us. With such a Refuge, such a Helper, such a Consoler, may we not with glad heart and unwavering confidence rehearse the triumphant challenge of David: "The LORD is my *light* and *my salvation:* whom shall I fear? The LORD is the *strength* of my life: of whom shall I be afraid?" Psalm 27: 1.

"IN CHRIST." This is the key-note of the Gospel. Paul was an unsurpassed comforter, but he claimed no originality. He determined to know nothing but Jesus Christ and Him crucified." This made him the third-heaven man he was. In 2 Cor. 1: 3, 4, 5, we have the secret of all his energy and victory and peace and joy and wisdom, and all his untiring, unparallelled labors. "IN CHRIST." GOD was his "*dwelling* place," and he was "an *habitation* of GOD THROUGH THE SPIRIT." Ps. 90: 1; Eph. 2: 22. Wondrous man, but not more wondrous than you and I may be.

His was no exclusive privilege of peace and consolation and glory. He was only one among many members in the same body. The same life, and love, and joy, that pulsed through his soul, also vitalizes and warms and gladdens the little toe, and that means me. Paul in Rome, and S. S. Mohler in Warrensburg, are partakers of the same "consolation in Christ." The faith that is strong enough to lift its finger and touch the hem of His garment, is sure of a blessing that thrills from the centre to the circumference of our being. "He dwelleth in our hearts by *faith;*" and when JESUS is *there*, it matters not how the *sufferings* of Christ abound in us, "our *consolation* also *aboundeth* by CHRIST." Eph. 3: 17; 2 Cor. 1: 5. "Perfect love casteth out fear," because it is "the LOVE OF GOD shed abroad in *the heart* BY THE HOLY GHOST," AFTER we are "*justified* by *faith.*" 1 John 4: 18; Rom. 5: 1, 5.

Love is the greatest of the triplet graces, but faith is the first. To love without believing, and to believe without loving, are moral impossibilities. Just as soon as our sense of sin and sinfulness, and emptiness and helplessness, is lost in the sense of Christ's all-sufficiency for all things, and always, we know the peace of God which "passeth all understanding." 2 Cor. 9: 8; Philpp. 4: 7. There is such a fullness in Jesus, that to empty Him would be to annihilate God. And it is the MAN Christ Jesus in whom Jehovah has deposited all His infinite resources. God needed no such expedient on His own account.

He admits of neither supplement nor diminution. His incarnation did not undeify Him. Without controversy, great is the mystery of godliness; God was "*manifest* in the flesh," "was *made* flesh," "was made *sin*," so that *sinners* might become sons, "partakers of the divine nature," spectators and heirs of the beatitudes and glories of the Eternal Trinity. 1 Tim. 3: 16, John 1: 14; 2 Cor. 5: 21; 2 Pet. 1: 4; John 17: 24; Rom. 8: 17. Just as certainly as God is true, all this "*consolation* in CHRIST," is for *you*, so that you may be "*filled* with *comfort*, and be EXCEEDING JOYFUL in *all* your *tribulation*." 2 Cor. 7: 4.

Depression is of the flesh, darkness creeps over our sky out of the memory of the past, and the sense of present weakness and demerit, but the "consolation in Christ" tides over it all, and swallows up all our sins and all our insufficiency, and all our doubts and fears in the reiterated assurance that God will supply all our need "according to his riches in glory by Christ Jesus." Philpp. 4: 19; 2 Cor. 9: 15; and 1 Cor. 15: 57. When I think of my sins I am so ashamed and confounded, that were it not for the open heart, and open arms of Jesus, I would be ready to vociferate the prayer in Rev. 6: 16. And when I allow myself only for one hour to contemplate my physical and temporal conditions, and the utter destitution of all inherent merit or power, I am of "all men most miserable." It is *only* by "*looking* UNTO JESUS" *moment by moment*, and casting body and soul unreservedly on the "two immutable things in which it is impossible for God to lie," that I find "strong consolation," and the unwavering certainty of my eternal security. Heb. 6: 17, 18, 19. It is only in the faith that presses Emmanuel to our heart of hearts, that we are able to join in the pæan of Rom. 8: 32-39. In enumerating the "*all things*" in verse 32, let us not forget 1 Cor. 3: 22, and 2 Cor. 12: 9, 10, and kindred et cetera. Let us pray the Holy Spirit to emphasize in our intelligence and consciousness the "*but*" in Heb. 12: 10, and similar conjunctives. We need another Philip to put the forcible interrogation of Acts 8: 30. Yea, we need Jesus Himself to point His finger to many a passage, to many a single word, and say with mild yet pungent rebuke, "*How readest thou?*" Luke 10: 26.

Your sufferings and sorrows abound, but the consolations of Christ superabound. When you forget self and "see Jesus only," you cannot help repeating the sweet testimony of the Shepherd Poet, "*My cup runneth over.*" Ps. 23: 5. And as you pass along the appointed way of discipline and consolation, you may place high in your spiritual gamut the notes "*surely,*" and "*will*" in Ps. 23: 6. With this correspond well the three tenses in 2 Cor. 1: 10. Read over with fresh unction Heb. 12: 5, 6. Oh, what "consolation in Christ, what comfort of love, what fellowship of the spirit, what tender affections and compassions." *Now* chastening is not joyous, but grievous, but *afterward*, AFTERWARD, "*a far more exceeding and eternal weight of glory.*

Union Deposit, Pa.

A BIOGRAPHICAL SKETCH.

BY B. F. MOOMAW.

Chapter Eight.

FINALLY the Union army came to the conclusion that it could succeed in suppressing the rebellion in a way in which many lives might be saved, and they decided to change their policy. Instead of slaying their enemies, they would destroy the provisions, the supplies for the army and the people, and so went broadside through the Shenandoah Valley, applying the torch to mills, barns and stores, till, as was said, the ravens could not find whereof to keep them alive, and the Confederacy would be compelled to surrender. When this was done, many of our Brethren and others left their homes, and went West. Some returned after the close of the war, and others remained away.

In this tragedy I was among the sufferers financially, having purchased a farm in Rockingham County, in the early part of the war, on which the buildings cost five or six thousand dollars, all of which were burned at my loss. After holding the farm for thirty years, and spending several thousand dollars in improvements, I sold it for just half the sum paid for it, but I sold it for the currency of the present time, and had paid for it in Confederate currency, when it had become considerably under par.

When the war closed, our people were left in a sad condition financially. The Confederate currency was not worth the paper upon which it was printed, and but few had been able, or had taken the precaution, to get and save some specie, and they had but little, if anything, to dispose of, to procure the necessities of life.

Our case was a little different. We had managed to get, and save, all the specie that we could, and securely hid it away. We also had a farm in Ohio, in the care of a good and honest agent. The rent for the four years amounted to a considerable sum, which, as soon as the embargo was raised, was sent to us, and put us in a pretty good condition, in that respect.

SCENES AFTER THE CLOSE OF THE WAR.

There was a great change in many of those who, during the war, were my enemies, and sought my ruin. I was informed by a Baptist minister that a number of men were thirsting for my blood, but the tide had now turned, and they thought I might be of some service to them, and they desired me to give my aid and influence in the work of reconstruction, and afterwards in the Legislature. I received a letter from Col. E. M. Wood, who, at the time of electing members to the Reconstruction convention, was the Representative of our County in the Legislature, and who was, at that time, in Richmond. He wrote to me, asking me to let my name come before the people as a can-

didate for the said convention I replied, saying, "My dear sir, you certainly cannot be in earnest. I am not competent for the position, if I were desired it." He wrote again, saying that I was the man, and that he had just read my letter, sent to him at the beginning of the war, stating my fears as to the folly, the impossibility of success in the undertaking, and the fearful destruction of men and property. He said that that letter appeared to him more like a prophecy than anything he had ever seen in human affairs.

The Baptist minister, spoken of above, also told me that my name would carry more votes than any other man in the County.

I feel a delicacy in stating these facts, but it is well-known that I never wanted to make myself conspicuous, by being in public positions, or in political matters in any way; nor in the church. I never sought any position at the hands of the church, but rested content with obtaining my membership I thought that if I was wanted in any way, in the service of the church, the brethren knew where to find me. As a matter of duty, I was willing to serve to the best of my ability, and was always very glad to know that my services were, to some extent, appreciated by true and faithful brethren. This being so, I thought that I might venture to publish it in connection with this biographical sketch, and hope that I can be excused, and that God may be, in some way, glorified, and his cause honored, in the vindication of the principles of our Blessed Christianity, as set forth in the proclamation of the angels, at the advent of our Divine Savior, is my fervent prayer. "Glory to God in the highest, on earth peace and good will to men."

Bonsack's, Va.

THANKSGIVING.

BY JAMES WIRT.

"Every creature of God is good, and nothing to be refused if it be received with thanksgiving."—1 Tim. 4: 4.

To a devout believer in the Word of God a grateful mind is really necessary to a continued reception of the blessings that come to us as a result of close application of the powers given. The fact that the Christian is expected to use what has been entrusted to him is apparent, and we see that by this means are his possessions increased.

We believe that the vital truths of the Gospel, rightly interpreted, will allow all to make the most of their respective callings in life. "Industry and intense application bring success."

The final rewards of the righteous are promised to the faithful, and to be faithfully and persistently engaged in any legal undertaking, always will bring the greatest profit, therefore the conclusion is reasonable that it is the duty of all to make the most of their opportunities. Remuneration for our efforts may not be each time in money, and this principle applies with equal force to any calling or occupation. God has ordained that, by a wise interchange of the earth's products, all may have enough and to spare. While the husbandman may sow, God will give the increase, and so it is in every avenue of life.

Let us receive, then, with thankfulness and gratitude the blessings of the Bountiful Giver.

The custom of the religious world, to devote one day of each year for the purpose of thanksgiving, finds a hearty endorsement among the administrators of civil affairs, and accordingly the last Thursday of November has been appointed as the day on which to give thanks.

A pious community is a prosperous community. Prosperity brings manifold blessings, and a proper reception of these blessings is indicated by an expression of gratitude. God takes cognizance of the manner in which his gifts are received, and the way in which they are appropriated. We are told that it is more "blessed to give than to receive." Should we not aim to share the good things we enjoy with others, that all alike may be benefited to the fullest extent of every good and perfect gift? The wants of the needy may be met by obeying the instructions of the Gospel.

The present year has been characterized by abundance in every sphere. That which would result in ruin to our works has been given, in a bountiful measure. Good results are always accomplished by working in harmony with the Lord, and we feel that our prosperity in the past is the result of well-directed effort. The world encourages us to go on in this work with vigor, and that zeal that comes through experience. We have much to be thankful for at this time. We have happy homes if we make them such, good schools, and, beyond all, we have the home over there." Our Savior is now preparing that eternal home for us. Let us be up and doing!

Virden, Ill.

"THE SOWER SOWETH THE WORD."

BY E. C. MOONAW.

Number Two.

WE have already considered the nature and power of that Word and have come to speak of its effects in particular cases. This is graphically portrayed in the parable of the sower, found in Mark 4: 3, 20.

1. There is that which fell by the way-side, which the fowls of the air came and devoured; representing on the one hand the hardened hearer, and, on the other, the active agency of Satan in promptly snatching away the Word, lest, if it lie there too long, it might take root, even in the heart. In this case the condition of the heart is aptly represented by the highway, unbroken by the Gospel plow of repentance and humility, and unprepared to receive the good seed of saving truth. More than this, the fowls of the air will one day confess a possession, and can always be on hand to claim every work of grace. The text states that he 'cometh immediately.' Verse 15. He is alert, he is punctual, a regular church goer; in fact, he never misses a service. Wherever the Word is sown, there is Satan, no matter how sacred the time and place may be. See how he watches the sowing of the precious seed, that he may immediately take away all that falls within his reach.

Preachers of the Gospel have always been amazed at the readiness with which the most powerful impressions of the most solemn service can pass away, and be forgotten. No sooner is the congregation dismissed than a film of forgetfulness passes over the multitude, a kind of veil, shutting out all vision of the great spiritual realities which, but a moment before, stood out in solemn and terrible distinctness. A few ordinary civilities, and a little light conversation, seems to be all that is necessary to banish from the mind the most absorbing, tremendous, and overwhelming verities of eternity. In other matters men are not thus indifferent to their most important interests. Far otherwise,—they are alert, active, persistent. How, then, can we account for their indifference and forgetfulness in the supreme concerns of the soul, the one thing needful, the eternal destiny? There is no accounting for it except upon the hypothesis of the parable, that a subtle and invisible agency stands ready to counteract and remove every saving influence which may be brought to bear upon the heart,—that Satan cometh immediately and taketh it away. We cannot see him as he is, busy with the minds of the congregation, but his presence there is attested by patent facts, as well as by plain revelation. He works the more readily because the people themselves are not aware of his presence. Like an undetected thief he accomplishes his whole purpose because his victim is unconscious of the attempt. We would be startled and quickly give the alarm if, in the middle of the night, we should discover a robber at his work. With equal diligence should every minister alarm his congregations by discovering to them the robber of their souls, busy at his dreadful work, even in the midst of God's house, and at the actual time of his holy worship. Especially should we warn those who are most exposed to the arts of the enemy, those whose hearts are like the wayside, hardened by the hoofs of sin; unbroken by repentance, a place of unclean birds, and unclean beasts. And let hearers of every sort profit by the lesson of this parable, and be quick to secure the precious seed by storing it deep in an earnest heart, and holding it with a firm and honest purpose.

2. Next we have that which fell on stony ground, as represented in verses 16 and 17, where it had not much earth. In this shallow ground the seed came up, it is true, but it did not grow. The sun quickly scorched it, and it withered away. This represents a numerous class of superficial hearers, who receive the Word, it is true, and with a great show of heartiness, but having no depth of character, or strength of purpose, they quickly fall away in the presence of difficulty and danger. They are not so clearly marked now in these peaceful times as they were in the days of persecution,—when it was not uncommon for great numbers of shallow professors to publicly abandon the faith. The same scenes would be witnessed now, if our church-going throngs were brought face to face with torture and death. As it is, this second class furnishes the backsliders, who can be met upon every hand, having abandoned their profession for a trifle. "When affliction or persecution ariseth for the Word's sake, immediately they are offended."

While we are now, for the most part, free from this kind of affliction and persecution, yet this same spirit of shallow fickleness is alive as much as ever, and manifests itself in various ways. Now-a-days it is "immediately offended," if asked to give up some indulgence, some favorite sin, or to do some disagreeable service, or to part with its money for the Word's sake. It may also discover itself in the presence of temptations, conflicts, or difficulties in the spiritual life. There are some professors who like the joys of religion well enough, but they cannot brook its sorrows, its chastenings, or its labor. They are fond of the grapes, but do not like to hoe the vines. If the day is fair they will walk with Christ, but if the weather is bad, they are conspicuously absent. Christianity has its heroes, but they do not come from this class.

There have always been plenty of grand men and women who could never be intimidated by danger or difficulty. Obstacles only had the effect of stimulating them to greater exertions. If necessary they will take the kingdom of heaven by force. Special warning should be given to the class represented by the stony ground. There is great need in them for special preparation. Let the stones be removed, and good earth put in their place. Break up the soil more deeply. Disabuse them of the holiday idea of religion. Inure them by degrees to the idea of discipline and labor. While it is hardly possible that they will ever become regulars and veterans in the Lord's army, yet persistent training may make of them very good militia.

Next there is that which fell among thorns, representing another class who hear the Word, but the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful. This seed takes root, grows, but does'nt bear fruit. It represents the most disappointing class of all,—a blade of wheat with a blasted head, or a stalk of corn with no sign of an ear. There is much promise, but no performance,—much good opportunity and outward show of religion with none of its reality. Let us look closely and see what is the matter with this particular seed. It fell among thorns, and the thorns are said to represent the deceitfulness of riches, and lust of other things, and the cares of the world. These choke the word, so that it becomes unfruitful.

It is a well known and undoubted fact that the accumulation of unsanctified riches, with the luxury and self-indulgence which inevitably follows, is usually attended with the greatest danger to individual Christians, and churches. First the accumulation of wealth, according to the principles of our present industrial and commercial system has a hardening effect upon the mind and heart, rendering it intensely selfish, and impervious to generous and humane sentiments. It destroys the bond of sympathy between man and man,—it destroys love, which is the essential soil of religion. Moreover it absorbs all the faculties, and consumes all the time of the individual, so that he has nothing left for God and the soul. The man of affairs must be "troubled and careful about many things," and is apt, therefore, to neglect the "one thing needful." But the worst feature of all is that in the heart of the wealth seeker, riches is apt to occupy the place of the chief good. Herein consists its "deceitfulness." The CHIEF GOOD is the object of universal search. The world says practically that it consists in wealth. God says that it consists in the NEW CREATURE. But the multitude run after riches, and are therefore deceived. Riches take the first place. It becomes their idol and they fall down and worship it, and sacrifice to it, and publish abroad its praises. Men sell their souls for this Dead Sea fruit, which turns to ashes on their lips, and leaves naught but eternal hunger, and eternal thirst. Ah, how quickly the undeceiving follows the deceiving. There is a more excellent way. It is for every Christian, who has wealth, to take the place of God's steward in these things, and use them for his glory, and for the advancement of his kingdom. In this way, instead of his wealth being a great curse, it will become a great blessing to himself, his family, and the church. Cultivate the idea, and let it be uppermost in every transaction, that *God* is the *proprietor*, and it will cut off all the cares, and all the lusts, and all the deceitfulness of riches. In doing this, your sense of honesty will immediately prevent you from making an improper or selfish use of what belongs to another. Also God will thenceforth occupy the first place in your heart. A faithful stewardship unto God, in respect to property, is a most blessed and profitable service; try it, and get rid of that uneasy conscience, and that heart-ache, arising from the possession of unsanctified and unconsecrated wealth. Trample down the thorns under your feet, and make manure of them for the more rapid growth, and great fruitfulness of the Word.

Lastly there was that which fell on good ground, and brought forth, some thirty, some sixty, and some a hundredfold. There is not much to be said about this plain statement, only that a uniform proportion of results is not expected in every case, even where the ground is good. We see the different gifts, and different degrees of usefulness among the best people, but all are commended of God if they simply do their best. Our service is judged by the *sprit in which it is done*, and not by its intrinsic value, or merit. The man who only worked one hour in the vineyard received his penny, the same as the man who worked through the heat and burden of the day. Nothing that we can do can add anything to God, or will be accepted by him as an equivalent or recompense for his gifts. But if we are capable of bearing the thirtyfold, or the sixtyfold, we should not be satisfied to fall short of our capacity or opportunity. Another significant reflection presents itself at this point, namely, that only one-fourth of the seed sown bears fruit. The other three-fourths is lost. Must this be taken to mean that of all the multitudes who hear the Gospel, only one-fourth will be saved, while three-fourths will be lost? When we look out over the congregations which throng the churches, is it not a tremendous reflection that so large a proportion of them will be lost? Should not every hearer ask himself the question, "After all, shall I at last fail of the grace of God? After all my opportunities to enter the kingdom of God, shall the door of mercy be finally shut in my face? Will my life bear no fruit, fit for God to gather into his garner? Am I to be like the chaff which is driven away, or trodden under foot, or burned in the fire?" God forbid that such shall be the fate of any one who enjoys Gospel privileges. Let us receive the Word into good and honest hearts, especially that Word which was made flesh, "and dwelt among us." Let us receive Jesus, and rely wholly and solely upon his saving and sanctifying power. Doing this we will surely reap the golden harvest of eternal life. Our sheaf will not fail, nor our place be wanting in the garner of God.

Green Forest, Va.

DID JUDAS GO OUT WHILE THEY WERE EATING THE SUPPER?

BY A. HUTCHISON.

BELIEVING as I do, that there is a little mistake made in our teaching on the subject of Judas going out while Jesus and the disciples were eating that last supper, I now ask the indulgence of the reader while I call attention to a few facts, as indicated in the Scriptures:

1. Let us notice the record carefully. Matthew, in his account of that event, shows us that Judas was at the table at the time that they ate the supper. Matt. 26: 25. "Then Judas, which betrayed him, answered and said, Master is it I?" Verse 26 says, "And as they were eating, Jesus took bread, and blessed it, and brake it," etc. Verse 27 says, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Mark 14: 18–23 gives nearly the same account of the case, mentioning the fact that the twelve were present at the time of eating the passover supper. No traitor had been pointed out as yet,—but in answer to their question as to who should betray him, he said, "It is one of the twelve, that dippeth with me in the dish." Then they took the bread and cup, and, in speaking of the cup, Mark says, "And they all drank of it." Why say all, if one was out?

Luke 22: 15–20, gives a very clear account of the passover supper and of the Bread of Communion and Cup of Blessing. Verse 21 says, "But, behold, the hand of him that betrayeth me is with me on the table." If he had gone out while they were eating the supper (as is affirmed) and the bread and cup were used after supper, how could the hand of the traitor still be at the table after the bread and cup were both given?

If you will carefully read the accounts of this case, as given by the four evangelists; you will see that none of them tell us that Judas went out before the bread and cup of Communion were given. Matt. 26: 23 says, "He that dippeth his hand with me in the dish, the same shall betray me." The token by which it was to be made known, was withheld. Mark 14: 20 says, "It is one of the twelve, that dippeth with me in the dish." He does not point him out,—that is yet in the future. John 13: 26 says, "He it is, to whom I shall give a sop, when I have dipped it." They were then eating the supper, but the act of dipping and giving the sop was still in the future. "And when he had dipped the sop, he gave it to Judas Iscariot." When he had received the sop he went immediately out.

Now the question to be determined is, when did he receive the sop? We go to Luke 22: 21 and we find the answer. Christ was holding the disciples in suspense up to this time, but now he says, "Behold." The hand of him who was the traitor was yet on the table. Then he certainly had not received the sop yet,—for he went immediately out when he had received it and I understand that to be the time when he called their attention, by saying "Behold." You have been wishing to know who it is; I now point him out to you.

This view of the case makes the several accounts, as given by the four evangelists, agree, and cuts off the opportunity of the critic, to say that we don't take the Scripture as it reads, etc. Hoping that a careful examination of this question may be of advantage to us all, and do harm to no one, I present the case in this manner. Far be it from me, to try to provoke controversy. Read carefully before you condemn, but if the Word of the Lord condemns the position which is here set forth, then do not accept it.

McPherson, Kans.

TIME ENOUGH FOR DUTY.

BY A. C. WIEAND.

THERE'S always time enough to do our duty, and do it well. People say, "I've a hundred things to do and my time is so limited." Stop! Think! *You have all the time there is.*

This one thing must be true:—Truth and right are eternal and *never can* contradict or oppose each other. There never, *never* will be two conflicting duties. One thing is your duty now. Do it. To-morrow is never long enough to do to-day's slightest duty. He that procrastinates lades himself with the unbearable burden of undone duty; and to the end of his hampered life, he can not free himself.

Not only is there always time enough for duty; but *just* time enough,—none to spare for idleness; none for frivolity; none for wickedness. Life means *labor*. There's no place in heaven for idlers: for time is our most precious and priceless gift; it makes life passable; and he who fritters that away betrays a sacred trust, "is dead while he lives," and so proves himself unworthy of eternal life and fit only for everlasting death.

We review our work, and we look at what remains undone, and our hearts fail us. Nothing! Nothing!—yet "she hath done what she could." Herein is encouragement:—

> Do your duty; do it well;
> Trust the rest to Heaven.
> Little strivings surely tell
> As the hidden leaven.

"OUR personal desires are no proper guide for our action. What we want to do, may be right, and it may be wrong. Unless we have a better reason for doing a thing than our desire to do it, we are without a satisfactory reason for its doing."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

McPherson Notes.

For several years we have been much interested in the subject of home influence and parental training. Every student entering college, brings with him the impression of some leading spirit from the home circle,—some influence which he has absorbed like a sponge. The defects in the character of boys and girls are not all chargeable to natural human depravity. In studying the habits and dispositions of students, one can almost read the character of the parents.

There came to our school a certain young brother who had all the correct manners of a true Christian gentleman. He was so tractable that all the teachers loved him. His gentle manners won for him the esteem of all fellow-students. From a few words he dropped, we were led to believe that he had a very exemplary Christian mother. Subsequent facts proved that our surmises were correct, and we wished that all boys were blessed with such mothers.

A short time ago, after preaching at a certain place, we stopped at a brother's house for dinner. We had to admire the gentle restraint, held over the family by the parents. The children waited patiently until the strangers and the father had finished their meal; then the children, with their mother, took their places at the table in an orderly manner and waited until the eldest, a boy of seven, had reverently folded his hands and asked a blessing upon the meal before them. We wondered how many older ones would be condemned by the example of this little boy. "Bring up your children in the nurture and admonition of the Lord," is as much a command as the injunction not to steal or to kill, yet many of the acts of insubordination to the government of the church, the school, or even the State, are directly traceable to a lack of parental government.

Ministers should labor more to impress on the minds of parents their duty in this respect, and as a church we should pay as much attention to it as we do to suppress pride and drunkenness.

S. Z. Sharp.

Nov. 28.

From the Highways and Hedges.

Our last notes, as I remember them, told you of our meetings,—two at Weiner, and twelve about six miles west. Three were baptized. Our first love-feast in that part of the country was held Nov. 9, 1891. Nov. 10 we left for Greenway, sixty-six miles further North-east, a distance of 156 miles from Stuttgart.

Here we were met by Mr. G. R. Hornback, who had called us to this place. He took us to his home, and treated us very kindly. Bro. Hornback formerly lived in Kentucky, and had heard Bro. McCann preach in Webster County of that State, some years ago. He has held to the faith and doctrine of the Gospel through these many years, although alone and among strangers in Arkansas. The truths of God's Word still find a place in his heart. May God fan that sacred spark until he can see his way to unite with the people of God. I trust that he may be faithful, and that God may spare his life, until he may have an opportunity to obey the Lord in all things.

Here we had seven meetings,—the first ever held here by the Brethren. We had good attention, and while entirely among strangers, we were kindly treated, and had many invitations to come again.

Greenway is in Clay County, Ark., and is a border County on the North line. It is a frontier settlement and many of the cabins never had a pane of glass in them. The houses are mostly built of logs; they have no lofts, and are not even "chinked." Here a person can get very cheap homes and near the railroad. Some timber is found here, but the soil is only of medium quality, but with reasonable industry and economy a person can make a good living and get a home of his own. Here would be a good opening for a minister who has a little means.

Wednesday Nov. 18, we returned home, after having been in the field twenty-three days. During that time we held twenty-one meetings, traveled 312 miles by rail and some in ox wagons. The rest of the time we traveled afoot. My wife was with me all the time. Jas. R. Gish,

Stuttgart, Ark

Fund for Sending the "Messenger" to the Poor.

S. S. Flickinger, Nebraska,	$ 50
A. Horner, Nebraska,	25
Al. Mast, Nebraska,	10
L. Hoffert, Nebraska,	50
A. M. Miller, Nebraska,	25
E. S. Rothrock, Nebraska,	50
James Flory, Nebraska,	50
H. Kurtz, Illinois,	1 00
David J. Culler, Ohio,	75
Fanny Fogle, Indiana,	40
S. J. Riffle, Ohio,	65
Lydia Showalter, Ohio,	20
Clara V. Gnagy, Maryland,	1 00
A sister, Pennsylvania,	1 00
Mrs. A. C. Barr, Pennsylvania,	1 00
Silver Creek church, Illinois,	31 88
A brother, Maryland,	1 00
John E. Otto, Maryland,	50
Cyrus Miller, Illinois,	1 00
Lizzie H. Butterbaugh, Illinois,	2 00

From Alum Springs, Shenandoah Co., Va.

According to previous arrangements the Brethren at Barren Ridge, Augusta County, commenced a series of meetings on the first of this month and closed Nov. 21, having, in all, twenty-five sermons. The church seems much revived and sinners seem to be like Agrippa of old,—almost persuaded to be Christians. We were sorry to close the meeting, leaving so many awakened sinners outside of Christ, but our obligations to commence a meeting at this place Nov. 22, caused us to say farewell to those whom we so recently learned to know only to love. Seventeen souls bowed beneath the liquid stream and we trust were planted in the pure, crystal stream of God's love. One wandering sheep was brought back again into the fold. May God's mercy and grace be with them all, and we pray his special favor upon the new-born babes in Christ. Awakened sinner, remember that the door to God's fold is open!

S. N. McCann.

From Millville, Nev.

Bro. Flory's meeting closed Nov. 3, with three more additions and a good interest. We feel that much good was done, as Bro. Flory's address was not only to those without the fold, but to the stirring up of those within as well. Several seemed very near the kingdom, but decided to "wait a while,"—the worst choice they could have made.

The last four meetings were held at other points and we did not have the privilege of attending them. This was the first cause of delay in making out the report. Then, waiting from time to time, for news from Bro. R. H. Miller, caused more delay.

We are sorry to state that, up to this date, we have had no news of Bro. Miller's coming. As previously noted, he was to have preached us a series of doctrinal sermons, but his health being impaired, and the winter having fairly set in, we fear he will not be able to come to us before spring or summer.

To-day was our regular council. Bro. J. H. Shirkey was chosen correspondent for the coming year. Several letters were also granted. Sisters Ida Bowman and Effie Evans were appointed solicitors for Book and Tract Work,—a hitherto neglected branch of work in this congregation.

The business of the council was easily and satisfactorily disposed of, and so our report closes with the church in peace and good working order. Several letters are in the hands of the elder and more are coming. Surely goodness and mercy have been with us all the days of our lives.

Louis Macey.

Nov. 21.

From the Mohican Church, Ohio.

Oct. 24 and 25 we had a very pleasant feast and good attendance. At 10 A. M. on Saturday, and in the evening, we had a crowded house of spectators and fairly good order. There were many members present from adjoining churches. Bro. Noah Longanecker officiated. Brethren Weimer, Eld. George Irvin, D. M. Irvin, George Worst, W. L. Dessenberg, Bro. — Brubaker, T. Moherman and D. N. Workman, our elder, were also present. We had an enjoyable meeting.

Our quarterly council occurred Nov. 21, at which all business passed off quite pleasantly. We had decided some time ago to have a series of meetings, to be held about Jan. 1, and Bro. N. Longanecker was chosen to do the work. He will begin the meetings Jan. 3. Nancy A. Fackler.

Redhaw, Ashland Co., Ohio.

From Mt. Jackson, Va.

We held our Communion meeeting Nov. 7, at Cedar Grove. It was well attended and seemed to be greatly enjoyed by all present. Bro. D. F. Stouffer, of Maryland, was with us, and did most of the preaching. He began a series of meetings Nov. 5 and continued until the evening of Nov. 16. One dear soul united with the church on the evening of the feast, and four more during the meetings. Our hearts were made to burn, and tears to flow for joy, to see those four dear young sisters go side by side into the flowing Shenandoah. May our Kind, Heavenly Father give them grace, wisdom, and power from on high to continue faithful until death! Bro. Stouffer labored very faithfully for us and his efforts were highly appreciated. Our prayer is that he may be richly rewarded for his labors. B. W. Neff.

Nov. 20.

Notice to all the Brethren Whom This May Concern.

Notice is hereby given that there will be an extra session of the District Meeting of the Middle District of Iowa, held at the State Center church, Dec. 10, 1891, beginning at 9 o'clock A. M., for the transaction of such business as may come before said Meeting, and the several churches in said District will govern themselves accordingly.

By order of the undersigned elders:

Wash. Wyland,	Robert Badger,
Peter Forney,	M. Sisler,
A. M. Dickey,	J. W. Diehl,
S. M. Goughnour,	R. F. McCune,
Wm. J. Thomas,	J. D. Haughtelin.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman,	McPherson, Kans.
D. L. MILLER, Treasurer,	Mt. Morris, Ill.
GALEN B. ROYER, Secretary.	Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman,	Dayton, Ohio
S. BOCK, Secretary and Treasurer,	Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least three a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson IV.

1. To what did the fourth Beast of Daniel's prophecy refer?

2. Were the Jews an independent nation most of the time?

3. What language was most commonly used previous to and at Christ's coming?

4 What is the Septuagint? How and when did it come into existence?

Lesson V.

The close of the last lesson referred to the means used to secure the high-priesthood. It may be well to give in order the high-priests of the first period, following the close of the Old Testament. Jaddua, the son and successor of Jonathan, is the last high-priest named in the Old Testament. It was during his reign that Alexander stopped at Jerusalem, on his way to Babylon.

Jaddua was succeeded by his son Onias I, about 330 B. C. Following him was Simon I, The Just, about 300 B. C, as mentioned in former lesson. Simon was succeeded by his brother, Eleazer, about 292 B. C. It was during his time that the Septuagint came into existence. Eleazer was followed by his brother Manasseh, about 251 B. C, who was succeeded, about 240 B. C, by Onias II, son of Simon I, The Just, and nephew of Eleazer and Manasseh. Up to this time Palestine had been on friendly terms with Egypt, but almost severed that friendship by the neglect of Onias, in paying the annual tribute of twenty talents. The king of Egypt threatened to make war upon Palestine, which was averted by Joseph, the nephew of Onias II, by his making satisfaction with the king, who obtained the contract for farming the tribute of Palestine.

This farming the tribute was still in vogue in the time of Christ, and a description of it may not be uninteresting. It was carried on in the same way as if a man would rent a farm for cash. He pays a certain amount for the use of it, and makes all he can out of it. Thus a man would pay a certain sum of money for the privilege of collecting the tribute (tax). He then had the privilege of collecting what he could. Thus the tax collectors, or publicans were inclined to oppress the people, and often cheated them, as was just. For this reason the publicans were looked upon with disfavor by the Jews, and classed as sinners and dishonest.

Onias II was succeeded by his son, Simon II, 226 B. C. During his time Ptolemy Euergetes finally recovered the lands that had been Egypt and Syria, as it was his rightful territory. During the time of Simon II, Antiochus V, Epiphanes, became king of Egypt, whose coronation decree was inscribed on a stone called the Rosetta Stone, which will be described in our next lesson.

I am in receipt of the following: "*Dear Brother:* Will you please inform me where we find the proof for a statement in a paragraph in your last article in GOSPEL MESSENGER where you state, 'In symbolic time a day represents a year?' I have studied and read but I cannot find anything to prove it.—*A. H. S.*"

Thinking others might be in the same position, I give the answer here: In Ezek. 4: 6, the Lord tells Ezekiel, "I have appointed thee each day for a year." By turning to it and reading the context, it will be seen that it is a prophecy against Israel. In Num. 14: 34 we read: "After the number of days in which ye searched the land, even forty days, each day for a year shall ye bear your iniquities even forty years."

I wish to say in this connection, that if any one has any questions to ask on the line of "Our Bible Class," I shall be glad to hear from him, and will gladly answer through these columns, — if I can. The object of these lessons is to tend to improvement on Bible subjects.

McPherson, Kans.

"FROM STRENGTH TO STRENGTH."

BY WEALTHY A. BURKHOLDER.

THE Psalmist David was a man of deep, religious feeling. He loved to meditate upon the law of the Lord, even in the "night watches." He not only confessed devotion and confidence in God in days of prosperity, but at all times, and under all circumstances, he acknowledged his power and greatness, and his dependence in him.

True, he sinned, but he was humble enough to confess his wrong and ask forgiveness. He did not justify himself as many of us do, by surrounding circumstances, but, in lowly contrition of heart, acknowledged that he was the guilty man. What a beautiful lesson is learned from the example of David! True humility does not consist alone in outward appearance. We may observe all the rituals of the law, and, so far as the external appearance is concerned, may appear very meek and lowly, but if the heart is not humbled, if the spirit of the Master does not pervade the mind, all is in vain. God looks to the heart and the outward life is the result of the state of the inward man, which is the seat of affection. "For out of it are the issues of life."

The Lord has promised to help all those who call upon him, and he loves to hear the plaintive cry of those who are lost and who wish to be restored. He is strength to the weak, if they will but place themselves under the "everlasting arms" and be shielded from the blasts of sin, and he has promised to increase the strength of the weak and helpless.

There are times in the life of every individual when temptations come and the way is not so brightly illuminated. Trials and bereavements have a tendency to weaken faith and then is the time we most need the consoling influences of the Gospel and the religion we profess.

It is comparatively easy to be a Christian when in health and physical strength, but in times of extreme suffering and when death robs us of our loved ones and darkens our homes it requires more of an effort willingly and trustfully to pray, "Thy will be done." Then it is that we need more than ever to be humble and submissive and to pray for strength to bear patiently whatever is laid upon us.

Our Father is one of pity and great compassion. He loves his children with an everlasting love, and when he afflicts it is for our good. He wants us to become stronger and more valiant soldiers of the cross, and promises to give us strength for every trial.

"My grace is sufficient for thee," assures us that in the darkest hour, if we allow the bright rays of Light Divine to penetrate our hearts, the darkness will flee away and it also assures us that, by relying upon his strength, we will be able to withstand the temptations presented. We need to lean more confidently upon the strong arms of him who is "strong to deliver" and "mighty to save" and we will be secure, for "God is our refuge and strength, a very present help in time of trouble."

Fannettsburg, Pa

WORK.

BY J. H. MILLER.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John 9: 4.

Jesus gave us a grand lesson of work.

1. Temporal work.

2. Spiritual work.

1. God said to Adam, after his shameful fall, "In the sweat of thy face shalt thou eat bread till thou return to the ground," and Paul uses language similar, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." We move with the busy world, and how necessary that we do work so that our natural bodies do have something to subsist upon.

2. Spiritual work is much more needful than natural. The Christian has so much work to do that he can be busy all his life. The work of the church is onward and upward, but though it is largely confined to the ministry, yet deacons and the laity are not exempt from it. The work in the ministry is divided so that each one may know his place.

Paul divides the work as given by Christ: (1) apostles; (2) prophets; (3) evangelists; (4) pastors; (5) teachers. These are all given "for the perfecting of the saints," for the work of the ministry, for the edifying of the body of Christ. It seems to have been necessary to place in the church these different offices, as their talents, or gifts, would call them for the edifying of the church. Each office has its own calling. The work among the ministry was different, as their names in office will readily show.

(1) Apostles are such as are sent forth. The Savior sent them forth two by two to preach repentance and perform miracles. This they did, so much so that many were made to believe on the Son of God. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of diseases." After Christ had called the apostles unto him, he sent them forth (that is to work), to preach the Gospel, heal the sick, etc. Those holy men were to go from city to city. One of their official duties was to plant churches and confirm them by supernatural power.

(2) Prophets were a class of men who foretold future events, more especially in the time of the Old Testament. The prophets of the New Testament were "supernaturally illuminated expounders and preachers."

(3) Evangelists comprises those who publish good news or glad tidings. The work of an evangelist is to go and preach the Word. He is one who has that peculiar gift of bringing many home to God. Not all preachers have this gift; hence let those who can, follow their calling.

(4) Pastors are those who have the care of flocks. As true ministers of the Gospel, they have the the charge of churches, and the care of souls. What great responsibilities are resting on a shepherd, or pastor! Jesus did not forget this class of officers, and, after his resurrection, called unto one of his shepherds, reminding him to feed the sheep and lambs. John 21: 15, 16, 17. It requires attentive work to see that the lambs and sheep are all cared for. A minister who has the care of churches will not find much time to go out to do much preaching. If he does, his church will be neglected, and the wolf may find openings to do great mischief. In my judgment an evangelist makes a poor pastor or shepherd. I have tried both for a number of years, and I am making a failure in both, to some extent. When I am away from home two-thirds of my time, my church at home is poorly cared for. Little troubles may arise that no one sees after, and soon the cause will suffer at home, while at some point away from home, much good may be done. We all have a certain official calling, and whenever we try to do too much, or do the work that belongs to some one else, we fail. Another matter I notice. Some of the pastors have too many sheep to care for,—too many churches to preside over. In this another failure is noticeable. Every church should have her own shepherd or pastor, if possible. Supposing there were four families living on one section of land, each family being the owner of one quarter and residing thereon. Supposing that in each family there were a lot of boys who needed to be instructed how to work, and that this work should be placed on one man to look after, what would be the result? I am certain the work would not be properly done.

Again, supposing four school districts join in one township, each district having a full school, would we suppose that one teacher could do all of that work, and do justice to his pupils? We answer, No. In like manner, neither can a minister do justice to so many churches and live miles away. The work of a pastor is so needful, and to be thorough, should be confined to only one district, if possible. I am aware that in some places this cannot be done, and do justice. Paul instructed Titus to set in order the things that were wanting and ordain elders in every city, as he had appointed him. What was wanting in Crete? There was a church that had no elder. Titus 1: 5. Paul saw such work would not be the best, hence he instructed Titus to ordain an elder down there. In all probability they had preachers enough there, to convert the people, but after they were brought into the church, there was no one to care for them and "feed them upon the sincere milk of the Word. Paul saw the great need of these offices in the church, and said, "If a man desire the office of a bishop he desires a good work. 1 Tim. 3: 1. This desire should not come from an exalted mind, or an overbearing spirit. A father has a family of children. It is his desire to be a true father to them, and "bring them up in the nurture and admonition of the Lord." He does not desire that those children whom he loves so well, be ruined or lost, or grow up in idleness, but he teaches them how to work and leads them to Jesus.

A minister who has the love of God shed abroad in his heart, who cares for his church, and loves to save all for Christ's sake, will desire to be placed in such a position that he may properly feed the lambs and the sheep.

Work means something. What can I do that will please my Master, in order to be a pastor or leader? How may I be like him who said, "I am the good shepherd; the good shepherd giveth his life for the sheep." John 10: 11. If Jesus is our shepherd, we should be like him. We should have a mild and peaceable disposition, an humble appearance,—the appearance of a sheep. Then we will be recognized not as a stranger (John 10: 5) but as "living epistles, known and read of all men." 2 Cor. 3: 2.

We should work in cities, as well as in rural districts. I remember an incident connected with our late Annual Meeting. I spent a part of a week in Washington City, and a number of us stopped at a hotel. The landlady asked us what our profession was. We soon replied, and turning to me, she said, "Are you a minister?" I was not ashamed to own Christ, and glad to know that we could be recognized as Christians. Had I been dressed like the fashionable world, I should have appeared to that lady as a stranger. If only all our ministers could see the propriety of humbling themselves under the mighty hand of God, by being in the general order of the church, perhaps more churches would be blessed with a pastor.

(5) Teachers comprises those who teach or instruct. In the great commission by Christ we have this: "Teaching them to observe all things." This noble work belongs to all workers. In all our work in the church one essential point is, we must teach and instruct. This noble work is not only applied to the ministry, but deacons and even the laity can engage in teaching. That will bring all into the work so that there is no place for idlers in the church. "Why stand ye here idle all the day?" was the language of Christ in the parable. How many of those who have confessed Christ, and have felt in their heart to work for the Master the remainder of their days, have become a little lukewarm, and do not work any more! There are too many sleepers in the church. "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." How necessary that we, as ministers, deacons, and the laity, all put forth every effort to do more work for the Master in our different callings.

Goshen, Ind.

REPORT OF BOOK AND TRACT WORK.

THE following is the semi-annual report of the Brethren's Book and Tract Work, ending Nov. 1, 1891, comprising the donations received from churches and individuals:

MAY.

Upper Stillwater church, Ohio, $9.72; Naperville church, Ill., $2 75; A. J. Bowers, $2.58; Grundy County church, Iowa, $2 35; Prairie Creek church, Ind., $2.00; Bear Creek church, Ill., 60 cents; English River church, Iowa, $2.25; Buffalo Valley church, Pa, $3.00: Annie Keim, Pa., $1.00.

JUNE.

Collection in Tabernacle at Annual Meeting, Hagerstown, Md., $87.83; collection on train, $10.54; Big Creek church, Ill., $1.50; Macoupin Creek church, Ill., $2 70; Pleasant Hill church, Ill., $5.15; Cherry Grove church, Ill., $1.80; Waddam's Grove church, Ill., $3.25; South Waterloo church, Iowa, $10.00; Clara Alstadt, Ohio, 10 cents; Conestoga church, Pa., $7.92; Ogans Creek church, Ind., $3.25; a brother, $1.00; Vinnie Geltmacher, Md., $1.00; Mrs. S. F. Walker, Iowa, $1 00; sister J. F. Oller, Pa., $5.00; Catharine Spanogle, Md., $1.00; E. Nighswonger, Pa., $1.00; G. C. Bowman, Tenn., 25 cents; Dry Fork church, Mo., 47 cents; a brother and sister, Md., $1.00.

JULY.

A sister, Pa., $10.00; sisters of West Dayton church, Ohio, $4 05; Covina church, Cal., $2.46; Yellow Creek church, Ill., $6.50; Yellow Creek church, Pa, $10; Grundy County church, Iowa, $2.35; Belleville church, Kans., $2.00; Sabetha church, Kan., $4 00; Lick Creek church, Ohio, $10.00; Chippewa church, Ohio, 50 cents.

AUGUST.

Barren Ridge church, Va, $5.25; Elk Run church, $4.25; Wade church, Kans, $1.60; Panther Creek church, Iowa., $5.40; Chippewa church, Ohio, 25 cents; A. S. Rosenberger, Ohio, 10 cents; Abraham Hoch, Pa, 50 cents; Sarah Muse, Va, $1 00; Rome church, Ohio, $4 00; Panther Creek church, Ill, $5 75; Mrs L. McCollom, Pa., $2.00; Middle Fork church, Ind., $4 00; Loramie church, Ohio, $2 00; Sallie Slifer, Mo., $2.00; a brother and sister, Ind, $1.00; Canton church, Ohio, $8.04; Jonathan's Creek church, Ohio, $2.00.

SEPTEMBER.

Bear Creek church, Ill., 25 cents; English River church, Iowa, $1 00; Seneca church, Ohio, $6.00; Naperville church, Ill., $3.50; Astoria church, Ill., $2.50; Loon Creek Sunday-school, Salamonie church, Ind., $6.00; Sugar Creek church, Ill., $2.15; Pleasant Hill church, Ill., $5.40; Big Creek church, Ill., $1.26; Clear Creek church, Ind., $4.25; Spring Run church, Ill., $3 20; Elkhart church, Ind., $2 50.

OCTOBER.

West Nimishillen church, Ohio, $3.00; Canton church, Ohio, 69 cents; Mt. Zion church, Ohio, 25 cents; Isaac Henricks, Ill, $5.00; Maple Spring church, W. Va., $9.58; F. P. Cordier, Ohio, 50 cents; Alex. North, Ind, 50 cents; a brother, Ohio, by L. H. Dickey, $5.00; sisters of West Dayton church, Ohio, $5 35; Covina church, Cal., $2 70; Isaac and Susan Metzger, Ill., $10.00; Bethel church, Mo., $2 50; D. M. Dierdorff, Iowa, $2 00; Ludlow and Painter Creek church, Ohio, $1.25; a sister, Ind., $1.00; North-eastern District of Ohio, $11.74; Maple Grove church, Ohio, $12.23; Mahoning church, Ohio, $1.40; Huntingdon church, Pa, $19.25; Panther Creek church, Iowa, $3.25; Sarah Erbaugh, Ohio, $1.00.

S. BOCK, Sec. and Treas.

"THERE are two ways in which God indicates what is wrong: by positive prohibition, and by tacitly annexing evil consequences. If a certain train of consequences seems frequently to follow certain individual or social practices, it is fair to conclude that the evil consequence is itself God's seal of condemnation upon the practice, even though God's Word gives no direct utterance on the subject. Whatever results in a dullness of the moral sense, social deterioration, discord, discontent, impurity, and mental or physical wretchedness, is a bad influence. Whatever is sure to work badly, cannot be good."

"DUTIES never conflict. God has but one duty at a time for any child of his to perform. If we are doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty, we are at fault, no matter how good or how important the work we are doing. And we need have no question as to what is our duty in God's plan for us."

"RIGHT-DOING is a very simple thing, but right-doing is not always an easy thing. A straight line is the shortest line possible between any two points; yet, as a practical matter, it would be easier to draw a dozen crooked lines than one straight one in off-hand drawing. All of us can see the way of right living, but who of us can walk in that way without wavering?"

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
J. B. BRUMBAUGH, } - - - - - Associate Editors.
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JOSEPH AMICK, - - - - - Business Manager.

ADVISORY COMMITTEE.
R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

ALL new subscribers will receive the MESSENGER free the remainder of this year. Show this offer to your neighbors, and ask them to subscribe for 1892.

Mount Morris, Ill., - - - - Dec. 8, 1891.

WHILE Bible reading is a most excellent occupation, it is by no means a substitute for right doing.

WE again remind those who send in obituary notices that we do not print poetry in connection with these notices.

PLEASE do not ask us to return the manuscript of articles that have appeared in the paper. We have it kept on file for reference, if necessary.

BRO. GEORGE REXROAD has located at Springfield, Mo., and will be pleased to become acquainted with members living in that part of the State. He is from Hutchinson, Kans.

SOME of the churches are remembering the worthy poor this season and have the MESSENGER sent to them. This is certainly commendable, and will greatly encourage them in their spiritual work.

WE learn from the dailies that one hundred native converts to Christianity were recently massacred in China. Some of the foreign missionaries suffered personally and also in the loss of mission buildings.

BROTHER, where do you stand on the temperance question? Or are you too undecided to stand at all, and permit others to stumble over you? Those who stand for the right need not be a stumbling-block to any one. Learn to stand for the right.

IT is to be hoped that many of our ministers and others will arrange to attend the Mt. Morris Special Bible Term during the month of January next. In next issue we shall have something special to say concerning this term; in the meantime, those who feel interested may write Bro. J. G. Royer, of Mt. Morris, for further particulars.

THIS is still a world of calamities. A recent earthquake is said to have destroyed 40,000 houses in Japan, rendering 200,000 persons homeless and killing many thousand. Add to this the great famine of Russia, a few wars, etc., and we still have much sadness in the world.

SIXTY years ago the census of Ireland showed that eighty-one per cent of the population were members of the Roman Catholic church, but recent statistics show that it has decreased to seventy-five per cent. Protestantism is making its mark in Ireland, and before another generation we look for the Catholics to be in the minority.

IT is said that Boston shipped one million dollars worth of rum to heathen Africa last year, while from the same place a few thousand dollars have been sent to carry the Bread of Life to the same people. This shows how our boasted civilization is doing more to make brutes of the Africans than they are to make Christians of them.

WE still have on hand copies of the missionary number, intended for use on mission fields, and at such other points where they may be distributed among well-meaning outsiders with a view of doing good. Send all orders to Bro. Galen B. Royer of this place, stating the number of copies that you can use to good advantage. They are sent out free.

AN earnest sister writes: "A lady who contemplated uniting with the church recently said to me, 'If ever I join the Dunkard church I am going to be *a Dunkard*, not a half Dunkard and half worldling.'" That is the way we like to see them come. If one is going to be a member let him be one in soul, mind and body. Too many try to convince us that they have the mind of Christ but their conduct and appearance resembles the world completely. Coming out from the world does not mean taking the world along.

WE would like to urge upon our housekeepers the advisability of encouraging all the families in their respective congregations to subscribe for the MESSENGER. The tendency of the paper will be to get such families more thoroughly interested in the work of the church, and also keep them posted on the doings of the church. As a rule, members who read our literature are more alive in every department of church work than those who do not. And while we would like to get the paper into every family in the Brotherhood, we feel especially concerned to have it read by every minister among us. It would be well if our agents would give this consideration special attention, and if there are any ministers not able to pay for the paper, more than likely liberal-hearted members would willingly donate the required amount, if solicited to do so.

WE are asked to state why some brethren persist in saying "we" in their speaking and writing when "I" is really meant. A brother holds a series of meetings and writes "we" for "I," in giving a report of the meeting. Another gives his opinion on some subject and speaks of himself in the plural number. We presume most writers and readers fall into the habit without thinking much about it. While the mistake is not a very serious one it is nevertheless worthy of attention. While in the editorial chair, the writer of this item speaks of himself in the plural number, because he is presumed to represent the paper he helps to edit, but when he retires from that work and represents no one but himself, it will then be proper for him to speak of himself in the singular number. It is an easy matter to determine whether the singular or plural form should be used, if writers and speakers will stop and think a moment.

SUNDAY, Nov. 29, the mercury with us dropped to about eight degrees below zero, with about three inches of snow on the ground.

A NUMBER of queries have accumulated on our hands. They will engage our attention shortly. Some of them are questions of importance and deserve careful consideration.

A CARD just received from W. G. Cook says the District Meeting for Northern Iowa, Minnesota and South Dakota passed off very pleasantly. No queries were sent to the Annual Meeting. J. W. Trostle will represent the District on the Standing Committee next year.

LAST week we were favored with a pleasant call from the visiting elders for the Mt. Morris College, viz., Geo. D. Zollars, Edmund Forney and D. B. Eby. We are always pleased to have these brethren call, believing that their visits from time to time may have a very salutary effect on the moral and religious condition of the school. These committees, guided by wisdom and discretion, have it in their power to greatly aid the work of education in our various schools in the Brotherhood.

WE have a lively Sunday-school at Mt. Morris this season, superintended by Bro. G. N. Falkenstein, with an attendance of 300. A collection is taken up every Sunday and the amount thus raised is turned over to the Missionary Board; but for November 29 it was decided to send the collection for that day to the poor in Denmark. The amount raised was $18.94. This added to our Thanksgiving collection makes nearly $50.00 raised here for charitable purposes as a Thanksgiving offering. Another student made application for membership and received baptism the same afternoon. This makes seven students that have united with the church since the opening of the school in the fall.

DR. MCGLYNN, who knows about as much concerning the Catholic church as any man on this continent, predicts that in another generation the bitterest enemies of the Catholic church will be from her own ranks, not so much on account of their general religious principles, as on account of the authority claimed by the priestcraft, and those still in higher authority. This is a very liberal age and the tendency is for every man in religion to be a law unto himself, and do very much as he pleases. While this tendency of the age may be for the improving of the Catholic church, it is more or less detrimental to that higher order of true vital piety, found in other religious bodies. To find and maintain a happy medium between formalism and personal piety, should be the aim of every honest Christian.

IT is generally estimated that in the year 1000 A. D. there were 50,000,000 professing Christians on the globe. In the year 1500 this number was doubled, it having required 500 years to do so. But only 300 years were required to double the number again, bringing the time down to 1800, with 200,000,000. This is a remarkable increase, but nothing like the increase for the next eighty years, for during this short period the number more than doubled, giving, twelve years ago, 415,000,000 persons, professing the Christian religion. By the close of the present century we may safely count on the number being well nigh doubled again. While this may not count much in support of the spread of primitive Christianity, it certainly does speak volumes in support of the fact that the world is becoming more thoroughly civilized and prepared for those who teach the duty of adhering more closely to the ancient order of things.

BRO. B. F. MOOMAW'S address is now changed back to Bonsacks, Va., his former address.

WE are receiving a number of favorable expressions regarding the missionary number. It is being very widely circulated, and we trust that it may accomplish good.

ELD. DAVID J. MILLER, of Overhill, W. Va., writes very encouragingly concerning the MESSENGER. He says: "You will please see that my paper is not stopped. I would be lost without it. Set my subscription down for life."

WE are glad to learn that Bro. Daniel Wysong, who was recently injured by falling from his barn, near Nappanee, Ind, is improving, yet he suffers considerably at times. We have since learned that his thigh was broken in the fall and it will require some months for him to recover.

BRO. D. B. GIBSON writes that a large congregation was in attendance, Nov. 8, at the dedication of the Brethren's new house in Bement, Ill. The house is in the Milmine congregation, and was built mainly at the expense of Bro. Philip Siders. The act is a very commendable one. Bro. Gibson expects to be in the Mulberry congregation the next few weeks.

IN a private note from Bro. C. H. Balsbaugh we have, what might well make a long article, crowded into this one little paragraph: "We must exercise limitless patience with each other in our different conceptions of truth. The revelation of God in Christ is so infinite, and our faculty of apprehension so shallow and contracted, and so easily distorted, that forbearance becomes one of the most sublime and radiant Christian virtues."

OUR Thanksgiving services in the Chapel were favored with an unusually large attendance, many being present from the country. At the close of the services three of the students presented themselves as a Thanksgiving offering unto the Lord, and were baptized the same day. A collection was also taken up, resulting in $30.86 being raised for the purpose of sending the MESSENGER to poor people who are not able to pay for it. This will enable us to place over thirty copies of the paper in families where it will certainly be appreciated and will also do good.

SISTER RACHEL A. PROUTZ, of Linwood, Md., who has been afflicted for some time, has reasons to thank the Lord for recent blessings. In a letter just received she says: "*Dear Messenger:* Your weekly visits are much appreciated, and especially is it so since the hand of affliction has been laid upon me. I feel to give thanks to our Loving Father for thus far restoring my health that I can now get around through the house without the use of a cane. We know not how to thank the good Lord as we ought for the many blessings we enjoy, and especially for health of both body and mind, until it is too late. May these afflictions be the means of bringing us nearer to Christ."

A BROTHER writing from the frontier says there were eight members in his neighborhood one year ago, but the number has been reduced to three, caused by a division, five withdrawing from the church. He sometimes feels discouraged. We cannot blame him for that, but we do urge him, as well as all other isolated ones, to remain faithful and work the harder. If all the isolated members will remain firm, and persist in defending the church and her cause, they may yet be the means of laying in the hearts of the people a firm foundation for the building up of a strong church. People will have confidence in the religion of those who can remain faithful under adverse circumstances.

HOME MISSION WORK.

A YEAR has passed and the elder calls another meeting of his ministers to lay out the work for one more year. It may be thought best for John and James to exchange stations, or they may have become so thoroughly interested in their separate fields that they prefer continuing the work another year, some having united with the church at each point. The elder may report that he has worked up a good interest in the Jones neighborhood, and he would advise the advancing of Henry to the second degree, and the placing of that station in his care for one year, and he will help him some while also working up an interest at another point.

The elder may be a man of some enterprise and decide that he can handle more ministers if he had them. Thus steps may be taken to call more help to the ministry, and they placed in the care of the other ministers for training. Thus the work goes on, and more ministers are being prepared for the work. Possibly the elder may not have time to work up an interest at a new point, feeling that his flock needs his full attention. He realizes that he holds a sacred trust, and that it is his duty to see that the entire church should be properly cared for and fed with that spiritual food that makes stronger the inner man. Through his ministers he keeps the work moving at the outposts.

As time passes James may be induced to move near the Cross Roads and take charge of the little band of members he has collected. The elder sees that James is ordained to the eldership and the Cross Roads church properly organized. James, having been trained by a wise elder, conceives the idea of having some brethren called to the ministry, so that he can train and station them out to work on border points. Hence the same wise system is being extended and the foundation laid for other congregations.

John may have met with equal success, and is in charge of a flourishing little congregation in the neighborhood of the Brick School-house. Henry has worked hard with both hands and brains and is now elder of the Jones' congregation. The old elder was wise enough to have some one ordained to take his place before he got too old, and now, in his old days, he sees the good work, which he set in motion, moving on. He falls asleep in Jesus, loved and mourned by both old and young, not on account of his great ability as a preacher, but on account of his unselfish, fatherly devotion. He consecrated himself to the work of one little flock, and has put in motion a system of home missionary work that may roll on, and multiply itself until the whole land is dotted over with working congregations. He may have done some little preaching from home, but his own congregation was his sacred trust, and he never neglected that on account of others.

This is all easy, reasonable, lawful and commendable. Any elder can put such a system in motion. It is all home work, inexpensive and necessary. It makes live workers of all the ministers, gives them training they could never otherwise obtain, and multiplies congregations. Such a line of work is in perfect harmony with the long-established principles of the Brotherhood and can be operated by any housekeeper, thoroughly interested in the work of his own local congregation.

This very properly leads to two other important questions, viz., the necessity of ordaining elders in every church, and missionary work outside of the local congregations. These will be considered in another article. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Twelve.

IN our last letter we promised to give our readers some facts relative to the Egyptian, Assyrian and Babylonian collection of antiquities in the British Museum. At longest our sketch must be brief, for volumes might be written, and still the subject remain unexhausted. We shall refer for the most part to the monuments and tablets, giving such abundant and indisputable corroborative testimony of the truth of the Bible. And first we take a look into the Egyptian department. As we walked among the sarcophagi, the sculpture, and the mummies of ancient Egypt, we could almost imagine that we had suddenly been transported to the kingdom of the Pharaohs. Here are the immense stone coffins in which some of the Pharaohs had been laid to rest so many centuries ago. Here are the mummified bodies of Egyptians who lived 2000 years before Christ. Here are statues of Rameses the second, the Pharaoh who knew not Joseph, and who oppressed the sons of Jacob. We shall not attempt to give a list of the interesting objects in this great collection.

We were especially interested in the collection of embalmed bodies, for here we have a Scriptural topic. "And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days." Gen. 50: 2, 3.

The art of mummifying the dead was practiced in Egypt as early as the days of Abraham, and it may be before the time of the "father of the faithful." It grew out of the belief that the soul, after undergoing many changes, would re-inhabit the body again. This made the relatives of the deceased anxious to use the best means to preserve the body and secure for it a safe and lasting resting place. The natural conditions in Egypt were conducive to the preservation of the body after death. Without rain-fall and with a very dry atmosphere, it was not a difficult matter to arrest decomposition, and the bodies became dry and hardened lumps of clay. Some have thought that the preservation of the body through so many centuries did not agree with the Bible statement, "Dust thou art and unto dust thou shalt return;" but the real meaning here is that the body being made of earth, shall return to the earth again, and the old mummies are only preserved portions of the earth. The dust simply kept in the form which was given it in creation; it is, however, no less earth than if it were pulverized and scattered to the four winds of heaven.

From the published works of the British Museum we glean the following reliable facts concerning the art of embalming. Our knowledge of the way the Egyptians embalmed their dead is obtained from the Greek historians, and by a careful examination of the mummified bodies. According to Herodotus, the art was carried on by a professional body of men, appointed by law, and this is in accordance with the Scripture quoted, "Joseph commanded his servants the physicians to embalm Jacob." There were men duly appointed to attend to this work.

A body might be embalmed in three different ways and the price varied accordingly. In the first and most expensive method used, the brain and viscera were removed entirely from the body, washed in palm wine, and after being covered with powdered aromatic gums, were placed in jars made for the purpose, a number of which are to be seen in the Egyptian collection. The body was then filled with myrrh, cassia and other fragrant and astringent substances, and was laid in natron* for seventy days. Forty days was probably the time actually spent in the work of embalming the body, but seventy days were required to pass before the burial took place. Thus we have both forty and seventy days in the Scripture quoted. After this the body was carefully washed and wrapped in fine linen, covered with gum. The linen used was made in strips from three to four inches wide, and as many as four hundred yards were used in swathing a single body. The cost of embalming a body in this way was a talent of silver, or about $1,200. The body of Israel was doubtless embalmed after this manner.

In the second method, which cost about $400, the brain was not removed at all, and the body was also laid in salt or natron and wrapped in linen. The third method was only employed by the poor. It consisted in injecting some strong astringents into the body, and then laying it in salt for seventy days. The cost of this method was very small. These three methods were usually employed, but there was still a fourth method, adopted only by the very poor, which was to fill the cavities of the body with bitumen, and soak it in salt and hot bitumen. This process destroyed the hair and features and left the skin like paper and the bones white and brittle.

After the embalming process was fully completed, the body was placed in the coffin which was usually made of sycamore wood. In some instances two or three coffins were used, fitting into each other like a nest of boxes. We examined a number of the sycamore coffins, all of which were over 3,000 years old, and they are in a remarkable state of preservation. The inner coffin lid usually had an inscription, giving the name, rank and date of birth and death of the deceased. The outer coffin was covered with a coat of plaster, on which was usually painted a figure, representing the body in a reclining posture.

Members of the royal families were, after being embalmed in the most costly manner, placed in great stone coffins with closely-fitting lids, made of the same material. Several fine specimens of this kind of coffin are to be seen in the collection, and they are so placed that they can be easily examined. One of these bearing date of B. C. 3633, has part of the inner wooden coffin, and held the body of King Mykerinos, the builder of the third pyramid. The pyramids were doubtless built as tombs for the kings. There were also rock-hewn and vaulted tombs used. The poor were buried in pits and caverns.

In the tombs of the royal family, or the chambers of the dead, as they were called, the coffin was placed with the jars above referred to. In the coffin, or wrapped with the body, was a papyrus-roll inscribed with chapters of the book of the dead. To provide the deceased with the means of refreshment and material for the toilet, alabaster or other vessels filled with wine, articles of food, ointments, etc., were placed on alabaster stands near at hand. Here also were placed the instruments or objects which the deceased used or prized in life, together with gifts from relatives and friends. In this way the chamber of the dead became the receptacle of many things in daily use. Books, written on papyrus, were also deposited, and it is to this custom that we owe the possession of so many relics of the daily life and literature of the ancient world.

*Native carbonate of soda.—*Webster.*

As to the mummies, many of them drop to pieces upon being exposed to the air, and smell strongly of bitumen. Especially is this true of those bearing date of B. C. 3,500. The art of embalming was carried to the highest degree of perfection in Thebes B. C. 1,400. To this period belongs the embalmed body of Rameses II, the Pharaoh of the oppression, whose body is well preserved, the features retaining much of their original look, as is proven by the statue of the king, made during his life-time. It seems strange, indeed, to be able to look upon the face and form of the Pharaoh "which knew not Joseph," and who said, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Ex. 1: 9, 10. The discovery of his body a few years ago, filled a broken link that gives a startling evidence of the truth of the Bible account of the bondage of the children of Israel. And to this has recently been added the discovery and excavation of the cities of Pithom and Rameses. "Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." Ex. 1: 11.

We have given considerable space to the subject of embalming because of the Bible reference to it, and because it has been the means of preserving to us evidences of the truth of the Bible. The body of Jacob, the patriarch, was embalmed, and the body of Joseph, his beloved son, was also treated in the same way. "And Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Gen. 50: 26. The body of Jacob was carried to the land of Canaan, and placed in the tomb of his fathers, in the cave of Machpelah at Hebron. When the Israelites left Egypt, they carried with them the embalmed body of Joseph. Ex. 13: 19. "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor for an hundred pieces of silver." Josh. 24: 32.

The graves of Jacob and Joseph are, and have been for many centuries, under control of the Mohammedans, but we believe the day will soon come when their power will pass away, and the embalmed bodies of Israel and his son may be examined. What a wonderful thing it would be if this should be done and the bodies be found in the same state of preservation as is that of the Pharaoh of the oppression! Whether the damp soil of Palestine has had an effect on the bodies or not, can only be told by an examination.

I close this letter with a digression, suggested by the last paragraph. Jacob was buried in the tomb of his fathers, Abraham and Isaac. Gen. 50: 13. There also Sarah, Rebekah and Leah were buried. Gen. 49: 31. Why was it that Rachel, Jacob's best beloved wife, was buried over by the way as you go to Bethlehem, not more than twelve miles from the family tomb at Hebron, while Joseph, his best beloved and most illustrious son, is entombed within a mile of Jacob's well, near Shechem? We visited these places when in Palestine, and the question naturally suggests itself, Why were these two excluded from the family burying-ground? This question has suggested itself to others, and the following answer has been given:

May this not be a silent, though strong, protest against polygamy which was practiced at that time? Notice that Sarah was Abraham's first and only legal wife. She sleeps her last sleep with the father of the faithful. Isaac and his one legal wife rest in the same tomb. Jacob and his first wife, Leah, not the one he loved best, however, lay side by side in the same family burial place, while Rachel and her great son were laid by the wayside. It seems to us that this is a striking protest against a plurality of wives, as only the first wife was legally bound to her husband by the law of God. She only could receive admission to the tomb of her husband. The Bible does not teach polygamy; it simply records the fact that it was practiced and allowed because of the hardness of the hearts of the Israelites. The Master fully explains the original marriage law in the following words: "Have ye not read, that he which made them at the beginning, made them male and female, and said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19: 4–6.

Our next letter will contain some account of the Assyrian and Babylonian collections. These topics are intensely interesting to us, and we hope our readers will be benefited by them. We suggest that they be read carefully, in connection with the Bible. We have spent considerable time on these subjects, and given them much study. Our aim is to get the best and most reliable information and give it to our readers

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

On the Way.

Nov. 21 I met with the Brethren in the Springfield district, Ind., at their feast. The day was rainy, so much so that only a few members were present. Twenty-nine communicants surrounded the table. Some members are easily kept at home by a little blaster, or muddy roads. Though the meeting was small, the members present were much built up Why should they not, when we had more than double the number that was present in that "upper room?" Bro. Leonard Hyre and wife, from the Blue River church, were present; also Bro. J. H. Elson and wife, from Cedar Lake, and Bro. Geo. Swihart and wife, from Elkhart. Bro. Cornelius Eby was not with us as in former years. He passed over the river and has gone to his reward.

Bro. Florian Zimmer, one of their members, who is living near the church, gave me an interesting account of his life. Bro. Zimmer was raised a Catholic and he is a native of Germany. He lived near the River Rhine, not far from Constance, and emigrated to America in 1854.

He frequently saw the house where John Huss formerly lived, and often saw, on a marble stone on that house, the inscription, commemorative of John Huss. Bro. Zimmer also stood in the meadow where John Huss was burned at the stake. He also saw a Catholic woman beheaded in the same meadow, in 1853, for poisoning her husband. Thousands of people assembled to see her executed. The scene was so terrible and shocking that it chilled his body while he related the sad scene to me. Bro. Zimmer saw the history of John Huss in "Europe and Bible Lands," which makes that book the most interesting one to him of any book outside of the Bible. He told me that $5.00 would not buy the book if he could get no other. He was twenty-two years old when he came to America and soon afterward united with the Brethren. He came here to evade military duty. How thankful we should be that we can serve God under such favorable circumstances! J. H. MILLER.

Goshen, Ind., Nov. 24.

McPherson Notes.

"THE most solemn love-feast I ever attended," was the remark of an old soldier of the cross at the close of our Communion services last Saturday evening. We, too, felt that the occasion was an unusually solemn one. The services were held in the College Chapel. The arrangements were quite satisfactory. Nearly two hundred communed, though many from the surrounding churches were kept away by the threatened rain. A number were seated at the Lord's Table for the first time, but the most affecting scene was the greeting of parents who came to the feast and embraced their sons and daughters for the first time since they were "born again," and received into the family of the saints.

The spectators, too, seemed to be impressed, and yielded to the solemnity of the occasion. One gentleman from a distance remarked that he was now perfectly satisfied with the doctrine of our Brethren, and would be ready to be received soon.

Our congregation received some additions since the school term began, in September. Eighteen handed in their church letters to be residents here, and seven were received by baptism, making twenty-five added to this congregation, besides the number received by letter and baptized from other congregations and remaining here for the present as students.

During our Communion occasion we were favored by the presence and services of Eld. Alpheus Dickey, of State Centre, Iowa, who preached here very acceptably; also by Eld. John Forney who comes here officially, to see how the school, and especially the members advance in the divine life, and gives the young people encouragement.

Children, too, are not forgotten, but on Sunday, after the feast, a time was set apart for their special benefit, and they were addressed by brethren Forney, Dickey, Wetzel and Hutchison. We had a good meeting.

The first term of school is just closing with the best record of attendance and deportment of any term since the school was established.

The programme for the Bible Term, beginning Jan. 5, is completed and will be issued soon.

Later.—To-day two more were received by baptism at McPherson College. They are husband and wife, and come from another denomination in order to obey the Gospel more fully.

S. Z. SHARP.

Nov. 23.

From Pleasant Home, Oregon.

OUR love-feast occurred Nov. 14, at which time eighteen members surrounded the Lord's Table to observe the ordinances of the Lord's house. We felt it was good to be there and to listen to the Word of Life, so ably administered by brethren David Brower, Eld. M. M. Bashor, Joseph Early and our home minister, Josiah Royer. The meeting was held at the house of the latter, owing to not having a house of worship of our own. The weather at this season is rather bad, yet it did not discourage the members from meeting together from miles around, over muddy roads and mountains. The place of the meeting was on the beautiful banks of the Clackamas River, near Damascus, Oregon. Brethren, remember the mission fields of Oregon in your prayers! Truly, the harvest is great, but the laborers are few!

J. A. STEPHENS.

From the Panther Creek Church, Ill.

AT the District Meeting of Southern Illinois, the following query was presented: "Is it right for a minister, who will not worship with, nor serve his home church, to go to other churches and hold meetings?"

We are informed, by the official board of the above-named church, that the state of affairs, referred to in the query, does not now exist.

Signed by

GEO. W. GISH,
P. A. MOORE,
THOM. KEISER,
J. B. TAUZER.

From the Ridgely Congregation, Md.

BRO. ABRAM CONNER, of Manassas, Va., accompanied by his daughter, came among us on Saturday, Nov. 7. He attended our Sunday-school, and gave us a short talk there, and that evening as well as on Monday evening, he held forth the Word in the Boonsborough house. He was joined by Eld. Geo. Bucher, of Pennsylvania, on Monday. At 2 P. M., on Tuesday, Nov. 10, we met at our other house for divine worship. We had examination services at 5 P. M. After these services the ordinances, belonging to the occasion, were attended to. Sixty-five members surrounded the Lord's Table. Several brethren and sisters from Talbot County were with us. Eld. Geo. Bucher officiated. The services were solemn and impressive. I trust all who partook of this feast were strengthened in spirit, and will go forth to live out the profession there made.

Eld. Bucher went to Talbot County after services. Bro. Conner and daughter took the boat on Tuesday, intending to stop with Bro. Quinlan, in Baltimore. May God's blessing go with them and ever attend their labors of love!

Our elder, J. Y. King, and Bro. L. B. Replogle and wife, have gone to Middle Pennsylvania. They intend visiting friends and relatives; also to attend some feasts. Eld. King will remain until after their ministerial meeting.

L. R. BRUMBAUGH.

Denton, Md., Nov. 16.

From Muenster, Texas.

THE Williams Creek church is still alive, thanks to the efforts of the faithful that are here, although they have passed through sore trials. We have been encouraged by the visits of the faithful now and then, during the past year, especially so by the visit of Eld. James R. Gish. All that heard him preach were pleased, and we look for some fruit yet from his seed-sowing.

We have read some of Bro. Quinter's sermons in his book and we wonder why we cannot have more of the same kind from other faithful brethren.

We expect Bro. Hoover here soon, to labor in Texas. May the Brotherhood remember us in their prayers!

We wonder what has become of the interest in the mission work in the District of Texas, Indian Territory and Oklahoma. The wants of the churches and that of the scattered members throughout the District should be known. We were appointed on the board of workers, and since the General Mission Board has come to our aid and support, we are ready and want to know where the members are and what they are doing. The loving brethren who donate to the mission work want to hear from all, of their advancement in the divine life, etc. We want to know the location of every minister that comes within this District. Write to the Secretary of the Mission Board for further information. A. W. AUSTIN.

Muenster, Tex., Nov. 18.

Sudden and Unexpected Death.

MANY of the brethren and sisters who attended the Annual Meeting, at Pertle Springs, in 1890, will, doubtless, remember with pleasure, Mrs. Christopher, the kind and amiable landlady of the hotel at that place. It becomes our sad duty to announce the sudden and unexpected death, on Monday evening last (Nov. 9), of this estimable lady.

She had been in rather delicate health for some months past, but had not been confined to her bed, and no one expected her death. On the evening of her sudden decease she was in her usual health and spirits. She had just risen from the supper table, and, while conversing with her husband in a cheerful manner, she suddenly put her hand to her head, and said, "O give me a drink of water!"

Her husband started to get it, when she suddenly reeled, and fell forward on the floor, and expired without a word or a groan. By the time Mr. Christopher reached her side, and lifted her up, she was dead.

The cause of her death is supposed to be organic disease of the heart. Her death, so sudden and unexpected, was a great shock to the entire community. Her remains will be interred in the Warrensburgh cemetery to-day (Nov. 12th). She was a member of the Christian (or Campbellite) church, and was deservedly esteemed by all who knew her. A. W. REESE.

Warrensburgh, Mo.

From Keuka, Fla.

WE took the train at Everest, on the Missouri Pacific R. R., at five o'clock Oct. 23, and made the trip to Keuka without any incident worth mentioning. My wife has been sick for several months with lung trouble, and our physician advised her to go south, as medicine would not reach her case. She was quite feeble when we started, and we were afraid she would not stand the trip, but we were fortunate in being able to rest over night in Louisville, and also at Chattanooga. She stood the trip nicely, and seems to be doing quite well.

We found a live little church here. They have a good Sunday-school. Bro. Neher has his hands full with his business, and the large territory he has charge of at present. He has no help in the store nor in the ministry, and he is not a strong man. In the ministry he seems to be the right kind of a brother for the place. A great deal depends on the life of the preacher, if the work on the outskirts of the Brotherhood is to be successful.

Bro. Neher and I went near Hawthorne to meeting last Sunday, where there was an appointment at which your humble servant spoke to an

attentive audience at night. We had services in the Brethren's house at Keuka, where it again fell to my lot to address the people on the "Unification of the Church."

The oranges are beginning to ripen, and some are busy picking and packing their fruit. I have noticed several car-loads of oranges passing through this place for the Eastern market. The weather is very fine here, the coolest weather I have experienced since my arrival was about like the coolest of our midsummer weather in Kansas. The rest of the time it was as warm in the daytime as harvest weather in Kansas. I see people every day, dressed in thin cotton clothes and straw hats.

Quite a number of Brethren from the North expect to come here this winter to escape the cold of the Northern winter. There are some who spend their summers in the North, who own groves here and come south to spend the winter.

W. H. H. SAWYER.

Nov. 3.

From Nocona, Texas.

Nov. 5, the writer, in company with Bro. Bailey, started for Marlow Grove, to attend their Love-feast. This church is seventy-five miles from Nocona, in the Indian Territory and Texas District. Bro. Moore is the elder and Bro. Enuis the minister, and they have a total membership of thirty-five, who are all working in love and union. Bro. Troxel, of Owen's Prairie was present, to help in the work, and about forty members surrounded the Table of the Lord. There was a large attendance at the meeting, with good attention. The Brethren made arrangements for the entertainment of all who desired to stop over Sunday. Breakfast was served to all, so that the people could ge acquainted. A storm on Sunday caused many to stay away. The meeting closed with one applicant for baptism. May more follow!

D. G. BERKMAN.

Nov. 24.

From the Mississinewa Church, Ind.

THE Brethren of this place held their love-feast Nov. 6. It was largely attended by members from surrounding churches. Brethren Hiram Branson, David Replogle, Abe Young and Lewis Kinsey were the ministers with us from a distance. Bro. Kinsey, of the Nettle Creek church, officiated at the Communion services. The house was well filled with spectators.

The meeting was continued over Sunday by the home brethren.

Bro. Geo. L Studebaker, whom we were glad to have at home with us again, talked to us on Sunday and Sunday evening from the interesting subjects: "The Christian Race," and "The Model Hearer."

The meeting closed on Sunday evening. We were seriously impressed with the reality of the religion of Jesus, and feel to press onward with renewed strength and vigor, toward the mark for the prize of the high calling in Christ Jesus.

MATTIE S. SMITH.

To the Churches in Kansas Especially.

HAVING spent several days in soliciting for the Aged, Infirm and Orphan's Home in Kansas, I thought it might be encouraging to others to hear from us. We met with much encouragement in sentiment. Only one brother thought it might not be the best way of supporting the poor, but he neutralized his doubtful sentiment by his liberal donation.

We feel encouraged in the donations subscribed so far. It is true, about all have some apology to offer, because of some debts. Those with means have a place for their money, as a matter of business, which is generally paramount to the pocket book, but in every instance we received the name, or promise, or cash. Two or three sisters were satisfied with their husband's subscription. Some of the children, even those who were not members, subscribed. This is as it should be. Teach them to give, then give them an opportunity to earn their money. The Lord will be much better pleased than if the money is spent for tobacco and cigars, or having their pictures taken so often, etc.

It would be well to remember how the Lord has blessed our State (Kansas) with an abundance of all kinds of products. He knew we had this good work started, which will prove a benefit to his children, if properly conducted, and an honor to his name. He has also given us the means with which to do it. Supposing you give from three to five loads of corn out of the pile. That would not be the tenth, as under the law; but you might think that too much. Let us see. In this case you would be from three to five loads short, but supposing the Lord would have withheld rain as in former years, then you would have been ten or perhaps fifteen loads short. Now should we not give at least the half of the surplus to his cause? We will still be better off, financially, than before and an hundredfold better spiritually.

If it be true that the Good Lord has blessed us so greatly because we want to make provision for his poor (and I believe it is), and we withhold it, what can we reasonably expect next year? A severe drouth, and I fear we would deserve it, saying nothing about what would follow in the future.

I hope our solicitors will prosecute their work with diligence, and see that every member has opportunity to give, for we want no one to lose the blessing; and any contributions outside of the State will be thankfully received. Some wealthy Districts have no poor to keep; let them think of our burden.

ENOCH EBY.

Booth, Kans.

From the Shell Prairie Church, Minn.

ELD. J. F. EIKENBERRY and wife, of Greene, Iowa, came to us Sept. 3, and remained two months, in all, preaching part of the time while with us. We feel greatly built up in the cause of our Master.

We held a love-feast during our brother's stay among us, which occasion was certainly food for the soul. Our meeting was small, but the promise is, that where two or three gather together in the name of our Lord, there he is in the midst of them. We truly felt happy in our being permitted to partake of the Lord's Supper once more.

We, as a little band of members, separated far from churches of our own faith, have not the privileges many others have, of visiting from church to church. Through the kind aid of the Mission Board of Northern Iowa and Southern Minnesota, we are not forgotten, as they have sent a minister to us twice.

Our prayer-meetings are held every two weeks. We ask the church at large to remember us at a throne of grace, that we may hold out faithful in the service of the Lord.

B. A. MOORE.

Nov. 22.

From Broadfording, Md.

THE Broadfording congregation held its love-feast Oct. 20 and 21. It was truly a feast of love. Many members were present and partook of the sacred emblems. Our aged brother, David Long, officiated. The church felt the need of more help in the ministry and also in the deacon's office. Bro. Joseph Neibert was elected to the ministry and brethren Levi Bear and Hawes to the deaconship. May they ever prove faithful to their high calling! On the Sunday following, Bro. Henry Early commenced a series of meetings, preaching fifteen sermons. The attendance and order were excellent and our meeting was a grand success. Our brother had not preached long until the waters were troubled and three united with the church.

Bro. Early's preaching has done much good for the church and we hope that the dark cloud which has long hovered over this church has now been rent and that from henceforth we can work more earnestly and harmoniously.

ANNIE E HOLLINGER,

Broadfording, Md.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Union City, Ind.—We had a pleasant little Thanksgiving meeting. Our beloved elder, W. K. Simmons, gave us a soul-stirring sermon on the evils of the intoxicating bowl. We think there is need of many more such talks in our churches all over the Brotherhood.—*Henry Kunkle, Nov. 28.*

Notice.—Will the ministering brethren to whom I have sent my book ("Babylon and Christ") to sell, please send pay for the same at once? Those that got them know the amount due, and will save me much writing by responding at once. Price of the book, paper cover, 15 cents; leatherette, 20 cents. I have only aimed to cover cost of printing, express charges, etc. Please do not delay!—*Jas. R. Gish, Stuttgart, Ark.*

Abbottstown, Pa.—The members of the Upper Conawago church, Pa., held a series of meetings in New Chester, beginning Nov. 8, and continuing until the evening of the 17th, holding twelve meetings in all. Bro. Albert Hollinger preached for us, laboring earnestly, while a marked interest in the audience showed that the labors were rewarded by a telling effect. Some expressed a desire to unite with the church, while others were almost persuaded. The full amount of good, resulting from such meetings, will be revealed only in eternity.—*J. A. Long.*

Little Traverse Church, Mich.—We have just enjoyed a very pleasant series of meetings, conducted by brethren Isaac Rairigh, of Ionia County, and Isaiah Rairigh, of Barry County. They continued the meetings for two weeks with fair attendance. As a result of their labors five precious souls were made willing to leave the ranks of Satan, and help fight the battles of King Emmanuel. We hope they will prove exemplary soldiers! Nov. 14 our dear brethren left for other fields of labor. May God ever bless them in their efforts to warn sinners to flee the wrath to come!—*L. B. Wilcox, Nov. 22.*

Cabool, Mo.—Nov. 13 the brethren and sisters of the Greenwood church, Texas Co., Mo., enjoyed a very pleasant love-feast. About eighty-four members communed. All that part of the house, not occupied by the members, was well filled with our neighbors and friends. We had good order. We had to our assistance in the ministry brethren Samuel Click, William Harvey, John Deleplain, and Daniel Lorah. All these brethren remained with us over Sunday and preached for us. They gave us much good council, which will long be remembered by those interested. After the feast the brethren divided their labors, part of them going about eight miles east to the Shady Grove school-house, where a number of Brethren are living.—*J. J. Troxel.*

Saline Valley, Kans.,—Our meetings commenced on the evening of Nov. 7, and continued till the evening of the 16th. One was baptized. The meeting was conducted by brethren Humbarger and L. W. Fitzwater. This church is in good working order. The members are scattered over three Counties. Bro. L. W. Fitzwater has the oversight of this church.—*Martha Fitzwater, Nov. 20.*

Sam's Creek, Md.—Bro. Joseph Long, of Abbottstown, Pa, came to us Nov. 8 and preached ten sermons. As a result, three precious souls came out on the Lord's side and were baptized. On Sunday, Nov. 15, Bro. Joseph laid the duty of man toward God before the minds of his hearers, with truth and power. We trust that his labors will be as bread cast upon the waters, that may return with more good. There was good attendance and good order at our meetings.—*Ephraim Stouffer, Nov. 17.*

Wakarusa, Ind.—The Yellow Creek church, Elkhart Co., Ind., commenced a series of meetings. Bro. I. J. Rosenberger is with us. So far the meeting was not so encouraging on account of the inclemency of the weather. We are having a rainy season just now. Bro. Rosenberger is truly an approved workman of God. He is busy day and night in preaching, visiting the sick, the aged, and those away from God. We pray that at least some souls will be induced to turn in with the people of God during his stay.—*Hiram Roose, Nov. 23.*

Red Bank, Pa.—According to previous arrangements, Bro. J. C. Johnson came to our church Oct. 8, and preached on the 9th in the evening. Oct. 10 we met in the morning after short services, and then a number of members and friends went to witness the baptism of a young sister. We had preaching at 2 P. M., and in the evening had our Communion, which, I think, all enjoyed. On Sunday morning we met at 10: 30 A. M. After the sermon a missionary collection was taken for the General Mission Work. After that our young brother McGinnis was anointed with oil. We had preaching in the evening, at which time our meeting closed.—*J. A. Hetrick, Nov. 23.*

A Correction.—In my article in No. 43, page 684, in giving a report of our Communion and the number of additions, I should have stated that brethren Jesse Studebaker and John Sherfey held a series of meetings the week previous to our Communion, about eight miles south of the church, beginning Oct. 6, and continuing up to the time of our Communion. A number of those who united with the church at the time of my last report, lived near, and attended those meetings, and more than likely good impressions were made at that time, and carried into effect at our Communion. Thus we see that one soweth, and another reapeth.—*James T. Kinzie, Centropolis, Kans., Nov. 19.*

Dego, Ind.—The Upper Deer Creek church, Cass County, Ind., has had a season of rejoicing. Bro. Galen B. Royer, of Mount Morris, Ill., met with us Nov. 7 and preached sixteen discourses. Through his influence sinners turned to the Lord. The members are all united in praises and thanksgiving to his holy name for those that came to us, but the burden of our trouble is that there are so many others who should have come. Our meeting should have continued two weeks longer. We think this mistake too common with our evangelists, but our brother's time was limited, so that our meetings had to close about Nov. 20, with good interest, despite the inclement weather. Bro. Royer has our love and best wishes. May the Lord bless him in other fields of labor.—*Artemus Smith.*

Harleysville, Pa.—Indian Creek church has just held a series of meetings, which commenced on Saturday, Nov. 7, and closed on Tuesday evening, Nov. 17. Eld. Hiram Gibble, from White Oak, Lancaster Co., Pa., was present, and took the lead. He preached in the German language. There were no immediate conversions, but good impressions were made, and the members were much encouraged.—*Jas. Y. Heckler.*

Marshalltown, Iowa.—According to previous arrangement, Bro. F. M. Wheeler and wife, and the writer met with the Brethren in Jasper County, and held four meetings. As an immediate result three came out on the Lord's side, and were baptized, we hope, to walk in newness of life. More were almost persuaded. The Brethren seem much encouraged. May the Lord richly bless them in their isolated condition!—*John H. Cakerice, Nov. 26.*

Adrian, Mo.—Nov. 26 we assembled to hold a Thanksgiving meeting. The time was well spent by various speakers in showing the importance of rendering unto God the gratitude of our hearts in all things, and doing this not only now and then, but at all times. A spirit of greater thankfulness, on the part of the believer, would cause him to trust more fully in the Lord, and to be resigned to the will of him who knoweth all things.—*Diana Miller.*

Wabash, Ind.—We expected to begin a series of meetings Nov. 7, but owing to a serious accident that befell our dear brother, D. Wysong, we were sadly disappointed. We had no services on Thanksgiving Day, but we tried to do a little good in remembering the poor and starving of Denmark and Sweden. Our brethren, sisters and friends, on whom we called, did nobly in giving of their means. I hope that, by God's blessing, what we send away will do some little good in supplying their natural wants.—*C. C. Arnold.*

Franklin Grove, Ill.—Nov. 17, Bro. J. C. Murray, of Nappanee, Ind., began a series of meetings in the Rock River, Ill., church, at the Emmert meeting-house, continuing until Nov. 29. The meetings are moved this evening to the Franklin Grove house (same congregation), to continue probably several weeks. Bro. Murray is laboring with earnest zeal. The inclement weather and bad roads hindered many from hearing his soul-stirring sermons. May the blessings be upon the Israel of God every-where.—*C. H. Hawbecker, Nov. 30.*

Barron, Wis.—Bro. D. M. Miller, of Illinois, came to us Oct. 28, and commenced a series of meetings, which he continued until Nov. 15 He preached, in all, twenty sermons. He also was with us in a council-meeting Nov. 11. At an election for a minister Bro. Oliver Perry was chosen to that important office. Bro. Miller faithfully discharged his duty in holding forth the Word of Life. Members were strengthened in the "one faith" and sinners were warned to forsake their ways. Two, —a husband and wife,—were added to our number by baptism.—*Henry Woods, Nov. 22.*

Bloomville, Ohio.—The members of the Seneca church, Seneca County, Ohio, held a "harvest meeting" Aug. 22. A number of members from adjoining churches were present, among whom were the following ministers: David Wise, J. B. Light, S. W. Loose, and L. H. Dickey. The exercises consisted of short talks upon the subjects of thankfulness and giving, in which all took a part. The sum of $23.80 was contributed for Mission and Tract Work. Our Communion meeting, Sept. 12, passed off pleasantly, and, we hope, profitably to all who were present. Brethren L. H. Dickey, J. B. Light, J. C. Whitmore, David Wise and S. B. Thomas were our ministerial force.—*S. A. Walker.*

Monmouth, Kans.—The Cherokee church, Kans., met in quarterly council Nov. 14. The church was found to be in love and union. One was received by letter. Three were dismissed by letter. Bro. Jacob Appleman and family will soon take their departure for Oklahoma. May success, both spiritual and temporal, go with them! The church elected Samuel Edgecomb, of McCune, as agent for GOSPEL MESSENGER.—*Henry Shideler, Nov. 16.*

Conway Springs, Kans.—I attended the love-feast at Sawyer, Pratt Co., Kans., on the evening of Nov. 14. Ministers present, were Enoch Eby, Samuel Bowser, and Jesse Shamberger from Barber County. The feast was held in a large schoolhouse, which was well filled in the evening, and also on Sunday. Bro. Eby left three appointments for Sunday, Monday, and Tuesday evenings. Good order and strict attention was paid during the meetings I enjoyed the meetings, and will be glad to see the members of Pratt and other places meet with us at our love-feast, which will be held at Conway Springs, Dec. 11, commencing at 2 P. M.—*Samuel O. Frantz.*

Ft. Defiance, Va.—The members of the Middle River church have had a refreshing series of meetings, beginning on the evening of Nov. 6, and conducted by Bro. Henry Frantz, of New Carlisle, Ohio. He preached each evening, and held several meetings. On Sunday of the following week there were six willing to leave the world and join in with us. On Tuesday four more were made willing, and on Wednesday two more,—a man and wife. A number of others, we think, are almost persuaded. Bro. Frantz labored faithfully for the Master, and for our good He pressed the Truth with all his power, in plain terms, so that all could understand. Bro. Henry left for other fields after the meeting yesterday.—*J. M. Cline, Nov. 19.*

Greatly Appreciated.—We hail the MESSENGER with great pleasure here in the Far West. Bro. Miller's letters are read with much interest, and sister Miller's letter, in a late issue, was very good. You do certainly speak our mind when you suggest that sister Miller write often during her travels. As far as we know, there are but four post-offices in Kiowa County, reached by the MESSENGER, and only one comes to each office, but that they are appreciated we know by those who get them, and more so from the fact that we have not often the privilege of meeting with God's people in worship We hope that if any of our members wish to move to a new country, they will come to see this part of the West before settling elsewhere.—*Lizzie Shoemaker, Eads, Colo.*

Washington, C. H., Ohio.—I have been here four days. Two were baptized Nov. 15, making five in all since the 1st inst. All of them were members of other churches. Many others,—both white and colored,—are very favorably impressed with the doctrine of the Brethren. A number have declared their willingness to come at our next day-meeting, but most of them are poor, and the day-time is the time they work for bread and coal, and we meet only at night and on Sundays. But I work in day-time, from "house to house," as did Paul, and use every means I can in reading, talking, and giving of tracts to the older ones who can read. Those who cannot read,—and they are many,—I have to instruct as best I can. I also give Sunday-school tickets to the little ones, for I feel that the day of the Psalmist has come, when "Ethiopia shall soon stretch out her hand to God." Psa. 68: 31. Were you here with me, you would surely say the day has come. Let all work and pray, "Thy kingdom come." Psa. 67.—*Landon West, Nov. 19.*

Deweyville, Ohio.—I have now made arrangements to spend the remainder of the winter in holding series of meetings for those who desire my weak efforts in that direction, and will write me at once. *–Joseph Holder.*

Longmont, Colo.—I have just returned from a visit to our much esteemed sister Underhill, where I was called to baptize her loving daughter, Effie. Sister Underhill is doing a good work and is alive to the cause. I hope the brethren will keep her well supplied with reading matter.—*G. W. Fesler, Nov. 24.*

North Manchester, Ind.—The members of the North Manchester church commenced a series of meetings Nov. 15, conducted by the home ministry. The weather was quite inclement when the meeting began, but the congregations are growing and the interest is increasing. We hope for good results. *–Isaac Miller, Nov. 19.*

Woodland, Mich.—By request of the Mission Board of the State of Michigan, Eld. Isaac Rairigh and I started to Northern Michigan Oct. 30, 1891, to hold some meetings in the bounds of the Little Traverse church. The congregations were mostly small, but very eager to hear the Word. I never saw better attention. As a visible result of the meetings five precious souls were added to the fold by baptism.—*Isaiah Rairigh, Nov. 17.*

La Place, Ill.—Nov. 7 Bro. Jeremiah Gump came to the Okaw church to conduct a series of meetings, but on account of much rain and the sickness of his son-in-law, he preached only eight sermons and returned home. The interest manifested was good and we all regret that he and his companion had to leave so soon. We hope they may come again some time, under more favorable circumstances. One dear young sister was added to the fold by baptism. Nov. 17 the members of the Okaw church met in council. Five letters of membership were given and one was received by letter. Our love-feast was appointed for Nov. 28, at 1 P. M.—*E. F. Wolfe, Nov. 17.*

Alfred, Kans.—Bro. Charles M. Yearout from Coffey County, Kans., came to the Washington Creek church, Nov. 4. He commenced preaching the same evening, and continued until Nov. 15. He preached in all fourteen sermons. He had a good attendance most of the time. Saints were much built up in their most holy faith, and sinners were warned to flee the wrath to come. As an immediate result of his labors eight united with the people of God, and others were almost persuaded. We think such brethren as Bro. Yearout should be kept in the field all the time. There are many, here in the West, starving for the Bread of Life, and there are but few to feed them. Bro. Yearout had his companion with him, and she rendered some good service in singing.—*S. M. Miller.*

Elkhart, Ind.—Bro. A. H. Puterbaugh, of Oswego, Ind., commenced preaching for the Elkhart Valley church Nov. 7 and continued till the 20th, when two were baptized. The weather was very inclement most of the time, but we were treated to a feast of good things during our brother's stay with us.—*J. L. Puterbaugh, Nov. 20.*

Oltobine, Va.—To-day was our monthly appointment at Montezuma, in the Beaver Creek congregation We agreed to continue the meetings every night for awhile. The home ministers will do the preaching. We had a large attendance to-day and quite an interest After preaching we went to the river and administered baptism to two young souls,—the son and daughter of brother and sister Christian Garber.—*G. W. Wine, Nov. 15.*

Westphalia, Kans.—Wife and I returned from the Washington Creek church, Douglas Co, Kans., Nov. 17. We had a very pleasant series of meetings during which eight were baptized and much interest manifested. No preventing Providence I expect to spend a good part of December in the mission field of South-eastern Kansas. In my notes from the field I stated that I stayed over night with Bro. Jonas Deeter, at Eldorado. I should have said Bro. Jonas Leedy. —*Chas. M. Yearout.*

Peyton, Colo.—Wife and I are living here in isolation. We have not heard the Brethren preach for two years until now. Bro. D. H. Weaver, of Longmont, came to us last Thursday and has been preaching ever since. He has created quite an interest. We think we have a good opening here for a mission point. Any of the Brethren, traveling over the Rock Island R. R. to Colorado Springs, will be met at Peyton, by dropping me a card as to time of arrival.—*J. W. Barnhart, Nov. 18.*

Jonathan's Creek, Ohio.—The work of the church is going on slowly. We have not had regular preaching here for over a year, but have an interesting Sunday-school, with good attendance. Bro. I. D. Parker has the oversight of this church, and his labors are appreciated very much. He is assisted by our young brother, Q. Leckrone, who has recently been called to the ministry and seems well qualified for the work. Now, since we may have more preaching, we hope that the blessings of heaven may rest upon him that many souls may be brought to Christ.—*M. Dupler.*

Sawyer, Kans.—The Mingona love-feast, which was held in Sawyer, Pratt Co., Nov. 14 and 15, will be long remembered, for it was surely a feast of love. About forty-five communicants surrounded the tables of the Lord. Bro. E. Eby officiated. Bro. S Bowser, from Kingman, was with us. Bro. Eby preached for us on Sunday evening to a very attentive congregation and we had the best of order during our meetings. Our sincere prayer is that the Lord will bless our dear brethren, that have labored for us, and we hope they will come again. We would be glad if some one would come and give us some meetings this winter.—*J. H. Miller, Nov. 20.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

HOLLINGER — GOODYEAR.— At his residence near Allen, Pa, Nov. 12, 1891, by the writer, Mr. Adam M. Hollinger to Miss Clara E. Goodyear. J. B GARVER.

SNOWBERGER -SNYDER.—At Salemville, Bedford Co, Pa., in the Brethren's church, Nov. 8, 1891, by C. L. Buck, Bro. John B. Snowberger and sister Amanda M. Snyder, both of New Enterprise, Pa. C. L. BUCK.

MALLORY—PARKER.—At the residence of the bride's parents, John and Jennie Parker, Nov. 11, 1891, by Bro. Wm. Bowser, D. W. Mallory, son of Bro. Wm. Mallory, and Miss Anna E. Parker, of Cumberland County, Va. FLORIDA J. ETTER.

GOCHENOUR — BLICKENSTAFF.— At the residence of the undersigned, Nov. 22, 1891, Bro Eli H. Gochenour and sister Katie Blickenstaff, all of Clinton County, Ind. S. H. SAYLER.

GNAGY—KUHN.—At the residence of the bride's parents, Nov. 19, 1891, by Bro. Samuel Lehman, Bro. John Gnagy, of Franklin Grove, and sister Anna Kuhn, of Naperville, Ill. J. D. HALE.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

JINKS.—At their home, near Lineville, Iowa, Nov. 1, 1891, Bro. Henry L. Jinks, aged 78 years, 10 months and 28 days.

Our brother was baptized Aug. 8, 1891, after a severe attack of sickness. At the water's edge we heard him admonish others, "Don't do as I have done,—put it off so long." He was also anointed according to James 5: 14. He leaves a wife (a devoted sister), and four children to mourn their loss. Funeral services at the Elm school-house by the writer from Job 5: 26. L. M. KOB.

LAPP.—Near Cherry Box, Mo., Nov. 3, 1891, sister Annie Lapp, aged 56 years and 4 months.

Deceased was born in the State of New York, June 3, 1835. In her early life she, with her parents, moved to Stephenson County, Ill, where, in 1857, she was united in marriage to Eld. Christian Lapp. Their union was blessed with nine children, two of whom preceded her to the spirit world.

In 1866 she moved, with her husband, on the farm near Cherry Box, Mo, where she lived until the day of her death.

Sister Lapp was a kind mother and a loving companion. She was a member of the Brethren church, to which she always proved faithful, never giving cause for offense to her brethren. She had been afflicted about six months. Just eight weeks before her death she called for the elders of the church and was anointed with oil in the name of the Lord. She bore her affliction with Christian fortitude until her spirit took its flight. She leaves a sorrowing husband and seven children. H. W. STRICKLER.

WEIST.—Near Union, Montgomery Co., Ohio, Nov. 12, 1891, of consumption, John Weist, aged 28 years, 5 months and 23 days.

Funeral services by Eld. Jesse Kinsey and —— Gephart, of the Evangelical church, also the writer, from 1 Pet. 1: 24, 25.

Mr. Weist was a son-in law of Bro. David and sister Hannah Heckman. He leaves a kind companion and one child to endure the afflictions of life. JOHN H. BRUMBAUGH.

LENTZ.—In the Covington church, Miami Co., Ohio, Nov. 1, 1891, Hannah Lentz, aged 88 years, 10 months and 9 days.

The deceased was a faithful sister for many years, being one of the first members in the church of the Brethren of Perry County, Ohio. Her husband, Bro. Fredric Lentz, preceded her a number of years to the spirit world, since which time she has been living with her children in this County. At the time of her decease she was living with her daughter,—sister Noah Snider. Funeral services conducted by the writer, assisted by Bro. George Mohler, from Amos 4: 12. A. S. ROSENBERGER.

SHELLABARGER.— In the Covington church, Miami Co., Ohio, Aug. 20, 1891, sister Hannah Shellabarger, aged 86 years and some months.

The deceased was one of the faithful sisters of this church. She was always at her place at the services. If not there, it was certain that something was wrong. She was a sister of Bro. Samuel Mohler, our esteemed elder, who died a few months ago. She was the last one of her father's family. During her long illness her desire was to depart and be with Christ. Funeral services by the writer, assisted by Bro. James M. Neff, from 2 Cor. 5: 1. A. S. ROSENBERGER.

TEETER.—In the Pine Creek church, Ogle Co., Ill., Oct. 14, 1891, sister Ellen Teeter, aged 72 years, 9 months and 24 days. E. FORNEY.

CISNEER.—In the Mineral Creek church, Johnson Co., Mo, Nov. 12, 1891, of membraneous croup, Winnie Cisneer, daughter of friend C. and A. Cisneer, aged 8 years, 8 months and 20 days. Funeral services by Bro. E. E. Johns. M. BLOCHER.

REPLOGLE.—In the Yellow Creek congregation, Bedford Co., Pa., Oct. 22, 1891, William K., son of Bro. Rinehart H., and sister Roseann Replogle, aged 28 years, 9 months and 18 days.

Funeral occasion improved to a large concourse of friends and neighbors from John 11: 15. C. L. BUCK.

FRITCHLE.—Near Olney, Ill., Margaret Fritchle, aged 66 years, 5 months and 22 days.

Deceased was born in Wildersweil, Switzerland, May 5, 1825. She was a very exemplary sister and was loved and respected by all who knew her. Her companion and six children preceded her to the spirit home. Three brothers, two sisters, two daughters and a number of grandchildren, distant relatives, and many friends are left, who deeply mourn their loss, but who have the bright hope that our loss is her great gain. Services by the writer from Rev. 14: 12, 13. GEO. W. EAVEY.

ZUCK.—In the Arnold's Grove church, Carroll Co, Ill, Nov. 15, 1891, sister Nancy Zuck, aged 75 years, 11 months and 20 days.

Sister Nancy Zuck (better known as mother McCune) was born in Washington County, Md., Nov. 25, 1815. Her husband, Bro. William McCune, died in 1862. She, with her family, came west in 1864, and at a later date she married Bro. Daniel Zuck, who died after one year's marriage. Her home then, to the time of her departure, was mainly with her son-in-law, Bro. J. A. Eshelman, where she died, surrounded by all her children but one, and other friends.

Mother McCune united with the church at the age of nineteen years and spent nearly fifty-seven years in self-sacrificing love for the cause of her Blessed Master, and in the care of her children and others. After a brief illness, and much patient suffering, she bade all farewell and gently fell asleep in Jesus, to await the trumpet sound at the glorious resurrection morn.

The remains of our mother in Israel were interred in the cemetery at Arnold's Grove, Carroll Co., Ill. Funeral services were conducted by Eld. Geo. D. Zollars, and others, from Rev. 14: 12, 13. J. J. EMMERT.

ULERY.—In the Turkey Creek congregation, Elkhart Co, Ind., Bro. Daniel Ulery, aged 77 years, 3 months and 19 days.

The subject of our notice was born July 28, 1814, and was united in marriage April 15, 1841, to Mary Davenport. To this union there were born nine children, eight of whom are still living (all married). Deceased united with the Brethren church in 1855, and was elected to the office of deacon Jan. 1, 1867, in which capacity he served up to the time of his death. He lived on the old homestead just fifty years lacking one day, and experienced the varied trials, incident to the early settlement of this County. Bro. Daniel was a faithful and exemplary member for thirty-six years, and leaves a kind and affectionate companion and eight children to mourn their loss. Funeral services by brethren I. J. Rosenberger and Peter Stuckman from Psalms 17: 15, to a large circle of relatives and friends.

WM. BUSSARD.

DETWILER.—In the Yellow Creek congregation, Bedford Co., Pa., Sept. 24, 1891, Daniel S., infant son of Bro. Isaac and sister Amanda Detwiler, aged 1 year, 5 months and 29 days.

Funeral occasion improved from 1 Pet. 1: 24, 25. C. L. BUCK.

IKENBERRY.—At the home of his parents, five miles south of Nevada, Mo., Nov. 7, 1891, Ira U., son of Bro. Levi and sister Mary Ikenberry, aged 24 years, 7 months and 6 days.

Deceased was an exemplary young man. The high esteem in which he was held was shown by the large concourse of friends who attended his funeral. Services were held at his home by the writer from Job 14: 10.

H. J. WOLF.

STOTT.—In the Abilene church, Kans., Oct. 30, 1891, Oscar Stott, aged 12 years. Funeral services by the writer.

BROWN.—In the same church, Nov. 1, 1891, William Brown, aged 18 years. Funeral services by the writer.

JOHN HUMBARGER.

MARTIN.—Near Claremore, Indian Territory, Oct. 20, 1891, Bro. Austin Martin, aged 81 years, 3 months and 11 days.

His remains were brought to Coffeeville, Montgomery County, Kansas, and interred in the Coffeeville cemetery. He was a consistent member of the Brethren church for about thirteen years. Funeral services by the writer from 2 Cor. 5: 1-5. He leaves a wife and seven children to mourn their loss.

CALEB FOGLE.

EARLY.—In Preble County, Ohio, Sept. 2, 1891, John W. Early, the second child and son of Jacob and Magdalena Early, aged 88 years, 8 months and 11 days.

Deceased was born in Rockingham County, Va, Jan. 18, 1803. He was married to Elizabeth Miller, daughter of Martin and Hester Miller, of Bowman's Mills, Va, in 1823 and was baptized by Eld. Daniel Garber in June, 1829. He came to Logan County, Ohio, in 1831, and from there to Montgomery and Preble Counties in 1856. There he remained until his death in 1891. He was the father of sixteen children, thirteen of whom are still living. The first wife died March 2, 1842. In 1850 he was again married to Mary Morell (a widow), the daughter of Adam and Catharine Schraffenberger, who still lives at the age of seventy-five years. His strength, both of mind and body, was good till failure of one eye in 1876. He continued in good health till September when, going on a visit to his daughter, sister Lucinda Foutz, in Preble County, he was taken sick. The funeral took place at the Sugar Hill church, near West Alexandria, Ohio, Oct. 1, and the many attendants, both of members and others, were addressed by elders Jacob Garber and John Bowman, from 1 Thess. 4: 13, 14.

LANDON WEST.

STOUFFER.—In the Grenola church, Kans., Oct. 26, 1891, Charles Stouffer, infant son of brother and sister Stouffer, aged 1 year, 1 month and 7 days. Funeral discourse from 1 Thess. 4: 12, by Eld. G. W. Studebaker. J. A. STUDEBAKER.

SCHWARTZ.—In the Libertyville church, Iowa, Nov. 12, 1891, Abraham Schwartz, aged 85 years and 26 days.

Deceased was born in Jefferson County, Kentucky, Oct. 16, 1803. When he was about ten years of age the family removed to Indiana. April 16, 1828, he was united in marriage to Elizabeth A. Prather. In 1842 they emigrated to Jefferson County, Iowa. Their union was blessed with nine children, only one of whom preceded them to the spirit world. In September, 1860, they united with the church of the Brethren, and ever after lived a consistent, Christian life. Twenty-four hours before our brother passed away, he called for the elders of the church and was anointed with oil according to the instruction of the apostle James. Funeral services were conducted by brethren Abraham Wolf and James Glotfelty. ABRAHAM WOLF.

MILLION.—In the Monticello church, Carroll Co., Ind, Nov. 1, 1891, of typhoid fever, Washington Million, aged 30 years and 17 days.

He leaves a wife and three children to mourn their loss. He and his wife had resolved to unite with the church of the Brethren, but on account of his death he was not permitted to do so. Funeral services conducted by the writer. A. S. CULP.

COLLINS.—In the Mt. Zion church, Tuscarawas Co., Ohio, Oct. 21, 1891, Bro. Joseph Collins, aged 57 years, 2 months and 2 days.

Comparatively few suffered as much as the dear brother during the last fifteen years of his life and while it is very pleasant to think that there is a clime where the afflicted and weary are at rest, yet these severe afflictions make our friends dearer to us. May the dear sister and fatherless children have grace to so live that they shall meet the loved ones in that country so free from all sorrow and care. A kind and sympathetic congregation gave respectful attention to the consideration of Psalms 39: 4. Services by the writer, assisted by W. L. Baldwin, of the Methodist church. E. LOOMIS.

SHIVELY.—In the Sandy church, Ohio, Oct 26, 1891, Bro. Daniel W. Shively, aged 72 years, 3 months and 22 days.

Death is styled an enemy and on this occasion he was very cruel to the lonely, bereft sister. For almost half a century they shared the sorrows and joys of life in that most intimate relation of husband and wife. In the absence of children and grandchildren how very desolate is the home rendered by the removal of one of its loved inmates. May the sorely-bereft sister be able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" Services by the writer, assisted by Bro. Eli Stroup.

E. LOOMIS.

HOOVER.—In the Nettle Creek church, Ind., Oct. 24, 1891, Joseph Clinton, son of George M. and Josephine C. Hoover, aged 2 years, 6 months and 11 days.

This little boy was left without a mother when only about four hours old. His father being left with a large family of children, he gave him to the care of his brother John H., and sister Elizabeth Hoover, who cared for him as only kind parents could do. Clinty was quite intelligent and a pet in the family. May they be resigned to the will of the Lord. Funeral services by Eld. Daniel Bowman and the writer. ABRAHAM BOWMAN.

CRULL.—In the Nettle Creek church, Ind., Oct. 11, 1891, John Martin, son of Bro. George and sister Mary Crull, aged 10 years, 5 months and 28 days.

This was the second of their sons with whom the above parents had to part in ten weeks' time. May God sustain our dear brother and sister in their bereavement! Funeral services by Bro. George L. Studebaker and Lewis Kinsey. ABRAHAM BOWMAN.

DARR.—In the bounds of the Sugar Creek church, Holmes Co, Ohio, June 9, 1891, Lydia, wife of friend Jacob Darr, aged 23 years, 1 month and 22 days. Funeral services in Carlisle, Ohio, by the writer to a large audience.

CLINE.—In the same church, Aug. 25, 1891, Hannah Charlotte Cline, aged 41 years, 10 months and 18 days.

Deceased was born in Germany Oct. 7, 1849. She came to this country with her parents and family when about eighteen months old. She was baptized in infancy and lived a consistent member of the Lutheran church. For over twenty years she was afflicted. She was never married. Funeral services in the Lutheran church at Evence's Creek, by the writer to a large audience.

M. H. SHUTT.

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THE Claar church has built a very fine church-house, which is about completed and ready for occupancy. We are always glad to hear of new churches being erected. It shows that the good work is going forward.

WE are glad to say that Eld. J. W. Brumbaugh is still improving. He attended all the sessions of the ministerial meeting and we had the pleasure of enjoying the hospitality of his pleasant home during part of our stay there.

ELD. WM. HERTZLER, of Lancaster County, Pa., on his return from a visit in Morrison's Cove, called with us and remained over Sunday. He preached for us morning and evening to edification and general acceptance. This was Bro. Hertzler's first visit among us, and during his short stay he made many friends. Come again.

THERE may be a little persecution in these days in the United States, for the man who does just right, but not enough to hurt very seriously. Our observation has been that pure Christianity, coupled with culture and intelligence, is rather at a premium with the majority of people. We suffer more for our wrong doing than otherwise. We are living in an age of unprecedented peace and religious protection, and unless we are very careful we are more liable to be led astray by the enticing things of this world than we are to be persecuted for right doing. Temptation is to be more dreaded than persecution.

WE are informed that Eld. Jacob Koontz, of the Snake Spring church, is quite low with fever, and fears are entertained that he will not recover.

TO H. C. H.—*Foreman* and *leader*, as named on page 15 of "Brethren's Manual," are two different persons. The foreman has charge of all the meetings during the time of his appointment, and it is his duty to appoint the leader for each meeting. A new and revised edition of the "Brethren's Manual" will be published and ready for distribution by Jan. 1, 1892. Price, post-paid, 30 cents.

A NUMBER of series of meetings are arranged for in our surrounding churches and we hope that the fondest expectations of the churches holding them may be realized. It is generally thought that when there are no additions in membership, the meetings are a failure. This is not necessarily so, as it sometimes happens that the membership need conversion as badly as those who have never professed religion. In the parable of the ten virgins it is said five were wise and five were foolish. Is it not to be feared that the proportion of the foolish in some of our churches may be still greater than this? The great deception of to-day is that church membership means salvation, and that it is a place where people huddle into that they may be hid from the wiles of Satan, and have a good time generally. Not long since, a young lady, who was not a church member, said that she felt it would be more respectable to be a church member, and asked a friend of hers what church she had better join and which one would afford her the greatest possibilities for enjoyment. We note this to show what loose opinions many have concerning religion and church membership. It is a sad thought indeed to learn the extent of the deception in the world, and what an indifferent thing it is in the minds of many to be a disciple of Jesus. Entering the church is not the work, but it is placing ourselves where the work is to be done. Let us all see to it well that *we* do not represent the foolish virgins and be among those against whom the door will be shut. It is not our entering the church or our profession that will save us, but what we do when the profession is made and we are in the church. Pure and undefiled religion does not consist so much in what we say as what we do.

MINISTERIAL MEETING.

ON Tuesday evening, at 6:30, we left our home to attend the ministerial meeting that was announced to convene at Clover Creek, Pa., on Wednesday morning, Nov. 24. With us were eight other ministers on their way to the same meeting. Our nearest railroad point was "Cove Station," which will, no doubt, be remembered as the place for embarking when attending the Annual Meeting, held at Clover Creek in the spring of 1862. The prospects of crossing the bleak mountains that cold and stormy night was not over inviting, as we had no assurance that there would be any conveyances to meet us. It is true, we had informed our good brethren of the other side that we expected to come at that time and, at least, hinted that it would be acceptable on our part if we were met at that place and time, adding very significantly that there would be some aged brethren with us,—we rather expected. On our arrival we found accommodations beyond our expectations, as our company was larger than we reported. With lanterns underneath and spans of good horses in front we soon scaled the rugged heights and pleasantly descended down, down, until at last we reached the bed of Morrison's Cove, where our Brethren seem to hold the fort and the farms too.

Our company was then divided into twos and fours, received and kindly entertained for the night. After all it is a nice thing for "birds of a feather" to meet together. There is such a home-like feeling about it that it cannot be otherwise than enjoyable. There is a certain kind of enjoyment that is born of contrast. But there is another kind, and a very good kind too, that comes from the "alike," and this is the kind that we enjoyed during this meeting. The fact that the meeting was held showed that there was considerable of the "alike" among us. Then, the object of this meeting was to promote this condition.

While it is a fact that a great deal of our labor and preaching is done to promote this ever-desirable condition of things, we sometimes feel that there is a big waste in our manner or mode of accomplishing our end.

We remember of once having a man to make fence for us, and in preparing the palings he measured the first one with a foot rule and got it the exact length. Instead of using this as his pattern or standard for length he always used the last one cut, and as a result he had no two palings of the same length, and yet his desire and intention was to have them all alike. Instead of measuring them all by the sample, he measured them one by another. So we are inclined to do when laboring for the desired likeness among us, as members of the same body. We have given us the true measure,—the perfect standard, but, instead of using this, we do as did our man in cutting the palings,—we measure too much by each other and among each other. This whole system of measuring is wrong and will never bring the desired result. We must all measure by the one, the same, and the perfect standard, as we have it in the life and precepts of the Christ, the embodiment of unification. All of us, when measuring our lives by this standard, are tending towards Christian likeness.

Pardon us for this digression. After our separation and a good night's rest, we all, with many others, at 9 o'clock, met in the Brethren's spacious church-house as a ministerial meeting. After a season of devotion, the first thing to do was to organize and adopt rules and regulations. We some-

(*Concluded on page 773.*)

Michael Zug 1892

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other,
God pardon us all for the triumphs we feel,
When a fellow goes down 'neath his load on the heather,
Pierced to the heart; words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey,
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever; and aye, in dust at his side?

Look at the roses saluting each other;
Look at the herds all in peace on the plains;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down by the plains.

Is it worth while that we battle to humble
Some poor fellow-being down into the dust?
God pity us all. Time too soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

—*Selected.*

AN OLD INSTITUTION.

BY C. H. BALSBAUGH.

To Bro. Samuel H. Hertzler, of Elizabethtown, Lancaster Co., Pa.:—

At your children's meeting on Nov. 15, I overheard a conversation that prompts me to pen a few lines on the nature and mission of Sunday-schools. Many of our dear brethren cherish such feelings towards this venerable institution, that they would summarily wipe it out of existence if they had the power. Too late for that. As well try to annihilate the Sabbath itself, or the family, or the ministry.

Robert Raikes is by no means the founder of this movement. He only revived a blessed ministry of Providence and grace which flourished as a glorious, national institution in the days of Christ, and for centuries before His time. The *Sabbath* services of the synagogue were, in all essential particulars, like our modern Sabbath-school exercises. Special portions of Scripture were selected for recitation, in which the little child and the hoary-headed octogenarian participated. The lessons were conducted in an interlocutory manner, just as they are to-day, with the exception that the pupils asked the teacher as many questions as the teacher asked the pupils.

To neglect these religious schools was regarded as a mark of gross impiety, of criminal disrespect to Jehovah and His people. It was then as heinous a sin *not* to attend Sunday-school, as some of our brethren now consider it to attend. A minister who would then breathe a syllable against the Sabbath-school, would be branded as boldly and irrationally heterodox. Thanks be to God for the revival of so necessary and beneficent an institution. It is an incalculable blessing both to the family and the church, and the community in general.

In this institution Christ received His Biblical training along with the other children of Nazareth, and this He patronized when He became a public teacher. The synagogue was a favorite resort for the promulgation of His new lessons on the character of God and the destiny of humanity. What proficiency He made as a Sunday-school scholar is shown by His interlocutory contact with the doctors in the temple when he was twelve years of age. He stands in the Sacred Page as a model Sunday-school boy. "*In the midst of the doctors*, BOTH HEARING THEM, AND ASKING THEM QUESTIONS." There is a Sunday-school text for all the Christian centuries. If we can turn out such scholars, and place before the world such juvenile examples of Biblical knowledge, we will show our allegiance to Jesus infinitely better than by branding the Sabbath-school as a worldly innovation.

I wish to correct some wrong impressions I left on the mind of the audience, in the illustrations I employed. In speaking of the little five-year-old boy who came to the pastor's door with a little wheel-barrow on which were four bricks, which he found under his father's porch, as a contribution toward erecting a new church, I did not mean myself. In making the self-application, I was speaking figuratively. I wanted for the time to be a little child again, shoving my little monocycle, offering my four bricks for the upreaving of the great temple of Jehovah. 1 Pet. 2: 5.

The same interpretation must be given to the contemplation of the sublime spectacle of the annular eclipse through the telescope. My vision was of the Sun of Righteousness under eclipse on the cross, through the telescope of a Holy Ghost-prismed faith. My knowledge of the natural sun, when eclipsed, was second-hand. One look cost ten cents. But my glimpse of God in the agony of dissolution for the sins of the world was personal, and cost me my life. If this world were one solid diamond, it were insufficient to purchase even a momentary look at the ineffable Emmanuel. But the child-eye can gaze and gaze with ever-increasing rapture and serenity and assimilation, "without money and without price."

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THE BOOK OF NATURE.

BY JAMES A. SELL.

Number One.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware.—*Bryant.*

"The invisible things of him from (since) the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse"—*Paul.*

God has revealed himself in the book of Nature, as well as in the Book of Grace, and we do well to heed its teachings. The laws of Nature are not written; they are somewhat intricate and obscure, and hard to interpret. But passing by the laws that govern and by which the whole machinery of Nature is controlled, and looking at the immensity, vastness, sublimity, beauty and utility of all that is spread around us every-where, we feel impressed with the truthfulness of the quotations heading this paper.

David speaks of "inquiring in his (the Lord's) temple." This will be the desire of every devout soul. God is to be seen in all his works, and his works show him forth. "The heavens declare the glory of God and the firmament showeth his handiwork." Men should go forth into the temple of his works to enquire of him, as well as in the written book and public sanctuary.

Oct. 23 a little company of us stole away from the din and bustle of busy life to spend a day on the summit of the mountain. Selecting a place which afforded the most extensive view, and which was accessible by rail, we started on the journey. We saw much on the way to interest and instruct us, but the mountain was our objective point. The railroad wound around ravines and up along the spurs, which seemed to be almost impracticable. At times we were clinging to the end of heights which seemed fearful, but our trusty iron steed dashed fearlessly forward, and in due time landed us safely and without weariness upon the summit, twenty-seven hundred feet above sea-level. As we approached the heights, no heart can conceive, tongue declare, or pen describe the awe-inspiring scenery that met our gaze and filled our hearts with rapture. One of our company retired to a place apart to pray,—impressed with the Savior's example in seeking the seclusion of the mountain fastness. Others adored in wondering silence, with eyes suffused in tears. The Lord seemed to meet us and open a page of his book of Nature. Everything seemed to be so pure.

"And we wandered away and away
Into regions yet untrod,
And read what is still unread
In the manuscripts of God."

The Alleghany Mountain, as seen from the East, is a series of peaks nearly the same in height, but irregular in shape and size. Looking to our right and left almost as far as we could see, this range of hills appeared to view.

"You should have seen that long hill range
With gaps of brightness riven,—
How through each pass and hollow streamed
The purpling lights of heaven,—
Rivers of gold-mist flowing down
From far celestial fountains,—
The great sun flaming through the rifts
Beyond the wall of mountains!"

In front of us was spread out what seemed, from our elevated position, to be a valley, but it was composed of hills, mountains, valleys and ravines. For miles and miles this broken and irregular scenery continued. The endless variety of undulations afforded a continual feast, so that there was no sense of monotony. The beauty and grandeur of this splendid landscape was enhanced by the distant mountain which belted it, and rose to meet the blue arch above, which formed the background of this romantic picture. The trees had exchanged their vernal robe for autumn's coat of many colors. A look over this vast field, clothed in all the richness of mingled colors, at this interesting season, appeals to the heart. "O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches."

As we looked down the slope of the mountain, it was so grand, so beautiful, so sublime that we felt that we were standing on holy ground. We thought of Moses on Mt. Nebo, and of our home in the better land. If it is so pleasant to roam, hand in hand with those we love, in the temple of God's works here, what must it be where, in the perfection of unsullied bliss, we shall roam over all the holy mountains, vine-clad hills and verdant fields, in the beautiful valley of Eden restored! If the Lord, in his goodness, led us up here, to inspire us with this feeling, we feel repaid for coming. His name be praised!

"Beautiful valley of Eden!
Sweet is thy noontide calm;
Over the hearts of the weary,
Breathing thy waves of balm.

"Over the heart of the mourner
Shineth thy golden day,
Wafting the songs of the angels
Down from the far away.

"There is the home of my Savior;
There with the blood-washed throng,
Over the highlands of glory
Rolleth the great new song."

There were flying clouds in the heavens and the sunshine and shadows were chasing each other on our fine panoramic view. This we much admired, as it added variety and beauty to the already interesting and superb picture before us. While musing we thought how much like earth this is after all. Here we have the sunshine of joyful meetings, which soon is followed by the cloud of sad partings. Our health is followed by the cloud of sickness, and at last overshadowed by the dark cloud of death. We enjoy the sunshine of spiritual pleasures, followed by the clouds of despondency. So on, through the whole range of Christian experience, sunshine and shadow follow each other. As the clouds added beauty to our scenery, they doubtless do also in the moral world. Trials, difficulties and temptations strengthen faith and develop Christian character. In the great chain of God's providences every reverse has its use, and "all things work together for good." We pass through the "fiery trials" only to be purified. The clouds are followed by sunshine.

"The clouds that shadow the earth,
And the lurid storms that rise,
Are lined with a golden light,
And serve but to paint the skies."

Cheer up, thou tempted and desponding soul!

"O, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

We doubtless need the sorrows and disappointments that are our common lot.

"Then in life's goblet freely press
The leaves that give it bitterness,
Nor prize the colored waters less,
For in thy darkness and distress,
New light and strength they give."

There is, at this season of the year, a haze among the mountains which often obscures the vision, so that objects, at any distance, cannot be seen. There was a little of this, but it did not at all interfere with our views, excepting points far in the distance. It, too, was both impressive and expressive. As in the book of Nature, so in the Book of Grace, God allows us to see and know just so much, and beyond that we get into a mist and fog in which, if we attempt to explore it, we are sure to get bewildered, if not wholly lost. There is an outer limit to all man's knowledge and attainments, and to pry into things which are not revealed ends in skepticism and atheism. In duty and knowledge God wants us to be most interested in what is nearest to us, and that is mostly made plain and interesting. Here let us learn that noble grace,—humility. At our best our views are very circumscribed indeed. Then, too, our pride, prejudice and bigotry often create a fog which prevents us from seeing much which might otherwise be seen. In the better time to come our vision shall be clear. "Now we see through a glass darkly, but then face to face. Now we see but in part and know but in part, but then we shall know even as we are known."

"Here the dark vale of flesh and sense
My captive soul surround;
Mysterious deeps of providence
My inward thoughts confound.

"As through a glass I dimly see
The wonders of thy love;
How little do I know of thee,
Or of thy joys above!

"Though but in part I know thy will,
I bless thee for the sight;
When will thy grace the whole reveal
In glory's clearer light?

"In rapture shall I then survey
Thy providence and grace,
And spend an everlasting day
In wonder, love and praise."

We descended the declivity of the knob a short distance to avoid the cool north wind, and enjoy the warm sunshine. Here we found a large boulder, over which a neighboring tree extended a branch, which answered for a hand-railing. Here we reclined for a time to admire what was before us, and to help us more fully appreciate, and enter into, the spirit of this lovely spectacle we read from the works of the poets. We felt it to be a great help to us. The moistened eyes and half-concealed emotions showed plainly that others could not only describe what we felt, but produce feelings which we, without their aid, would not have experienced. This is a part of our literature we too much neglect.

"Poetry is indeed a thing of God,
He made his prophets poets;
And the more we feel of poesies,
The more do we become like God in love and power."

This is literally true. David was a poet, and as he was, by his occupation, brought in contact with the book of Nature, his soul often overflowed and he has touched about all Christian experiences in a beautiful and sublime style. His poems (Psalms) should be read and studied more by Christians than they usually are. They not only awaken devotional feelings, but help to express what we already feel. In reading the poems of uninspired men, we should carefully discriminate and read only those which are good. There are gems which glow and sparkle and burn and inspire, and those who have no soul to be swelled and thrilled by feelings which surge up, and urge them forward, have certainly lost much of which they may not be aware. While all may not have the same appreciation of poetry, all could doubtless create a taste for it.

"The world is full of poetry—the air
Is living with its spirit; and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veil'd
And mantled with its beauty; and the walls,
That close the universe with crystal in,
Are eloquent with voices that proclaim
The unseen glories of immensity,
In harmonies too perfect and too high
For aught but beings of celestial mould,
And speak to man in one eternal hymn,
Unfading beauty and unyielding power."

(*Concluded next week.*)

SHOULD INSTRUMENTAL MUSIC BE ASSOCIATED WITH RELIGIOUS WORSHIP?

BY I. J. ROSENBERGER.

THE above query has been a source of much controversy in the religious world. It has likewise reached our Annual Meeting. The leading plea ventured was, to allow its use in the Sunday-school, that "the children wanted it for their encouragement." This is a similar plea to that offered by King Saul for his fatal disobedience. He claimed that the people wanted to spare the best of the sheep and oxen to sacrifice to their Lord.

A further plea is that David praised God with musical instruments, hence we should do so. If we take David as testimony, we should take David's whole list. We will then have trumpets, psalteries, harps, cymbals, high sounding cymbals, stringed instruments and organs, and we will also get the dance, for it is in the Psalmist's list. As to the number employed, the record says, "Four thousand praised the Lord with the instruments which I made," said David, "to praise therewith." Let us call up the comment of the prophet Amos on this part of David's life. "Woe to them that are at ease in Zion. . . . That lie upon beds of ivory, and stretch themselves upon their couches. . . . That chant to the sound of the viol, and invent to themselves instruments of music, like David." Amos 6: 1–5.

We have another instance of instrumental music being associated with religious worship in Babylon, at the dedication of the great image, set up by Nebuchadnezzar, in the plains of Dura. There were gathered the princes, governors, captains, counsellors, and all the mighty men of his realm. The royal mandate was, "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." Dan. 3: 1–5.

The sacred historian further narrates the final overthrow of ancient Babylon with all her musical instruments. The seer upon Patmos, in his apocalyptic vision, beheld the overthrow of mystic Babylon, the apostate church. Mystic Babylon is the history of ancient Babylon repeating itself. The literal and the mystic go together,—are similar. The sad prophetic history of the fall of mystic Babylon, as given by the seer, is as follows: "Babylon the great is fallen, is fallen. . . Thus with violence shall the great City of Babylon be thrown down, and shall be found no more at all. And the voice of harps and of musicians and of pipers and trumpeters shall be heard no more at all in there." Here is most vivid testimony, the history of the final overthrow of both ancient and mystic Babylon, whose practice was to associate instrumental music with their worship. The corruption in their music in each is distinctly named.

Job's testimony concerning the wicked is: "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp and rejoice at the sound of the organ." Job 21: 11, 12. It is certainly apparent that the practice of instrumental music, associated with religious worship, fails to have commendable precedents.

Instrumental music is used in theaters, drinking dens and halls of vice, to collect the crowds, with the sole aim of entertaining instead of edifying. "Let all things be done to edification," is a divine command.

Singing is authorized in the Scriptures as follows: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15. We are fully instructed to sing, and how to sing, but we are nowhere told how to play on the organ.

In line of our subject the apostle gives the following, "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? . . . So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" 1 Cor. 14: 7–9.

While the apostle in this chapter is condemning speaking in an unknown tongue, yet his reasoning is a clear enunciation against the use of musical instruments in worship. An instrument utters no sentiment; as such is unintelligent. Its sounds may be harmonious, and as such may entertain, but cannot edify. With the voice we utter words that are understood, and as such can edify. When Christ set up his religion he introduced singing, but entirely left out the use of musical instruments, then so prevalent in Jewish and Pagan worship.

If musical instruments are such an important auxiliary in religious worship, would not a phonograph be an equal, or even a greater auxiliary? Congregations then could be supplied by buying their music in the sheet, and their sermons by the

volume, and each machine could play its part in the holy exercise.

Sometime ago, when Dr. Talmage was inviting aid for his new house of worship, as encouragement he assured the Baptists that his new house would contain a baptistry. He assured the Episcopalians that a part of the liturgy would be read at their Communion service. To the Roman Catholics he said, he thought a cross would be in the tower. He also gave some point of encouragement to the Methodists. I recently noticed that he also remembered Buddhism, for he has a Chinese gong in his choir. It looks as if the chief aim to-day is, to make religion attractive to the world, rendering it a species of amusement or entertainment, rather than instructive.

It is very common for persons to enjoy music, vocal or instrumental. We love it for its varied tones, its sweet strains, its melodies. There are many things in life which we enjoy, in which we take delight, but would not think for a moment of associating them with, or use them in, worship. Caligula, a Roman emperor, had a celebrated horse which he kept in a palace stable, built of ivory. He fed him out of an ivory manger, offered him golden oats, and made the horse consul. The emperor's sudden death alone hindered this horse from being made a member of his Royal Legion. For the emperor to be attached to his horse and take good care of him was no harm, for "a righteous man hath mercy on his beast," but the unintelligent and illegitimate use the emperor sought to make of his horse deserves censure.

The idea of using a machine, made by men's hands, hence dumb, and possessed of no soul, with which to worship God, is not only entirely without divine sanction, but is repugnant to reason. As to its origin, it dates back to Paganism and the corruptions of Judaism. We therefore aver it to be the duty of Annual Meeting to use such measures as will keep our church houses, as well as our worship, free from this both ancient and modern corruption.

Covington, Ohio.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

RECENTLY I received a request for some chips, covering the qualifications of church officers. I begin with 1 Tim. 3, "If any man desire the office of a bishop, he desireth a good work." This neither recommends nor condemns the desire to possess the largest scope of usefulness, possible; it only declares that if any man desire it, he desires a good work. The desire in itself, where it exists, should therefore be an incentive to labor and strive for the following qualifications:

1. Blamelessness, for he continues, "A bishop then must be blameless," that is he must be a man who will so deport himself that no one can have just cause for blaming him. Should he be habitually neglectful of duty, or fail to treat justly, honestly and kindly, all with whom he associates, he could justly be blamed, and therefore would not be blameless.

2. "*The husband of one wife.*" This qualification means that he must not have more than one wife at a time. We do not now have any brethren in the church, who have more than one wife at a time. When Paul wrote these instructions to Timothy, there were some in the church who had more than one wife. A plurality of wives having been permitted under the Mosaic Dispensation, some who had more than one wife came into the Christian church, bringing their wives with them. It would have been unfair, even cruel, under the then existing social relations, to require them to put away all but one; and hence they were allowed to live on with them, but such as had more than one wife could neither be bishops nor deacons, as the teaching now prevailed that from the beginning it was not so, and must not be so now; and such as had more than one wife would not be in favorable position to so teach, if chosen for ministers or deacons.

3. He must be vigilant. This comprises watchfulness. One who is careless, indifferent, or unconcerned, is not fit for a bishop. He must be one who is habitually on the alert, and feels a concern for the welfare of the church, alive to her interests, disposed to keep out innovations, and to encourage only that which will edify, build up and keep the flock together.

4. "*He must be sober,*" that is, he must be one who habitually exercises cool, dispassionate reason and self-control, serious in his demeanor and habits, not frivolous, giddy, or light-minded in his conversation or general deportment.

5. "*Of good behavior.*" He must be one whose behavior is habitually decent, orderly and becoming, so that his behavior will be attractive and helpful to others.

6. "*Given to hospitality.*" He must not be one who would turn either the moneyless out into the cold, or neglect the hungry and destitute. He should be disposed to entertain all who would come to him, free of charge, where it is necessary to do so.

7. "*Apt to teach.*" This does not necessarily mean that he must be a good and eloquent preacher or proclaimer of the Word and doctrine from the public stand. There are some excellent teachers who cannot preach well. He must be apt to teach, and if he also has the ability to preach and expound the Gospel publicly, with great eloquence and power, so much the better for that.

8. "*He must not be given to wine.*" One who gives himself to wine, gives himself to a hard master. He would not do for a bishop, because his wine habit would be damaging to himself and would also influence others in a wrong direction.

9. "*He must be no striker.*" A striker is one who strikes, gives sudden blows, to hurt some one. This he might do by using words or blows designed to hurt, or even by quitting his work and inducing others to quit in order to hurt some one, and thus forcing or compelling things to go in the direction of his own notion. He must not be one who would strike in either of the above ways, because the principle in all of them is wrong. The original meaning seems to be that he must not be a quarrelsome person.

10. "*He must not be greedy of filthy lucre,*" which here means money. If he be greedy for money, he will neglect the church and spend his time and energies to accumulate wealth, which would be bad both for him and the church.

11. "*He must be patient,*"—that is, he must have that disposition of heart, which will enable him to bear quietly any evil that may befall him or the flock, and that will enable him, like the good husbandman, to wait hopefully and cheerfully for the reward of his labor.

12. "*He must not be a brawler,*"—that is, he must not be one who brawls or boasts, but one who goes on the principle that, when we have done all we are commanded to do, we have only done our duty, and have nothing to boast of.

13. "*He must be one who rules his own house well,*" having his children in subjection with all gravity. A failure here indicates a weakness that would disqualify him to properly care for the church, which is, in many respects, similar to one's own family.

14. "*He must not be a novice,*" which means a beginner, and here means a beginner in the Christian life. He should be a man of some experience in the work of the church, and have a general knowledge of the necessities and requirements of the church.

15. "*He must have a good report of them that are without, lest he fall into reproach and the snare of the devil.*"

16. In addition to the above we have in Titus 1: 7, that "a bishop must not be self-willed, not soon angry." It is hard to tell what one, who is self-willed and soon angry, is fit for in the church, certainly not for a bishop. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." 2 Tim. 2: 24. "Let every man be swift to hear, slow to speak and slow to wrath." James 1: 19.

17. Of the ministers' and deacons' wives it is said in 1 Tim. 3: 2, "Even so must their wives be grave, not slanderers, sober, faithful in all things." How noble, beautiful and heavenly are the qualifications set forth by the Holy Spirit for ministers, deacons and their wives. Remember that the language is not that they may or may not have them, but that they must have them, and this is not to be wondered at, for they are specially called upon to be ensamples for the flock. How advantageous it would be, if every brother and sister could become inspired with a holy desire to possess in a high degree all the qualifications of a true bishop, for there is not a single qualification mentioned that would not be proper, desirable and helpful, if possessed in a high degree by every brother and sister in the church. May we all strive for higher and nobler attainments, in order that we may be able to do more for our Master!

McPherson, Kans.

WORSHIP.

BY FANNY MORROW.

THERE has ever been an inclination on the part of the human race to worship some object or being, which the mind had conceived to be endowed with superior or supernatural power. God, in his infinite goodness and mercy, has never left the children of men in darkness as to who was the proper object of worship, but has always given plain direction as to the time, place and manner of divine worship.

How exceedingly kind is this information, for well he knows that the soul of man can never be satisfied with anything less than communion and sacred fellowship with himself! He also knows that the enemy of all true happiness will strive diligently to turn the channel of true worship out of its course, so as to lead the soul away from God, and finally into his fiendish den of misery and woe. Notice, in the early ages, how very particular the directions were in regard to the kind of sacrifices which were to be offered upon the altar of devotion! No blemish, no carelessness, no half-sacrifice was acceptable. Each time when the order of service and worship was faithfully obeyed, the promised rewards and blessings were bestowed upon the people.

Some may say that under the present dispensation there is not much said about worship. Let us see. What did Christ mean when, speaking of the hypocritical Pharisees, he said, quoting the language of Isaiah: "This people draweth nigh unto me with their mouth, and knoweth me with their lips, but their heart is far from me. But in *vain* do they worship me." Does not this teach us plainly that our affections, our hearts, must be deeply engaged? The one who ushered in this dispensation tells us, "God is a spirit, and they that worship him must worship him in spirit and in truth." What could be more emphatic, or plainer than this? Let us consider this carefully,

—"must worship him in *spirit*,"—not in dead formality, but with life and spirit "and in truth." What is truth? "Thy word is truth." So, if we want to worship God, let us study the "Word" carefully and we will find on every page some directions that, if lived out, will help us to render acceptable worship, not only on the Lord's Day, but on every day, so that in our work or in our rest, or whatever we do, we carry out the spirit of adoration and of worship. We learn, too, that praise and prayer are essential elements in true worship. Some one might say, "Well, I can pray at home, and I feel like praising God every day, so I can sing songs of adoration while about my work." If we look into the Word a little farther, we will see that is good as far as it goes, but not enough, for we read, "Forget not the assembling of yourselves together." There is no certain place named for this assembling, but there is an important object named, and a precious promise given,—"Where two or three are gathered together *in my* NAME, there am I in their midst."

O, let us consider well those three important words, small yet weighty words, "*In my name.*" Thus the object of our meeting will be obvious, and none need think of Christ as a man who lived and died centuries ago, or as of one far away in the heavens above us, but all may realize fully his real, living, precious presence in our midst, when we meet in his name. Thousands of Christians meet on the Lord's Day, who would be insulted if told they had not met in the name of Christ, and yet their general appearance and conduct tell plainly they have met in some other name, and if Christ were there, he would surely say, "In vain is your worship, for ye worship me not according to my word." Solemn thought! If Christ should again appear in his earthly courts, with a whip of small cords, to drive out all who did not make his father's house a house of prayer, how many empty seats would echo to his receding footsteps? O, for more power and demonstration of the Spirit in our worship! May the Lord save his people from worldly, wandering thoughts, when they assemble in his name! May their hearts be fixed upon Christ, the Living Centre, in whose name they meet! May it nevermore be said, "In vain do they worship me."

Osborne, Kans.

FROM MY NOTE-BOOK.

BY M. M. SHERRICK.

THERE is a limit to God's endurance with that people which he led out of Egypt, out of bondage, out of night. They have rebelled so often against his providences, and in spite of his forbearance, they are determined to have their own way. "You shall not possess the land which I promised you," says the much-tried Father. "But we will possess it. We will go in from the south, and, by force, wrest our promised inheritance from the heathen." But mark! God had set a limit to the lives of those two million souls when he declared that not one of those rebellious ones should enter the Land. Defeat and disgrace before them, they have but to turn their faces backward. "Go back," says a voice like the thunder tone of doom, "go back into the wilderness and wander, disheartened, God-forsaken, among the burning sands and desolate foot-hills of Paran. Seek rest where no rest can be found; seek refreshment where there is no shade and where no sparkling fountains moisten the sun-browned sands, and, like cattle, unsheltered, die within the next thirty-eight years!" How terrible the judgment of God, visited upon continued and willful disobedience!

Such a condition the man and woman will experience, who continually strives with the Spirit of Grace.

The moments are witnesses which take note of our opportunities, our watchings and our offerings. In the great day, at the awful hour of reckoning, they will stand there, and as the sot, the spendthrift, the idler, is called before the Judge and stands trembling, as the recording angel looks up the unsettled accounts,—the wasted day, the squandered year, those moments will say, "We are witnesses." That wealthy churchman, who has a faculty for hoarding, also has an account to settle. One after another the items are read off, all against him. The pitiful appeal of the poor unheard, the wants of the dying unsupplied, no Bread of Heaven broken to starving souls, through his instrumentality,—to all of this the moments say, "We are witnesses."

That poor widow, who, in her humble, self-sacrificing spirit, feels her unworthiness as she approaches the Judge of the world, is overcome with joyful emotion to know that out of the scarcity of her possessions and the overflowings of a grateful heart, she has pleased her Lord. Of her unselfish devotion, her Christian sympathy for others, her offerings of prayer and praise, those same moments say, "We are witnesses."

* * *

What a glorious temple the converted man and woman may build for the indwelling presence of the Holy Trinity! Such a grand possibility is in the province of every child of God.

I would have that temple built of solid masonry on all sides, the fundamental principles and doctrines of Christ forming the walls. Against this, the vanities of the world,—pride, idolatry, atheism, fanaticism, surge in vain. Let the dome be of sky-blue faith, opening to the glory world beyond, that we may not lose sight of the throne, the crystal sea and gates of pearl. Let the doors swing open on the hinges of hope to the ever-patient footsteps of the lowly Nazarene, who comes to us in his humiliation. I would have the tapestries and curtains woven of the delicate threads of immortal love,—a part of the same fabric that reflected such a glory on the earth over eighteen hundred years ago. The music within this temple should proceed from the chords vibrated by the Spirit bearing "witness with our spirits that we are the children of God."

Last, but not least, the chandelier, pendant from the dome of this vast and glorious edifice, with its radiant and gloom-dispelling rays, must be the glorified Christ,—"the light that lighteth every man coming into the world."

Mt Morris, Ill.

"A SORROW'S crown of sorrow is remembering happier things." We suffer for what we have enjoyed. We pine because we have loved. The prick of the thorn is deep because our grasp of the flower has been so tight. Not in the first shock of parting is our suffering keenest. But as we move on over the solitary way, each sight, each sound, calls up a fresh memory that saddens the new sadness, even while the sadness sweetens the old sweetness. The hat on the rack, the high-chair at the table, the broken toy, the ragged book,—everything becomes now a strange mingling of pleasure and pain. So closely do joy and sorrow walk together, that one gains new strength from the other. They are two lives in one. Who that sits in the school of sorrow would forget the keenness of past joys, that he might avert the keenness of present sorrows? Who is not grateful for the memory through which his greatest suffering comes? The sweetness of sadness is a sweetness not to be tasted out of sadness. And the memory of the "happier things" is one of God's peculiar gifts that can come only to him upon whose head memory lays "sorrow's crown of sorrow."—*Sel.*

MINISTERIAL MEETING.

(*Concluded from first page.*)

times are disposed to cry out against rules and regulations on the "Gospel alone" theory, but it won't work,—never did, never will. Every organization down to a Brethren's ministerial meeting must have some kind of rules and regulations and so *we* had, even to five-minute speeches of from ten to fifteen minutes in length. Though the rules were sometimes slightly stretched, they were necessary all the same, as they afforded the possibility of calling a halt when the flashes zigzagged or struck in the wrong direction. Even ministers sometimes fail to hit the point, and thunder when there is not much rain. It is amusing to see a man gesticulate with his head and hands,—fume, and stamp his feet, without saying anything. But there are times when we all place ourselves just so.

After the Moderator, secretary and scribe were duly set apart by ballot, the meeting was declared to be in session and the program was begun, and, after seven consecutive sessions, was completed, we believe, to the satisfaction of all. As intimated, we had rules by which the deliberations of the meeting were governed. Two brethren were assigned to each subject. The first one had fifteen minutes and the second ten. After these were done, five-minute speeches were allowed until the subject was thought to be sufficiently discussed. This was left to the discretion of the Moderator, or, in some cases, closed by motion. The subjects, as a rule, were ably discussed and the spirit of the meeting was Christian in the best sense. Not a single unkind word was spoken during all the sessions. Indeed, a more lovely, Christian band of workers we never saw together. To be helpful to each other seemed to be the desire on the part of all present, and we feel sure that if we all labor to carry out, in our home charges, the good things we there heard and learned, much good will grow out of this meeting of Christian workers, and we will all be made to say that it was good for us to be there.

A few observations were made during the meeting as follows:

1. We name the apparent earnestness and zeal manifested in the work of the ministry, as conducted by our people,—not for filthy lucre's sake, because this we do not get, but that the blessed cause may be promoted and souls saved.

2. The greeting at meeting and parting. We were made sensible of the often-quoted saying: "See how these Christians love each other!" It was a scene meet for angels to behold. Though we have our imperfections, yet, give us a world of such Christians and we have a taste of heaven and can feel that the prayer, "Thy kingdom come," is measurably answered.

3. The mingling and commingling of the old and the young, as well as the respect and reverence on the part of the young, and the concern and tenderness on the part of the aged. It was a most loving meeting of the beginning and the ending,—the rising and the setting. Yes, farewell, brethren! Before another meeting there will, doubtless, be some of the greetings made on the other side. Grasp your armor, ye young and strong ones, the battle ne'er give over till the victory is won. To the aged ones, Peace, yea, may the peace of God mantle you about as your sun sinks slowly down. Farewell, farewell, till we all meet again on the other shore!

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not."—2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

HINTS ON GIVING.

BY WM. M. LYON.

FIRST I will call attention to an error that is very common among us, and perhaps one that many have not yet detected. I doubt not but that most of us have frequently heard the expression. It generally occurs when the party solicited hesitates or refuses to give. In such cases the solicitor, as a last resort, has often said, "Well, can't you give as much as the poor widow?" Mark 12: 44; Luke 21: 4.

Right here I will say, notwithstanding the mistake, the remark in most cases is followed by a tightly-squeezed little offering on the part of the donor, who now feels that "*he hath done what he could*," in a most worthy manner too, while the poor solicitor feels greatly relieved in having done so well(?). Of course if I were the solicitor I would rather get the "two mites" than nothing, but I could not possibly bear the idea of leaving the donor under the impression that he had followed the example of that good woman who received the hearty approbation of her Divine Master. It should ever be borne in mind that those two mites, cast in by the widow, constituted her *entire living*, and if we wish to follow her most praiseworthy example, we will be compelled to cast in *all* our living. I am sorry to say that we don't find many followers of the poor widow these days.

The second thought we wish to drop is this: Did we ever notice in reading the sacred narrative of those who presented their gifts in the temple that it says they "*cast*" their gifts into the treasury? Let us think about the meaning that that little word carries along with it. Do we *cast* our gifts into the Lord's treasury, or does the solicitor have to *draw* it from us by a kind of "*coax and tease*" *process?* Which is it?

Our third hint with reference to giving is, do we realize the *sacred character* of the duty? Did we ever think about that? Do we not believe that *giving* is a part of our salvation? Certainly we do, and a *great* factor it is, too. Now to the point as to its sacredness. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3: 23.

Does not this include the duty of giving? Apply this text and you have a sacred work. Other references might be given but let this suffice.

Now to the application: When members are solicited, many are in the habit of laughing over the matter, making a kind of a joke of it as though it were a very *light* something.

Sometimes it falls to the lot of the preacher to do some soliciting and perhaps he is met with something like this: "Around *begging* again, are you? Can't you give us a little rest?" Such remarks are calculated to make a minister feel as though his efforts were being made for his own personal interest. In the event of giving, they would also indicate that it may not be done "heartily, as to the Lord." Let us be careful that we do not give so as to not realize the blessing.

I once heard of a member who upon being asked to give, replied, "It seems like it's just *give*, GIVE, GIVE, *all* the time." That person expressed not what *is*, but what *ought* to be. Was not our blessed Savior's life spent in giving? He was rich, but for *our* sakes became poor—gave all that He had—even His own life, that we, through His poverty, might be rich,—heirs of all things. Will we, then, refuse to follow the example of Him who hath said, "It is more blessed to give than to receive"?

Union Bridge, Md.

OUR MINISTERIAL MEETINGS.

BY L W. TEETER.

QUITE an interest is being taken in ministerial meetings, in a number of State Districts, and we are much pleased to hear that good is being done by them. We feel assured that great good may be accomplished by them, with proper management.

There is no means in existence, that can be nearly so beneficial, to persons engaged in any business, science, or profession, than the simple meeting together of different persons, with different experiences, having different intellectual powers, yet all of them engaged in the same business. It is, in fact, the first means employed by men, pursuant to any interest or object whatever. They meet (1) in a "caucus," *i. e.*, to consider the advisability of a measure, and agree on some principles of organization, etc. They meet (2) for organization. They meet (3) in a permanent meeting.

Ministerial meetings are to the minister, what the County and township institutes are to the teacher. All who have ever had any experience in such institutes, have realized the great advantage they are to the teacher in his school-work.

The meeting together of ministers affords at least three advantages: 1. Every minister present may partake of the best methods, ways, and means, used by any and every other minister present, in their ministerial work, and adopt them, in a measure, as his own.

2. Many ministers may learn at those meetings that they have been employing improper methods, ways, and means in their ministerial work, who will then, gladly and profitably, change to the better.

Those meetings will tend strongly to unify the minds of the ministers in a State District on doctrine, the principles of church government, and general church work. The latter advantage is rather the result of the first two, for if every minister would adopt the best methods, ways and means in the execution of church work, they would really adopt the same methods, ways and means.

Then it follows that if the ministry of a State District will be made uniform in their work, their uniform work will soon make a uniform ministry, and a uniform ministry, doing uniform work, will make uniform churches as certainly as like causes produce like effects, under similar circumstances, and a continued effort will go far to bring about uniformity in circumstances, that may now be a little various.

Because of the various conditions and situations of our ministers in general, financially and otherwise, the term of holding our ministerial meetings will necessarily be short, therefore the kind of work done in them should be of the most general character, to do the greatest good to the greatest number, and, so far as particular matters are concerned, that is matters or questions which cannot be made applicable and beneficial to all, such questions should not be in the program, for special consideration and discussion. Such questions might, however, receive some attention, as miscellaneous matter, in some session of the meeting.

Let the great object be to devote all the time and energy to the equipment of the minister, that his labors may be the most effectual, especially in his own church, and if he will be an effectual worker in his own church, he will have gained an essential qualification to do good work in other churches.

TO MAKE MINISTERIAL MEETINGS A SUCCESS.

Individual churches should not fail to also be interested in them. By this we mean, churches should see that their ministers attend, because, if those meetings will be beneficial to the minister, they will be indirectly, beneficial also to those who are under his ministry, not only to church members, but more effective to the outside. If ministers are not financially able to go, the churches should at least bear their expenses, which will never be very much, to attend a State District Ministerial Meeting. We would also encourage the attendance of any other members, deacons and private members, both brethren and sisters. We feel certain that all would be greatly benefited, for the character of the exercises, discussions, etc., would go far to change the estimate, that is generally made of the minister and his preaching, especially by private members.

At those meetings, many of the obstacles, against which the minister must battle, would be made prominent, which will enable all to see, at least partly, what it takes to make a preacher, as a workman that need not be ashamed,—one that is able to rightly divide the Word of Truth. All would be made to see the injustice of a church electing a brother to the ministry, and receiving him at the installation, and in less than six months, many turn against him, giving him all possible signs of their disapproval of his best efforts, in preaching, when he had no hand in his own election, thus making his office like a burdensome, galling yoke.

THE LIMITS OF MINISTERIAL MEETINGS.

In any of the departments of work done in ministerial meetings, care must be taken to keep within the bounds of their respective District Conferences, and of the General Conference.

A ministerial meeting may not therefore, adopt any rule, method, or means, that is not in strict harmony with decisions of its own District Conference, and of the General Conference.

If, however, a discovery should be made, during the discussions, looking into ministerial church-work, of a change or an amendment, or the adoption of a new rule, method, or means, by which the Gospel might be more fully followed in the execution of the minister's office, than is now done, any such question as above named, might be discussed, a query formulated, and be brought up to, and through, the superior conferences, (*a*) through any local congregation in such

District; (b) the District Conference; (c) the General Conference, in the regular way. If adopted by District, or General Conferences, accordingly, it should be accepted by all, but if not adopted by said Conferences, it should not be practiced by any. Even a local congregation in a State District is superior in authority to a State District Ministerial Meeting, in that it may decline forwarding a query to District Conference, even if such a query had the unanimous approval of a ministerial meeting.

THE SUBJECT OF CHURCH GOVERNMENT

Should not fail to be considered at all ministerial meetings. We insist on this, because experience in church work and observations in visiting many churches, have shown clearly that we are very tardy in church government. More difficulties arise out of improper management of the affairs of the church than from any other source.

This comes not only from the first mistake made in a congregation, but it comes also because of mistakes made by us when we go into those congregations, to correct *their* mistakes, and the last are worse than the first, but if it had not been for the first, the second could not have been. All, therefore, is the result of the first mistake, which came through misgovernment.

We regret that, necessarily, but little time can be given at our ministerial meetings to so great and important a subject. However, if but the general principles can be, to some degree, developed, it will be quite a help in the adjustment of church work.

In conclusion we hope that all ministers, who can do so, will attend those meetings, not only that they might be benefited, but that they might benefit others. We feel also that it would be well for ministers to attend ministerial meetings in other districts, besides their own, for mutual benefit.

Hagerstown, Ind.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson V.

1. WHO is the last High-priest mentioned in the Old Testament?
2. What incident is mentioned in Jaddua's time?
3. What important event occurred during the rule of Eleazar?
4. What is meant by "Farming the Tribute"?
5. Why were the tax-gatherers looked upon with disfavor by the Jews?

Lesson VI.

THE ROSETTA STONE.—A great deal of the ancient records of Egypt is written in hieroglyphics. For many years no one could read these inscriptions which were found on rocks, tombs, obelisks, monuments, etc. In 1799 there was discovered a stone near a place in Egypt called Rosetta. It is a large black slab, now called the Rosetta Stone. It had inscriptions in three different languages, Greek, demotic, and hieratic. The Greek was easily read and study proved that the inscriptions were transcriptions of the Greek. This, then, became the key for determining the alphabet, by which means these inscriptions can now be read. The principal point of interest to the Bible student in these inscriptions of ancient Egypt is the corroboration of the statements of the Bible. The more they are studied, and the more extended the research, the more is the Bible proven to be true.

Continuing our subj ct, Simon II, last mentioned, was succeeded by his son Onias III, 198 B. C. During his term of office there was a man named Simon, who was treasurer of the temple and was opposed to Onias. Each having his adherents, there arose two parties,—the Jewish party, with the High-priest at the head: the other, the Greek or Syrian party with Simon at the head. This party introduced Grecian, heathenish customs. Simon's brother Joshua (Jesus), by a bribe, obtained from the king the high-priesthood and Onias was deposed 175 B. C. Joshua took the Greek name of Jason. He built a gymnasium where Jewish youths practiced the Greek athletic exercises, some even obliterating the mark of circumcision. Jason who obtained his office by bribery held it only three years, when he was undermined by Menelaus 172 B. C. He was sent to Antioch with the tribute, and, by flattery and a greater bribe, obtained the high-priesthood. Not being able to raise the money he had promised, he sold some of the vessels of the temple.

During his rule a great tumult arose at Jerusalem on account of the sacrileges committed by Lysimachus, the brother and deputy of Menelaus. Lysimachus was killed and Menelaus was accused before the king Antiochus but escaped through bribery, and his accusers were punished for the insurrection.

This insurrection was only among the first of a number that brought terrible results to the Jews of Palestine. At one time it was reported that the king Antiochus, who had deposed Jason and given the office to Menelaus, was dead. Jason, at the head of 1,000 men, attacked Jerusalem, drove Menelaus into the citadel, practiced great cruelties upon the citizens, but was compelled to flee to the land of Ammon.

This led the king, who had been reported dead, to think Judea had revolted. He returned, took Jerusalem by storm, slew old and young, male and female. Forty thousand were slain and as many more sold into slavery. Guided by Menelaus, the king entered the temple, sacrificed swine on the altar, sprinkled swine broth over the sanctuary and polluted the Holy of Holies with filth. He carried off the sacred vessels to the amount of 1800 talents. Two years later the king sent a man by the name of Appolonius, an enemy of the Jews, to Jerusalem at the head of 22,000 men, with orders to slay the male adults and seize all the women and children. Pretending that his mission was friendly he waited until the Sabbath and then fell upon the unresisting people.

DID ALEX. MACK RECEIVE HIS RELIGIOUS IDEAS FROM OTHERS?

BY JOHN HECKMAN.

IN compliance with the request of Bro. Moore, I send the following gleanings, obtained from brother and sister Mleynek, of Irving, Marshall Co., Kans., who are Bohemians by birth and education, and were born in the country that knew the noted John Huss and his terrible suffering.

We found a number of old books in Bro. Mleynek's possession; the most important and interesting of which are the four following described:

1. A harmony and history of the four Gospels, giving the most prominent facts in the life of Christ and of his teachings; but minutely from the raising of Lazarus to the ascension of Christ. It explains the types of the Old Testament in the light of the antetypes of the New; also explains the meaning of the ordinances found in the four Gospels, how they should be observed, and the lessons they teach,—more particularly the institution of the Lord's Supper, the Holy Communion, the ordinance of feet-washing and baptism by trine immersion. The Supper, it says, should be a full meal, eaten in the evening, after feet-washing has been observed. All the members of the body of Christ should engage in these ordinances, even if they do not understand them at first. After having observed them, they will receive new light. The author of the book also claims that only believers should partake of the Supper.

Previous to the Supper, believers should converse with each other upon these profound subjects, and confess their faults one to another, and pray that they might have their sins pardoned. This would involve a preparation,—in fact a self-examination.

This book was written by Jan Komensky in 1631, reprinted in 1663, and again in 1757. Bro. Mleynek says this book is identical in teaching with Bro. R. H. Miller's "The Doctrines of the Brethren Defended."

2. This work is a book of sermons written in 1586 and re-issued in 1615. It contains probably 800 pages, bound in board, covered with cloth and half leather, with good print and large, plain type.

At the time this book was printed, the Brethren church (for such it was called at that time by themselves) was persecuted by the Roman Catholics and the members desired that the teachings of the ministers might be preserved to them in a book; but to get up such a book was a hazardous undertaking. These books were all printed in Berlin, Germany, and brought to Bohemia without the king's knowledge. The penalty for possessing such books was death. Many of these Brethren were put to death in various ways and their books burned.

Upon the front and back leaves of this book are written the prayers of Bro. Mleynek's father, who was born in 1778 and died in the spring of 1874, at the advanced age of nearly ninety-six years. He was a very plainly-dressed man, wearing such clothes as our brethren wear, with the exception of the knee pantaloons. This is a very singular fact when it is considered that he lived and died in Bohemia and never heard of the Brethren's church in America. He prized these books very highly because they contained the teachings of the Scriptures as he understood them, and he gave them to his son Joseph upon leaving for America, nearly thirty years ago, as a lasting memorial of his own integrity.

3. This is a history of the persecution, and was printed in 1648. Upon the front leaves are the pictures of Jan Huss and Jan Amos Komesky, the author of the first book described.

Bro. Mleynek translated for us a few lines, describing the persecution of a family by the name of Maleg Machek. Being driven from Bohemia Sept. 21, 1480, they went to Holland. The name, he says, is Michael Mach in English. He was a minister.

This is an interesting item, as the last-named person may have been the ancestor of Alexander Mack,—the more so as he held the same religious views as we afterwards find in Alexander Mack.

4. This is a New Testament with psalms and hymns set to music It is very slow music; all half and whole notes and only one part sung. Bro. Mleynek sang one for us.

Sabetha, Kans., Nov. 21.

THE disciple of Jesus moves through this world always a stranger, nowhere tolerated, nowhere at home; and even should he be settled anywhere, it is uncertain how long the world and his foes would allow him to remain. In such a case, comfort comes from Christ.—*Gossner.*

"TRIALS of every kind may await you, sterner and darker than any yet experienced. Do not anticipate them, but do not forget their possibility. Do not, as you prize your own soul, forget that your strength for every conflict depends on your being girded for each as it comes, and never being careless or weary."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

D. L. MILLER, - - - - - - - Editor.
J. H. MOORE, - - - - - - Office Editor.
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R. H. Miller, A. Hutchison, Daniel Hays.

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☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Dec. 15, 1891.

THE new Claar church, Blair Co., Pa., will be dedicated Dec. 20.

ONE more issue and the present volume of the MESSENGER closes. How rapidly time flies!

THE Brethren in California will hold their District Meeting in Lordsburg on Monday, Feb. 14.

AMOS MOOMAW may now be addressed at Pleasantville, Marion Co., Iowa, instead of Red Rock, as heretofore.

FOUR Quaker delegates are now in Russia for the purpose of visiting and examining the famine-stricken district.

IT is good to have ample means laid by for the winter of life, but above all things see to it that you have an inheritance among them that are sanctified.

THE General Mission Board will meet at Mount Morris, Jan. 5. Those having business with the Board will communicate the same to Bro. Galen B. Royer by the first of the month.

SUNDAY morning, Nov. 29, John Hall, the great New York preacher, had for his text, "Prepare to meet thy God." In the afternoon of the same day he was shot at three times by a crazy man.

GOOD reports are coming in from many of the Thanksgiving meetings. Franklin Grove, Ill., raised $140.00 for various charitable purposes that day, and other churches are also making encouraging reports.

ONE of our hard-working ministers, who is too modest to permit his name to go before the public, has donated $200.00 for the comfort of the poor in Denmark. Surely this brother will receive his reward openly.

BRO. JOHN ZUCK, of Clarence, Iowa, gave us a brief, but pleasant call last week. He came for the purpose of placing his son in school here. While with us he preached once at Silver Creek and also once in the Chapel.

BRO. ARCHIE VANDYKE has changed his address from Beatrice, Nebr., to Sabetha, Kans.

BRO. GEO. L. STUDEBAKER, of Indiana, writes that he expects to be with us during the Bible Term in January.

INSTEAD of saying, in No. 47, that C. N. Brown had changed his address to Mound City, Mo., we should have said C. H. Brown.

BRO. JACOB APPLEMAN has changed his location from Star Valley, Kans., to Clarkson, Oklahoma. His correspondents will please address him accordingly.

WE have just published a new edition of the Brethren's Missionary Hymn Book for the Brethren's Tract Work at Dayton, Ohio. Price, ten cents per copy; or, twelve copies, $1.00. We can also fill orders for the same at this office.

OUR Sunday-school *Quarterlies* for the first quarter of next year will be ready for mailing by the time this reaches our readers. Send in your orders at once. For prices see notice on last page of this issue. We trust that all of our schools will use our Sunday-school literature.

ON another page of this issue will be found the line of study, blocked out by the committee for the New Testament class, during the Special Bible Term in January next. There will also be several other classes during the term, so as to give those in attendance all the work they feel like doing.

OUR ministerial meeting last week had for consideration, "How Ministers ought to Conduct Themselves in Meeting." A number of good, practical suggestions were offered, and after spending one hour thus to good advantage the question was carried over till the next meeting in January, at which time we expect a number of ministers present.

LAST week a sister, greatly troubled with heart disease, and not knowing just when the Master might call her away, requested the elders in Mt. Morris to anoint her. The services took place in the Bible room at the College, in the presence of a number of the young members and others, this being the first time many of them had ever witnessed the performing of this sacred rite.

THOSE who have been carefully reading our reports from the churches, certainly have noticed, with pleasure, the encouraging reports from many parts of the East. We are glad to learn that our Brethren in the East are entering into the work so earnestly, and are meeting with such commendable success. Nearly every issue of late tells of the people coming to the church by the score. We trust that the good work may continue, and we further hope that every congregation in the Brotherhood will hold one or more series of meetings during the winter.

WE are in receipt of the Christian Sunday-school Lesson Commentary for 1892, a neatly-bound volume, containing well-prepared notes on the lessons for the entire year, by B. W. Johnson, and published by the Christian Publishing Company, St. Louis, Mo. Price, $1.00. To those of our Brethren who feel the need of the lessons in a bound volume, we recommend this work, as the comments and explanations are generally more in keeping with our views of the Scriptures than the books put out by the more popular churches. The book may be ordered from our office. Teachers will find it quite a help, used in connection with our *Quarterlies*.

BRO. GALEN B. ROYER informs us that he has already received nearly $800.00 for the poor in Denmark.

THAT was indeed a commendable act upon the part of sister Leah Berger to build a meeting-house in Salemville, Bedford Co., Pa., for the use of the Brethren. The Lord has certainly blessed the work, for recently sixteen united with the church as the result of a series of meetings in the house.

BUNYAN'S "Pilgrim's Progress" is perhaps the most widely-read book, aside from the Bible, in any language. It will continue to prove interesting for generations to come. We have the book, neatly printed and well bound, which we can send post-paid for fifty cents per copy. Send for a copy for your children.

BRO. J. M. SNYDER, of McPherson, Kans., is getting out a missionary number of the *Brüder-bote* for general circulation among German readers, and he should receive some encouragement in the way of donations to help defray expenses. Those who feel to render some assistance may in this way help the cause at large. One and two-cent postage stamps will be thankfully received. Our readers might also assist Bro. Snyder in getting his paper more widely circulated among those who read the German language. Send for samples and do what you can for our German paper.

THE enormous amount of money expended for intoxicating drinks may, in a measure, be realized when the following proposition is considered. It is clipped from the *Boston Traveler*, and comes from a man who knew what he was writing:

> I will undertake to give bond for the fulfillment of a contract that if the City of Philadelphia will stop selling liquor and will give me as much money as was expended for liquor last year to run the city next year, I will pay all the city expenses. No one shall pay taxes, and there shall be no insurance on property, and a good suit of clothes shall be given to every poor man, woman or child, and a barrel of flour to every needy and worthy person, and then I shall make a half million dollars by the operation. P. T. BARNUM.

WE regret to learn that Bro. S. Z. Sharp met with a very painful accident at Newton, Kans., Saturday, Nov. 28. The *McPherson Republican* says that Bro. Sharp started from the Santa Fe depot at Newton in a great hurry, thinking he was late and might miss the train. A long freight train on the Santa Fe was standing between him and the depot, and, thinking he would not have time to go around it, he undertook to cross over between the cars. He jumped on the end of a flat car, taking hold of the brake. Just as he did this his foot slipped into the coupling link and at that instant the bumpers came together, catching his foot, mashing it almost to a jelly. A train man, coming along and seeing his condition, motioned to the engineer to pull up and relieve him of his perilous condition. Bro. Sharp is now at home, but it is not known whether the foot can be saved.

HOME AND DISTRICT MISSION WORK.

IN our last article we intimated the necessity of elders in every congregation. Paul, one of the most successful organizers the world ever had, not only laid the foundation of Christianity in many cities, but he also did some building thereon and placed the churches in working condition by installing such officers as were necessary for successful church work and church government. In his letter to Titus (1: 5) he says: "For this cause I left thee in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city, as I had appointed them." We judge Titus to have been, by the appointment of

Paul, an evangelist in a certain line of work of which we shall say more further on. But it is certain that Paul had elders ordained in every city to take the oversight of the churches in those cities. This is, at least, a precedent worthy of our highest possible regard.

It should, therefore, be the aim of our Brotherhood to have elders residing in all of our congregations, both large and small. Nature and experience will teach us the necessity of this. The elder is a shepherd, watching over the flock of which the Holy Ghost has made him overseer. Naturally speaking, we all know what would be the result if a flock of sheep were left without the personal care of a shepherd going in and out among them. The sheep would scatter and be destroyed, and the flock cease to have an existence. Experience has repeatedly taught us the same lesson in regard to the spiritual flock. There is to-day as much need of elders being ordained in every church as there was when Paul sent Titus into Crete.

We would like to say more on this point but cannot spare the space to do so in this issue. We however add that every congregation ought to be made a *working* congregation, and this cannot well be done without the personal attention of an earnest and faithful overseer. Meetings are to be looked after, Sunday-schools need attention, the erring require spiritual help, the poor must not be neglected, the church in various ways must be kept in proper order, and ought also to be encouraged in raising the needed funds for carrying on the Lord's work. All of these things need the personal attention of one who can be with the flock and give the work his personal attention. But we cannot linger longer on this part of the question. We pass to another of great importance.

If all of our congregations could enter into active work, in the manner suggested in former articles, there is no telling what would be the result. Our ministers could probably do twice as much as they are accomplishing at the present time, and that, too, without additional expense. But that would not reach the isolated points, where labor is much needed. On this point we have a very important suggestion to make, in perfect harmony with our general plan of missionary work. The Mission Board of each State District ought to have a good evangelist to take charge of all these isolated points and devote all his time to the work year after year. This thing of selecting a number of missionaries, who spend only a few weeks at these isolated points during the year, is certainly not the best method of building up and maintaining churches at new points. We have had years of experience in that and not very much has been accomplished. But place all of these points in the hands of one good, faithful worker, and make him responsible for the work, and we may look for something to be accomplished and maintained.

This brother should be selected by the District Mission Board on account of his fitness for the work. He must be an evangelist; one who knows how to do the work of an evangelist. Above all things he must be a faithful worker and in full sympathy with the order, work and practice of the church. There is no use wasting money in the mission field, on a preacher who is not in full sympathy with the order and practice of the church. We have our rules and church regulations and we want evangelists in these new fields who will both practice and maintain them. While we may, to some extent, tolerate in our home congregations a few ministers who are slow about coming into the order of the church, we ought never to think of placing such men in charge of mission fields, for they will build up congregations more like those in popular churches than our own, and our people have no money to spare for building up in new fields the very things we are opposing at home. Hence the importance of selecting a man sound in the faith and in full sympathy with the church. Ability is important, but faithfulness comes first. Peter was a strong man, but the Lord told him, "When thou art converted, strengthen thy brethren."

Of course an evangelist must be an ordained elder, fully empowered to do the kind of work entrusted to Titus, as mentioned in the forepart of this article. Entering upon his work for a year in the mission field, he can probably work up about four stations, preaching at each once a month, often on Saturday and Sunday nights, and at favorable times hold series of meetings. He visits from family to family, distributes tracts, works our church paper into families, gets Sunday-schools under headway, and in that manner finds constant work the entire year. When he gets a number of members at one of his stations he organizes them, has a deacon or two elected, starts them to work in a social meeting, and in course of time he has them to select from their number a brother for the ministry. All this may be done in strict harmony with the rules and practice of the general Brotherhood. By giving special attention to the training of this newly-elected minister he may soon be able to preach occasionally, and thus the congregations would have more meetings. The evangelists may be doing equally as well at the other stations, and have other young ministers at work. As they prove themselves worthy they may be advanced to the second degree of the ministry, and finally to the eldership in course of time. As the evangelist gets the congregations in good shape, able to care for themselves, as regular, organized churches, he turns his attention to other stations, and thus he is continually at work, building up new churches, placing them in good working condition, and then turns them over to the State District or sister churches.

There is no telling how much good a man of this kind might accomplish. He not only sows the Gospel seed in the hearts of the people, but he carefully cultivates it. And when members come into the church he cares for them as a shepherd would look after his sheep He is not concerned about the work in other fields; his entire time and attention is taken up with the particular work assigned him, and he certainly can make a success of it and accomplish vastly more than when the work is left to a number who give it only a small amount of attention. This practice of sowing much good seed in new fields and then not properly cultivating it is certainly a very unwise policy. We not only want to cultivate the seed sown, but we should take the best of care of the new members until we can get them properly organized and in a shape to care for themselves.

We have now presented a line of thought concerning both home and District mission work, which is not only in perfect harmony with our well-established principles, but, if heeded, may possibly enable us to accomplish much in the way of spreading the Gospel in our immediate localities and in the building up of churches at many isolated points. J. H. M.

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EDITORIAL WANDERINGS IN THE OLD WORLD.

BY D. L. MILLER.

Number Thirteen.

ONE among the most instructive of the many interesting things in the Egyptian collection is a remarkable book of papyrus, containing nineteen pages of ten lines of very fine hieratic writing, dating at least B. C. 1400, and is therefore nearly thirty-three hundred years old. It was at one time in possession of King Seti II, of the XIX dynasty of the kings of Egypt, who reigned B. C. 1266. It is entitled "The Story of the Younger Brother," and contains the essential parts of the Bible account of Joseph. An Egyptian writer who was familiar with the story of Joseph used it as the ground work for a similar story into which is woven the intervention of the gods of Egypt, with many marvelous occurrences, but the principal part of it is taken from the Bible. The following are the points of agreement or similarity which we found in reading the translation of the story.

1. Joseph was the younger brother.

2 The scene in the house of Potiphar where Joseph's virtue was tested.

3. The banishment of the younger brother to a foreign land.

4. His final triumph as ruler over all Egypt. In the Egyptian version before us the same test of virtue is made, and the younger brother, like Joseph, resists the temptation. He is banished to a distant country, as was Joseph. His elder brother seeks and finds him, and he finally becomes ruler over Egypt. This was without doubt copied from the Bible, and is valuable evidence as it shows conclusively that as early as fourteen hundred years before Christ the Bible history of Joseph was known to the Egyptians, and that it entered into their literature.

Not many years ago unbelievers were asserting that the story of Joseph and the bondage of the children of Israel in Egypt was a myth, but these recent discoveries have closed the mouths of this class of critics. There is growing up now another form of unbelief, known as the higher criticism, which asserts that in some essential points the history of the Bible is in error. Among this school of critics are men who profess to believe in some parts of the Book. One of these days the spade and pickax of the Egyptian and Palestine Exploration Societies will uncover some new testimony that will make these critics hide their faces in shame. It is getting to be decidedly unsafe in these days for men to risk too much against the Bible; the buried records show their errors.

Turning to the records again we find an inscription taken from the ancient temple at Karnac, which sets forth the triumph of Shishak, king of Egypt, in which he names the kingdom of Judah as part of the territory which he conquered. It is interesting to read 2 Chron. 12th chapter in connection with this inscription, "And it came to pass, that in the fifth year of king Rehoboam, Shishak king of Egypt, came up against Jerusalem, because they had transgressed against the Lord." Those who are interested in the study of the Bible will carefully read the entire chapter, as the inscription verifies the account so fully and clearly that it seems almost wonderful.

We also examined carefully the Rosetta stone

which unlocked to modern scholars the hieroglyphics of Egypt, and enabled them to translate the inscriptions on the tombs, and the hieratic writing on papyrus into English. This stone contains the decree of the priests of Memphis, conferring divine honor on Ptolomy V. Epiphanus, king of Egypt, B. C. 195. The inscription is in three forms:

1. Egyptian language in hieroglyphics or writing of the priests.

2. In the same language in demotic or the writing of the people.

3. In the Greek language and characters.

From this inscription was first obtained the key to the decipherment of the hieroglyphics and the interpretation of the ancient language of Egypt. The names of the kings are inclosed within oblong rings or cartouches, giving the clue to the identification of the letters of the Egyptian alphabet. The stone was found 1798 among the ruins of Fort St. Julian, near the Rosetta mouth of the Nile. It passed into the hands of the British by the treaty of Alexandria, and was deposited in the British Museum, in the year 1802. The inscription is finely cut, and the three different languages can be plainly and distinctly seen. It has an immense value, as may be seen from the fact that it was made a subject of treaty between England and France.

So we might go on, giving examples from this interesting collection, but we must close with a reference to Manetho, an ancient Egyptian writer, who, in a book written centuries before Christ, gives an account of the exodus of the Jews from Egypt. This, like the story of the younger brother, has much Egyptian tradition, and superstition thrown about it, but the essential points of the Bible account are given, and as Mr. Rawlinson, the eminent Egyptian scholar, says, there can be no doubt, but that the sketch was taken in part from the Bible. It should be borne in mind that the story of the younger brother, and the historical sketch by Manetho were both written some time after the date of the Bible record.

THE ASSYRIAN AND BABYLONIAN COLLECTIONS.

Leaving the Egyptian department we enter the gateway of the palace of Sennacherib, and the arrangement of the sculptures, brought from Nineveh is such that we can almost imagine that the shadow has gone back on the dial, and that we are in the bloody city of Assyria, 700 years before Christ. The entrance is guarded on either side by two colossal statues of men-headed, winged bulls. These were excavated by Mr. Layard, and brought at great expense to the British Museum, and set up in the same relative position in which they stood in Nineveh. Two immense lions, winged and men-headed, stand back of these, showing the great gateway to the palace. These pieces of statuary once looked down on Assyrian's kings and warriors as they returned from their war-like expeditions. They saw Sargon, Sennacherib, and Essar-hadden, whose history is so closely connected with the Bible, as they returned in triumph from Palestine.

The records of Egypt unfortunately were for the most part written on perishable papyrus, and only a few of these have escaped destruction, but the records of Assyria and Babylon were engraved on imperishable stone, or written on clay tablets which were then burned, and so became practically the same as stone. As a result we have a great profusion of records, dating back to eight hundred years before Christ. These old records touch the Bible history at many points, and are therefore not only interesting on account of their great age, but because they give such abundant evidence of the truth of the Book of God.

What to notice, that will properly come within the limit of these wanderings, is a question somewhat difficult to decide. Already nearly enough letters have been written to run through the current year. To give all that our note book contains on the Assyrian and Babylonian collections would carry them far into the New Year. We can, therefore, only give part of what we have gathered, and we do this, hoping that some time, in the not distant future, this abundant evidence of the truth of the Bible may be gathered together, and given in such a plain, simple form, that the masses, who do not now have access to them, may read as they run. Such a work we have had in contemplation for some years, and have already put considerable labor upon it. Our hope is that it may come within the reach of all classes of readers, and that it may serve to strengthen faith in the Book of books! From the mass of material in hand we give the following, from the records of Pul, or Tiglath-Pileser, Sargon, Sennacherib, and Essar-Haddon.

We have first an important record inscribed on a marble slab, and remarkably well preserved. The characters are clearly cut, and easy to be distinguished. It contains in bas-relief a representation of the surrender of a city. The inscription sets forth that Pul or Tiglath-Pileser conquered Palestine, and that Menahem, king of Israel paid tribute to him, and that this sculpture was made by order of, and for, the Assyrian king. Turn to 2 Kings 15: 19 and read the Bible account of this incident. "And Pul, the king of Assyria, came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand." We read further how the money was raised and paid over to the king of Assyria and how, after this, that he "turned back and stayed not there in the land."

The same king further records his conquest of Judea, and that Ahaz paid tribute to him; a full account of this record may be read in 2 Kings 16: 5, 9.

We examine next the records of Sargon who reigned B. C. 721. The only place that this king's name is mentioned in the Bible is in the prophecy of Isaiah 20: 1: "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it." Many Bible critics found fault with this isolated statement, and announced that it was an historical error, but here is an inscription that quiets forever this criticism. It is found in the annals of Sargon, and sets forth the fact that he made war against Ashdod and took it. The same king finally took Samaria, and carried away the children of Israel into captivity, distributing them among the cities of Assyria, and filled their homes with Assyrians. The record of this event is found in the annals of Sargon, and the following translation is by Dr. Sayce: "The city of Samaria I besieged, and captured, 27,290 people dwelling in it, I carried captive. Fifty chariots in the midst of them I arranged, and the rest of them I took possession of. My general over them I appointed, and the taxes paid by the former king I fixed upon them. The Tamudi, Ibadidi, Hayapa, remote Arabians dwelling in Bari, whom Akker and Sapria knew not of in the service of Asser my Lord. I destroyed them, and the rest of them I removed, and in the city of Samaria I placed." In connection with this translation of the inscription of Sargon, found in Nineveh a few years ago, and now in the Assyrian collection here, read 2 Kings 17, fifth verse, and you will find how the records agree, as well as the origin of the Samaritans. Of course, in reading allowance must be made for the difference in the Hebrew and Assyrian, in the matter of the names of the cities referred to.

We have space left for translations from the clay cylinder of Sennacherib, which was found in the old library at Nineveh, and is now in the Assyrian collection at this place. We had the privilege of examining it. It is six-sided in form, and each side is covered with the inscription in the cuneiform Assyrian characters, and sets forth the history of the campaigns of Sennacherib, king of Nineveh. The first lines are laudatory of the Old King himself who was by no means modest in sounding his own praise. Hear the great boaster: "Sennacherib, the great king, the powerful king, the king of Assyria, the king unrivaled, the pious monarch, the worshiper of the great gods, the protector of the just; the lover of the righteous, the noble warrior, the valiant hero, the first of all kings."

After reciting other campaigns he gives an account of the third,—"In my third campaign to the land of Syria I went," then follows the account of the subjugation of Tubal, Sidon, Sarepta, Ashdod, Edom Beth Ammen, Ascalon, Joppa, and finally the siege of Jerusalem. The record continues, "And Hezekiah, king of Judah, who had not bowed down at my feet. . . He himself, like a bird in a cage, inside Jerusalem, his royal city, I shut him up: siege towers against him I constructed. . . I diminished his kingdom. . . He himself, Hezekiah the fearful splendor of my majesty had overwhelmed him. The workmen, soldiers, and builders whom for the fortification of Jerusalem, his royal city he had collected within it, now carried tribute, and with thirty talents of gold, 800 talents of silver . . . unto Nineveh, my royal city, after me he sent; and to pay tribute and do homage he sent his envoy." In connection read 2 Kings 18: 13–16, and making due allowance for the boasting record and the tendency to exaggerate, on the part of the Assyrian, we have a remarkable agreement of the inscription with the Bible account.

These records of the past, written on stone, have never been tampered with. They were placed in the library at Nineveh, and five hundred years before Christ the city was destroyed, and so complete was its destruction that Alexander the Great fought a battle over its ruins, three hundred years later, without knowing that the city of Nineveh once stood at that place. After twenty-three centuries had gone by, the ruined city was excavated, and the buried library gave up its treasure. Over twenty thousand tablets, cylinders and pieces of sculpture have been taken from the ruins. These are now undergoing careful study and are being translated so that we can read them. Others still lie hidden away at Nineveh, and will, in due time, be recovered, and we may expect more evidence of the truth of the Bible, as the buried cities give up their records. May not this be God's way of refuting the tide of infidelity that has been sweeping over the land? Every honest man will carefully examine the evidences, and a careful and unprejudiced examination of them will convince the skeptical, if they are honest, that the Bible is GOD'S BOOK, and that it is THE TRUTH.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Echoes from the Highway.

Our quarterly council at Tropico occurred Nov. 14. Everything passed off in the spirit of love and union. Eld. P. S Myers became associate elder in the congregation, having joined our number by letter. Our rule is here, as in many other places, especially on the Pacific Coast States, Colorado, etc., that all elders, coming in and handing in their letters, stand equal with all other elders that may belong to the congregation then, or may come in after. Why one ordained elder should stand in any way superior to another in the same office we cannot see reason or Gospel for. As a result envyings or trouble that might arise by any method different from ours, are kept out. The church, by that method, is clearly taught that Christ only is the Head of the church, and we are *all* members thereof, that the Gospel is the *ruling* power, and elders are only servants of servants, and that each one only stands as a numeral, having only one yes, or one *no*, the same as any other of the members of the body of Christ.

The mission in Los Angeles seems to be getting a footing. The brethren and sisters that have it in charge seem to be earnest in their work. We just learned of a minister of the Congregational church who was led, by reading a Brethren's tract, found in one of the public parks, to the place of meeting, and now wants to unite with the church. Yes, the Tract Work is like flashing lightning,—no telling where it will strike Go on, brethren, push the work and let the spirit of prayer go with every tract sent out.

Church work here is going on in the even tenor of the way. Members are still coming in and settling down.

My attention has just been called, by some of the railroad men, to an imposition on the generosity of railroad officials by a certain man of Chicago, or late of that place (once a brother), who is claiming to belong to the German Baptist church, and is now operating in a land scheme in Arizona. Look out, brethren! Don't be too credulous of everything you hear these days. Investigate! Be sure you are right, then go ahead!

I neglected to mention in the proper place that brethren John Magie and Aaron Wolfe were elected as our delegates to represent the Tropico congregation at our District Meeting, to be held at Lordsburg. J. S. Flory.

Tuhunga, Cal.

From the Bethel Church, Holt Co., Mo.

Some of our members have moved away during the past few months; among them several of our ministers. Bro. C. H. Brown, of Brewster, Kans., came to us about Aug. 15, and held a series of meetings which seemed to greatly revive the church. We then decided to locate Bro. Brown here to preach for us.

We held our quarterly council Sept. 4, which was well attended. Eld. Samuel Shirkey, of Ray Co., Mo., was with us and preached two evenings. The second evening one was made willing to take upon himself the yoke, and requested, if practicable, to be baptized that night yet.

On the day following, Sept. 26, we held our love-feast, which was well attended, both from home and abroad. Ministers from abroad were brethren S. Shirkey, D. D. Sell, B. F. Flory and J. H. Miller. The church is in union, and we know of none present who did not participate in the ordinances. We pray it may continue so, and that the light of the Bethel church may be seen by all around us.

On Sunday we held an election for a minister and also for four deacons. The lot for minister fell upon our beloved brother, David Hildebrand, an exemplary member, full of zeal for the Master's cause. For deacons, brethren —— Sheets, John Andes, John A. Miller and M. J. Bennett were chosen.

Our elder, S. Shirkey, of Ray County, being near us at the time, called a council for Nov. 19, at which peace and union seemed to be the prevailing sentiment. It is gratifying to know that we are again on the way to prosperity. We ask an interest in the prayers of the Brotherhood.

Bro. Brown arrived about Nov. 1, and began a series of meetings on the evening of Nov. 19. The meetings are still in progress at present, and much interest is manifested in them.

Jos. Andes.

Love-feasts and Election Meeting.

Brick Church, Floyd, Va.—Oct. 3, 1891, at 4 P. M., the members met in a love-feast capacity, upon which occasion 274 members surrounded the tables. Bro. W. B. Naff officiated. The order among the outsiders was not so good as it might have been, yet the members enjoyed the feast very much.

Mt. Nebo, Carroll, Va.—Oct. 10 the writer and C. D. Hylton met at 4 P. M. with the isolated members of Mt. Nebo to hold a love-feast with them, at which time twenty-two members communed. Bro. C. D. Hylton officiated. We had good order in the house, and, surely, it was a feast indeed for those members in their isolated condition.

Pleasant Valley, Floyd, Va.—Oct. 17 the brethren and sisters met at 4 P. M. to hold their love-feast, at which 148 members communed. Bro. Harvey Weddle officiated. The order in the house was the best that I ever saw at that church, but outside whiskey caused the death of one man.

Smith's River, Patrick, Va.—Oct. 24, at 4 P. M., the members of that place met for love-feast exercises, and sixty-two members were seated around the tables. The writer officiated. The order was as good as could have been wished for, both inside and out, with a single exception. On Sunday, at the close of the meeting, we sang the hymn, "Jesus Grant us all a Blessing." The brethren and sisters, as well as the congregation, certainly did appreciate the meeting.

Union Burk's Forks, Floyd, Va.—Nov. 14 was set apart to hold an election for a minister and a deacon. The election resulted in the choice of Joseph Hylton for minister, and Francis M. Weddle for deacon. They and their wives were duly installed. This congregation was taken from the old Brick church, and left with one elder and a minister. May the grace of God help them to let their light shine before the world!

There has been quite an ingathering into the church this fall, and the interest is still good for more to come. I am still laboring in the field.

J. H. Slusher.

Falcon, Va.

From Lancaster, Pa.

It is, perhaps, not known to all, that the brethren, here in the city, have formed themselves into a church, to be known as the "Lancaster church." Bro. S. R. Zug, of Mastersonville, was (at an appointed council-meeting, by our former elder), chosen as our present elder.

At a later council, Bro. S. R. Zug being present, brethren John H. Bushong, Benj. Evans, and J. G. Kline, were chosen Trustees; J. H. Bushong, Treasurer; and A. J. Evans, Clerk.

We are few in number, but strong in faith. What we need is a resident minister. We are in hopes that the Lord will soon supply us with one. By a present arrangement with neighboring Districts we will have preaching every two weeks. It should be every week. Our city is large, and there is a great field for the Master. Remember us in your prayers, and that the work may be prospered, and God be glorified. A. J. Evans.

Nov. 23.

From Rushville, Va.

We commenced a series of meetings Nov. 12, at the Montezuma school-house, and continued until the night of Nov. 25. The meetings were conducted by our home brethren. Eld. Jacob Thomas and J. W. Click did the preaching. We had good congregations, and the best of order. Good attention was given to the Word preached. Our heart was made glad to see so many come out on the Lord's side and join in with the people of God. Fourteen precious souls were buried with Christ in baptism. To-day, Nov. 26, we held our thanksgiving meeting at Beaver Creek. We were ably addressed by our elder, Jacob Thomas. After meeting at the church, we repaired to the water-side where baptism was attended to. Those baptized were all young in years. May God, in his mercy, keep them from the evil of this world. Others were near the kingdom, and we hope they may come soon! William T. Eavey.

Nov. 26.

Visit to the Frederick City Love-feast.

Husband and I left home on the evening of Nov. 18 to attend the feast at Frederick, where we arrived at 5: 45 P. M., just as the brethren and sisters commenced the ordinances of feet-washing. Through the kindness of Bro. Fahrney we were seated at the tables of the Lord, in the side-room, where two tables had been prepared, as the tables were full in the main room. I noticed the familiar faces of Eld. E. W. Stoner and Bro. Price, of Waynesborough. This being my first visit at Frederick, I must say I was well pleased. Quite a number of members communed. Eld. E. W. Stoner officiated. One thing commendable was this, that the work did not fall on a few, but the members took an active part. The Brethren have a very comfortable church, arranged conveniently for those services. Through the kindness of Dr. Fahrney we enjoyed a very comfortable night's rest. Next morning a number of members went to the church, where we had short services, and then breakfast. We had services at 9 A. M., to accommodate those taking the different trains. Bro. H. C. Early spoke from John 11: 25. He spoke in a touching way and we cannot help but believe, that the word will be as "bread cast upon the waters." We arrived home on the evening of Nov. 21. Leah T. Miller.

Oakville, Pa.

Thanksgiving Offering.

The western part of the Pine Creek church, Ind., met on Thanksgiving Day for preaching. The congregation was small, there having been preaching at another point in the district on the same day. Although the congregation was small, we can say it was well for us to be there. Our elder, Amos Peters, preached for us, taking his text from 1 Chron. 29: 10–14. He preached with power, making us all feel that it is more blessed to give than to receive. Being richly fed with the good things of God, and having read Bro. D. L. Miller's articles in the Messenger, telling of the many poor, starving souls in Denmark and

Sweden, made all present feel like giving a little Thanksgiving offering. At the close of the meeting a call was made, resulting in the collection of $18. Both old and and young, and even those who are not members, gave something. Since God has so bountifully blessed us with plenty and to spare, truly it should make us feel like giving something to the poor, starving souls in Denmark, both for their spiritual, as well as their temporal welfare. God will bless the cheerful giver! J. M. CRIPE.

Walkerton, Ind., Nov. 27.

From Peyton, Colo.

BY request of brother and sister Barnhart, of Peyton, Colo., we began a series of meetings on the night of Nov. 12, and continued until the 19th, holding nine meetings in all. We would have continued longer, but were called away by a letter from home. Peyton is a small station on the Rock Island Railroad, thirty-five miles east of Colorado Springs. None of our Brethren ever preached there before, and there are some living there who never before heard of such a people. The congregations were small, but very attentive. One man and wife, who had never before heard of the Brethren, said to me they believed we had the Truth, and would give the matter their serious consideration. Several expressed a desire to unite with us, if they could be received on their baptism, having been baptized by immersion. All expressed a desire that we should return. Bro. Barnhart and family are quite anxious to have regular appointments once a month, but as they are in limited circumstances they do not feel able to pay the expense of a minister from so great a distance. (We are over one hundred miles distant.) They would like to have a minister locate there, and we believe that here is an opening where good may be done. They have a good country, free from the hot winds, so prevalent and destructive in Eastern Colorado. Any one, looking for a location where land is cheap, may profit to his advantage to see that country. Any Brethren (especially ministers) passing over the Rock Island Railroad to or from Colorado Springs, are invited to stop off and, by addressing Jacob Barnhart, Peyton, Colo., they will be met at station, and receive a warm welcome from brother and sister Barnhart, who have the cause at heart. D. H. WEAVER.

Longmont, Colo.

From Huntingdon, Pa.

As there was important business to be attended to in connection with the Communion services, the committee on ordination was called on. The meeting was interesting, impressive and characterized by a good working spirit from the beginning to the end. At 2 o'clock a goodly number of brethren and sisters assembled at the house of Bro. H. B. Brumbaugh, and five applicants presented themselves for baptism. We next proceeded to the "Blue Juniata" where the rite of baptism was administered in that historic stream. We then repaired to the Chapel for examination services, after which the necessary explanations were given, and we then proceeded to some very important work. Bro. W. J. Swigart was ordained to the eldership; J. B. Brumbaugh and Frank Holsopple were advanced to the second degree of the ministry; Bro. M. G. Brumbaugh was elected to the ministry; and Otis Brumbaugh, Joseph Saylor and David Swayne to the deaconship.

The brethren advanced were held in such esteem by the church that there was not a dissenting voice, and among those elected there was a remarkable unanimity, especially the ministers. The brethren and sisters who were thus set forward to these places of trust and usefulness in the church, appreciate their responsibilities in their new relation and accepted their offices with due solemnity. It was at once both interesting and impressive to see these brethren and sisters, ten in number (one being absent), young in years, bright in intellect, pious and devoted to the cause, receiving, or taking upon themselves, all the different offices of the church. If they are watchful, careful, humble and prayerful, they will become a power for good, and our fathers and mothers in Israel can go to rest in the confidence that their mantle falls upon those who are able to wage the battle on to victory.

After the installation, the tables were served and we proceeded with the services, which bring to the devout the dearest and sweetest of all experiences. The meeting was said to be the largest of the kind ever held in the Chapel.

There are a number of members among the students, also a number of visitors. The members of Huntingdon know how to entertain strangers and make meetings interesting.

The school never was in a more prosperous condition than at present. The Winter Term is the largest in the history of the school. Parents, send your children here to school!

JAS. A. SELL.

Field Notes.

Nov. 1, by request, I began a series of meetings at the Pleasant Valley church, Floyd Co., Va. I preached at 11 A. M. and 6 P. M, for eight days, to large, attentive congregations. Nov. 6 I went about four miles and preached at 11 A. M., and after services we repaired to the water-side and witnessed the baptism of five. I returned to the church for services at 6 P. M. Next day twenty-seven were baptized and again next day five more were buried by baptism. On account of hoarseness, and other matters that must be attended to by some one, I was compelled to close in the midst of a growing interest, with twenty other applicants for membership, eight of whom had once been members of the church.

I never witnessed a more general revival among the members, and perhaps this accounts for the abundant increase from the Lord. The members, with a few exceptions, forsook their secular matters and filled their places at church. By their presence, attention and prayers they held up the hands of the speaker. When the church gets warm and alive to duty, sinners come flocking home without so much preaching, and in fact preachers become inspired and can really accomplish more than they can in a blizzard.

Nov. 14 I left home for the Fraternity church, in Forsythe County, N. C. I stopped with the Brethren at St. Paul, Va., and remained till Nov. 18, and held four meetings. Then, in company with Bro. Wm. Low, I continued my journey Southward, over the C. F. & Y. V. R. R, to Walnut Cove, N. C., thence over the Roanoke & Southern to Salem, where we were met by Eld. Jerry Barnhart.

We met a small congregation at 7 P. M., at the Fraternity church, where we tried to preach on the faith that pleases God. We preached here nine times, at 11 A. M. and 7 P. M. On Monday, Nov. 23, we baptized five young ladies, after which we engaged in a love-feast, which was very much enjoyed by us. The church here, for the first time, washed feet by the single mode and seemed well pleased with it.

This church is under the care of Eld. Jerry Barnhart, who, on account of ill health, expects soon to move back to Virginia. The Brethren regret very much to give him up, as they have many foes to encounter. Brethren J. F. Robertson and Rufus Faw are ministers in the second degree.

Nov. 24 I started for home and arrived at Mt. Airy, the terminus of the railroad, just at dark, and not having any conveyance I walked ten miles that night, in order to get to my buggy, so as to reach home next day.

During the month of November I have traveled over 200 miles and preached twenty-eight times. I feel to praise God for his wonderful kindness towards me. C. D. HYLTON.

Hylton, Va., Nov. 28.

Mt. Morris Bible Session.

THE following subjects will be considered in the Special Bible Term during the month of January, 1892:

FIRST PRINCIPLES.

1. Faith in God Heb. 11; Rom. 5: 1–5.
2. Repentance towards God. Matt. 3; Mark 1: 4; 2 Cor. 2: 9, 10.
3. Faith in the Lord Jesus Christ. John 14: 1; Mark 1: 15; Acts 20: 21.
4. Baptism, the design. Mark 16: 15, 16; Acts 2: 38–41. Baptism, the mode. Matt. 28: 19.
5. Laying on of hands. Acts 8: 17; 19: 6; Heb. 6: 2.
6. Resurrection of the dead. Rom. 6: 4, 5; Col. 2: 11, 12; Heb. 6: 2.
7. Eternal judgment. Acts 24: 25; Rom. 2: 12, etc.; Heb. 6: 2.

ORDINANCES.

1. Feet-washing. Gen. 18: 4; 19: 2; Ex. 30: 18–21; John 13: 4–17.
2. The Lord's Supper. Luke 22: 20; John 13: 2, 3, 4; 1 Cor. 11: 20.
3. The Communion. Matt. 26: 26, 27, 28; Mark 14: 22; 1 Cor. 10: 16.
4. The anointing. Mark 13: 16, 17, 18; James 5: 14.
5. The salutation. Matt. 26: 48, 49; Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14; 1 Thess. 5: 26.

NON-CONFORMITY TO THE WORLD.

1. Non-swearing. Matt. 5: 34–37; James 5: 12.
2. Non-resistance. Matt. 5: 38–48; Luke 6: 27–36; Rom. 12: 19, 20, 21.
3. Secret societies. John 18: 20; 2 Cor. 6: 14–18; Rev. 13: 15, 16, 17.
4. Uniformity. Rom 12: 2; 2 Tim. 2: 3, 4; John 15: 17, 18, 19.
5. Prayer-covering. 1 Cor. 11: 5–13.
6. Wearing of gold, and other ornaments. Isa. 3: 16–24; 1 Tim. 2: 9, 10; 1 Pet. 3; Eph. 6; Col. 3; 1 Pet. 5; 2 Pet. 3; Rev. 2 and 3; Rev. 20 and 21.

D. E. PRICE,
EDMUND FORNEY,
DANIEL BRUBAKER, } Committee on Program.

The Aged Persons, Infirm and Orphans' Home of the State of Kansas.

I WISH to call the attention of the churches of North-eastern Kansas to the fact that the Trustees of the Aged Persons, Infirm and Orphans' Home, at their last meeting decided to again solicit all the churches in Kansas, in order to raise the necessary funds to build suitable buildings for the Home. It is my duty to inform the churches of the North-eastern District of Kansas, that they may look for one of the brethren, appointed for that purpose, namely, George Wise, I. H. Crist and T. G. Wine, to call on them. They will kindly ask you to help, and we hope and trust that all of our brethren and sisters will do something in this good work.

We would advise our members to be ready when the brethren come. Receive them kindly and give them as the Lord has prospered you and

we know you will receive your reward. It is a free-will offering, and no one is compelled to do anything.

I have received a letter from Bro. Enoch Eby who has solicited a part of the South-western District of Kansas. The members in that District have donated liberally to this good work. We hope that our brethren and sisters will do likewise in the North-eastern District of Kansas.

M. W. METSKER.

Alfred, Kans., Nov. 28.

Bridgewater College Notes.

THANKSGIVING Day was observed by public worship, in the afternoon, in the College Chapel. Bro. S. F. Sanger delivered an able discourse from the words, "He hath not dealt so with any nation." Ps. 147: 20.

Many are looking forward with anxiety to the first special Bible Term of Bridgewater College.

The fine autumn weather has been very favorable for continued meetings, and our surrounding congregations have been taking advantage of the same. "Good meetings," and "meetings, productive of good results," we hear from the different congregations. May Zion continue to prosper!

S. W. GARBER.

Nov. 27, 1891.

From the English River Congregation, Keokuk County, Iowa.

Nov. 8 we closed our series of meetings, conducted by Bro. Wm. Hipes, in North English. While there were no immediate accessions to the church, we believe the members were much strengthened and built up in the most holy faith. The attendance and attention were generally good throughout.

Nov. 22 was our regular quarterly council at the South church. All business was disposed of in a Christian spirit. Among other important work, was the appointing for one year, of a brother and sister, as solicitors for General Mission Work, and likewise two others for the Tract Work. Arrangements were also made by which the poor will be provided for this winter. We granted a certificate of membership to Bro. G. S. Wine and wife, who moved to Missouri a few days previous. We felt loth to part with them, as they united with the church here, and labored among us, and for some years in the ministry, but our loss will be others' gain. PETER BROWER.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Frontier, Mich.—The brethren and sisters of the Silver Creek church, Williams Co., Ohio, are in the midst of a series of meetings at the Hickory Grove meeting-house. The services are conducted by Bro. Wm. Dessenberg, of Ashland, Ohio. May he be the means of bringing some poor souls to Christ! The meeting will continue two weeks, after which, if the Lord will, we will hold some meetings in the west end of the church. —*Noah Long, Nov. 22.*

Peabody, Kans.—Nov. 17 Bro. A. Hutchison came to us and began a series of meetings. He remained with us until Nov. 28, preaching, in all, nineteen sermons, which were very much appreciated. As an immediate result one precious soul came out on the Lord's side. We hope he may adorn the profession he has made, that others, seeing his good works, may be constrained to turn in with the offered terms of mercy and be saved. We hope the Lord may bless Bro. Hutchison in the administration of the Word wherever he may go!—*Katie Yost, Nov. 17.*

Smith River, Va.—Our new meeting-house is a substantial building, put up in a workman-like manner. The situation is a pleasant one, located as it is in a well-to-do neighborhood, and near a river. The General Mission Board donated $200 toward building this house, and the money was well used. Bro. Harvey Weddle was the contractor, and he certainly did his work well.—*J. H. Slusher.*

Live Oak, Tex.—Dec. 6 we expect Bro. Henry Brubaker to be with us to hold a series of meetings. A few days ago Bro. Snyder and family left for Oklahoma, with the intention of settling there. We regretted to give them up, but trust they may be useful in another part of God's vineyard. We are having very dry weather at present. We have had no rain for over two months. We are all in our usual health, for which we thank the Lord.—*J. S. Buckley, Nov. 30.*

Jeffersonville, Ill.—The love-feast in the Martin's Creek church, Wayne County, Ill., was held Nov. 14, and was a feast indeed. The attendance was not so large, but good order prevailed. The meeting commenced Nov. 8. Our esteemed brother, J. E. Frederick, from Warren County, Ind., was with us, and held forth the words of Truth to a dying audience with power. There were no accessions to the church, but sinners were warned of the danger to come, and no doubt felt the need of the Lord.—*B. F. Stephens.*

Hollowtown, Ohio.—The home ministers opened a series of meetings on the evening of Oct. 22. The meetings were largely attended. Many good and lasting impressions were made. On the evening of Oct. 28 four souls came forward and expressed a desire to unite with the children of God, and others seemed almost persuaded to make the noble confession. On the evening of Nov. 1 our meetings closed. The church feels much encouraged, and the desire of the brethren and sisters is that the seed sown may at some time bring forth an abundant harvest.—*A. Q. Landess, Nov. 16.*

Pigeon Creek, Pa.—The series of meetings at this place (lasting nearly two weeks) closed on Saturday evening, Nov. 21. Bro. G. W. Lowry, from Scullton, Pa, was with us and preached during the entire meeting. Bro. Lowry is not afraid to preach the Whole Truth, and did so in such a way that both saint and sinner were edified and set to thinking. Although none were ready to forsake sin, and follow Jesus, yet we trust that many may reconsider the dangerous road they are traveling, and retrace their steps ere it is too late. May the Lord help us to live as he has commanded us!—*Mrs. S. W. Bail.*

Shideler, Ind.—We closed our meetings in the Four Mile church, Union Co, on the evening of Nov. 22. During our meetings at this place the weather was very inclement, which militated somewhat against our meeting. We had the pleasure of leading one soul into the liquid stream and burying her in baptism. We closed our meeting at this place sooner than we had intended. On account of sickness in the family at home I returned home Nov. 23. I found my wife, who had been sick, improving. I attended Thanksgiving services in the home church, Nov. 26 The mission cause was remembered, and the sum of $9.84 donated for that purpose. Nov. 28 I started to Hamilton County, Ind., Stony Creek church, to conduct a series of meetings. We arrived the next day, Sunday, in time to be at the forenoon services. At present we are trying, in our weakness, to hold up the banner of our Lord in this part of his vineyard. May the Lord bless his faithful ones every-where!—*Geo. L. Studebaker, Dec. 2.*

Slate Creek, Kans.—Three were baptized here in November. Good crops have changed men's faces from discontent to brightness. Many see that God is good, some *taste* that God is good.—*I. W. Leatherman, Conway Springs, Kans.*

Excursion to California.—Please announce in your paper just going to press that M. M. Eshelman will bring an excursion party over the Santa Fe road to California, leaving Chicago and St. Louis Dec. 29, and Kansas City the morning of Dec. 30. —*S. B. Hynes, Los Angeles, Cal.*

Girard, Ill.—The West Otter Creek church, Ill., met in council Nov. 28. Considerable business came before the meeting, which was disposed of satisfactorily. An election was held for a minister. Bro. S. B. Miller was chosen by the church. May the Lord bless him in his labors!—*Charles Gibson, Nov. 30.*

McVeytown, Pa.—On Thanksgiving Day we had preaching in Spring Run church, Mifflin Co., Pa. I think we can do nothing better than to praise God, and when our Rulers ask so reasonable a thing, should we not do it? Then we should not only feel thankful one day, because we are called upon, but every day because it is our duty.—*Emma Bollinger.*

Nappanee, Ind.—I will say to my friends through the MESSENGER, that the doctor thinks my broken hip is healing or knitting. He thinks that by the Holidays I can be up. I desire the prayers of the brethren and sisters in my behalf. I had intended to spend the winter, laboring for the Master, but was only permitted to hold one series of meetings with the Blue River church. As a result of the meetings eight were baptized.—*D. Wysong, Dec. 3.*

Naperville, Ill.—Nov. 26 we were permitted to again meet with the brethren and sisters of the Naperville church, Ill. After a few general remarks by the ministers present, some of the members spoke of the fact that we had been bountifully blessed in the season just passed. A general feeling prevailed that something should be done for those not so fortunate,—our Brethren in Denmark and Sweden. A collection was taken, which, in the amount received, compared with the number present, manifested a cheerful giver. For the liberal, God has a blessing!—*E. R. Yundt, Mt. Morris, Ill.*

Gardner, Kans.—Since my labors in Anderson County, and our feast at home, I held ten meetings near Ottawa. The weather was unfavorable, and dark nights caused small congregations. One was baptized, and several more seemed almost persuaded. We promised to return in February, when, we hope, more will come. There are twenty-five members at that place, without a minister. They are in Eld. Geo. Myers' charge. My next place of labor will be at two outposts in Rice County. During the last two months we have seen thirty buried in baptism. To the Lord be all the praise!—*I. H. Crist.*

Little Hickory, I. T.—We, as a colony, are *en route* for Texas. Our number is forty-two, having been re-inforced at Oklahoma City by sister Hay, and her husband and family. This Lord's Day we baptized Mr. Hay in Little Hickory Creek, Chickasaw Nation. We are encamped in a grove of oak timber, and enjoyed preaching to-day at 11 A. M., from 1 Cor. 10: 1-4. A number of the settlers were present at the services. Our camp consists of nine tents and fourteen covered wagons. Nineteen of our company are members of the church. Two large camp-fires furnish warmth, as well as light, for the singing-exercises, with which we while away the hours of the evening.—*W. H. Leaman, Nov. 29.*

Walnut, Ind.—Nov. 13 the Walnut congregation, Ind., held her Communion, which was most agreeable and inspiring to new zeal and action. On the morning of Nov. 14 the church advanced brethren George Swihart and Edmund Beckner to the second degree of the ministry, and Bro. Aaron Swihart was ordained to the eldership Our refreshing meeting, we hope, will inspire us with fresh vigor and double diligence. Elders J. H. Sellers and Daniel Bock continued meetings for us over Sunday.—*A. J. Mow.*

Cerro Gordo, Ill.—"In the midst of life we are in death." We were reminded of this fact on our way to Sunday-school Nov. 22. A friend called to us that our brother, Isaac Barnhart, had just crossed over the river of death. Deceased, after eating a hearty breakfast, sat down to read his paper, and passed away without a moment's warning. The funeral services were conducted Nov. 24 by Bro. M. J. McClure. His age was sixty years. To-day we held our Thanksgiving meeting. A collection was taken for the missionary work, which amounted to $16.69. We have an interesting Sunday-school, and also a social meeting. Our teachers' meeting assembles once each week.—*E. A. Shively, Nov. 26.*

New Haven, Mich.—Oct. 31 the members of the New Haven church met for a love-feast, upon which occasion a goodly number of members from adjoining churches met with us. Bro. J. Felthouse, of Indiana, began a series of meetings on the evening preceding the feast. Many words of refreshment were delivered to us during this meeting. The church felt the need of more help in the office of deacon and Bro. Reuben Yutsey was elected to that work, and properly installed. Our desire and prayer to God is that brother and sister Yutsey may prove a blessing to God and the church in this very important office Bro. Felthouse remained with us until Nov. 16, and did excellent work while among us.—*L. D. Bosserman, Nov. 15.*

South Beatrice, Nebr.—On Friday evening, Oct. 16, we surrounded the tables of the Lord. About 120 sisters, and about half that number of brethren communed. Some of the dear ones were not at the table, which made us feel sad. Let us so live that we may always be worthy to partake of those life-giving emblems! Ministers present were brethren David Frantz, Aaron Berkeybile, and Archy VanDyke. Bro. Frantz officiated. He is one of our good old brethren who has gone through cold and heat, working for the Master. On Saturday he spoke from John 13: 18, to a large crowd of people. Two young men were baptized. We have quite a number of young members here. May the Lord help us to keep them in the narrow path!—*Lydia Dell.*

Monmouth, Kans.—The Cherokee church, Kans., held Thanksgiving services at Mount Olive. Services were conducted by brethren Leonard Wolf and Samuel Edgecomb. There was a goodly number in attendance, and the meeting was interesting. The sum of $1.80 was collected for the missionary cause. The members are in love and union —*H. Shideler.*

River, Ind.—Bro. Galen B. Royer has been preaching for us in the Salimony church nearly one week. Most of the time the weather was quite unfavorable and the nights very dark, but the attendance was very good. The few last evenings our large house was well filled. Last night one came out on the Lord's side. Yesterday was our Thanksgiving meeting; we had a large congregation. A collection was taken up for the poor in Denmark. The sum of $18.50 was raised. Meetings may continue another week. At this writing, 7 A. M., it is snowing quite freely.—*Samuel Murray, Nov. 27.*

Literary Notes.

"*Princess Dandelion's Secret.*" By Martha Burr Banks, D. D, Merrill Co, St. Paul, publishers. Price, $1.00

The Ladies' Home Journal has a strong and attractive prospectus for 1892. Mrs. Gladstone is to write a series of practical articles for mothers on "Hints from a Mother's Life"; Mamie Dickens, the eldest daughter of Charles Dickens, is to write eight reminiscent papers on "My Father as I Recall Him"; Mrs. Burton Harrison, author of "The Anglomaniacs," will portray "Social Life in New York," which Mrs. Admiral Dahlgren will also do for Washington, and Mrs. Reginald DeKoven for Chicago; Mrs. Henry Ward Beecher will continue to tell of "Mr. Beecher as I Knew Him"; Mrs. McKee, President Harrison's daughter, is to write on the training of children.

"*William Lloyd Garrison, The Abolitionist.* By Archibald H. Grimke, M. A.; Cloth, 12mo, 405 pp With Portrait, $1 50. Funk and Wagnalls Company, New York, London and Toronto.

The volume is admirably adapted for the home library, circulating libraries, Sunday-school libraries, and affords highly entertaining, instructive and inspiring reading for young or old.

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

RUDDER—FRESHOWER.—At Beatrice, Nebr., Nov. 23, 1891, by J. E. Young, Mr. Thomas Rudder and Miss Laura Freshower.

BRYANT—SOULE.—At Beatrice, Nebr, Nov. 26, 1891, by J. E. Young, Bro. J. E. Bryant and sister Anna L. Soule, both of North Beatrice congregation.

SOLLENBERGER — WEIGLE.— At the home of the bride, Franklin Grove, Lee Co., Ill., Nov. 26, 1891, by Bro. Daniel Dierdorff, Bro. Michael Sollenberger, of near Naperville, Dupage Co., Ill., and sister Lizzie Weigle, of Franklin Grove.
C. H. HAWBECKER.

WATSON—SUMMERS.—At the residence of the bride's sister, No. 218 S. Market St., Canton, Ohio, Nov. 22, by the undersigned, Mr. Thos. I. Watson and Miss Clara Summers, all of Columbiana County, Ohio.
JOHN F. KAHLER.

GLOTFELTY — STAPELTON. — At the residence of the bride's parents, near Batavia, Jefferson Co., Iowa, Nov. 25, 1891, by the writer, W. N. Glotfelty and Carrie B. Stapelton. DANIEL HOLDER.

HODGES—BOWELES.—At the residence of the bride's parents, Marshall County, Iowa, Nov. 22, 1891, by the undersigned, Bro Pleasant Hodges and sister Meintta Bowels JOHN H. CAKERICE.

BECKER — HANLIN.— At Mt. Storm, Grant Co, W. Va, Nov. 24, 1891, by the undersigned, Arnold C. Becker and Miss Anna E Hanlin. RAPHAEL BAKER.

COSNER — BAKER. —At the residence of Bro. R Baker, Germania, W. Va., by the undersigned, Mr. J. J. Cosner and sister Mary F. Baker W. F. NINF.

STONER—STOVER.—At the residence of the bride's parents, in the Morrill congregation, Kans., Oct. 25, 1891, by the writer, Bro. Edward C. Stoner and sister Katie E. Stover, both of Morrill, Kans.
CHARLEY HOOPER.

STOUFFER—KELLER.—At the residence of the bride's father, Mr. John G. Keller, Lime Rock, Lancaster County, Pa., Nov. 3, 1891, by the undersigned, Mr. Benjamin S. Stouffer and sister Lizzie B Keller, of Lime Rock.

SHELLY—SHAUD —At the residence of Bro. S. S. Fassnacht, Mastersonville, Pa., Nov. 17, 1891, by the undersigned, Mr. Henry S. Shelley and sister Rosie Shaud, of Mastersonville. S. R. ZUG.

NELSON—HORTING.—At the residence of the undersigned, in Lincoln County, Kans., Nov. 19, 1891, by L. W. Fitzwater, Mr. Peter Nelson, and sister Juniata Horting, both of Ottawa County, Kans.
MARTHA FITZWATER.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

LYON.—In the Hudson church, Ill., Nov. 12, 1891, Mary Clark Lyon, aged 69 years, 2 months and 13 days.

Deceased was born in Hampshire County, W. Va., Aug. 29, 1822. Funeral services by Bro. P. A. Moore to an appreciative congregation, from Isa. 3: 10 and other passages of Scripture. She was a member of the Brethren church a little more than half a century. She was a daughter of Thomas Clark, of Virginia, and wife of Thomas D. Lyon.
THOS. D. LYON.

NEDROW.—In the Indian Creek congregation, Westmoreland Co., Pa, Oct. 24, 1891, Bro. Daniel Nedrow, aged 76 years, 4 months and 24 days.

His wife preceded him to the spirit world about eight years ago. He was the father of twelve children, seven sons and five daughters, six of whom preceded him. Those living are all members of the Brethren church. Of the forty four grandchildren eight have passed on before. He was a member of the Brethren church for about forty years. He was a kind and loving father, and leaves four sisters to mourn their loss, but we hope that our loss is his eternal gain.

Funeral services by Eld. D D. Horner, assisted by Bro. F. F. Murray.
JOHN M. NEDROW.

SNELLENBERGER.—In the Sugar Creek church, Holmes Co., Ohio, Oct 21, 1891, Catharine, wife of Fred Snellenberger, aged 26 years, 10 months and 27 days. Funeral services by Rev. Shimmel and the writer to a large congregation. M. H. SHUTT.

REYNOLDS—In the same church, Oct. 25, 1891, Anna, wife of James Reynolds, aged 83 years, 1 month and 9 days.

Grandmother Reynolds was a member of the Baptist church for many years. The writer visited her at different times in her lonely hours of extreme suffering, but she was willing to bear all for Christ. Funeral services by the writer in the Lutheran church at Chill.

BOWEN.—In the same church, Oct. 26, 1891, Catharine, wife of friend John Bowen, aged 59 years and 28 days.

Deceased was a member of the German Reformed church, and died very suddenly. Five weeks prior to her death the writer was called upon to solemnize the marriage of her daughter Rosa, when mother, with her children, was happy and in good spirits. Only five weeks later she was laid in a burglar-proof vault, a large crowd witnessing the scene. Many hearts sympathized to see mother Bowen laid away in so short a time. Funeral services by Rev. Noll and the writer to a large concourse of people.
M. H. SHUTT.

SELLERS.—In the Green Spring congregation, July 9, 1891, of diphtheria, Bessie Blain Sellers, daughter of Bro. David and sister Caroline Sellers, aged 5 years and 8 days.

SELLERS.—In the same church, July 28, 1891, Willis Edgar, only son of the same parents, aged 1 year, 8 months and 19 days.

Although it crushes the heart that these children should be taken away so early, yet we hope to meet them again.
MARY E. MILLER.

BARNHART.—In Cerro Gordo, Ill., Nov. 22, 1891, Bro. Isaac Barnhart, aged 60 years, 5 months and 24 days.

Deceased was born near Camden, Preble County, Ohio, May 28, 1831. He was married to Susley Bond, at the home of her mother, Emily Bond, in Randolph County, Indiana, Aug. 14, 1859. Soon after their marriage they moved to Brown County, Illinois, and in 1869 to Piatt County where they have since resided, the greater part of the time in Cerro Gordo. Unto them were born six children.

In 1854 he united with the Brethren church, of which he has since been a faithful member. The associations, thus afforded, were, to him, the source of highest joy and his dearest wish while living, was for the welfare of the church to which he belonged. When he arose in the morning, he appeared as well as usual, took breakfast with his family, after which he took up a paper and began to read. About fifteen minutes later his son, Joseph, came into the room and noticed something unusual in his appearance. His head was resting on the back of his chair, his face just showing signs of the last struggle. The family was called and medical aid summoned, but ere it came his spirit had taken its flight. The cause of his death was pronounced to be heart trouble.

Funeral services conducted by Eld. M. J. McClure from Rev. 21: 4. * * *

GIOWER.—In Vinton, Benton Co., Iowa, Nov. 19, 1891, our aged sister, Anne Giower, aged 81 years and 12 days.

Deceased was a great sufferer for many years, but always cheerful and patient. Funeral occasion improved by the undersigned, assisted by Wm. H. Long.
PETER FORNEY.

MILLER.—In the Manor congregation, Washington Co., Md, Bro. Jacob F. Miller, aged 85 years, 1 month and 7 days.

Bro. Miller was a very faithful and consistent member of the Brethren church, a man of marked ability, a great reader, an easy and pleasing conversationalist, possessed of a good memory, and very familiar with the Holy Scriptures. His Testament showed evidence of frequent use. From it he gathered the True Manna. Services by Bro. David Long and the writer. DANIEL WOLF.

SHAFFER.—In the bounds of the Lower Cumberland church, near Churchtown, Pa., James Addison Shaffer, aged 36 years, 7 months and 16 days.

Deceased leaves a wife and five children to mourn their loss. He was the oldest son of Bro. Ephraim Shaffer, who preceded him to the spirit world a few years ago. Sister Shaffer, his mother, appears to bear up under the sore affliction with Christian fortitude. One brother and four sisters survive him. Deceased died at his home in Lebanon, Pa., where he was employed in the iron mills.

His remains were brought to the home of his mother Nov. 17, and interred at the Churchtown cemetery. Services at the house by Eld. David Neisley and the writer from Ecc. 9: 10. HENRY BRELMAN.

FLORY.—In the Cook's Creek congregation, Rockingham Co., Va, Nov. 6, 1891, Bro. John Flory, aged 59 years, 8 months and 3 days.

Bro. Flory was well known to the Brotherhood. He devoted much of his time to ministerial work both at home and abroad. His pathetic style of preaching peculiarly adapted him to the holding of series of meetings of which he did much during the last few years. In his affliction he was fully resigned to the will of Providence, realizing that his work was ended. Funeral services by the writer and Eld. Jacob Thomas from the words, "For me to live is Christ and to die is gain." S. W. GARBER.

BURKHOLDER.— In Latimore, Adams Co., Pa, March 1, 1891, sister Annie (Knop) Burkholder, aged 83 years, 9 months and 8 days.

Her husband, Samuel L. Burkholder (a deacon in the church), preceded her to the spirit land in 1860. She was the mother of four sons and three daughters, all of whom are living and have been baptized into the Brethren church. Her grandfather, Duner, was in charge of the first church, west of the Susquehanna River, at the time of its organization. Funeral services by brethren Baker and Long, at the Latimore meeting-house.

C. K. BURKHOLDER.

THOMAS.—In the Marble Furnace church, Adams Co., Ohio, Nov. 23, 1891, Bro. Wm. H. Thomas, aged 59 years, 11 months and 29 days.

He was born in Fayette County, Pa., Nov. 24, 1831. A widow, three sons, and five daughters are left to mourn their loss. He moved to Ohio in 1863, and at that time united with the German Baptist church. He remained a faithful member until his death, holding the office of deacon for eight years. His afflictions were long and severe but he bore all with Christian fortitude, and his last words of consciousness were of his trust in his Savior. Funeral services by the writer from Heb. 11: 10 ALBERT P. REED.

MAST.—At Holmeville, Nebr., Nov. 17, 1891, of paralysis, Bro. Samuel Mast, aged 70 years, 1 month and 3 days.

Bro. Samuel was born near Meyerstown, Pa, Oct. 14, 1821, and was married to Barbara Apple, in Montgomery County, Ohio, Jan. 20, 1853. Five children were born to them,—three sons and two daughters All of them were present at the funeral.

Bro. Mast was stricken with paralysis while riding his horse on the streets of our little village. One of our Brethren chanced to see him fall and hastened to his assistance. He survived the stroke only about twelve hours, and apparently retained consciousness until the last, but was unable to speak after he was stricken.

Sister Mast, the bereaved widow, has been suffering for some time with an injured limb,—the effects of a fall about two months ago, which caused her a great deal of suffering. Under these circumstances the shock of her late affliction was almost more than she could bear. She is in need of the prayers and sympathy of the faithful.

Bro. Mast was noted for integrity and fair dealing, and in his death the church loses an influential member. Funeral services by the Brethren at his late residence. Discourse from Heb. 13: 14. M. L. SPIRE.

LYON.—In the bounds of the May Hill church, Adams Co., Ohio, July 7, 1891, William S. Lyon, aged 67 years, 11 months and 23 days.

Deceased was the son of Eld. Michael Lyon and only brother of Thomas D. Lyon, of Hudson, Ill. He was born in Hardy County, Va., and united with the Brethren church early in life. We trust he died in the triumphs of a living faith. On Sunday, July 5, he attended church three times during the day, and in the evening retired early. In about an hour he was found unconscious. He lived until the morning of July 7, when his spirit was released from suffering and borne to heaven, to meet the dear ones gone before.

Almost seven years ago, in the quiet of a winter evening, just as the western sun was sinking out of sight, mother bade us meet her in heaven and quietly passed "over the river." Father entered the Golden City in the morning, to join that innumerable throng, that have washed their robes and made them white in the blood of the Lamb. Two brothers and two sisters are left. My sincere prayer is that we may all meet and form an unbroken family in our Heavenly Father's kingdom. CYRINUS A. GUSTIN.

SWOPE.—In North English, Iowa, Sept 9, 1891, of cholera infantum, infant child of sister Mary Etta and J H. Swope, aged 23 days.

Funeral services Sept. 10 to an attentive audience, in the Brethren's meeting house in town, by Bro. Wm. Hipes, from the words, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." PETER BROWER.

COFFMAN.—In the English River congregation, Keokuk Co., Iowa, Nov. 7, 1891, of diphtheria, Earl F. Coffman, aged 7 years, 4 months and 24 days.

Deceased was the only child of brother Henry and sister Nannie Coffman. Owing to the contagion of the disease the funeral was postponed until some future time PETER BROWER.

BASHOR.—In the St. Vrain church, Colo, Nov. 19, 1891, Carrel Bashor, son of Bro. S. S. and sister Delphia Bashor, aged 3 months and 7 days. Funeral services by the writer. G. W. FESLER.

BRUNK.—In Dade County, Mo., Sept. 24, 1891, Rebecca J. Brunk, aged 44 years, 8 months and 26 days.

Deceased was born in Rockingham County, Va, Dec. 28, 1846 and was married to M. E. Brunk March 1, 1865 She was the mother of seven children and the oldest daughter of Bro George W. Hogan, whose death was reported in the MESSENGER a short time ago. Her mother died many years ago. She formerly lived in the Wakendah church, where her father died and most of her brothers and sisters are now living.

J. H SHIRKY.

KREPS.—In the Spring Run congregation, Pa, Nov. 14, 1891, sister Martha Allen Kreps, aged 51 years, 7 months and 10 days We sorrow not as those that have no hope.

A. J. KREPS.

NEWCOMER.—Within the bounds of the West Branch church, Ill, Dec 1, 1891, sister Anna Eliza, daughter of Eld. M. S and sister Mary E Newcomer, aged 14 years, 7 months and 9 days.

Deceased was born April 22, 1877. Sister Anna was an innocent, God-fearing young Christian, loved and respected by a large circle of relatives and friends. Though taken in the bloom of youth she has left impressions that will long be remembered and cherished. She suffered long and severely but she bore it patiently and died as calmly and as easily as an infant falling to sleep in its mother's arms. Funeral services by the Brethren from Ps. 23. J. H. M.

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Don't forget the Bible session, to be held in the Normal College during February. All are invited. Make your preparations now. We will try and make it pleasant and profitable for all who may come.

IN distributing your Christmas gifts, don't forget the poor. Make your sunshine in the clouded hearts and the blessings of the poor will fall upon you. If you give only to those from whom you expect the same back again, you have not given at all. The sun does not shine on the earth that its light and heat may be reflected back to itself again, but it shines to make the cold warm and the dark light. Let us do a little of this kind of shining on the coming Christmas, and we are sure that many cold hearts can be made warm and many dark places be made light.

THE EBB AND FLOW.

THAT time is passing and with it we are tending onward, is known to us all. But while this is so, we do not all seem to realize it, unless some special events and circumstances impress it upon us. With the every-day affairs of life we become so accustomed that we do not notice the passing of time. There are some things that especially remind us that we are mortal and that our days for the life we now live are growing shorter.

Kind reader, have you ever stood on the ocean beach and watched the ebb and flow of the tide? If you did, were you not impressed as you never were before? Did it not, somehow, make you feel your mortality, and that, like the ebbing tide, your life was passing, passing away?

There are seasons when everything about us seems to say, 'Flow on, flow on!" With us it is now the flow,—the incoming tide. Wave after wave over-measures itself and step after step we recede to give room. We are filled with the fullness of things and are made to feel, though we forget, that there is an end of this fullness. Thus we move on until, at last, a point is reached where, like Joshua's sun, there is a stand-still. We hear the voice, "Thus far shalt thou go and no further." It is our time of silence. We stop, we think, and as we do this the receding commences. The flowing is over and we now feel the ebbing. We before had been counting from the beginning, but now we look at the other end and count the other way. Instead of the number growing greater it is now growing less, and the thought forces itself upon us, "How many more?"

When the year 1891 was ushered in, it was all fullness. Every-where were seen evidences of youthful gladness. It was the "flow" of the year. Even the aged pilgrim, as he leaned upon his staff, imagined the flow of youthful blood, because it was New Year and everything seemed new. The tide of days continued to flow and the number to increase until the summit was reached. Then the backward look as a review, perhaps a long and sad sigh at what was seen, and the forward look only to see that the tide was at a stand and ready to ebb.

First were the icy fetters of winter loosened, followed by the resurrection of springtime's beauties. Then came the harvest, in blessings so abundant that room was not found for them all, and from many grateful hearts went up the glad-some expression of appreciation, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life." It is so much easier to say this when the tide is full and the sun of prosperity is shining from a cloudless sky, than when it is ebbing towards the mist of evening.

Yet, it is a beautiful thought that in the ebbing comes the time of gathering, storing away and enjoying, and in this season we now are, and though the ebbing is well-nigh done, there is light in the evening. The Good Father has most graciously thrown in Christmas-time, with all its joyful and hope-brightening attendants, to tide us over the last ebbing into the flow of the New Year.

Fellow-pilgrim, we have been with you in the flowing fullness. We have stood by your side on the summit and, with you, taken the backward and the forward look. At the ebbing of the tide with you, we turned our faces eveningward, and as Christmas morn shall break in upon this ebb-tiding world, with you we shall unite in praising God and saying, "Peace on earth and good will to men." Yes, with all our heart we say, "The peace of God be with you."

But as is the flow and ebb of the year, so is it with life. With many of us the flow is past. We have stood on the meridian height and are now ebbing out the ever-shortening side. How is it with us? What has been our time of fullness and what shall the end of our ebbing be? Is there a Christmas tide in it to spur us onward to the crown that can only be found and enjoyed when the flowing and ebbing is over? Will it be light in the evening, and the coming morning to us be glorious? It may be, yea, it must be! We ought not, —we must not,—miss the unsearchable riches, purchased for us by the Son of God. Like our fathers of old, let us have respect to the reward.

A few more thoughts as a closing, and we are done. As intimated before, the year has been one of blessings from beginning to ending. With physical blessings our barns and store-houses have been filled to fullness. In our land, from every-where comes the gladsome news, "Enough and to spare."

The "spare" just now impresses us. What are we doing with it? With this, at least, will we be liberal? The Lord's cause needs it, and "the poor," the Master has said, "will always be with you," and you can do them good when you will. Both of these fields, and many others, will be means of grace to us if we properly use them. If the widow, out of her living, gave all she had, surely we, of our abundance, should give liberally.

And as to spiritual blessings, we surely have not been forgotten. To the church, the now ebbing year has been one of peace and reasonable prosperity, and whatever lack there may have been in bringing souls to Christ, has not been from any shortness on the part of God, but the fault has been ours as our possibilities have been great,—nothing to hinder, but much to encourage. As the year closes, it will be well for us to ask ourselves if we have done what we could. Have we been faithful stewards and used well that which has been entrusted to us? If we have, the ebbing out of the old year and the flowing in of the new, will be a most happy one from the evening to the morning. During the year we have tried to feel the heavy responsibilities resting upon us, and through the pen have endeavored to say only such things as would be be edifying and for the upbuilding of the cause which we love and for which the greater part of our life has been spent. We are now conscious that our tide is on the ebb and that what is yet to be done must be done with our might. So, Lord, help us to do, that, when the Christmas of our life may come, it may be a time of rejoicing, in anticipation of the blessed new year, that will dawn on the other shore. Wishing all of you, dear patrons, a happy Christmas and a prosperous New Year, we now say, "Farewell," till we meet again.

ESSAYS

"Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE OLD YEAR DYING.

Good Night.

Good night, to all on earth below,
My time is up, and I must go,
In silent shades forever dwell,
While rolling years their cycle tell.

A stranger here twelve months ago,
To every one on earth below,
With rapid wings I daily ran,
To every home, in every land.

The darkness I have chased away,
Which made me friends from day to day,
Each rising sun has made you glad,
This makes my parting loth, and sad.

Before I go I want to tell
Some things, that to the race befell,
As I surveyed the earth around,
All o'er its wide extended bound.

I've seen the race on every side
Of life, that flows from human tide,
The high, the low, the rich, the poor,
From hovel, to the mansion's door.

I've seen the rich in royal state,
With sumptuous fare, they daily ate,
Pass by the poor, in lofty pride,
When for their daily bread they cried.

I've seen while here on earth below
Millions fall, both high, and low,
And millions more are suffering now,
Who soon at death's cold shrine must bow.

I've seen the young and tender wife,
Struck down with death, in bloom of life,
The husband too, so fond and dear,
Torn from his wife and children here

I've seen the sweet and tender rose
In mother's lap, in sweet repose,
Or prattling soft with angel breath,
Laid low with pale and cruel death.

I've seen the proud, the rich, the gay
Brought low, as cold in death they lay,
And laid away in pomp, and pride:
The poor were borne to Father's side

I'll leave you now, and go my way,
I've more to tell some future day,
Of wicked deeds, though covered o'er,
Will then appear as ne'er before.

Of deeds of love, and mercy too,
The world thereof had never knew;
God bless the pure, who walk in light,
Once more to all, we say, Good Night.

—*J. S. Mohler.*

Morrill, Kans.

SALMAGUNDI.

BY C. H. BALSBAUGH.

In the Philadelphia mint there is a contrivance on the floor for the gathering of the gold dust that floats off during the working of the metal. In this way $80,000 is annually saved. So fragments gathered from many sources, gold-filings from the wealth of great and holy minds, is a rich accession to our intellectual and spiritual store. I have often wished some one had the leisure and ability to give us a weekly column of this kind in the Messenger, or let a score of contributors send in what they find of golden thought, so that the editor has a pile of gold dust to select from.

In my epistle to Elder David Long and family, in No. 37, Page 579, first column, 3rd line from bottom, for *moved* read MOWED. In 2nd column, 26th line from top, for *antepart* read ANTEPAST. In 3rd column, 20th line from bottom, for *in* read us. "Little foxes spoil the vines," and little erratæ lead into large misapprehensions — sometimes.

In No. 39, page 610, Elder Moore has a foot-note regarding sacraments. Webster is a good lexicographer, but is sometimes more theological than critical. His definition, however, of a sacrament, taken in all its bearings, is comprehensive and fair. Elder Moore quotes the following: "A solemn religious ordinance, enjoined by Christ, the Head of the Christian church, to be observed by His followers." Webster adds: "*By which their special relation to Him is created.*" It is in this sense that I said there are *two* sacraments. I moreover qualified the statement by the words, "*strictly counting.*" There is no impropriety in calling each of the different parts of the Lord's Supper a sacrament, and yet no necessity of severing what Christ has joined together. These two ordinances, Baptism and the Lord's Supper, *fully represent* "our special relations to God." The holy kiss and anointing with oil, are symbolic of sublime spiritual verities, and are in a sense sacramental, but express nothing that is not included in the two great ordinances that cover all that is in both Christ and the Christian. Oh that we knew what it is to be buried and risen with Christ, and to eat and drink His flesh and blood! Then would we know how to kiss, how to anoint, how to pray, and how to marry, and live the very life of God in the flesh.

Union Deposit, Pa.

THE BOOK OF NATURE.

BY JAMES A. SELL.

Number Two.

(*Concluded from last Week.*)

From our elevated position the City of Altoona could be dimly seen. The turreted volume of smoke from its industries, and the church spires rising in splendor, and towering far above surrounding objects, awaken interesting thoughts. The toiling masses who labor in these extensive shops, when the busy week is ended, repair to the churches for spiritual enjoyment, and if they properly use their God-given privilege, how happy they can be! So with us all. This world is one of toil. All we are, or can be costs us labor. Those who are looked up to as having brilliant minds, and have made great achievements were the hardest workers.

"The height by great men reached and kept,
Was not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

But when our toil and labor is ended on earth, we can go into the sanctuary—the upper and better one,—and those who "inquire the most into God's temple" here, will doubtless have the greater capacity, and the greater enjoyment there.

As we could see the city dimly, it suggested what we see through faith, symbols and emblems. "Faith is the substance of things hoped for; the evidence of things not seen."

"The want of sight she well supplies,
She makes the pearly gates appear,
Far into distant world she pries
And brings eternal glories near."

When the Savior would institute a rite which is to endure through all time, and keep alive in the hearts of the coming generations the great triumph of the cross, he gave the bread and cup,—sacred emblems,—through which may be dimly, yet truly, seen that Savior "who has borne our griefs, and carried our sorrows."

Symbols are so rich and expressive because they contain so much meaning. When we can look upon trees, plants, flowers, hills and mountains as emblems and poems, they will be clothed in greater beauty, and become more interesting. We read Ps. 48, "Beautiful for situation, the joy of the whole earth is Mount Zion." We were especially impressed with the declaration, "We have thought of thy loving-kindness in the midst of thy temple." We also read Rev. 14. The new song was our leading thought. That new song is the old, old story:

"'Tis sung by the snowy-clad millions who roam
The fields of God's uppermost air,
'Tis lisped by the child in the sunlight of home,
Knelt down by its mother in prayer."

It is new in heaven because all obscurity of the plan of salvation is removed, the song becomes triumphant, commemorative, and all can sing and understand it.

There are scattered over the mountain dwarf pine trees, whose bristly foliage made music sad, yet sweet, as the winds played upon them in sweeping up the forest aisles. Nature is full of unwritten music. All we have to do is place ourselves in proper relation to the elements and they make music, sweet or sad, as our feelings may be. The wind as it plays among the mountains, and roams over land and sea, makes music of "wonderful melodies." Job tells us that when the foundations of the world were laid, the "morning stars sang together." They sing yet.

"In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
The hand that made us is divine."

We need not wish ourselves back to the primeval morning to experience the joy and inspiration of this music, for;

"The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

The green earth sends her incense up,
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,—
The thunder-organ of the cloud
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man."

The road from the depot to the observatory was carpeted on either side with the most beautiful moss, exquisitely wrought. This fine, velvet-like, living carpet, was bestrewn with the falling crimson and golden maple leaves, that mingled their rich colors with the deep evergreen of the moss. It was enticing, and yet we trod upon it, feeling that it was too pure and sacred to be pressed by sinful feet. We attempted several times to pluck it, but it never looked in our hands as it did in its native state. When we would wrest it from its native state we mar its beauty. Just so with the Blessed Book. It is an unfailing, unfading plant, and entices us into the way of purity and virtue, and strews life's rugged way with the radiance of heavenly beauty. "Her ways are ways of pleasantness, and all her paths are peace." The Bible is truly "a light unto our feet, and a lamp unto our path." But as soon as we begin to pluck or remove any part from its own order, or system, we soil its beauty, and it withers in our hands.

Beauty is a divine element, and we should cul-

tivate it. We find it written on every page in the book of Nature. With a master hand it is painted on earth, sea and sky.

"Why search the wide world every-where
For Eden's unknown ground?—
That garden of the primal pair
May nevermore be found.

But, blest by thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these
Like Eve without her blame.

And North and South, and East and West,
The pride of every zone,
The fairest, rarest, and the best
May all be made our own.

Its earliest shrines the young world sought
In hill, groves, and in bowers,
The fittest offerings thither brought
Were thy own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good."

As our train did not leave the summit until late in the evening, we enjoyed a sunset and twilight scene on the mountain top. The sun sank behind a forest which hid its beauty, and we were content to watch its lingering rays as they gilded the slopes. This was the most impressive experience of the day. We have no words that will adequately express our feelings:

"I love thee, twilight! As thy shadows roll,
The calm of evening steals upon my soul,
Sublimely tender, solemnly serene,
Still as the hour, enchanting as the scene.
I love thee, twilight! for thy gleams impart
Their dear, their dying influence to my heart,
When o'er the harp of thought thy passing wind
Awakens all the music of the mind,
And joy and sorrow, as the spirit burns
And hope and memory sweep the chords by turns,
While contemplation on seraphic wings,
Mounts with the flame of sacrifice, and sings.
Twilight! I love thee; let thy glooms increase
Till every feeling, every pulse is peace."

As the rays of the sun withdrew, the neighboring hills and dells were clad in a dusky robe, which deepened into the somber hues of darkness, and a starry curtain was hung over all. Here the curtain falls, and the beauties which afforded us the day's pleasure are seen no more.

"So fades the vision of the sky,
The golden water pales
And over all the valley land
A gray-winged vapor sails.
I go the common way of all;
The sunset fires will burn
The flowers will blow, the river flow
When I no more return;
No whisper from the mountain pine
Nor lapping stream shall tell
The stranger, treading where I tread
Of him who loved them well.
But beauty seen is never lost
God's colors all are fast;
The glory of the sunset heaven
Into my soul has passed,—
A sense of gladness unconfined
To mortal date or clime;
As the soul liveth it shall live
Beyond the years of time.
Beside the mystic asphodels
Shall bloom the home-born flowers,
And new horizons flush and glow
With sunset hues of ours."

So is our life. We come forth in the morning, joyous and happy, and mount up to the highest point, and then the shadows begin to lengthen, and soon the closing scenes of mortality come. O, that we may all so live that our departure will be as peaceful, unruffled and beautiful as this autumn sunset, and in the great eternity stand with those on the glassy sea who are crowned with the bright laurels of glory, and, amidst the glory of ten thousand sunsets, admire and enjoy the brighter fields and lovelier landscapes in the home of peace and song.

"And sometime when the daylight is ended
And the duties he gave me are done
I shall watch at life's western windows
The gleam of its setting sun.
I shall, asleep in the twilight,
As I never have slept before
To dream of the beautiful city
Till I waken to sleep no more.
There shall fall on my restless spirit
A hush, O, so wondrously sweet,
And I shall cross over the river
To rest at the Master's feet!"

McKee's Gap, Pa.

CHIPS FROM THE WOKK-HOUSE.

BY DANIEL VANIMAN.

"For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality."—2 Cor. 8: 13, 14.

REASON, common sense, and the principles of justice, as well as the Gospel, all teach that, so much as possible, the Lord's work should be carried forward on the principle of equality, and not by easing some and burdening others, as is so clearly set forth in the above Scriptures. In former days much inequality existed among good, honest people, simply because they were not taught the principles of equality. Without stopping to think or reason over the subject, honest, kind-hearted brethren have thoughtlessly eased some, and burdened others, without ever thinking or reasoning over the situation at all.

Upward of thirty years ago, when the writer was quite young in the church he had occasion, while away in another State, in company with an old brother, who owned many thousands of dollars worth of property, to make a business trip where staying over night somewhere was necessary. The old brother, being somewhat acquainted in that part of the State, suggested that we start in time to reach the home of an old preacher with whom he had become somewhat acquainted. By traveling some out of our way we reached the home of the preacher in time to put up for the night. We found the old sister nearly blind, with a large family to care for, and visible marks of poverty and hardships were to be seen all around. After our company of three, and a team, had been cared for, as best they could, we left next morning without leaving anything to make things equal,—did not even think that far, because we had not been taught to think on that line, yet this was a clear case of easing us and burdening others. The old minister and wife have long since gone to their reward, and the author of these Chips often thinks of the occasion with remorse and shame for his own thoughtlessness.

I know of a church, whose members owned more than one hundred thousand dollars worth of property, sending for a minister in limited circumstances, who had a family to support, and debts to pay, urging him to come and hold a series of meetings for said church. The minister left his family and work and preached for them about ten days. By his labors they were much encouraged and built up. They received an abundance of spiritual food, dealt out by him, without giving him so much as one nickel to make things equal, simply because they had not been taught to think on that line, and hence did not think. Ten days time away from his family, and work at the low estimate of one dollar per day, equals ten dollars, taken away from that family to edify and build up those in more favored circumstances,—this is another case of easing some, and burdening others.

Cases are not rare where in new countries one elder had charge of a number of congregations, and traveled over much territory and became acquainted with many families, and was entertained by them while out on the Lord's work. Now many of these, when occasion favored, would consider it but fair as well as convenient, even when out on business of their own, to turn in with the preacher, and be cared for by his family, never stopping to think what this item alone would amount to in a course of years by the many, with whom he had become acquainted, thus centering to one place.

Another case of easing some and burdening others, because people are not tanght to make things equal, and hence not thinking, is found in the following: A church elects one of her number to the ministry, because he is a good brother and has the qualifications for a preacher. He is properly installed into office and instructed to go and preach the Gospel, preach funerals, etc., when called upon to do so. He is now expected to "study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the Word of Truth." For this he needs books and time for reading and study, but no provision is made to get him books, nor is he paid for the time he must now give to reading and filling the various calls, for preaching funerals, holding meetings, etc., which, after he has become efficient in the ministry, will amount to say, one-third of his time,—one hundred and four days in a year,—worth, at the rate of one dollar per day, $104 per year, taken from this family and appropriated to forwarding the work of the church which does not belong to him more than to others, to say nothing about the wear of clothing, or loss caused by absence from his own business, which often amounts to much to the family, and in many cases the use of team and conveyance is added to his own time, amounting to nearly as much more, all of which expense is borne by the minister and his family. Common sense teaches that, where there are one hundred members in about equal circumstances, it would be nearer right and equal for each member to give, say two dollars to make things equal, than to allow the minister and family to give it all. Now who is responsible for this unequal state of affairs? These "Chips" say, "Largely the teachers who will not teach their brethren and sisters to think properly and scripturally on this line," for it is a fact that people are largely as they are taught.

It is also a fact that most ministers know that such inequality exists, but, like unfaithful teachers, they refuse or neglect to teach their people the principles of equality, and thus do an injustice to themselves, to their families, and to the entire flock for whom they, in some degree, become responsible when they accept the position of teacher.

One good time to teach churches their duty toward their minister is at the time of election. After a minister has been elected and installed into office, let the elders present teach the church the duty she now owes to those who have been, in a special sense, made servants of the church. Let them teach the members to think on the line of *how* they can make things equal, instead of easing some and burdening others. Let all the elders remember that it is a fact that people are largely as they are taught, and that it is our business to teach them to think soberly and scripturally on the line of making things equal, as well as on other lines of thought.

McPherson, Kans.

"AT the last day it will not be asked what we did or what we believed, but what we loved."

PREACH THE WORD.

BY J. H. MILLER.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—2 Tim. 4: 2.

PAUL'S charge to Timothy was timely and instructive. Jesus referred to that, when he said, "The Lord hath anointed me to preach the Gospel to the poor." In preaching the Gospel we publish or proclaim God's Word. Paul was careful in giving this charge. He wished Timothy to be instant in season (at regular times of public worship), out of season (at occasional seasons when opportunity serves). The ministers of to-day stand in the same relation to the church as Timothy did.

Then, how can we, as ministers, make our work more effectual, and what are the hindrances? Effectual work is done only when we, like Paul, forsake all for Christ. A Gospel minister, who will be an efficient worker, must have much of the Holy Spirit dwelling in his heart; his love for the church must be strong; he must be willing to go into all the world and preach the Gospel. He must not lay on his oars and wait until a call is made, but should go, as commanded by the Savior. If he cannot in season, then he should preach when out of season.

A minister who will do good service must expect to do some aggressive work, at the same time marching on a line of defense. "Holding the fort," is a part of the work assigned him. A minister can make his work more effectual by daily consecrating his heart to the Lord. His mind must be fixed upon the Bible, and he should make it a daily study, 2 Tim. 2: 15. Effectual work means to be diligent, 2 Pet. 1: 10.

What are the hindrances in preaching the Word?

1. Some lack self-confidence, and imagine that they cannot preach, therefore are not willing to try. I remember, in my early school-life, that I had no taste for the school-room. The reason was, I was taught the German language at home, and had no knowledge of English until I was ten years old. I could not converse with the teacher, but had first to learn to speak the English. It was with much difficulty that I could have my mind fixed upon my studies, but, by the earnest entreaty of my parents, I applied myself to the work, and soon had a strong desire for my books.

In my ministerial work I met with the same difficulty. A good brother, who has crossed the river, felt an interest in my ministerial labors, and greatly helped me by saying, "Your work heretofore has been on the exhortation line. That will wear out. Now fix your mind on a subject and divide that up in sections, by explaining a few points, and making an application. By doing so, your mind will develop, and your work will be more effectual." I found this advice to be good.

2. Often there are too many ministers at one meeting to make themselves useful, and, not understanding who is to do the preaching, none of them come properly prepared. The Bible teaches that we should prefer each other; but not to the extent that it becomes a hindrance to the cause.

3. Too many preliminaries are often offered. Some of us will tell our congregation that we are not prepared to preach, and only intend to speak a few minutes, while the congregation is surprised to hear us speak one hour or more. Such habits we run into, and unless some one has that love for us that we should have for each other, to tell us, we may be a great hindrance to the cause. The proper way in preaching the Word is, to preach until we are through with the subject, and then to close.

4. A lazy preacher often makes a lazy congregation. If the minister comes in at a late hour, he may expect his congregation to be late. This is another great hindrance.

5. Long sermons, as a rule, will tire out a congregation, especially if we have one routine of sermons. From thirty to forty minutes, as a rule, will make a good sermon. Better leave the people hungry; then we can expect them to return.

6. Unbecoming habits are very unpleasant, and, when fixed, become second nature and hard to break. I remember an old brother, now in eternity, who had formed a habit of using the word "ah" at the end of a sentence, but no one had the courage to speak to him in his early days. When nearly eighty years old, a good brother spoke to him about it. He had no knowledge of it. "How long did you notice this on me?" said the old brother. The reply was, "Nearly all of your ministerial life." Yet no one loved him enough to tell him his errors. Why should we be so afraid of each other?

I remember that, in my early ministerial life, I formed the habit of mispronouncing a word. A school-teacher had me read part of a chapter to see whether I was forming a habit. I pronounced the word correctly in my reading, but in *preaching* I had formed the erroneous habit. That was a hindrance to my work. That habit was so deeply rooted that telling would not break me of it. I had the teacher seated in front of me, near the stand, and whenever I used that word wrongly, the hand was moved across the teacher's face. This called my attention to it, and it soon broke me of that unpleasant habit. I know a brother who had so much trouble with his watch-key, twisting it while he was preaching, that he found it the best to have no chain or guard on his watch.

7. Many other habits may prevail among us. If some good brother, in the beginning, would break us of such unpleasant habits, how much better for our work! Some talk too loud, and strain their voice until they lose their power. I speak of this from experience. Again, we may demonstrate too strongly, until our hands fall too heavily on the desk, or our feet may make too much noise while we are standing behind the sacred desk.

8. Preach the Word, but let us be careful not to throw any clubs, for little good can be done in that way. Better build a better house by the side of some other faith, and then invite the people over. In my early life I was fond of fishing with hook and line, but I never could catch fish by throwing clubs near the hook. Too much loud noise would frighten the fish, so they would run away and hide. How careful should we be that we bait the Gospel hook with the love of God! That will have a tendency to draw sinners to God.

9. While in the stand, our sermons may be well seasoned with the grace of God's Word, the appeal to the sinner strong and effective, but when off the stand, and when we go home with some one, we may be unguarded in our conversation by too much jesting and light talking, and sometimes unkind or unguarded expressions are made. A minister should be lively and courteous, and cultivate winning ways to make himself useful; yet he must guard the extreme.

10. All ministers should, as much as possible, be good singers. This is a great help to the ministry. Some have not the talent for music, hence are excusable, but how necessary that we learn the art of music! In this particular we are in the rear. There is nothing that will infuse more life into an audience than good singing. Singing schools should be held for the benefit of our young. Ministers every-where should encourage singing in the churches. That will make our work more effectual.

11. Sociability should be cultivated. Some ministers have many friends among the children and the outside world. The reason is, they are all very sociable. A clerk in a store must cultivate this principle, or he will not make a good salesman, and so must the ministers have much of this noble gift, in order to win souls to Christ.

Goshen, Ind.

ELD. JESSE CROSSWHITE.

BY J. B. PENCE.

IT is a sad duty to record the sudden taking away of Eld. Jesse Crosswhite, by an accident, a few days since.

He was assisting his neighbors, Emory Allen and son, to roll a heavy log on a wagon. Being on a hillside, Bro. Crosswhite went below to pry up the log, but it came with such speed and force that it caught his hand, well-nigh cutting it off, and, pressing him against the opposite wheel, severely crushed and bruised his head and breast, capsizing the wagon, and rolling some distance down the hill. The alarm being given, sister Crosswhite was quickly at his side, but only to realize that he was beyond the available ministrations of love or of skill. He expired in a few moments.

As there are "joys unspeakable," so there are sorrows too great for utterance, and only those who have passed through similar occurrences, may faintly realize the weight of distress this bereavement has brought upon sister Crosswhite and her fatherless children. They have the deepest sympathies of the church and of a large circle of relatives and friends.

Eld. Jesse Crosswhite was born May 18, 1826, and died Nov. 5, 1891. Much might be written of his life and labors, but we must content ourselves with a few brief notes.

His early years were spent in Johnson County, whose sparkling waters imparted cheerfulness and vivacity, and whose majestic mountains inspired him with noble and generous impulses.

He was friendly and sociable in disposition, and had a pleasant smile and a kind word for every one. Among his neighbors he was agreeable and charitable, ever ready to visit the afflicted, to cheer and encourage the sorrowing, and to succor the needy. Though not favored with an extensive education, he nevertheless acquired a rich fund of useful and practical knowledge by attentive reading and observation, and gave to his children the best educational training the facilities at command could supply.

His natural gifts, aided by culture, gave him eminence in vocal music, and many of us can recall the beautiful songs which we used to join with him in singing, with so much pleasure and profit. He infused a life and pathos which seemed to comply with the Scriptural injunction to "sing with the spirit and with the understanding." Few could hear him render that fine old hymn:

"I love thy kingdom, Lord,
The house of thine abode,"

Without experiencing the enkindling of that fervor that breathed in his words and glowed in his heart; also that precious gem of devotion:

"Sweet hour of prayer, sweet hour of prayer,"

Or that inspiring melody:

"We speak of the realms of the blest,
That country so bright and so fair,"

With numerous other songs of Zion, whose harmonies are still lingering in memory's corridors, and still leave a lingering sweetness there.

Bro. Crosswhite was an able, self-sacrificing

and efficient minister. Natural oratorical powers, logical reasoning, forcible diction and fervent zeal, combined to impress his arguments and to convince the judgment of his audience.

Having married and settled in Washington County, he still remembered his former associates, and, with great labor and sacrifice, unaided save by the Divine Helper, with a beautiful spirit of devotion and love, he bore the messages of peace to his father's house, and preached the unsearchable riches of Christ to the friends of his youth. He continued these labors until a goodly number were brought into the fold, including the dear ones at home, one of whom, his brother, J. M. Crosswhite, was installed as their pastor.

Many more instances of his zeal and efficiency might be named, but we only add that seven of his eight surviving children are members of the church, his oldest son, A. G. Crosswhite, being a worthy and acceptable minister.

His last work as elder and minister was at District Conference, in Mitchell County, N. C., one week before his decease, when he appeared in fine health and spirits.

Life is uncertain. Our brother is gone, but he goes not empty-handed. He rests from his labors, but his works survive in their influences, the fruits whereof shall be gathered many days hence. We mourn, but not as those who have no hope. Let us rather strive, by the grace of God, to attain to that hope which comforted King David in his bereavement:

> "It is the hope, the blissful hope,
> Which Jesus' grace has given,—
> The hope, when days and years are past,
> We all shall meet in heaven."

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

Notes by the Way.

My last was penned at New Hope, Va. Nov. 11 the meetings closed at Middle River, Va. Nov. 18, at 11 A. M., we had a very pleasant and, we hope, a very profitable meeting. These were the first meetings I ever held in Virginia. During my stay one was reclaimed and twelve baptized. Two more were baptized a few days after I left. I arrived at home Nov. 19.

After remaining at home but three hours, wife and I, in company with sixteen others, started for the Ministerial Meeting at Pittsburgh, Ohio. We had a very pleasant meeting. I was glad to see our old, well-established brethren take such an interest in the work. I feel sure that we can all profit by the Meeting if we will, as it surely will get the ministers to work more unitedly. After the close of the meeting, wife and I set out for Pyrmont, Carroll Co., Ind., where I commenced a series of meetings on the evening of Nov. 21. The meetings seemed to be interesting throughout. We had a number of rainy days and nights, yet the attendance was good. I held a series of meetings here last March, and it was very pleasant to renew our acquaintance. I remained with this church till day before yesterday, Dec. 7, at 11 A. M., when I closed my labors with regrets, as it was here like in Virginia, and many other places,—when we had to close and go, we ought to have remained. Nine precious souls asked for admittance into the church and were baptized.

I am now at Georgetown, Ohio, where I was to have commenced a series of meetings last night, but the train being late, I did not arrive till 8 P. M., when I found a fair congregation but no minister. The people had been engaged in song services for an hour and a half. I made a few remarks, had a season of prayer and dismissed till to-night. May the Lord bless the work here and every-where, is my prayer! HENRY FRANTZ.

Dec. 9.

McPherson Notes.

THE BIBLE TERM.

This will begin on the first Monday in January and continue four weeks. An unusual amount and variety of work has been laid out and the very best of instruction has been secured that was obtainable. To give the readers of the MESSENGER an idea of what is contemplated, we give a partial outline of the work.

I. WORK FOR ALL.

1. Geography of the Bible.
2. The Land of Palestine.
3. The People of Palestine.
4. A Systematic Study of the four Gospels embracing
   - (*a*) Authors, time, and place.
   - (*b*) For whom written.
   - (*c*) The life and work of Christ.
   - (*d*) The person of Christ, his humanity and divinity, etc.

II. A series of lectures on the Evidences of Christianity, establishing the inspiration of the Bible.

III. The principles of reading, as applied to the Bible and Hymn-book.

IV. A course of sermons on Church Government.

V. A series of sermons on Doctrinal Subjects

The daily class work will be in charge of S. Z. Sharp. Bro. A. W. Vaniman has made the "Evidences of Christianity" a study for years and will have charge of that subject. Eld. Enoch Eby will deliver a series of sermons on Faith, Repentance, the Holy Kiss, Non-Conformity, etc. Eld. John Forney will speak on the Lord's Supper and other subjects, to which he has given special attention. Eld. Chas. Yearout will treat on the Prayer-covering, while to Eld. Daniel Vaniman has been assigned the entire subject of Church Government. With such provision we feel that no one can stay away who can possibly afford to come. Tuition is *free to all.* All are invited.

S. Z. SHARP.

From Walnut, Marshall Co, Ind

THE members of the Walnut congregation held their love-feast Nov. 13 The weather being favorable, a goodly number assembled, both of spectators and members. Good order and attention prevailed during the services, and the meeting throughout was a pleasant one indeed, and the ministerial help abundant, for which we feel very thankful. Bro. Daniel Shively, of Peru, Ind., officiated. Next day Bro. Aaron Swihart was ordained to the full ministry, and brethren Edwin Beckner and Geo. Swihart forwarded to the second degree of the ministry. Our brethren and sisters have been very much built up and strengthened in the most holy faith. Certainly the good Lord has abundantly blessed us!

MARIA L SWIHART.

From Warrensburgh, Johnson Co., Mo.

THE aboved-named church met in quarterly council Dec. 3. Four were received by letter. This church was organized in 1880, with fifteen members; we now number eighty-one. The house was built the next year, and is situated two miles south of Warrensburgh. In 1890 an addition was built to it, making a very satisfactory building.

The church has had a checkered experience of peace, prosperity, adversity, and internal troubles, but for the past two years its peace and harmony have been almost perfect, with growing love and Christian zeal, recording many happy occasions of solemn devotion in the sanctuary.

Arrangements have been made for holding regular meetings in the City of Warrensburgh, besides continuing a number of other appointments.

Our Sunday-school prospered until its close. A Bible Meeting for the winter has been organized.

This fall, Bro. Witmore, of Centre View, Mo., preached a week for us. His sermons were excellent and were enjoyed by all. H. H. ROOP.

Dec. 12.

From Belington, Barbour Co., W. Va.

Nov. 15, 1891, I commenced a series of meetings at the Beaver Run church and continued until the 26th. The meetings were well attended and the interest was good. As an immediate result ten precious souls were added by baptism, and the brethren and sisters seemed very much revived. The members here are fully alive to the work of saving souls, and seemed to labor to that end.

I returned home Nov. 27 and found my family prostrated with scarlatina. After watching over them several days and nights, the writer was attacked by a severe form of quinsy, and is still confined to his room. I had arranged to hold some meetings with the Brethren at Sand Run, Upshur Co, W. Va., but on account of the affliction of self and family I am not able to attend. I hope, however, that the Lord was with them and that they had a good meeting. Brethren, sisters and friends will please accept our thanks for their kindness to me. Pray for us that the Lord may restore us to health again! W. A. GAUNT.

Dec. 8.

EDITORIAL ITEMS.

Owing to lack of room on first page, the following items are here inserted.

WE would be glad to learn of a good sister who understands all about cooking and is willing to make such knowledge of practical use. Such a person is needed to assist in the boarding department of the Normal College. Apply soon, when all desired information will be given.

* * *

ON the morning of Dec. 5, sister Sarah Anderson, of Sweden, came to Huntingdon. She came from her home entirely alone, and though she had a rough sea voyage and was an entire stranger when she landed on the American shore, and not able to speak any language except her own, yet she met with no accidents or mishaps of any kind. On her arrival here she was met by Bro. Andrew Westergren, with whom she had some acquaintance before he came to this country, and we can well suppose the meeting was a pleasant one. She was kindly received by the church here, but, on account of her not being able to understand our language, it could not be made as pleasant as it would otherwise have been. On the following Monday she, in company with Bro. Westergren, went to Baltimore, where they expect to remain with Bro. Quinlan awhile and then return again. She brought with her the greetings of the brethren and sisters in Denmark and Sweden, which were kindly received. We hope that her new home may be both pleasant and profitable to her and that, wherever she goes, she may learn to enjoy the associations of those of a like precious faith.

Missionary and Tract Work Department.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

"Every man as he purposeth in his heart, so let him give. Not grudgingly or of necessity, for the Lord loveth a cheerful giver."—2 Cor. 9: 7.

HOW MUCH SHALL WE GIVE?

"Every man *according to his ability*." "Every one *as God hath prospered him*." "Every man, *according as he purposeth in his heart*, so let him give." "For if there be first a willing mind, it is accepted *according to that a man hath*, and not according to that he hath not." 2 Cor. 8: 12.

Organization of Missionary Committee.

DANIEL VANIMAN, Foreman, - - McPherson, Kans.
D. L. MILLER, Treasurer, - - - Mt. Morris, Ill.
GALEN B. ROYER, Secretary, - - - Mt. Morris, Ill.

Organization of Book and Tract Work.

S. W. HOOVER, Foreman, - - - Dayton, Ohio.
S. BOCK, Secretary and Treasurer, - - Dayton, Ohio.

☞All donations intended for Missionary Work should be sent to GALEN B. ROYER, Mt. Morris, Ill.

☞All money for Tract Work should be sent to S. BOCK, Dayton, Ohio.

☞Money may be sent by Money Order, Registered Letter, or Drafts on New York or Chicago. Do not send personal checks, or drafts on interior towns, as it costs 25 cents to collect them.

☞Solicitors are requested to faithfully carry out the plan of Annual Meeting, that all our members be solicited to contribute at least twice a year for the Mission and Tract Work of the Church.

☞Notes for the Endowment Fund can be had by writing to the Secretary of either Work.

MINISTERIAL TRAINING OF THE APOSTLES.

BY B. C. MOOMAW.

IT is true that the apostles, at the time of their selection by Jesus, were unlettered men; that is to say, they were not versed in polite literature, they knew very little of the sciences and arts (except the art of fishing), they were entirely ignorant of poetry and rhetoric, had never, perhaps, seen the inside of the great Rabbinical schools; but they were not ignoramuses by any means, or destitute of ability or natural good sense. Any of them had sufficient natural vigor of mind to make powerful preachers, with proper training, and that training the Lord took care to supply. He did not take them directly from their worldly occupations and put them into the pulpit, without any previous and suitable training, but he gave them three years' instruction, such as no other set of preachers, before or since, ever enjoyed.

We have a brief outline of those three years in the Gospels, but they contain a very small fraction of what our Lord said and did during that time. John said that if everything had been written, the world itself could hardly have contained the books.

The actual amount of time taken in the discourses and transactions narrated in the Gospels, would probably not exceed a month. The whole narrative can be read, without haste, in a day, so that we see clearly that, as John intimates, the great bulk of his sayings and labors, filling up three years of an exceedingly busy life, were not recorded at all.

If all these things had been necessary to the world, of course they would have been published, but they were only necessary to the disciples, as a preparation for their apostleship.

Considering the resources and ability of the teacher, and the time and pains he took, that preparation must have been a very elaborate one. This is corroborated by the great abilities displayed by the apostles whenever they undertook to preach. In every emergency they displayed not only ability, but consummate tact and judgment, adapting their discourses to the circumstances of time, place, and occasion, and observing the most perfect theological accuracy in the order of doctrinal presentation. From the very start, at Pentecost, they displayed the most unmistakable evidences of long and skillful training in the art of preaching, which they could have received from no other than the Master himself. For years they constantly heard, saw, studied, and copied this perfect model of the preacher. To them he devoted the greater part of his time, and who can tell the amount of private instruction, suitable to their future calling, which they received directly from him!

The same care was taken by the first churches, founded by the apostles, to carefully train their young men, intended for the ministry, before allowing them to undertake the responsible duties of pastor, or evangelist. This preparation consisted in just the kind and amount of classic and Scriptural training as was necessary to make them "able ministers of the Word, rightly dividing unto each his portion in due season." As a matter of course, a genuine conversion, and a minute and practical knowledge of the Holy Scriptures, was always regarded as the essential foundation work of all true ministerial preparation.

Now, this is not written to discourage any struggling minister who has never had the advantages enumerated above. Any one may improve himself immensely by systematic and persistent application, and become a far better preacher than he is to-day. That being the case, what must we say of him if, through indolence or indifference, he fails to do it, seeing the nature and importance of the work in which he is engaged. What will the Lord say of a slothful and careless servant, when souls are going to ruin all around him!

But beyond the ordinary opportunities for application to study, which our ministers can snatch from the exacting demands of secular labor, we cannot reasonably expect a large degree of proficiency. It is to our young men we must appeal. It is the rising talent of the church we must encourage to diligent and thorough preparation for a calling which taxes every energy and every resource, human and divine. If the Bible is intended at all as a guide, we can turn with comfort to the example of our Savior, as set forth above, and see how much he deemed it necessary to put a keen edge on the sword before sending it forth to the battle.

OUR BIBLE CLASS.

BY A. W. VANIMAN.

Practical Questions on Lesson VI.

1. DESCRIBE the Rosetta Stone. Where is it now?
2. What two parties arose among the Jews?
3. Who succeeded Onias III? How?
4. Who succeeded Jason? How?
5. State something that Menelaus did.
6. Describe King Antiochus' attack upon Jerusalem.

Lesson VII.

Our last lesson closed with the attack on the inhabitants of Jerusalem on the Sabbath. A frightful massacre took place. The city was pillaged and set on fire. Following this occurred one of the severest religious persecutions ever known. Antiochus, king of Syria, issued an edict, requiring uniformity of worship throughout his dominions. The favorite test put to the Jews was to show their conformity to the heathenish worship by eating swine's flesh. Many suffered martyrdom, as did the Christians, centuries later. It would be well for those who censure Christianity for all the religious persecutions, to read fully this page of heathen superstition and bigotry. While Christianity has never instituted a persecution, some have been instituted in the name of Christianity, which are only a fulfillment of Christ's prophetic words.

It is a fact, worthy of note, that, with few exceptions, those kings and nations who have persecuted the Jews, have, by some means, severely suffered. It will not be surprising if Russia pays the penalty some time. The king who instituted the persecution, referred to, died in a raving frenzy 164 B. C. His end was considered by Greeks and Jews a judgment for his sacrilegious crimes, and he has left to history a name as odious as that of Nero, whom he resembled much in points of character.

We have now briefly covered the first two periods in the gap between the Old and New Testaments, and we have reached the year 168 B. C.

FIRST PERIOD.—The Persian Supremacy to 331 B. C. Then the Grecian follows and continues to the year 168 B. C., when begins a very notable part of Jewish history, known as the Maccabean Independence. However, before proceeding with the same, we will, in brief, recapitulate what has been covered.

HIGH-PRIESTS after Nehemiah:

1. Eliashib.
2. Jehoiada.
3. Jochanan, who slew his brother, Joshua. For this the king of Egypt placed a tax of fifty shekels on each lamb, slain in a sacrifice.
4. Jaddua, 359–330 B. C., went out to meet Alexander.
5. Onias I, 330–300 B. C.
6. Simon I, The Just, considered by the Jews as the best of all the High-priests of this period.
7. Eleazar. The Septuagint came into existence.
8. Manasseh.
9. Onias II, 240–226 B. C, endangered the friendship of Egypt by neglecting to pay the tribute. An open rupture was averted by Joseph, his nephew, taking a contract to farm the tribute.
10. Simon II, 226–198 B. C.
11. Onias III, 198–175 B. C.
12. Jason, 175–172 B. C., obtained the office by bribery. He introduced Greek customs.
13. Menelaus, 172–168 B. C., having been sent by Jason to Antioch with the tribute, by means of flattery and a greater bribe obtained the High-priesthood. He sold vessels out of the temple to pay his bribe. Terrible persecution of the Jews during his reign.

The Maccabean Independence, above referred to, lasted sixty-two years, reaching to 106 B. C. The foundation for a great deal of the history of the Maccabees is found in the two books of Maccabees, found in the Apocrypha. Any one who has never read these two books would do well to read them. They are not canonical (inspired), but contain some valuable history of the Jews, although not all that is found in them is considered fully reliable. The following are the principal points, as attested by Josephus: "The persecution of Antiochus Epiphanes called forth some resistance and in the end resulted in Judea becoming free and independent. An aged priest, by the name of Mattathias had escaped from Jerusalem at the beginning of the persecution, and returned to his own city, Modin, about fifteen miles from Jerusalem, toward the Mediterranean Sea." He had five sons, John, Simon, Judas, Eleazar and Jonathan, whose history will be followed in next lesson.

THE MISSIONARY CAUSE.

BY JOHN L. KLINE.

THE preaching of the Gospel to all the world seems to be agitating the minds of quite a number

of our zealous members, and why should it not? When we read the Acts of the Apostles and the epistolary writings, we see that the missionary work was thought to be of the greatest importance.

There have been a good many suggestions made as to how the work might be carried on most successfully, and some of these are very good ones, but, at the same time, I think it will do no harm to make still a few more, or enlarge upon some of those that have been made.

I believe that the Annual Meeting has done the best she can do, as far as this matter is concerned. All that the local churches need to do is to carry her decisions into effect; but it appears the present wants are, more means and also more laborers of the right kind. As far as the latter is concerned I say again, If the local churches heed the decisions of the Annual Meeting, we will have them in a few years, and the means, in my opinion, could be on hand before the men.

I believe the most effective way to do this is to take the Gospel way. It is needless for me to cite you to the Scripture, as we ought to be acquainted with it. Each elder ought to have enough of the missionary spirit to make this a special business at each quarterly council-meeting. He should give the members liberty to talk this matter over, and I am confident that in this way we would do a great work. Let this matter be mentioned at each quarterly meeting, and next year, by this time, we will see that the Mission Board has no need of keeping faithful brethren out of the field, simply because the means are not at hand to support them.

At our regular quarterly meetings we all know that generally a little money is needed and most of the members, if not all, are prepared for the call. This renders collections for mission work, at that time, comparatively easy. A single trial would suffice to show how the treasury of the Lord may be filled to overflowing in a short time.

Spencerville, Ind.

OUR TRIP TO ARKANSAS AND SOUTH-EASTERN MISSOURI.

BY S. CLICK.

Oct. 12 I attended the feast in the Dry Fork church, Jasper Co., Mo., which proved to be a very enjoyable season. Oct. 14 I left Carthage for Eureka Springs, by rail. From there I took the hack for Berryville, the County-seat of Carroll County, Ark., where I met Bro. M. V. Price, at Bro. G. W. Harmon's. He and his wife are the only members we know of in Carroll County. Bro. Price had made arrangements to meet me here and convey me to Boone County,—a distance of thirty miles Brother and sister Harmon went along, this being their first opportunity to attend a love-feast, though they have been members for over sixteen years. You may be sure they enjoyed it. They seem to have as much love for the church, as if they had just been received. This proves that when the true love of God gets into the heart, it is hard to eradicate. The feast was held at Bro. Price's, five miles south-west of Harrison, the County-seat. Fourteen members communed. There are sixteen members in this little organization. Bro. Price is the only minister. One deacon was elected,—Bro. Samuel Anderson. May God bless him and his dear companion, as well as the little flock! Bro. Price is laboring faithfully to hold up the cause, and, being a good pedestrian, walks eight and ten miles to his appointments. The corn crop here is really better than in many places in Missouri. Considerable cotton is also raised in this part of the State.

After the feast I commenced preaching at the Walnut Grove school-house and continued five nights. Then I moved the meetings to the Bain school-house, where I had three meetings. I next went to the Christian church in Harrison, then ten miles farther on, to a school-house near Carrollton, where I had five meetings. At Carrollton I took the stage for Berryville. I had sent a lot of tracts to Bro. Harmon for distribution. When I got to Carrollton, the people insisted that I should preach that night, as the stage would not arrive until midnight. I told them if they would go to the schools and make the announcement, and make other needed arrangements, I would talk to the people. The house was crowded and the most marked attention was given to the Word preached. Several ministers were present, who seemed very sociable. The contrast was all the greater when I got in the stage, and found that three deists were my traveling companions. Had I known their sentiments beforehand, I would have put my grip in the hands of the driver and walked. If old Satan himself had been in that hack, the language could not have been tinctured more fully with the fumes of the pit.

I had pleasant meetings for one week at the Hill school-house, near Berryville, and one meeting in the Presbyterian church in town, at the solicitation of the presiding minister. The circuit rider of the Methodist church, who also preaches in this church, was present. Out of Christian courtesy, I asked him to take part in the meeting. After I had spoken about one hour, he got up, as I supposed, to close the meeting After speaking for some time, and contending that there was but one commandment that amounted to anything,—*viz*, love to God,—he went through the congregation, saying, "Now all that love the Lord, give us your hand," but he did not meet with much response.

From here I went to the Greenwood church, in Texas County, Mo., to attend their love-feast, which passed off pleasantly. About one hundred communed. Here I staid over Sunday, and on Monday morning, in company with Bro. John Deleplain, I started for the Waynesville church, in Pulaski County, a distance of sixty miles. Facing the north wind all the way, made traveling very disagreeable. Here I preached over one week and also attended a love-feast. The meetings generally had a regular, though small attendance, but good attention was given to the Word preached. The people in this rough country are generally in limited circumstances, but very benevolent.

Any minister, traveling through Boone or Carroll Counties, Ark., should stop and preach for them. Address Bro. M. V. Price, Harrison, Boone Co., or G. W. Harmon, Berryville, Carroll Co., Ark.

Doctrinal preaching was generally called for, hence but few immediate results, in the way of additions, were manifest, as it takes some time for the people to make up their minds. If the work could be followed up and the seed sown, watered and cultivated, much good might result. I preached at seven different places, where the Brethren never preached. One young man made the good confession.

OUR THREE FAMILIES.

BY CORNELIUS KESSLER.

Quite recently I read an account of a very benevolent man, who wished to do an act of kindness to a number of poor people.

In order to carry out his act, he took a different plan from that generally taken by men when they want to do an act of kindness to the poor and needy. He told the Mayor of the city to furnish him a list of fifty families that were too poor to buy apples, and he would drive around to each one's door and furnish them with a bushel of his choice apples from his own orchard. There was but one consideration to be imposed,—they were to be people that did not waste what little means they had, and the proof of their thrift was to be that they must neither drink, use tobacco, nor keep a dog. The Mayor reported three families, who, according the farmer's conditions, were worthy of his benevolence. Since the publishers of the Gospel Messenger offer the paper to the poor and needy at less than the regular price, I have wondered whether it would do to apply the test in that case. I consider the Gospel Messenger cheap at $1.50. Brother and sister Miller's letters of their travels are worth half of it, and Bro. B. F. Moomaw's Biographical Sketch is worth the other half. Besides that, we have the church news from all over the beloved Brotherhood. It is as food, delivered to the hungry. Long may it live, and visit many that are battling for a better home.

Dec. 2.

NOTICE TO THE MEMBERS IN NEBRASKA.

BY J. L SNAVELY.

The District Mission Board of Nebraska desires to say through these columns, for the benefit of weak churches and isolated members, or any that are not members, desiring preaching in the District of Nebraska, that, if they will make their wants known, their case will be attended to. All members, when not too much isolated, and as far as practicable, should always try to arrange to send their requests for preaching "by order of the church." The Board is composed of three brethren, namely, Moses Keefer, Greenwood, Nebr., Chairman; M. L. Spire, Holmesville, Nebr., Treasurer; J. L. Snavely, Ashland, Nebr., Secretary. While it *may* be possible that *all* are not pleased, yet we feel to say to all: Our aim and desire is to labor that we may all receive some benefit, and that many be saved, and learn how to get on the "narrow way."

Those desiring to confer with the Mission Board, will please address the Secretary of the Board, and their requests will have the proper attention.

Ashland, Nebr.

YOUR WILL.

The following, which we clip from the *Free Methodist*, is worthy of attention: "In the will of the late Samuel J. Tilden, he sought to create a trust for charitable purposes; but the New York Court of Appeals has decided that the will is void and the estate must be distributed among the Tilden heirs. This case affords a striking instance of the unwisdom of postponing charitable gifts until after death. Mr. Tilden evidently desired to be a benefactor to his fellow-men, but his desire has been frustrated by the technicalities of law. He was an able lawyer. He sought to guard every part of his will so as to make it proof against all attacks. But he signally failed. The frequent occurrence of similar instances should teach those who have property that they wish to dispose of for charitable purposes, to be their own executors, instead of leaving their estate to become the prey of unprincipled lawyers and dissatisfied heirs."

"There is none made so great but he may both need the help and service, and stand in fear of the power and unkindness, even of the meanest of mortals."

The Gospel Messenger,

A Weekly at $1.50 Per Annum.

PUBLISHED BY

The Brethren's Publishing Co.

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☞Communications for publication should be legibly written with **black** ink on **one** side of the paper only. Do not attempt to interline, or to put on one page what ought to occupy two.

☞Anonymous communications will not be published.

☞Do not mix business with articles for publication. Keep your communications on separate sheets from all business.

☞Time is precious. We always have time to attend to business and to answer questions of importance, but please do not subject us to need less answering of letters.

☞The MESSENGER is mailed each week to all subscribers. If the address is correctly entered on our list, the paper must reach the person to whom it is addressed. If you do not get your paper, write us, giving particulars.

☞When changing your address, please give your **former** as well as your **future** address in full, so as to avoid delay and misunderstanding.

☞Always remit to the office from which you order your goods, no matter from where you receive them.

☞Do not send personal checks or drafts on interior banks, unless you send with them 25 cents each, to pay for collection.

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☞Entered at the Post-office at Mount Morris, Ill., as second-class matter.

Mount Morris, Ill., - - - - Dec. 22, 1891.

BRO. ENOCH EBY was with the Brethren at State Center, Iowa, Dec. 10.

BRO. LEVI TROSTLE has moved to Franklin Grove, Ill., where he may now be addressed.

WHEN last heard from, Bro. Daniel Vaniman was holding a series of meetings at Ramona, Kans.

BRO. ANDREW HUTCHISON is now in Southern California. It seems that he stood the trip quite well.

FIFTEEN recently united with the church, as the result of a series of meetings, held at Montezuma, Virginia.

BRO. ISAAC GIBBLE, of Sangamon County, Illinois, may, for the present, be addressed at San Jacinto, Cal.

BRO. STEPHEN YODER, of Iowa, accompanied by his wife, is spending the winter visiting and preaching in Ohio.

BRO. HENRY FRANTZ reports twenty-three additions to the church during two series of meetings recently held by him.

THE Old Order Brethren have arranged to hold their next Annual Meeting near Mill Brook Station, Franklin Co., Pa.

BRO. SILAS HOOVER writes that he is engaged in a series of meetings in the Manor church, Washington County, Md.

BRO. R. H. MILLER has promised to be with us during the Bible Term in January, for the purpose of delivering a series of doctrinal sermons.

BRO. S. S. MOHLER writes that he is unable to discover any improvement in his condition, yet his physician seems to think that he is gaining.

OUR custom is to print fifty papers a year, dropping out one issue during the Annual Meeting and the other at the close of the year. This completes the number fifty for this year, hence the next issue will be No. 1 of next volume, which will reach our readers about Jan. 1.

SISTER SADIE B. NOFFSINGER writes us from Johnstown, Pa, where she is sojourning at present. She may be addressed at 53 Adams Street.

BRO. JAMES M. NEFF writes that Bro. W. Q. Calvert is engaged in a series of meetings at Covington, Ohio, with good attendance and interest.

WE have on the hook a series of articles from Mattie A. Lear, on the "Two Witnesses" of Revelation. The first article will appear in next issue.

WE have on the hook a letter from Bro. D. L. Miller for next issue. We are glad to learn that the letters are interesting to all of our readers.

BRO. D. E. BRUBAKER returned from the Canada mission a few days ago, having been absent seven weeks. He reports good meetings and a pleasant trip.

WE are glad to learn that Bro. S. Z. Sharp is rapidly recovering from the accident that befell him a few weeks ago. It was not found necessary to amputate his foot.

BRO. W. R. DEETER seems to be doing a good deal of preaching this winter. He has just closed an interesting series of meetings at Monticello, Ind., with five additions.

BRO. W. A. GAUNT closed a very successful series of meetings at Beaver Run, W. Va, Nov. 26, with ten additions. We regret to learn that he is detained at home on account of sickness.

BRO. D. E. PRICE was with the Pigeon Creek church part of last week. In the absence of Bro. Holsinger, who is preaching in the West, that church is without the needed ministerial help.

To add to the great sufferings of the already famine-stricken people of Russia, the small-pox has broken out among them and many are dying of the disease. The outlook is a gloomy one indeed.

BRO. MICHAEL KELLER writes that the Walnut Valley church, Kans, took up a collection on Thanksgiving for the purpose of sending the MESSENGER to the poor. He also reports two baptized.

AN unprecedented gale, which passed over Southern California Dec 12, caused extensive damage to property and some loss of life. Heavy storms in these mild climates are very unusual, but they will come now and then.

WHILE we wish to encourage Sunday-schools on every hand, we cannot, at this season of the year, find room to publish the many reports sent us. Those whose reports do not appear in print, will please accept this explanation.

BRO. SIMON E. YUNDT, of this place, was with the Hickory Grove church several days week before last, and reports some interesting meetings. Bro. D. B. Eby was to have commenced a series of meetings there the day Bro. Yundt left.

WE advise our readers, when sending money through the mail, to always use money orders when it is practicable to do so. This method is absolutely safe. The Registered Letter System is also quite safe, but Postal Notes are not

BRO. JOHN Y. DRISKELL, who moved from Hancock County, Ill, to Texas one year ago, writes that soon after settling in that State he had the misfortune to lose his wife. Still he will remain and would like to have other members settle around him. He lives twelve miles west of Snyder, Scurry County, where he may be addressed. He can also make good use of papers and tracts by distributing them among his neighbors.

THE Committee of Arrangements for the Annual Meeting, held at Hagerstown, has sent to Bro. Galen B. Royer $3,000.00, with more to follow, as net proceeds from the Meeting, etc. Our Brethren are certainly to be commended for the wisdom displayed in the management of that Meeting.

BRO. NOAH B. SHERFY, writing from the Pleasant Hill church, Tenn, says that Eld. Henry Garst, who has been in feeble health since last fall, is now slowly improving. He also writes of their fine weather, wishing that some of our people in the North could come to that beautiful land and enjoy their mild climate.

WHENEVER we can possibly spare an hour from our business, we prefer to spend it in the College Bible class, which meets every school day in the week. The class is certainly doing a grand work. We only wish it could be more largely attended by our young ministers. Those now in attendance are certainly being greatly benefited.

BRO. GALEN B. ROYER has on hand a few hundred copies of the missionary number of the MESSENGER, which he will send to those who will distribute them where they will do good. As the demand at isolated points seems to be well supplied, the remainder may now be used among the churches to good advantage. Send in your orders at once.

OUR readers will certainly sympathize with Bro. M. J. McClure in his afflictions. We have the following from him: "I am now nursing the only daughter I have at home any more. She is down with the typhoid fever, now in the third week. My son, Edgar, died Nov. 6, lacking a few days of being twenty-seven years old. Our affliction is heavy, and I crave an interest in your prayers."

WAS Peter, the apostle, a pope? He may possibly have felt a little that way when he boasted about himself, saying, "Though all forsake thee yet will not I," or when he, in the garden, undertook to defend his religion with the sword, but after he was converted we see no more such demonstrations, for he spent the remainder of his life strengthening his brethren. Certainly he was no pope.

WE are going to make a special effort next year to get the MESSENGER into every family in the Brotherhood, and we know of no better way to accomplish this than to have our agents send us a list, containing the names and address of every family of members that do not take the paper, and we will see that they get a sample copy of the MESSENGER. If our agents will do this, they will confer a great favor on us, and perhaps be the means of doing good in the families who do not read the paper.

THE way of the rich man is so frequently uncertain that but little dependence is to be placed in riches, especially in the hands of rich men's sons. This fact is forcibly illustrated in the financial downfall of Cyrus W. Field, of Wall Street renown, one of the most successful financiers in the world. He counted his wealth by the million; was honored on every hand. He helped his son into business, placing at his disposal many million dollars, but the young man suffered himself to be led into the popular gambling habits to such an extent as to completely wreck this great fortune that had required years of skill to accumulate. The young spendthrift is now insane and kept in confinement, while the aged and sick father declares himself to be as poor as when he came into the world. The second generation of the rich is seldom any better off in this world than the poor.

We are glad to learn that our readers appreciate our efforts to give them so many reports from the churches from all parts of the Brotherhood. Last week we gave thirty-four reports, but in numbers 47 and 48 we had over fifty reports in each issue. This can be accomplished only by boiling down the reports, and we trust that those who send in these reports will keep this fact in mind and make their reports as short as possible.

We commend the following to the serious consideration of all our readers, especially to our ministers: "The apostles, to make their ministry successful, had to give themselves continually to prayer and to the ministry of the Word. They put prayer first, and gave themselves to it fully. Their time, strength, their all were expended in praying and preaching. If the apostles, inspired and commissioned by Christ personally, could not succeed without putting prayer first and continually, neither can we."

These cold waves freeze the ground and chill the body. But sometimes a cold wave strikes the church, rendering everything from the sermon to the Christian greeting cold and formal. It takes the grace of God in the heart to warm up such a church. In this condition we imagine that all those we meet are cold and indifferent. Perhaps we are equally cold ourselves. A few warm, earnest hearts may warm up a whole congregation. Open up the heart and permit the Sun of Righteousness to enter and there will not be so much of that coldness and formality.

If others can find work to do why cannot our readers? After reading the following, look around and see if you cannot find a person, family or neighborhood where you can do some effectual work with the Bible, tracts, or papers, seasoned with chaste conversation and earnest prayer: "In another instance, a French Testament was given to a little girl of Romanist parents, who was for four months at the Grande Ligne School. She went home still a Romanist. Her father asked her if she had a Bible. She said she had. 'You must give it to me or put it away, never to take it out.' She put it in the bottom of her trunk, and the treasure remained hidden for ten or twelve years. Then she was married and had more liberty. She began to read the Testament in the family; she and her husband were converted. Their zeal led them to labor for one of her brothers who was at her father's house. After many months of labor and prayer, the brother was converted. The three united in labor for a sister. She was led to Christ and so on until the whole family of sixteen children, besides the parents, were converted. A brother wrote in 1886: 'Through that little Testament, given to Julia at Grande Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light.'"

THE MILK AND FRUIT.

In a former series of articles we urged the necessity of a greater effort in home mission work, as well as a better and a more earnest way of looking after the interest at isolated points. We now wish to urge another point which deserves grave consideration, especially upon the part of those who have the oversight of congregations. Our General Brotherhood in council has wisely endorsed the missionary efforts which our people are putting forth, and has also appointed a committee to superintend the same. Another committee has been appointed to establish and maintain a tract department. To sustain these commendable departments money is required. Men must be placed in the mission fields and they must have, at the very least, their expenses paid.

As a general thing the churches are responding liberally towards the support of these enterprises, but we have hundreds of churches that never contribute anything in support of missionary work, and some of them are in possession of a great deal of wealth. For this neglect some one is responsible, and it is our impression that the responsibility rests largely with the shepherds of the flocks. It is certainly in their place to see that at least one collection be taken up each year to help in spreading the Gospel. However poor or small a congregation may be, it ought to have an opportunity to make a free-will offering. And if elders do not give their respective congregations this opportunity, it becomes a grave question whether they are not responsible to the Lord for keeping out of the Lord's treasury that which belongs to the church.

Paul says, "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" 1 Cor. 9: 7. This clearly indicates that the fruit of the vineyard and the milk of the flock are intended for the Lord's use, and, furthermore, it is the duty of all housekeepers to see that the milk and fruit are collected and turned over to the support of the Lord's cause. This is the Lord's part and those who fail to attend to it are certainly neglecting a very important duty. The Lord cannot afford to have prosperous vineyards and flocks all over this land and get nothing from them.

Every elder ought to bear in mind that his flock should be properly taught on this subject, so the members will understand their duty, and if properly taught they will respond freely after a few years of training. Giving the Lord's part never makes a congregation poor. It never injures the flock or vine to take the milk or fruit therefrom but rather increases the ability to yield more. This truth can well be applied to congregations. The more they give in faith, the more the Lord blesses them. We know one congregation, of less than 200 members, that has raised for charitable purposes, during the last year, nearly $2,000 00. The Lord is blessing the members and they are prospering. Perhaps we have other congregations that are doing as well, and possibly some that are doing better, but it is all the result of proper teaching.

We here repeat what has often been said before and clearly demonstrated by practice, that, if the people are properly taught to give of the milk of the flock and the fruit of the vineyard, as the Lord has prospered them, there will be no trouble in the least about raising all the money needed to carry on the Lord's work. J. H. M.

THE CLOSE.

This issue closes the present volume of the Gospel Messenger, thus adding one more book of 800 pages to the large list of books already published. The volume contains nearly 5,000 separate articles and items, written by hundreds of writers, scattered from the Pacific on the West to Europe on the East. Of its contents it may well be said, "What is written, is written." Eternity alone must tell the story of the good or evil that has resulted from the ten million pages of the Messenger that have gone forth on their mission during the year. Any one who will consider for one moment the power there is, for good or evil, in a work of this kind, must certainly understand the great importance of placing before the Brotherhood and the world only that which is calculated to advance the interest of the cause for which we are so earnestly contending. This we have now done to the very best of our ability, and must leave the results in the hands of the great God whom we profess to serve.

Temporally, the past year has been a prosperous one, with our people as well as the nation at large. We have been blessed with good crops and fair wages, while the angel of peace has smiled upon us. God has so abundantly blessed us that we have no reason whatever to complain.

Religiously, it has been a year of marked peace in the General Brotherhood. A few local disturbances, however, have made it unpleasant for a few churches. It has also been a year of ingathering, for many have united with the church during the last twelve months, with indications that many more will help to swell our ranks. We feel that the Brotherhood is growing, not in numbers only, but also in wisdom and real earnestness. Our schools, which have wisely been placed under the care of the Annual Meeting, are greatly increasing in prosperity and usefulness, and will shortly wield an influence second to none in the church. The more thoroughly they can be enlisted in support of our distinctive features, the greater will be the blessing that the church may derive from them. The Bible departments, conducted by these schools, are destined to make a far-reaching impression upon the present as well as upon future generations, hence the importance of giving these departments the proper guidance as well as the necessary support and encouragements.

The last few years show a marked increase in the Sunday-school work among our people, and we may look for a still greater increase in the future. This is really a Sunday-school age, and these schools have come to stay. It therefore behooves us to make them subservient to the work of the church, for next to our colleges they are quietly wielding an influence that must necessarily shape the future of the Brotherhood.

And while we have many things for which to be thankful and to encourage us in the Christian warfare, we nevertheless have reasons to believe that worldly-mindedness, pride and general indifference are making inroads upon us sufficiently to demand earnest and prompt efforts upon the part of the faithful, in order that such evil tendencies may be counteracted. In this line our housekeepers and ministers have an important duty before them, a work which has, perhaps, been too greatly neglected, and it does certainly behoove them to consecrate themselves anew to the work over which the Holy Ghost has appointed them. We need more genuine Christianity in our hearts, in our families and about our dealings with the world. We need more of the apostolic earnestness about our preaching, and certainly we need to give more attention to careful housekeeping as well as to the spreading of the pure Gospel.

With these reflections we close the present volume, feeling that while we may greatly profit by the experience of the past, we still have a grand work before us, requiring the best of energies and judgment. And now, thanking you for your patronage in the past, as well as for your prayers and assistance, we invite you to continue your efforts in our behalf, in order that much good may be accomplished in the name of our Master. J. H. M.

COMMENTS ON FEET-WASHING.

It would be curious reading indeed to have all the comments, offered on the Sunday-school lesson for Oct. 18, at which time John 13: 1–17 was the lesson assigned the thousands of schools using the International series. Most of these comments are so many excuses for not obeying one of the plainest commands in the New Testament. But the comments given by the editor of the *Sunday-school Times* are certainly ingenious:

Every kingdom has its symbols, its sacraments,—outer signs of its invisible realities by which we are kept in touch with its life through our senses. What are the authentic symbols of Christ's kingdom? With a very few exceptions, Christians are agreed upon two: Baptism and the Lord's Supper. The Roman Catholic Church adds five others to these. Some of the smaller bodies of Protestants think that our Lord added a third when he washed his disciples' feet, and said to them, "If I, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." There is evidence that in the early ages of Christianity foot-washing was observed as a public rite. To this day, the pope and the emperor of Austria-Hungary wash the feet of a number of beggars in the week preceding the observance of Easter. In our own country, the Mennonites, the River Brethren (or Dunkards), and the Church of God (or Winebrennarians) have taken the ground that this is a permanent order of the church; and at times the question has been raised among the Baptists.

Those who take the opposite view argue that the Apostolic church did not treat feet-washing as a church ordinance, while baptism and the Lord's Supper were observed as such by the churches; as the only allusion to feet-washing is in 1 Tim. 5: 10, where a widow is praised "if she hath used hospitality to strangers, if she hath washed the saints' feet." On this ground they contend that the act was treated as a social courtesy befitting a Christian, and not as a transaction of public worship.

It also is argued the two sacraments are based on universal needs of human life: the cleansing of the body, and its nourishment by food and drink; but that such washing as our Lord condescended to was an outgrowth of the custom of wearing sandals, and not shoes, and therefore would be meaningless in other countries than the East.

Whichever view we take, we cannot fail to see that Christ's act has a perpetual significance. It is an acted, not a spoken, parable. There is the great cleansing,—the "bath" of the Revised Version,—which only God can bestow. But even he that is thus bathed may get his feet dusty and defiled in the ways of the world. Then the duty of his brethren in Christ is to seek to cleanse him of such faults,—to wash his feet. To do so we must come to the task in the spirit of Christ's humility, stooping to render this service. Throughout all our Lord's intercourse with the twelve he was washing their feet in this sense. They now were—or they soon were to be—sufficiently advanced in the Christian life to do this for one another. As he had been washing their feet through those years of humble service, they now should serve one another. This is the law of Christian fellowship in the church of Christ. Not criticism, but foot-washing; humility in service towards one another.

We merely notice that the editor greatly errs in confounding us with the River Brethren, who are a distinct body of people. The admission that "there is evidence that in the early ages of Christianity foot-washing was observed as a public rite," is a very important one. To admit that in the early ages of Christianity, feet-washing was observed as a public rite, is also to admit that there has been a general departure from the ancient practice; our people and a few others preferring to follow the practice of the early ages. These early Christians did not think "that such washing as our Lord condescended to was an outgrowth of the custom of wearing sandals, . . and therefore would be meaningless in other countries than the East."

It would be just as reasonable to dispense with baptism on the ground that it is an outgrowth of bathing, or the Communion, on the ground that it is the outgrowth of eating and drinking.

The feet-washing the editor favors is all *mental*. But he is careful not to say that the feet-washing, mentioned in John 13, is merely mental. If we can, with propriety, take the feet-washing which Jesus observed and taught literally, and obey it mentally, why not also observe baptism and the Communion mentally? Why not, with equal consistency, feed the hungry, clothe the naked, and visit the sick mentally? At the judgment scene, mentioned in Matt 25, were those who had done many wonderful works, but were denied the joys of heaven because they had not literally fed the hungry, clothed the naked, visited the sick, etc.

If "throughout all our Lord's intercourse with the twelve he was washing their feet in this sense," *i. e.*, mentally, why not also credit the widow (1 Tim. 5: 10) with washing feet in the same sense, and thus pave the way for lodging strangers and diligently following every good work mentally?

This late custom of departing from the divinely-authorized practices of the Christian church of the early ages, and attempting to obey the commands mentally, is the very thing that is emptying the church of those rites that are fit symbols of loyalty. The absence of these gives us an empty and meaningless form that can serve no other purpose than the keeping up of a mere shadow of the religion of which Jesus is the founder.

J. H. M.

CORRESPONDENCE.

"Write what thou seest, and send it unto the churches."

☞Church News solicited for this Department. If you have had a good meeting, send a report of it, so that others may rejoice with you. In writing give name of church, County and State. Be brief. Notes of Travel should be as short as possible. Land Advertisements are not solicited for this Department. We have an advertising page, and, if necessary, will issue supplements.

From the Brooklyn Church, Poweshiek Co., Iowa.

On Tuesday, Nov. 10, Bro. William and sister Hipes, of Greene, Butler Co., Iowa, came to us to hold a series of meetings. He continued until Nov. 30, and preached in all twenty-four sermons. Our congregations were small, owing to the busy season and the inclemency of the weather. Bro. Hipes' whole soul is in the good work. He preached an excellent sermon on Thanksgiving Day, after which the members and friends donated for the starving ones in Denmark and Sweden. We hope that many more will think of those needy ones. There were no immediate results to the meetings, but we pray that the labors of Bro. Hipes will not be in vain. We believe that the members were much encouraged, and that sinners were almost persuaded to follow Christ. Brother and sister Hipes have now gone to Mahaska County, Iowa, to hold a series of meetings. They have our best wishes for their success.

Sallie Lincoln.

Brooklyn, Iowa, Dec. 3.

Ministerial Meeting.

The ministerial meeting of the Southern District of Ohio was held in the Painter Creek church Nov. 20. The meeting was opened in the usual manner. A committee of three brethren was appointed to select officers for the meeting. The following were named and accepted by the meeting: Eld. Henry Frantz, Moderator; Bennet Trout, Reading Clerk; and Jonas Horning, Writing Clerk. After reading 2 Tim. 4, the rules that are to govern the meeting were read and accepted. The following topics were then discussed:

1. Object of Ministerial Meetings.
2. "How to Study the Bible to the Best Advantage."
3. "The Minister at Home and Abroad."
4. "How May our Ministers of Southern Ohio make Themselves more Active and Useful."
5. "Uniformity and Plan in Conducting Series of Meetings."
6. "Evils of Non-conformity by the Shepherd and his Flock."

The meeting was well attended, the large house being well filled. About twenty congregations were represented, and about forty-three ministers were present. The discussions were very pleasant. From eight to eleven speeches were made on each topic. The spirit of the meeting seemed to be the very best.

The fact that our old brethren took an active part in the discussion, made the meeting interesting and especially instructive to our young ministers.

A committee of five brethren was appointed to arrange time, place and program for the next meeting. At the close of the meeting the general sentiment of the meeting seemed to be, "It was good for us to be here." Thus closed the first Ministerial Meeting of the Southern District of Ohio.

Jonas Horning.

District Meeting of Northern Iowa, Minnesota and South Dakota.

The District Meeting of the above-named portion of the United States was held Nov. 30 1891, in the Kingsley church, Woodbury Co., Iowa. The delegate attendance was not as large as desirable, owing partly to the severity of the weather and the location of the meeting. This was my first meeting with the dear brethren and sisters of our District, and I was made happy to behold their devotion to the cause of the Master. There are encouraging prospects for building up large and useful churches in North-western Iowa. More ministers are needed to work in the field. They have a good country.

The characteristic features of the Meeting were prompt transaction of business, and manifestations of love. An evening missionary meeting was also held which was indeed a glorious meeting. The exercises were opened by Bro. W. H. Lichty and participated in by nearly all present. I think it would be beneficial if we could have more such meetings. One thing beneficial to the ministry and church was taken into consideration, and plans matured to bring about an organized ministerial meeting of this District. Certainly this is a move in the proper direction.

I am now at Sheldon, Iowa, in company with brethren S. H. Miller, O. J. Beaver and Harvey Ikenberry, at the home of Eld. Tobias Myers. I expect to have some meetings here before returning to our home. May God's blessings attend all!

W. G. Cook.

Bijou Hills, Brule Co., S. Dak.

A Mother in Israel.

Eld. Thos D Lyon, of Hudson, Illinois, writes us that his wife has gone to her long home. We have known her personally for a number of years. She was one of the noblest of women, who spent a long, unassuming life, full of good deeds and faith. She raised nine children, all of whom save one are yet living. Concerning her we quote the following from a letter, just received from Bro. Lyon:

The deceased united with the church of the Brethren in early life. She was very strict to carry out what she believed to be right, yet she never had an enemy, and was an especial favorite among the poor and the sick. She administered freely to the needs of all, in the many ways that genius suggested to her. She never turned a hungry one from her door, and we still remember the time of the Rebellion, when we were forced

by our surroundings, to economize closely, on account of the waste of the war, and yet her table was kept supplied for the hungry soldiers and refugees. For that and other good deeds many will rise up and call her blessed. She never courted notoriety, but delighted in pursuing the even tenor of her way. She was strong and active up to the last eleven years of her life, when she seemed to break down suddenly. She realized that her race was about run. For seven years she lingered between life and death. Though she seemed to gain physically, yet she became quite deranged mentally, and remained so to her death, a term of four years. When we look beyond the last eleven years of her life, we see in our wife, in our mother and sister, the characteristics of a noble, Christian lady. Well do I remember that frequently I was called to attend a funeral, or officiate in some other relation of my calling, and that I would say, "How can I go, when there is so much work on my hands at home?" She would say, "You must go; I and the children will do what we can of the work. YOU MUST GO." Perhaps some of my brethren can bear testimony, what an inspiration is imparted through such a "*helpmeet*," at such a time. Surely, "it is well with the righteous." Well, the old arm-chair, that is vacated, seems to signify by its uplifted arms, "Look up, look up," to a chair, not vacated, but possessed and enjoyed. No aching head now, no more pain, no more death!

From the Olathe Church, Johnson Co., Kans.

THE quarterly council in the Olathe church was held Oct. 30. All the business was transacted in a Christian-like manner. Two were received by letter, and one letter was given. Eld. John Forney commenced a series of meetings on the evenning of the council. He preached, in all, twelve discourses. Though Bro. Forney is getting quite old, yet his zeal for the work of the Master is strong. Bro. Isaac Crist continued the meetings for a few evenings after Bro. Forney left.

Our Communion meeting, Nov. 7, was largely attended by the adjoining churches. Many of the spectators could not get into the house. They seemed to be eagerly watching at the windows, and said, "Your house is not half large enough." About twenty brethren and sisters could not commune for want of room. Thirteen ministers were present, and good order prevailed during the entire meeting. A few years before the feast, two dear souls obeyed the Savior by being buried with him in baptism. Though they are young, yet the influence around them is good. One was baptized Nov. 16, and since our last report Bro. Wm. Holsinger baptized one at Kansas City. Our Sunday-schools have closed for the winter. The school at the church-house closed Nov. 8, with an address to the children by Eld. John Forney and T. G. Winey.

Our Brethren, in their prayers, often remember brother and sister D. L. Miller, and all the faithful in Europe. A. M. SHARP.

Gardner, Kans., Nov. 24.

Rejoicing among the Saints and Angels.

ACCORDING to previous arrangements, Bro. D. H. Walker, of Lull, Somerset Co., Pa., came to us Nov. 7 and commenced a series of meetings in the Scalp Level meeting-house (Shade Creek congregation) the same evening. The attendance and attention were excellent. Many times the house was packed to its utmost, and several times a number could not find room inside. From the beginning the interest was good, and increased to the end of the meeting. The moonlight nights and the fair weather most of the time were much in our favor. Bro. Walker's appeals to the unconverted were earnest and impressive. Fathers and mothers wept for joy to see sons and daughters come home to God.

Nov. 11 a young sister was baptized, on the 15th a young brother, and on the 19th there were ten baptized. From that time on baptism was administered every night after services, until the 23rd. In all twenty-two young brethren and sisters came out on the Lord's side. The meetings lasted over three Sundays, and yet they closed too soon, as many more were almost ready to come. Oh, may they not put it off too long!

Of the above all but a few were members of our Sunday-school. This makes thirty-five additions in about seven weeks, and about forty for the year. To God be all the praise! May they all become bright and shining lights in the church! Bro. Walker preached twenty-one sermons, Bro. Rairigh one. Nov. 27 Eld. J. C. Johnson preached a sermon for us.

Formerly we closed our Sunday-school during October, but this year we have decided to continue till Christmas, at least, and, perhaps, during the entire winter.

In my last I neglected to state that Eld. Valentine Blough preached three sermons for us Sept 5 and 6. J. E. BLOUGH.

Scalp Level, Pa., Nov. 29.

From York, Pa.

BRETHREN J. F. Oller and Jacob Snyder came to us Nov. 21. Bro. Snyder remained with us till Nov. 24, when he left for home. Bro. Oller remained till Nov. 29 and preached for us. As an immediate result, five came out on the Lord's side, four of whom Bro. Oller baptized Nov. 28. One went home to another congregation, and was baptized Nov. 29. All of them were young sisters. One young man was baptized Nov. 15. Parents were made to rejoice to see their loved one come home to God. We believe there were more counting the cost, and we hope that the Lord may not let them rest satisfied until they apply the means that belong to a child of God. Brethren and sisters have been very much built up and strengthened in their most holy faith. Certainly the good Lord has abundantly blessed us. We have a prosperous Sunday-school, which is kept up all the year. ADAM NESS.

From Edgemont, Md.

SEVERAL weeks ago I went to Philadelphia to be with the Brethren there during their love-feast and the series of meetings to follow. The feast was a very pleasant one. During the meetings, continuing for three weeks, brethren J. T. and T. T. Myers did the preaching, with an immediate result of seven applicants for baptism.

I am again impressed with the fact that city mission work and country mission work are two things, and the ways and means for the one, may not suit the other; neither do the men successful in the one, always promise success in the other. The work in Philadelphia is encouraging. Bro. Myers says he has never preached straighter doctrine, and yet the congregations are growing steadily. The church is growing in sympathy with the General Brotherhood, and, I understand, has expressed a desire to be regularly represented in the deliberations of that body hereafter. The spirituality and sociability of the Philadelphia members are commendable.

I also had the pleasure of visiting the church in Germantown,—the mother church,—built in 1770 or before. In the well-kept little cemetery there, lie the remains of many of our forefathers. It is a sad thought, indeed, to see that first church in its stand-still condition. Take the cemetery away, and there is not much left! Yet if there is any place that ought not to be forgotten when we pray, it is those first churches. With it all, I believe the place could be built up again, but somebody must go there *to stay*, and then exercise untiring effort and patience. While the tide goes westward, God bless our eastern churches!

W. B. STOVER.

Dec. 1, 1891.

From Ceylon, Ind.

OUR love-feast was held Nov. 10, and it was truly a feast to the soul,—one that we shall not soon forget. Through the inclemency of the weather, many, who anticipated being with us, could not attend, but those who were able to brave the stormy weather, felt like exclaiming with one of old, that it was "good to be there." Our ministerial force was ample, and the good counsels and loving admonitions we received were so encouraging and soul-cheering, that we were inspired more valiantly to fight the battles of the Lord. Ministers present were brethren Silas Gilbert, Geo. Stump, Geo. Worst, Henry Garber, Lewis Oakes, Moses Cruea, F. Hummer; also our elder, S. Neher, of Wells County. Bro. Gilbert officiated. The house was well filled, considering the unpleasant weather. The order and attention were excellent. The deepest solemnity seemed to prevail, while the sacred emblems were being administered and partaken of. Bro. Gilbert was to remain a few days and hold some meetings, but the writer was not privileged to attend them, so cannot give results. I hope they were successful to the saving of souls. EMMA WATSON.

Dec. 3, 1891.

From Salemville, Bedford Co., Pa.

IN the above-named village, in the bounds of the Yellow Creek church, sister Leah Berger built a very neat and commodious house of worship, with a seating capacity of about five hundred people. Close by are three meeting-houses of different denominations, namely, the old Seventh Day Baptists, the English Seventh Day Baptists, and comparatively few Adventists. The church decided to have a series of meetings, which, according to previous arrangements, commenced on the evening of Nov. 7. Considering the opposition, the congregations were large, and the Word of God had its free course and was glorified. We closed the meetings on the evening of Nov. 26, with sixteen additions to the church by baptism. The meeting was a feast to our souls. The house was at times crowded, and where there is such a spirit of unity manifested as there is among the members in the Yellow Creek church, the cause of Christ cannot help but flourish. I had my home principally with Bro. Isaac Detwiler, which is indeed a home for the Brethren. May they all prove faithful unto the end and finally obtain the crown! Many thanks to the kind brethren and sisters for their kindness and Christian courtesy. SILAS HOOVER.

Notes from the Second District of West Virginia.

ACCORDING to previous arrangements I left home Nov. 5, to attend a love-feast in the Licking Creek congregation, Washington County, Md. Nov. 6, we held our feast, at which a goodly number of brethren and sisters were in attendance. Between fifty and sixty members surrounded the Lord's Table. The feast was a pleasant one, and several expressed themselves as being well pleased with the meeting, and the enjoyment of attending another Communion season. The ministerial force was strong, consisting of brethren John Bennett, Jacob Bricker, John Barnes, Z. Annon, from a distance; also Absalom Mallott, Daniel

Lake, Calvin Girling, Jacob Weller and John A. Myers, the home brethren.

This church has seen its dark days, but the clouds are disappearing, and a better day is beginning to dawn. After the feast, by Sunday evening, we were left alone, as far as ministerial help was concerned, except brethren Weller and Myers, who continued the meetings until Nov. 22. Two sermons were also preached at another place, six or eight miles away, where Bro. John Hege lives. Bro. John is one of the earnest workers and a deacon in the church. His wife is a member of the old Baptist church, well versed in the Scriptures, and very kind to all. There were five additions during the meetings, and more were near the kingdom. May God help them to prepare for death!

The day before the close of the meeting, we had a children's meeting. A goodly number were present and the interest was beyond our expectation. We hope seed was sown in the tender hearts of the children, that will germinate and grow to the glory of God. Sister Nancy Beard, an old sister, was very low and her days surely were nearly numbered. She expressed a desire to be absent from the body and present with the Lord.

Nov. 23 we were taken to the station by Bro. Jacob Keller, and the next day found us at home with our family.

After being at home two days, I preached the funeral of Bro. Benjamin Mason. He was a member for about fifteen years, and belonged to our arm of the church. The cause of death was asthma. He leaves a wife and eight children to mourn their loss. Z. ANNON.

Thornton, W. Va., Dec. 4, 1891.

Mt. Morris Bible Term -Jan. 4-29, 1892.

THE third annual term of Special Bible Work promises to supersede former terms in several respects.

First, the prospects indicate that the attendance will be much larger. Secondly, the large rooms in the new building, set apart for Bible work, will afford ample accommodation for all, and lastly, Bro. E. S. Young is with us this year to take direct charge of the work in the class-room. We feel safe in saying that all who may come will find sufficient work to employ all their time advantageously.

THE OLD TESTAMENT CLASS

Will study "The Law of Moses," as the foundation upon which rest all the remainder of the Old Testament,—as the part of the Bible the prophets had and used,—as a part of the Bible Jesus and the apostles had,—as the "school-master" to bring us unto Christ.

THE NEW TESTAMENT CLASS

Will study the "Harmony of the Gospels," as pertaining to the "Life of Christ," -the most important part of all Bible, as well as of all human history. His life will be studied by periods, and his journeys carefully traced on the maps. Bible geography will receive special attention.

THE VOCATION OF THE MINISTER

Will constitute the work of another class. He will be viewed not simply as an expounder of the Word, but as a shepherd, and pastor. Pastoral visitation will receive special attention. The work done in this class will be interesting to all.

BIBLE AND HYMN READING

Will constitute the work of another class, and

MORAL SCIENCE

That of another. Besides our regular class work, there will be discussions on the topics, named by committee in last week's MESSENGER.

The evenings will be occupied by sermons on Evidences of Christianity, Church Government, Church Doctrine, and Scripture Interpretation, by elders R. H. Miller, J. H. Moore, I. D. Parker and others

Tuition free. Board, room, etc., $3.00 per week. Write us; address: J. G. ROYER.

From the Mt. Vernon Church, Augusta Co, Va.

OUR Communions are all in the past, -four in number. The first one occurred Oct. 3, at New Concord, Rockbridge Co., Va; the second, Oct. 10, at Mt. Vernon, Augusta Co., Va; the third, Oct. 17, at Oronoco, Amherst Co., Va; the fourth, Oct. 31, at Arbor Hill, near Coinbreaks, Amherst Co., Va. All were well attended; good order and attention prevailed.

There were two more points at which we intended to hold Communion meetings, but, on account of sickness and lateness of the season, we concluded to postpone them until next spring. One place was near Amherst C. H., at which point we have but eight members. All recently united with the Brethren church The other was a Montabella, Nelson Co., Va. We have about eighteen members there. We had two weeks' meeting at Mt. Vernon, commencing Nov. 7. The home ministers did the preaching. Then Bro. I. N. H Beahm, of Daleville, came to our assistance. We had good attendance and attention throughout. As an immediate result eight came out on the Lord's side and three of them had been members of another church. Bro. Beahm preached the Word with power. May the good Lord give him many sheaves for his labor!

LOST CHILD.

A child of Bro E. M. Powell was lost Nov. 9. He was five years old He, with two others, went from the school-house to gather some wood, at recess, and when the older ones returned, they found he was not with them. They went in search of him, but, up to Nov. 24, nothing has been heard of him. The whole County has been out in search of him. Brother and sister Powell request the prayers of the church in their behalf.

J. A. CLINE.

Working for the Master.

THE latter part of October and forepart of November we held a short series of meetings in our home church (Bethel), assisted in the ministry one night by Bro. Davis Younce, and one day and night by my co-laborer, Bro. W. B. Neff. One was received by baptism. The interest manifested clearly indicated that a good work, by way of additions, would have been accomplished, could the meetings have continued.

We closed this series of meetings to go to the Monticello church, White Co., Ind, where we were to have begun a series of meetings Nov. 9, but, owing to the continuous rainfall, we did not begin until the evening of Nov. 11, and closed Nov. 29, preaching, in all, twenty-four sermons. The weather was much against us. On the evening of Nov. 13 we had a love-feast which was well attended and seemed to be enjoyed by all. A number of ministers were present from adjoining churches. Next morning after the feast we held an election for a minister. The lot fell on Bro. Geo. Dilling, -a young brother of promise. A number of our ministers, who are not now living in the Monticello church, were chosen to the ministry in this congregation, among them are elders John Snowberger, J. G. Royer and Joseph Amick. Bro. Frank Fisher, of Mexico, Ind., was also called to the ministry here. They now have five resident ministers, viz., Eld. Andrew Culp and brethren Joel Weaver, David Dilling, Bert Bridge and Geo. Dilling. Their territory being large they all have plenty to do. The church is in very good working order and everything indicates that Eld. Culp, by the assistance of his co-laborers, rules with wisdom and prudence. The immediate results of the series of meetings were (1) the members seemed to be much encouraged; (2) there were five additions by baptism.

The Lord permitting we will begin a series of meetings near South Bend, Nov. 10. May God bless every legal effort that is put forth for the advancement of his kingdom! W. R. DEETER.

Fund for Sending the "Messenger" to the Poor.

Nora Williams, Kansas,	$ 1 00
Mary Sheets, Virginia,	1 00
Mary Haines, Maryland,	1 15
D. M. Dierdorff, Iowa,	1 00
Ella Williams, Maryland,	1 00
Elizabeth Hiner, Virginia,	1 00
Hannah Covey, California,	1 00
May E. Overholsen, Kansas,	2 00
Christian Wirt, Minnesota,	1 00
Wm. Stutzur, Iowa,	2 00
Mary Hosford, Illinois,	60
Isaac Boyer, California,	1 00
Levi Good, Pennsylvania,	1 00
South Waterloo church, Iowa,	12 00
T. F. Glahart, Kansas,	75
Emma Sword, Illinois,	50
Sarah Christner, Pennsylvania,	25
Mary C. Wampler, South Dakota,	1 80
Great Bend church, Kansas,	3 36

From Maple Grove, Ohio.

BRO. J. M. Mohler, of Lewistown, Pa., came to us Nov. 18 and commenced his series of meetings Nov. 19, which he continued until the evening of Dec. 4. He preached in all twenty-four sermons. At the commencement of the meeting the weather was inclement and the evenings dark; consequently the congregations were small at first, but as the weather became fairer, the attendance increased, until, at last, the meetings were largely attended, with great interest. Deep impressions were made on many minds. The brethren were aroused to a sense of duty, never felt before. All the members seemed to get new zeal. As an immediate result of our meetings one precious soul decided to start for heaven, on the last evening of our meetings. Bro. J. M. Mohler is an able expounder of the Scriptures. May the Lord bless him in other fields of labor.

DAVID SNYDER.

Thanksgiving.

Dear Brethren and Sisters in a far-off Land:—

TO-DAY is the day set apart by the Government for a general thanksgiving, and I am glad, through the mercies of God, that I am permitted to address you by means of a silent communication. We are not housed in flesh, but one in the Spirit of Jesus.

Through the call made by Bro. D. L. Miller in GOSPEL MESSENGER, my heart was moved in your behalf for a financial gift. I herein send you a little gift from the donations of the "Children's Mission." I truly feel that the Lord is blessing us far above our deservings, and am willing to give help to those that need it far more than we. We feel that God is good and is blessing us on every hand. We think we have trials that are hard to bear, but when we come to ourselves we see and know it is sweet to suffer for Jesus' sake, for he first suffered for our sake. There is no trial, sorrow, grief, or affliction of any kind, with which he is not in full sympathy. He is continually watching with his all-seeing eye, listening with

his ever-open ear, willing to receive us into his loving care, and accept our love in return, if we love and trust him as his obedient and faithful children. In my wonderings I am with you sometimes, but, I must confess, not as often as I should be. I am glad Bro. Miller and wife were made willing to sacrifice and endure hardships for a season for your sake, and our dear Jesus. The Lord will truly bless them through the edification of your souls. They are well able and willing to build you up in the most holy faith.

I will close by asking the Lord's blessings upon you, that you may be useful instruments in his hands both to will and to do at his own good pleasure. Give my love to the children there, and accept the same for yourselves.

MARY M. GIBSON.

Virden, Ill., Nov. 26.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

Nappanee, Ind.—Since my last report of Sept. 12, five more have been received by baptism,—one, Oct. 4; two, Nov. 15, and two more, Nov. 29,—all at our regular meetings. All are young in years, and, with God's blessings, will be a power for good.—*J. R. Miller, Dec. 2.*

Salem, Pa. — Bro. Silas Hoover, of Somerset County, came to us Nov. 7, and preached nearly three weeks, with a good attendance, and with his usual zeal and energy. We are glad to know that sixteen dear souls were added to the church. May God help them to so live as to be a glory to God, and ornaments to the church!—*Albert Guyer, Loysburg, Pa., Dec. 2.*

Ozawkie, Kans.—Thanksgiving Day was a pleasant one, and at the appointed hour a goodly number of our dear brethren and sisters met for services. All seemed to realize that the Lord is good. The meeting was an exceedingly interesting one. A collection was taken up in behalf of the poor, resulting in raising the sum of $11. All felt the better for having been at the meeting.—*J. A Root.*

Springfield, Ohio.—Wife and I started from Harlan, Shelby County, Iowa, Nov. 16, for Wayne County, Ohio, and arrived at Wooster next day. We remained here six days; then met with the Brethren at the Ministerial Meeting in the Wooster church. After that I held meetings at different places in Wayne County. Dec. 9 we started for Summit County, and I am now with the Brethren in the Springfield church. Being favored with good weather and good attendance, I do not yet know how long I may continue the meetings. We propose to visit among the brethren and friends, the Lord willing, until about March 1, 1892.—*Stephen Yoder.*

Ottobine, Va.—It was not my privilege to attend our series of meetings at Montezuma, but I learn they had a very interesting meeting. Brethren J. Thomas and J. W. Click did the principal part of the preaching. The meetings commenced Nov. 15, and closed on the night of the 25th, with fourteen applicants, who were baptized on Thanksgiving Day at Beaver Creek. One more was baptized last Sunday. We also had meeting in the same congregation, at Sangerville, on Thanksgiving Day. We tried to impress the members with the importance of devoting a portion of their means for the promotion of the good cause. A collection was then taken, amounting to $8.00. It will be used in sending the GOSPEL MESSENGER to poor members and others. Your correspondent is now holding a series of meetings at the Franklin church,—another of the outposts in the Beaver Creek congregation.—*G. W. Wine, Dec. 9.*

Lyons, Kans. The members of the Kansas Center congregation, have just enjoyed an interesting series of meetings Bro. Daniel Vaniman came to us Nov. 1, and remained until the 8th. During that time he preached eleven sermons, which we greatly enjoyed. We expect Bro. I. H. Crist among us soon. *Sadie J. Dresher.*

Eglon, W. Va. – We met on Thanksgiving Day at the church. We remembered the poor in Denmark and Sweden, and collected for that purpose $22.07. May it cheer many a one, and may God bless them! Dec 5 we met in council. There was not much business before the meeting. We intend to begin a series of meetings on Christmas. —*Rachel Weimer.*

Fairview, Iowa.—Our esteemed old sister, Peggy Zook, wife of Eld. Daniel Zook, is, at this time, sorely afflicted. Dec. 4 she had a stroke of paralysis. Yesterday, Dec. 8, she called for the elders, and was anointed. She now desires me to request the brethren and sisters throughout the Brotherhood to remember her in their prayers. She is indeed a mother in Israel, and we hope the Lord will leave her with us a while longer.—*J. W. Hawn, Dec. 9.*

English River, Iowa.—This congregation held regular services on Thanksgiving Day at 11 A. M., which were well attended, considering the busy season. The poor members in Denmark were remembered, and the members and friends gave of their plenty for their support in their time of great need. On Sunday, Nov. 29, the funeral of little Earl, son of brother and sister H. C. Coffman, was preached by our home ministers, to a sympathizing audience from 2 Sam. 12: 23.—*Peter Brower.*

Williamsport, Ind. — Bro. Solomon Blickenstaff came here Nov. 26 and held Thanksgiving services at 11 A. M; also preached seven sermons. Assisted by Eld. Jacob Frederick, we held a council-meeting, preparatory to a Communion, but decided to postpone it until spring. There were no additions to the church during Bro. Blickenstaff's labors among us, but there seemed to be quite an awakening among the people, and we hope to have him with us again at some future time.—*Geo. W. McKinney, Dec 10.*

Round Mountain, Ark. A few weeks ago we added another soul by baptism to the church. Thus we have reason to rejoice and take fresh courage to press onward. We are now holding a series of meetings, but have to do the preaching ourselves. We would much prefer to have help, in order to make the meetings more profitable, but we will try to build up God's kingdom. We have received, through Eld. Wm. George, of the Knobley church, W. Va., $3.00 for our meeting-house, and tender our thanks for the same. The weather, so far, is fine; no snow yet. Health is good.—*Samuel Weimer.*

Wade, Kans.—The members of the west end of the Wade church have just closed an interesting series of meetings, conducted by Bro. I. H. Crist, who came to us Nov. 20 and remained until Nov. 27. He preached each evening, and also on Sunday forenoon. On Monday, by request, he gave the inmates of the County-house a pleasant talk. On Thanksgiving Day we met for services and baptism. One young brother came out on the Lord's side and was buried with Christ in baptism. Bro. Crist preached in all ten sermons, by which all were greatly encouraged and built up. On Sunday, Nov. 21, we met in quarterly council. Our elder, George Myers, conducted the business of the meeting, which was satisfactory to all. Among the business transacted was the taking up of a collection for Missionary and Tract Work.—*Minnie Kinzie.*

Glensted, Mo. –Since our last report, made by Bro. Holsopple, the Prairie View church has received two more by baptism, — a husband and wife. They were almost persuaded during our series of meetings, and were baptized about two weeks afterwards. This makes nine, in all, received by baptism. —*David Bowman, Dec. 7.*

Broadfording, Md.—In my report of our series of meetings, at the Broadfording church, I said there were three received by baptism. I should have said there were five. Two dear sisters, who were almost persuaded during the meeting, have been enabled since to throw off the fetters that bound them, and, in accordance with their desire, they were immersed in the flowing stream. May the good seed sown bring forth much fruit.—*Annie E. Hollinger, Dec. 9.*

Mansfield, Mo.—Oct. 3 Bro. Dove, from Tennessee, came to Douglas Co., Mo., and preached two weeks. The church was much built up, and sinners were made to say, "What must I do to be saved?" Nineteen dear souls left the ranks of Satan to follow Jesus. They were all young in years, except three. Eleven of them had not yet attained the age of fifteen years. Among the number was our fourth child. We believe the angels in heaven rejoiced to see the tender lambs start to follow their Redeemer. Brethren, pray that the lambs may be fed on heavenly food! –*Nannie Harman.*

New Oxford, Pa. –Our series of meetings began at New Chester, Nov. 7, and closed Nov. 17. Bro. Albert Hollinger, of Huntsdale, Cumberland County, conducted the meetings. The attendance was good, with the exception of a few evenings, when the inclemency of the weather interfered. Some good impressions were made on the people. Two souls came out on the Lord's side, to be buried with Christ in baptism. We feel sure that many more are counting the cost, and we hope that they will yield ere it is forever too late. Our brother, though physically weak, labored earnestly and ably for us and made many friends. May God reward him for his labor of love among us —*Jacob Trimmer.*

Pyrmont, Ind.—Eld. Henry Frantz, of New Carlisle, Ohio, has been holding a series of meetings for the Brethren of the North Fork church, for a little over two weeks He has been laboring for the Master, and the salvation of precious souls, and we are glad to say he has made a success. As the result of his faithful work, nine dear souls came out on the side of the Lord, and were baptized, and arose to walk in newness of life. Bro. Frantz was also accompanied by his wife, who, we believe, discharges her duty faithfully in assisting her husband in his high calling. Dec. 7 brother and sister Frantz left us for a new field of labor. May the Lord abundantly bless them in their noble work for the Master and his cause.—*J. W. Vetter, Dec. 8.*

Clay Hill, Pa.—I have just arrived home, after an extended trip over four Counties, during which I enjoyed the associations of the Brethren very much. At Doylesburgh I had the pleasure of meeting Bro. Book, of Perry County, who was holding a number of meetings in this mission field. I had the pleasure of attending one of his meetings, and found him to be earnestly holding forth the Word of Life to a dying world. There is plenty of room throughout this County for the spreading of our beloved doctrine. More missionary work ought to be done in these parts. May God arouse us to the fact that we must give freely that which we have so freely received. Our opportunities are vast. I enjoyed myself very much while with the Brethren at Huntingdon, and hope to be with them during part of their Bible session.—*Jacob Kurtz, Dec. 4.*

Keuka, Fla.—I take this method of informing our many friends that we are at Keuka, enjoying ourselves among the brethren and sisters. My wife's health is improving rapidly. All are well here. The weather is very fine.—*W. H. H. Sawyer, Dec. 5.*

Gravel Point, Iowa.—The little band of members at this place belongs to the Indian Creek church, Iowa. Bro. Moses Dierdorff, of Guthrie County, Iowa, came to us Nov. 15, to hold a two weeks' series of meetings. He labored faithfully, and, in spite of the bad weather and the busy season, the congregations were good. The aged father of the writer was added to the church by baptism. —*L. D. Minear.*

Waynesborough, Pa.—We are happy to report that our quarterly council, Nov. 21, was one of the most pleasant meetings of the kind we have had for quite a while. Three most precious and dear ones have entered the fold since I last wrote, or since our love-feast. All are heads of families, two fathers and one mother. We trust they will prove faithful to their baptismal covenant. The same day the writer and Bro. Snider went to York, Pa., to hold a series of meetings which the Brethren then will report.—*J. F. Oller.*

Denver, Colo.—I am now on my way to the San Luis Valley, with my son, Andrew, to attend their love-feast Dec. 12, and continue the meetings till after Dec. 20, if the Lord will. Then I expect to go on to Sherman and Cheyenne Counties, Kans., to hold some meetings and see to some church work. Then I expect to go to Wray, Colo., to hold a series of meetings. I intend to reach home about the middle of January. Then, if the Lord will, I shall go west to Colorado, on mission work, also to Sidney, Nebr. Thus my time will be occupied in the mission field most of the time for three or four months, if health and weather will permit.—*John S. Snowberger.*

Elizabethtown, Pa. The Brethren of this place held their love-feast Nov. 10 and 11. About 400 members communed. The sermons were excellent. On the following Sunday, the Sunday-school held "children's meeting." Bro. S. Zug stated the object of the meeting, after which Bro. J. Witmer spoke on Ps. 34: 11. Bro. Longanecker spoke on "Waste," Bro. C. H. Balsbaugh on "Nothing Wasted," Bro. S. Zug on "Little Things." The meeting was opened and closed with singing and prayer. There were also recitations and singing between the addresses. Quite a number were present and were well pleased with the interesting exercises. The exercises were conducted by Bro. Samuel H. Hertzler. Bro. Frantz, of Ohio, visited Elizabethtown on his mission. He succeeded fairly well, and preached eight sermons, which were well received by large audiences.—*Jesse B. Asper, Dec. 5.*

Eel River, Ind. — Bro. Lewis W. Teeter, from Hagerstown, Ind, came to us and began a series of meetings Nov. 20, and closed Dec. 6. During the time of these meetings we had much rain and some snow, so that traveling was rendered very unpleasant, yet we had a fair congregation, sometimes very large. Two were received by baptism, and others are counting the cost. The members were much encouraged and built up, and sinners were pointed to the Lamb of God, that taketh away the sin of the world. — *S. Leckrone, North Manchester, Ind.*

A Correction.—In the obituary of Bro. John Bowman, in No. 47, the place should have been given as being near Fairfield, Rockbridge Co., Va., instead of at Stuart's Draft (I suppose I made the mistake). Bro. Bowman at one time was a great hunter, but after his conversion all this gave way to a desire to have souls saved. He had a great concern for his near friends, who, according to the Scriptures, were not on safe ground. It was his desire to spend his whole time in the ministry, for he delighted in the work of the Lord, but the Lord saw fit to call him home. He leaves one daughter —*J. A. Cline.*

East Chippewa, Ohio.— On the evening of Nov. 7 Bro. I. D. Parker, of the Ashland church, began a series of interesting meetings. The attendance was quite good. Bro. Parker preached with his usual earnestness, and, although there were no additions, we are glad to know that good impressions were made, and that some are counting the cost. Our quarterly council occurred on Saturday, Nov. 14 Bro. Parker was appointed Moderator. Considerable business came before the meeting, but everything passed off in a spirit that was commendable. On the evening of Nov. 18 our meetings closed. Two were received by letter at our council. –*M. C. Lichtenwalter, Nov. 24*

From S. S. Mohler.—Yours to me, published in the GOSPEL MESSENGER, is far more than worth a reply. If I could always appreciate the condition of the child of God, by faith in Christ, I would often rejoice amidst my suffering. When the first severe pain struck me, about five years ago, there was associated with it much despondency, which has attended it more or less since. For a season I was indeed blessed with a strong conscious love of God, with a clear and satisfactory view of the atoning work of Jesus the Christ. For a time I am, again, more depressed. Man is a wonderful being, and his creation is an astounding problem, which involves facts and principles, far wider in their range than merely to form this body. On this topic I would love to write, but because of weakness cannot now. You and all who have written me have my sincere thanks.—*Warrensburgh, Mo., Dec. 7.*

River, Ind.— Our protracted meeting, in the Salamony church, Ind., closed with five additions to the church by baptism, and good interest. The preaching was done by our dear young brother, Galen B. Royer. The weather was bad, and the nights dark during the meetings, yet our brother had very large congregations. May God's blessings go with him wherever he goes!—*Samuel Murray, Dec. 6.*

Solomon's Creek, Ind.—Oct. 19, brethren H. Forney and Henry Wertzler, home ministers of the above congregation, began a series of meetings. There was a good attendance and a deep and serious interest manifested. Two souls united with the church. Dec. 5 was our quarterly council in the Solomon's Creek church. Considerable business came before the meeting, but all was disposed of in union and harmony, with Eld. D. Shively as Moderator. The officers of the Sunday-school at the Big church were chosen at the above council. Bro George Lingafelter was selected as Superintendent.—*L. A. Neff.*

La Place, Ill.—According to previous appointment, brethren S. Bucklew and H Lilligh came to the Okaw church on Saturday, Nov. 28, and, by the decision of the church, ordained Bro. Daniel Mohler to the office of elder. Our Communion occurred the same day. The attendance was not so large as usual, on account of bad weather, but we had a very good meeting and a feast for the soul. The Okaw church met in quarterly council Dec. 3. Not much business was before the meeting, but one letter of membership was given. Bro. Jacob Wine was appointed solicitor for the home mission work. Our financial matters were settled and a balance left in the treasury. A committee was appointed to arrange for a series of meetings in 1892.—*E. F. Wolfe, Dec. 3.*

MATRIMONIAL.

"What therefore God hath joined together, let not man put asunder."

FOLK—PLETCHER.—At the Merchant Hotel, Rockwood, Pa., Nov. 30, 1891, by the undersigned, Bro. Abraham J. Folk and sister Sarah Pletcher, both of Somerset County, Pa. H. A STAHL.

FLORA—BURKHOLDER.—At the residence of the bride's mother, Nov. 8, 1891, by the undersigned, Bro. William Flora and sister Etta Burkholder, both of Greene, Iowa HARVEY EIKENBERRY.

BENSE—BARTMAN.—At the residence of Bro Josiah Hosteteler, Dec. 6, 1891, Mr. Daniel Bense and Miss Caroline Bartman, both of Holmes County, Ohio. SARAH MIDDAUGH.

CRISWELL—VANSCYOC.—Nov. 30, 1891, by the undersigned, Mr. James A. Criswell and Miss Nancy VanScyoc, both of Marshall Co., W. Va. ANDREW CHAMBERS.

OGG—BURKHOLDER.—At the residence of Joseph Burkholder, near Greene, Butler Co., Iowa, Dec. 8, 1891, by the undersigned, Bro. Nathaniel Ogg, of Greenleafton, Minn., and sister Mary A. Burkholder, of Greene, Iowa. HARVEY EIKENBERRY.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

MOORE.—In the Silver Creek church, Williams Co., Ohio, Nov. 15, 1891, sister Harriet Moore, wife of Bro. Joseph Moore, deceased, aged 64 years and 2 days.

Deceased leaves eight children and many friends and relatives to mourn their loss, which, we believe, is her eternal gain. Sister Moore was a great sufferer for almost a year, but she bore her afflictions with Christian fortitude. She was a devout Christian woman and her life was such that she will long be remembered by those who knew her. Bro. Joseph preceded her to the spirit world a little over one year, and may those children prepare themselves to be again re-united in the kingdom of heaven! Funeral services were conducted by Bro. B. F. Sholty, assisted by the other brethren from Rev. 14: 12, 13.
J. W. KEISER.

WARD.—In the Arcadia church, Ind., Nov. 20, 1891, of bleeding of the lungs, Bro. John Ward, aged about 43 years.

His wife died two years ago. An only daughter, about twelve years of age, is left to mourn her loss. Services by Elias Smeltzer and G. W. Bowser, from Matt. 24: 46.

MILLER.—In the same church, Nov. 25, 1891, sister Sarah Miller, aged 79 years, 8 months and 5 days.

Deceased leaves a number of children and many friends to mourn their loss. She lived a consistent Christian life for many years. Services by Bro. John H. Caylor and the home ministers from Rev. 14: 13.
ELIAS SMELTZER.

RUMEL.— In the Quemahoning church, Somerset Co., Pa., Mary Kate Rumel, aged 2 months and 6 days. Funeral services by Bro. J. W. Blough and the undersigned.
E. J. BLOUGH.

SETTLE. In the bounds of the Yellow Creek (New Enterprise) church, Bedford Co., Pa., Nov. 21, 1891, sister Catharine Settle, wife of Bro. Henry Settle, aged 57 years, 10 months and 2 days.

She leaves a husband and six children, who mourn the loss of a kind and affectionate mother. Funeral services conducted by Bro. L. F. Holsinger and J. L. Holsinger.
D. S. REPLOGLE.

MAYFIELD.—In Warrensburgh, Mo., Nov. 17, 1891, of diphtheria, Clara Viola, the beloved daughter of W. H. and Mary E. Mayfield, aged 4 years, 10 months and 12 days.

Thus one by one we are passing away. May the blessing of God comfort the grief-stricken parents, that they weep not as those that have no hope. MOLLIE KEISER.

TROUP.—In Syracuse, Ind., Nov. 26, 1891, Elmer J. Troup, son of Peter and Elizabeth Troup, aged 24 years, 11 months and 25 days.

During the last hours of his sickness he called Bro. H. Forney and demanded baptism. Bro. Forney found him in a weak condition and thought he could not baptize him without help. While arranging for assistance, the applicant passed away. L. A. NEFF.

KINTZ.— In the Ozawkie congregation, Kans., Oct. 19, 1891, Lulu, daughter of Bro. Jacob and sister Dulcena Kintz, aged 14 years, 8 months and 20 days.

MONTGOMERY.—In the same congregation, Oct. 27, 1891, Edna Blanche, daughter of Bro. Hamilton and sister Mima Montgomery, aged 8 months and 16 days.

QUIETT.—In the same congregation, Oct. 28, 1891, of heart disease, W. C. Quiett, aged 57 years, 6 months and 16 days.

The subject of this notice dropped dead in his office, leaving a wife (a dear sister) and five sons to mourn their loss. Funeral services by Bro. D. B. Gibson. J. A. ROOT.

FRANKLIN.—Near Mechanicsburg, Henry Co., Ind., Oct. 13, 1891, Barbara A., wife of Calvin Franklin, aged 43 years, 9 months and 10 days.

Deceased leaves a kind husba... and three children to mourn their loss. Deceased was a daughter of our aged sister, Margaret Terhune, aged 43 years, 9 months and 10 days. Funeral services by Eld. David F. Hoover.

GEO. L. JENNINGS.

RICHIE.—In the Upper Fall Creek church, Henry Co, Ind., Sept. 13, 1891, Goldie May, daughter of Peter F. and Lucretia Richie, aged 3 years, 8 months and 6 days.

Funeral services by Eld. David F. Hoover.

GEO. L. JENNINGS.

HAZELTON.—In the Buck Creek congregation, Henry Co., Ind., Nov. 15, 1891, sister Elizabeth Hazelton, aged 72 years, 5 months and 23 days.

Sister Hazelton was the mother of five children, one of whom preceded her to the spirit land. She was a consistent member of the church for forty-two years. Her maiden name was Elizabeth Wimmer. Funeral services by Eld. David F. Hoover to a large concourse of people.

GEO. L. JENNINGS.

LINVILLE.—At her home near Marion, Ind., Oct. 5, 1891, Mary C., wife of Morgan Linville, aged 30 years, 5 months and 22 days.

Deceased was a member of the Brethren church, and loved by those who knew her. She leaves a husband, six children and many relatives and friends. Funeral services by Eld. David F. Hoover.

GEO. L. JENNINGS.

DETRICK.—In the Sugar Creek church, Allen Co., Ohio, Nov. 21, 1891, Eld. Abraham Detrick, aged 77 years, 4 months and 14 days. Funeral services by Eld. Samuel Driver, assisted by Bro. Jacob Driver.

Bro. Detrick leaves a companion and seven children, four sons and three daughters, to mourn their loss, which, we hope, is his gain. Bro. Detrick, while attending a council in Van Wert County, took sick and died during his absence from home. He was sick nine days.

GEO. W. MILLER.

MILLER.—In the bounds of the Seneca church, Huron County, Ohio, Nov. 14, 1891, Mrs. Margaret Miller, mother of sister J. R. Fink, aged 93 years, 10 months and 3 days. Funeral discourse by the undersigned. S. A. WALKER.

LINES.—Near Springport, Henry Co, Ind., Aug. 3, 1891, Jennie Lines.

Deceased was a kind, amiable and obedient daughter. Funeral services by Eld. David F. Hoover.

GEO. L JENNINGS.

SANDERS.—Near Honey Creek, Henry Co., Ind., Oct. 10, 1891, Clinton, son of Jasper and Cordelia Sanders, aged 4 years, 10 months and 24 days. Funeral services by Eld. David F. Hoover.

GEO. L. JENNINGS.

WERST.—In the South Bend church, Ind, Nov. 19, 1891, sister Lydia Werst, aged 62 years and 7 months.

Deceased was born in Darke County, Ohio, and united with the church in 1853. Funeral services by the writer from Isa. 66: 13. H. W. KRIEGHBAUM.

SCHROCK.—In the Brothers' Valley congregation, Somerset Co., Pa., Dec. 3, 1891, sister Catharine Schrock, consort of Jacob Schrock (deceased), aged 76 years, 3 months and 12 days. Funeral services by D. H. Walker and Eld. M. Weyand. D. H. W.

RUMMEL.—In the Quemahoning church, Somerset Co., Pa., Nov. 30, 1891, Mary Catharine, infant daughter of Bro. John and sister Sadie Rummel, aged 2 months and 6 days.

Funeral services by Bro. Jonathan Blough and Emmanuel Blough from Matt. 2: 18.

A. BOMGARDNER.

HECKMAN.—In the bounds of the Macoupin Creek church, Montgomery Co., Ill., Dec. 5, 1891, Anna Heckman, aged 57 years, 7 months and 29 days.

Her maiden name was Miller. She moved with her parents, in 1847, to Kosciusko County, Ind. She was united in marriage to Aaron Heckman in 1851. In the spring of 1853 they settled on a farm near where the town of Sidney now stands.

Deceased united with the German Baptist Brethren church in 1857, and moved to Macoupin County, Ill, in 1862, moving at that time upon the farm where she died. The subject of this notice died in full hope of eternal life. Funeral services were conducted by the writer from 2 Cor. 5: 1–5, to a large crowd of relatives, neighbors and friends.

MICHAEL FLORY.

RODABAUGH.—In the Eagle Creek congregation, Hancock Co., Ohio, Nov. 23, of spinal disease, Zillah Zuellah, daughter of Bro. Amos and sister Mary Rodabaugh, aged 9 years, 3 months and 12 days.

Zillah suffered much during her sickness and when asked whether she wanted to get well folded her hands upon her breast, thus expressing her willingness to go to him who said, "Of such is the kingdom of heaven." Funeral services by the writer, assisted by J. R. Spacht. DAN. D. THOMAS.

COLPETZER.—In the Eel River church, Ind., Nov. 13, 1891, Mary Elizabeth Colpetzer, aged 7 years, 6 months and 27 days. Disease, membraneous croup. Funeral services by the writer and the brethren.

SAMUEL LECKRONE.

BAKER.—Near Brookville, Ohio, Oct. 20, 1891, Bro. Samuel Baker, aged 75 years, 10 months and 9 days.

His parents came from Pennsylvania in 1805, and settled in Clay Township, Montgomery Co., Ohio. Samuel was the youngest of the family of twelve children and was the last one to leave this unfriendly world.

He was united in marriage with Elizabeth Niswonger May 4, 1834 To them were given ten children,—five sons and five daughters. Two daughters have gone to the spirit world. Bro. Baker and wife united with the German Baptist Brethren church about thirty years ago, and have remained ever faithful.

Funeral services by elders Jacob Garber and Jesse Kinsey from 2 Tim. 4: 7, 8.

JESSE KINSEY.

CAMERER.—In the Clover Creek church, Blair Co, Pa, Oct. 10, 1891, Bro James Camerer, aged 79 years, 5 months and 9 days.

The deceased was an earnest worker in the Master's cause. He was elected to the deaconship of the church quite a number of years ago, in which he worked manfully for the church. Of late years he became too feeble to perform his official duties, yet he manifested a great zeal in the promotion of Zion. In his sickness he bore his afflictions with patience and Christian fortitude. Death came, which renders the home lonely, but we hope the bereft children will be consoled with the idea that he, whom they loved, is now at rest. Funeral services by brethren T. B. Maddocks and G. W. Brumbaugh.

J. B. BRUMBAUGH.

SMITH.—In the Clover Creek church, Pa, Oct. 9, 1891, Paul R. Smith, aged 9 months and 25 days.

Little Paul leaves fond parents to mourn their loss. He has gone to join the angelic band of the spirit world. We would say to all, "Prepare to meet your God in peace." Funeral services by Bro. A. B. Burger.

J. B. BRUMBAUGH.

DILLING.—In the Clover Creek church, Blair Co., Pa., Dec. 2, 1891, Ada May Dilling, aged 3 years, 3 months and 18 days.

The deceased was snatched from her fond parents very unexpectedly. On Tuesday noon, while eating chestnuts, her elder sister said something which caused Ada to laugh, and, while laughing, part of a chestnut flew into her wind pipe which caused the little one to suffer intensely. A physician was called, who administered emetics, but of no avail. She lingered till Wednesday afternoon, when her spirit took its flight to the spirit world, where pains and aches are unknown. Her last words to her mother were, "Oh, mama, mama!" How hard it is to give up our children while they are in the full vigor of health! Funeral services by brethren G. W. Brumbaugh and T. B. Maddocks from Matt. 18: 1-4. J. B. BRUMBAUGH.

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